



CIRCLE TIME

AT YOUR
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

DVAR TORAH IN A STORY >>

THE MOST DELICIOUS CHALLAH

וְנָתַתָּ עַל הַשֻּׁלְחָן לֶחֶם פְּנִים לְפָנַי תָּמִיד

“And you should place *lechem panim* on the *Shulchan*, before Me, always”
(*Shemos* 25:30)



In his *sefer Daas Torah*, Rav Yerucham Levovitz, *mashgiach* of Mir Yeshivah, quotes the following story from the *sefer Mishnas Chachamim* of Rav Moshe Chagiz.

When the Arizal lived in the holy city of Tzfas, an immigrant named Esperanza arrived from Portugal. The man was not terribly knowledgeable, having fled years of persecution and hiding in his former country.

Esperanza was a pure and simple Jew, and he listened carefully to the rabbi's *drashah* every Shabbos. On the week of *Parshas Terumah*, the rabbi spoke about the *lechem hapanim* that was brought in the Beis Hamikdash. He described its uniqueness and holiness and said sadly, with a *krechtz*, that since the *lechem hapanim* stopped, Hashem has no true pleasure in the world, and there is no true channel for His *brachah* to us.

Esperanza was electrified. He didn't understand everything the rabbi had said, but he understood that Hashem has had no true pleasure since the bread in the Beis Hamikdash stopped! Esperanza decided to restore the *lechem hapanim*!

The following Friday, he asked Mrs. Esperanza to bake the two most beautiful challos she could, sparing no effort. “It's for Hashem,” he explained.

Mrs. Esperanza sifted the flour 13 times, smeared the dough with all kinds of oils, and sprinkled the loaves with every topping she had. She carefully baked them and gave the two steaming breads to her husband, who hurried to the quiet and empty *beis haknesses*.

Esperanza stood before the *aron* and begged and pleaded for Hashem to accept the challos. “Hashem,” he cried, “I want so much for You to enjoy the world again! We made two challos for You, please accept them...”

With this prayer, he opened the *aron kodesh*, stuffed the challos inside, and left.

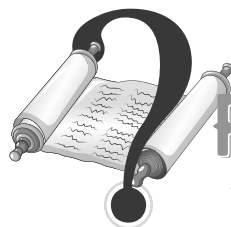
Shortly thereafter, the *shamash* entered the shul and approached

CONTINUED ON PAGE 4 >>

פרשת תרומה זכור

CONTENTS

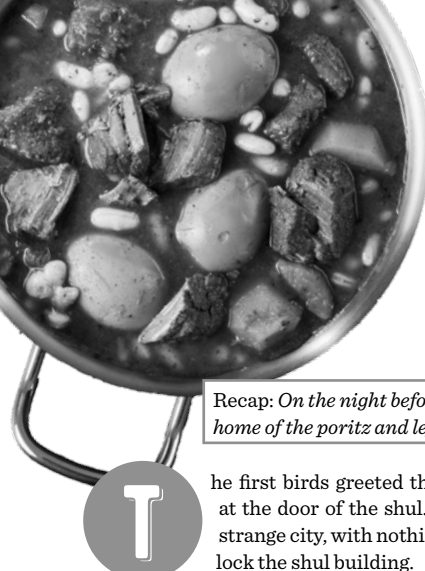
- # 1 **DVAR TORAH IN A STORY**
- # 1 **PARSHAH RIDDLES**
- # 2 **CHOLENT STORY**
- # 2 **LITVAK, CHASSID, SEPHARDI**
- # 3 **PERSONAL GROWTH AVODAH**
- # 3 **ANSWERS TO THIS WEEK'S RIDDLES**
- # 4 **HAFTORAH FROM THE HEADLINES**
- # 5 **UP FOR DISCUSSION**
- # 6 **GEMATRIA**
- # 6 **THIS DATE IN JEWISH HISTORY**
- # 7 **HALACHAH**
- # 7 **THE LAST WORD**



PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 **When is the same haftorah read on two consecutive Shabbosos?**
- 2 **Which two *keilim* of the Mishkan are not discussed in *Parshas Terumah*? Where are they discussed?**
- 3 **Which three different words in the *parshah* are formed by varying the order of the same four letters?**
- 4 **Which material listed in the beginning of the *parshah* was never used to build or make anything in the Mishkan?**
- 5 **How many layers were there to the roof of the Mishkan? What were they called?**



SERIAL >> CHAPTER 9

CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main dish!

Recap: On the night before his 13th birthday, Efraim is mysteriously taken from the home of the poritz and left at the door of the Altneushule of Prague.



he first birds greeted the slowly dawning sun with cheerful chirps as Efraim sat at the door of the shul. He was trembling with cold and shivering with fear, in a strange city, with nothing but his pajamas. He waited for someone to come and unlock the shul building.

Before long, the *shamash* of the shul came strolling along the street, whistling a merry tune. He was coming to unlock the doors, light the fires, and kindle the lamps in the shul, so that when the first learners came to the *shiur* before *Shacharis*, the shul would be warm, tidy, and bright. Walking up to the doors, he was shocked to see a child huddled at the step, wearing pajamas, barefoot, and—strangest of all—bareheaded!

“My child, who are you? What are you doing here?” the *shamash* asked in surprise.

Efraim, who was raised as Johann, looked at the bearded, bespectacled Jew. He had never really spoken to a Jew before, but he figured he had better get used to it. “I...I need to see the rabbi,” he said, with an obvious Polish accent.

“Yes, of course; he’ll be here shortly, but who are you? What is your name? And how did you get here?”

Efraim remembered the warning of the man who had brought him here in the dream, to speak only to the rabbi. “I need to see the rabbi,” he repeated.

The *shamash* shrugged. He unlocked the doors, invited the boy in, and gave him a *yarmulke*. He showed him the door to the study of the Maharal, the rabbi of Prague, and Efraim sat down to wait.

Soon enough, the great Maharal himself approached. Seeing the child at his door, he also asked about his identity. “I was sent here by a man named Reb Aharon,” Efraim mumbled.

“Yes! Yes, of course! You must be Efraim!” the Maharal hurried forward and took the boy’s hand. “I’ve been expecting you! Come, let us get some clothing and a bite to eat.”

Efraim was relieved. After *davening*, the Maharal took him home. He provided the boy with a room, clothing, food, and anything he needed, adopting him as his own son. Most importantly, he gave him a pair of *tefillin*, and taught him how to use them. The Maharal hired a *rebbe* to teach Efraim *aleph-beis*, then to read, to *daven*, and to learn Chumash. Efraim’s appetite for learning and his sharp mind served him well, and he made quick progress. Before long, he looked and learned like the fine Jewish boy he was meant to be.

• • •

Back in Lunchitz, panic had set in at the house of the *poritz*. The morning after Efraim had been taken, his governess entered his room with his morning coffee. She screamed and dropped the tray. The boy was gone!

The *poritz* and his wife were frantic. They searched high and low, far and wide. They sent men to search the Jewish neighborhood of Lunchitz, sure the boy would be there. They turned it upside down, but he was nowhere to be found. Search parties were organized to comb through the forests, rivers, and mountains in the countryside, but there was no sign of the boy, for he was in faraway Prague.

The *poritz* and his wife were miserable and depressed. The *pritz*a took ill, and nothing could restore her health. Doctor after doctor came to see her and shook their heads in hopelessness. “Nothing will cure her other than that boy!”

The situation grew desperate. The *poritz* himself took to the streets with an artist’s portrayal of Efraim. Everywhere he went, he asked people, “Have you seen this boy? Have you seen a child runaway?” But all the people shook their heads. “No, we don’t recognize him.”

The *poritz* visited the forests around the city. He stopped the old shepherds and farmers in the hills and woods. No one had seen a child in the forest. The *poritz* was about ready to give up, when one old man he met in a thick forest gave him an idea. “I haven’t seen this boy,” the old man said. “But I know someone who can help you.”

“You do?”

“There is a great *kishufmacher*, an expert in black magic, who lives deep in this forest. He is even older than me...he’s as old as these hills. I can lead you to him. If the boy exists anywhere on earth, he can find him.”

DVAR TORAH >>

LITVAK, CHASSID, SEPHARDI

Three different angles on a *dvar Torah*, one each from Litvish, Chassidic, and Sephardic sources. These can be split between the three *seudos*.

בְּטִבְעַת הָאָרוֹן יִהְיוּ הַבַּדִּים לֹא יִסְרוּ מִמֶּנּוּ

“The poles should be in the rings of the Aron, they may not be removed” (*Shemos* 25:15)

הַמְסִיר בְּדֵי אַרוֹן לֹוֶקָה

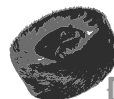
“One who removes the poles of the Aron is punished with *malkos*” (*Yoma* 72a)

Why is it forbidden to remove the poles from the Aron?



ALSHICH:

The poles of the *Aron* represent the general public, who support *talmidei chachamim*. Just as the poles are always in the *Aron*, not only when it is carried, it is not enough for people to draw close to *talmidei chachamim* only to give support. They must connect themselves to *talmidei chachamim* thoroughly, completely, and permanently.



DIVREI MEIR:

There were poles used to carry each of the *keilim*, and they each represent the community’s obligation to provide a specific area of support. The poles of the *Shulchan* represent support for the poor, the poles of the *Mizbeiach* represent support for the *kohanim*, and the poles of the *Aron* represent support for *talmidei chachamim*. After the *churban*, there is no longer a communal obligation to feed the poor or *kohanim*. But there is always an obligation to support *talmidei chachamim*.



CHIDA, RAV YOSEF NEHEMIAS:

The poles of the *Aron* represent supporters of Torah scholars. They will never part from the *talmidei chachamim* but will learn together with them in *yeshivah shel maalah*. There, they will be on the same level of learning.

TO BE CONTINUED...

PERSONAL GROWTH AVODAH OF THE WEEK

This section views the procession of parshiyos and Yamim Tovim as a ladder for personal growth. It identifies a theme in the parshah and a related area that needs growth, and assigns a weekly mission based upon it.

Parshah summary

The midrash itself explains the transition from *Mishpatim*, which ends with a description of the treaty of *Mattan Torah*, to *Parshas Terumah*. It provides the following *mashal*: A king joyfully married his daughter to a prince, and the young couple were ready to move into their new, distant home. But the king knew he could not live without his beloved daughter, so he asked his son-in-law to build a room for him to stay in wherever they lived. Similarly, having given us the Torah—with which Hashem cannot bear to part—He asks us to build a *mikdash* so He can reside nearby.

We may wonder: Does Hashem want to be close to the Torah or to us? The *mashal* seems to indicate that it is the Torah, yet it also says: וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנִיתִי בְּתוֹכָם!

When the king gives his daughter to the prince, he doesn't give her away; he is given *together* with her. The giving of the daughter is the greatest sign of love for the prince, for since he and the princess are inseparable, the prince is getting both, and the king is giving himself as well.

When Hashem gave us Torah, He gave Himself as well, and He made a home for Himself and the Torah within our hearts and minds: אֲנִי = אֵנָּה נִפְשִׁי כְּתִיבַת יְהִיבִית

Parshas Zachor extends that relationship for all eternity. It teaches that Hashem's love—and protection—for us will last forever, and that in the depths of *galus* it is latent but ever present. When Mashiach comes, it will flower in the open again, and Amalek is but one score that will be settled.

AVODAH OF THE WEEK:



1. We are deep into Adar, the time of the simple joy of being a Jew who is loved and protected by Hashem forever despite the darkness that may surround us in exile. Find two aspects of your life—or communal life—since last Purim that have been difficult but have also carried blessing. This year, the examples are many.

2. Purim requires preparation, just like Yom Kippur. It is not enough to prepare costumes and nosh baskets; the meaning of the day will be squandered if we are unprepared. Learn a *sefer* on the meaning of Purim and a *mussar seder* on Hashem's eternal love for Klal Yisrael.

RIDDLE ANSWERS:

1. When Purim falls on Shabbos (which can only happen in Yerushalayim—Shushan Purim can be Shabbos, as it is this year) the haftorah read for Shabbos Purim is the same as that for *Parshas Zachor*.
2. The *Mizbei'ach Hazahav* is discussed in *Parshas Tetzaveh*; the *Kiyor* is in *Ki Sisa*.
3. פְּרָכָה, כְּפָרָה, כְּפָתוֹר
4. שְׁמֹן לְמָאֹר
5. Three: מִשְׁכָּן, אֵהָל, מִכְסָּה

Did you notice that the story of the haftorah, besides relating to the depth of the parshah or day, usually sounds like it is right out of current events?

HAFTORAH FROM THE HEADLINES

HAFTORAH SUMMARY

The time was right to finally wipe out Amalek, once and for all. Klal Yisrael was headed by a King Shaul, a pure *tzaddik* and great military leader descended from Rachel Imeinu, and they had the *zechusim* to finish the job. Once Amalek was destroyed, the way would be paved for Mashiach to come quickly.

Shmuel Hanavi relayed Hashem's message to King Shaul—to destroy every last person, animal, or object that could be associated with the source of evil in the world, Amalek.

But the Satan sowed seeds of doubt in the heart of Shaul. Was it right to kill women and children? And animals that could be used for *korbanos*? And Agag, the king of Amalek, surely did not count as one of the “people”? The battle was quick, but Shaul bowed to the will of the people, led by Doeg, and spared high-quality animals and Agag, whom he took captive.

Shmuel received a *nevuah* that Shaul had violated Hashem's instructions, would lose the kingship, and die. Shmuel *davened* all night for Shaul, and his death was delayed by two and a half years. Shmuel himself asked to die earlier, so as not to witness the demise of his *talmid*.

Shmuel set out to reprimand Shaul. At first, Shaul was excited, claiming he had fulfilled Hashem's command. Shmuel told him he had despised Hashem's command and had lost the kingship, but still Shaul did not see the problem. He had listened to the people, spared someone, and taken animals for *korbanos*...so what? “Does Hashem want *korbanos*?!” Shmuel thundered. “He wants you to listen to Him! You are the king—you cannot be humble and allow the people to decide policy!”

Finally seeing the truth, Shaul acknowledged his mistake and wanted to fix it, but it was too late. Agag had already fathered a child, Shaul's reign was doomed, and the opportunity to bring Mashiach was missed. He asked Shmuel to walk with him so he shouldn't take the fall too hard and too fast, and Shmuel initially refused. Shaul grabbed his sleeve, and it tore; this was a precursor to Hashem tearing the reign from Shaul, and Dovid—the future king—tearing Shaul's coat in a cave.

Shmuel killed Agag, but the seed that would lead to Haman, Hitler, and many other murderers was alive.

CONNECTION TO PARSHAS ZACHOR

Shaul was meant to fulfill the mitzvah we read about in *Parshas Zachor*, but he did not, leading to the rise of Haman and the Purim story that we will read in the megillah this week.

CONNECTION TO PARSHAS TERUMAH

Shaul could have brought Mashiach, but he failed. The Mishkan was meant to be a place of love and connection between Hashem and Klal Yisrael forever as well, but it was destroyed through our own failures.

RIPPED FROM THE HEADLINES

The haftorah reminds us that the best form of government is indeed a dictator—one who is kind and good and enforces Hashem's word. A leader who is bossed around by the people is not a useful leader. Today's government is best as a democracy, for no dictator would be kind and good; but a country still requires strong leadership, without sy-cophancy.

>> CONTINUED FROM PAGE 1

the *aron*. Kissing the *paroches*, he began to cry bitterly. “Hashem, thank You for sending me 12 beautiful children,” he said. “I appreciate every one. But how am I supposed to feed them? I don't even have enough money to buy *lechem mishnah* for Shabbos!” He too, begged Hashem for mercy, and asked for a bit of food for his family. So doing, he opened the *aron*... and saw exactly what he had been praying for! The *shamash* quickly took the challos, wiped the tears from his eyes, thanked Hashem for the direct gift of challos, and hurried home.

In shul that Shabbos morning, as the *chazzan* approached the *aron* to take out the Torah, Esperanza peered behind him nervously. Had the challos been eaten?

When the *aron* opened, he jumped for joy—they were gone! Hurrying home after *davening*, he told his wife excitedly, “He ate them all! Every last crumb! They were great!”

Every week thereafter, Mrs. Esperanza baked challos, and her husband stuffed them in the *aron*. The *shamash* came by later, took the challos, and brought them home to feed his family. This continued for a while, until the rabbi lingered in the shul one Friday to prepare his *drashah*.

Esperanza charged into the shul as usual, not noticing the rabbi at the *bimah*. He opened the *aron* and was putting the challos inside when the rabbi's voice rang out in the empty room. “What are you doing?!”

“I...I'm giving Hashem those special breads,” Esperanza said, flustered. “You spoke about how Hashem didn't have any pleasure in the world, so my wife has been baking Him challos, and we—”

“No, no,” the rabbi said. “Hashem has no mouth, no appetite, and does not eat. I meant that since the destruction of the Beis Hamikdash, He has no spiritual pleasure in the world from the great mitzvah. Of course He has no use for regular challos!”

“But He has been eating them, every week! They always disappear from the *aron* by themselves!”

The rabbi smiled. “Hmmm, let's see about that. Come, let's go hide on the back bench of the shul, and see what happens with your challos.”

Sure enough, a few minutes later, the *shamash* entered the shul and approached the *aron*. He muttered a prayer as he fingered the *paroches*, opened the *aron*, took out the challos, and turned to leave. Esperanza and the rabbi stood up and confronted him. “Have you been taking the challos every week?”

“Yes, I have.” Esperanza felt silly. How could he have thought Hashem would eat the challos? He had thought he was doing a mitzvah, but clearly, it was just an *aveirah*. He vowed never to do it again, and left for home, dejected. The *shamash* went to tell his wife that there would be no more challah, and the rabbi returned to preparing his *drashah* for the next day.

Suddenly, a *talmid* of the Arizal entered the room. He approached the rabbi and handed him an envelope. “A message from my *rebbe*, the Arizal,” he said.

The rabbi read the letter with growing shock and horror. “Stop preparing your *drashah*,” the Arizal wrote, “and go home to put your affairs in order and write your will. You will not live long enough to deliver the *drashah*!”

Stunned, the rabbi ran to the Arizal. “Why? What is this about?” he asked.

“You have brought great disappointment in *Shamayim*,” the Arizal said. “Since the destruction of the Beis Hamikdash, Hashem has not had spiritual pleasure in the world to match the simplicity and devotion of this Portugese immigrant. He may not know much, but his heart was pure. You have jaded him, canceled the challos, and deprived the *shamash* of his food. Even if one is not doing things right, if his intent is pure, it is beloved by Hashem.”



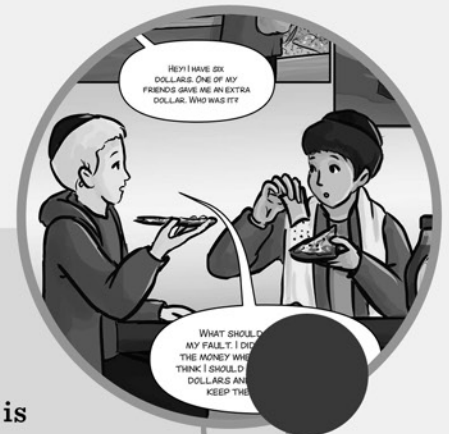


SET UP FOR DISCUSSION

See this week's *Circle* magazine for the full comic story and halachic dilemma.

IT DOESN'T ADD UP

Shimon recalls correctly (see C.M. 300:1) but in this case, Reuven is not a shomer, he is a borrower and the extra money that he received was an aveidah. Since he took possession of the aveidah before the owner realized and now there is no way to prove who gave him the extra dollar, he must record the relevant details so that if one of them can prove that it is his, he will repay him and in the meantime, he may use the dollar (see Hashovas Aveida KeHalacha 6:3).



Rabbi Gershon Eliezer Schaffel is the Rov of Young Israel of Skokie, a writer and editor for the Business Halacha Institute (BHI) and has been studying Choshen Mishpat for 20 years in the Chicago Choshen Mishpat Kollel. The content of this column has been culled from questions received on the BHI Hotline and articles originally published in the popular weekly newsletter, Business Weekly, published by the Business Halacha Institute.

וְזֹאת הַתְּרוּמָה... זָהָב וְכֶסֶף וְנְחֹשֶׁת

“And this is the *terumah*...gold and silver and copper” (*Shemos 25:3*)

This *pasuk* hints at all the times we *lein* from the “תורה-ח” = תְּרוּמָה, the Torah that Moshe brought down in 40 days and nights:

- ז – Shabbos, seventh day of the week
- ה – Thursday, fifth day of the week
- ב – Monday, second day of the week
 - כ – Kippur
 - ס – Sukkos
- פ – Purim and Pesach
- נ – *Neiros* (Chanukah)
 - ח – *Chodesh*
- ש – Shavuos, Simchas Torah, Shemini Atzeres
 - ת – *Taanis*



THIS DATE IN JEWISH HISTORY



The Jewish community of the tropical island nation of Barbados was doing very well in the 1600s, but they had one major problem: they could not testify in court, seal an agreement, hold public office, or do anything else that required one to take an oath. This was because the law in Barbados insisted that all vows be made with one’s right hand on a Christian Bible—something Jews would never do.

In October 1669, the Jewish community presented a petition to the king of Barbados, requesting permission to take be able to take oaths on a Chumash. Several years later, on the 8th of Adar 1674, Barbados passed a law allowing Jews to swear on their own holy books. This was a first for the New World.

Over a 150 years later, again on the 8th of Adar, a similar law was passed in Maryland. The British colony of Maryland had enacted a law in 1715 that in order to be inaugurated to any public position in Maryland, one had to declare belief in the Christian faith. When the Declaration of Independence was signed in 1776, Maryland became a state, but it held on to that law. It wasn’t until the 8th of Adar of the year 1825 that an act “for the relief of the Jews in Maryland,” was passed by Maryland’s House of Delegates. The bill allowed every Jewish citizen to be inaugurated by swearing only that he believed in “future reward and punishment,” instead of a particular faith.

HALACHAH



Purim on Friday/Shabbos



How does one make a Purim seudah on Friday?

Although it is usually forbidden to make a large *seudah* on Friday (to preserve one's appetite for Shabbos), it is permitted to do so for a *seudas mitzvah* in its proper time, such as Purim.

Although the Purim *seudah* is usually meant to be after *Minchah* (the morning is for *mishloach manos*), the Rama recommends having it before *Minchah* on Friday in order to preserve *kevod Shabbos*. This means it has to be in the morning—it is forbidden to start a *seudah* once *Minchah* time has arrived—until after *davening*. The Rama speaks against ever starting the *seudah* late on Purim.

Can the Purim seudah be combined with the Shabbos seudah?

Rav Elyashiv notes that *bedieved*, if one did not start until after *plag haMinchah* (1¼ hours before *shkiah*) he can accept Shabbos early, make Kiddush, and combine the *seudos*.

Chassidim and others usually have the *minhag* to begin the Purim *seudah* near the end of the day and continue into the night. On Friday, they can combine the Purim and Shabbos *seudah* by making Kiddush in the middle of the *seudah*. They must stop eating when they are *mekabel Shabbos* or just before *shkiah*, cover the bread,

and wait until nightfall (*tzeis*). Then, they say Kiddush without a *Borei Pri Hagafen*, uncover the challos (there must be *lechem mishneh*), and pick up where they left off. (Some say to make a new *Hamotzi*, but we do not.) One must be sure to eat a *kezayis* of bread before and after the break, and many allow both *Al Hanissim* and *Retzeh* to be said in the *bentching*. *Minchah* must be *davened* before the *seudah*, and *Maariv* afterward. The Arizal was against making Kiddush before *Maariv*.

Can Purim fall on Shabbos?

Purim can only fall on Shabbos in Yerushalayim, where it is the 15th of Adar. The 14th can never be on Shabbos, because that would make the following Yom Kippur fall on a Friday—Yom Kippur is like Shabbos, and we cannot have two Shabbos days in a row. When the 15th is Shabbos, Purim in Yerushalayim is spread over three days and is nicknamed "*Purim Meshulash*."

When Purim in Yerushalayim falls on Shabbos, what happens on Friday?

The megillah cannot be read on Shabbos because one might carry it. It is therefore read earlier, on Friday. Some *poskim* consider it "megillah in the wrong time," which means one must hear it with a minyan (the minyan is for *pirsu-*

mei nisa, which we have even without a minyan when it is read on the right day. The Chazon Ish holds that it is considered the right day, for this year. Because the *ani'im* are expecting *matanos l'evyonim* when the megillah is read, we give it on Friday. Many hold the megillah itself is actually *muktzeh* this Shabbos, because it is forbidden to read it. It is not *muktzeh* any other Shabbos.

What happens on Shabbos?

Al Hanissim is said on Shabbos, and there is a mitzvah to discuss the *halachos* and *inyanim* of Purim (and Pesach—it is 30 days to Pesach). Some hold the Purim *seudah* is on Shabbos, but we do not *passen* that way, because it should be on its own *yemei mishteh v'simchah*. Many have the *minhag* to have a slightly larger *seudah*. There are sources that put the *seudah* on Friday, and *yarei Shamayim* add a little *seudah* and wine on all three days.

What happens on Sunday?

The main Purim *seudah* is on Sunday. When *bentching* after the *seudah*, *Al Hanissim* is said in the "*harachamans*." Most *poskim* say *mishloach manos* goes together with the *seudah* and should also be on Sunday; the Chazon Ish says it goes with *matanos l'evyonim* on the Friday.

THE LAST WORD

A one-liner worth remembering

"EVEN WHERE NO ONE SEES, WE MUST BE BEAUTIFUL!"

—Husyatiner Rebbe, explaining to a worker why the back of the couch needs to be upholstered, and so much more...



To sign up for a weekly email of *Circle Time: At Your Shabbos Table* visit www.circmag.com/shabbos
To dedicate or sponsor an issue, contact circletime@circmag.com

AT YOUR SHABBOS TABLE IS COMPILED BY RABBI YITZCHOK LANDA. COMMENTS, SUGGESTIONS: CIRCLETIME@CIRCMAG.COM

No part of *Circle Time: At the Shabbos Table* may be reproduced without permission and credit.



CALL . TEXT . ☎ 732-592-5437 • EMAIL SUBSCRIPTIONS@CIRCMAG.COM • WWW.CIRCMAG.COM