



welcome
to BNAI YESHURUN

Congregation Bnai Yeshurun Weekly Shabbat Announcements

April 8-16, 2020

"ד-כ"ב ניסן תש"פ

Pesach

פסח

Yom Tov & Shabbat Chol HaMoed Times

זמן יום טוב ושבת חול מועד

Tuesday, April 7th- Bdikat Chametz after 8:09 pm

Erev Pesach, Wednesday, April 8th

****Remember to Make an Eruv Tavshilin****

Siyum B'chorim: (allow 20-25 min./siyum)

If there is no minyan physically present, the mesayem will say the Hadran but not the Kaddish.

Frank Breslau-Masechet Berachot 7:00 am <https://zoom.us/j/994052909>

Moshe Stoll- Masechet Berachot 7:30 am Or Dial: 1-646-

DJ Wartelsky-Shas Mishnayot 8:00 am 558-8656

Josh Notkin-Masechet Beitzah 8:45 am Meeting ID 994 052 909

No Chametz after 10:47 זמן אכילת חמץ

Burn Chametz by 11:52 זמן בעור חמץ

Candle Lighting 7:08 pm הדלקת נרות

Mincha 7:15 מנחה

First Seder סדר א'

Pesach Day 1, Thursday April 9th

הפיilit טל

Latest Shema 9:41 am סוף זמן ק"ש

Mincha 7:15 pm מנחה

Ma'ariv 8:01 מערב

Candles after.... הדלקת נרות

Second Seder סדר ב'

Pesach Day 2/Erev Shabbat, Friday, April 10th

Latest Shema 9:40 am סוף זמן ק"ש

Candles 7:10 pm הדלקת נרות

Mincha & Kabbalat Shabbat 7:15 pm מנחה וקבלה שבת

Shabbat Chol HaMoed April 11th

שיר השירים

Latest Shema 9:40 am סוף זמן ק"ש

Mincha 6:45 מנחה

Ma'ariv 8:17 מערב

Chol HaMoed Sunday-Tuesday April 12th – 14th

Earliest Tefillin 5:25 am זמן תפילה

Latest Shema 9:38 am סוף זמן ק"ש

Mincha (Sunday & Monday) 7:25 pm זמן מנחה

Mishna B'rurah Chavurah with Ari Wartelsky (S/M) at 8:30 pm.

<https://zoom.us/j/611771378> or call 646 558 8656; Meeting ID: 611 771 378

Pesach Day 6/Erev Yom Tov, Tuesday, April 14th

Candle Lighting	7:15 pm	הדלקת נרות
Mincha	7:20	מנחה

Pesach Day 7, Wednesday, April 15th

Latest Shema	9:36 am	סוף זמן ק"ש
Mincha	7:20	מנחה
Ma'ariv	8:08	מעריב
Candles after.....	8:18 pm	הדלקת נרות

Pesach Day 8, Thursday, April 16th

YIZKOR

Latest Shema	9:35 am	סוף זמן ק"ש
Mincha	7:20	מנחה
Ma'ariv	8:19	מעריב

Friday, April 17th Isru Chag/Erev Shabbat Shemini

Latest Shema	9:34 am	סוף זמן ק"ש
Candle Lighting	7:18 pm	הדלקת נרות
Mincha & Kabbalat Shabbat	7:25 pm	מנחה וקבלה שבת

**Shabbat, April 18th Parshat Shemini
Mevarchim HaChodesh**

Latest Shema	9:33 am	סוף זמן ק"ש
Mincha	7:15 pm	מנחה
Ma'ariv	8:24	מעריב

**Karen & Rabbi Steven Pruzansky,
Michal & Rabbi Ari Zahtz,
Aviva & Rabbi Yosef Weinberger,
Elyasia & Marc Stein, Melissa & Ethan Keiser, the
Executive Committee, Board of Directors &
CBY Staff wish everyone a**

חג כשר ושמח

New CBY Tehillim Opportunity - A WhatsApp Group has been created dedicated to a refua shleima for all the cholim from our Shul and community (and of course all of Klal Yisrael). To join, click [HERE](#).

Once joined, it works as follows: just type in the number of the next tehillim that you will say immediately. You can sign up for a few in a row, but no need to get carried away as there's always the next person right behind you to say the next one.

Ideally, all comments should be kept to a bare minimum to ensure this is really about the tehillim.

Tizku L'Mitzvot and may all our cholim have a speedy refua shleima, be'h.



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Mazal Tov

- Tamar & Dov Weinberger and Mona & Itzy Weinberger on the birth of their son and grandson, Shlomo.
- R' Meir Brueckheimer on the engagement of his grandson, Naftali Lieber to Tamar Gartenberg.

Condolences

נחומים

- Rachel Aviner, on the loss of her beloved husband, Avi Aviner a"h.
- Sarabeth Fein, on the loss of her beloved brother, Josh Lewis a'h.
- Shirley Feldstein & Family on the loss of her beloved husband, Donald Feldstein a"h.
- Sandy Gross on the loss of her beloved mother, Rebbetzin Shirley Maza a"h.
- Fred Nagler on the loss of his beloved wife, Deborah Nagler a"h.
- Roberta Stoll on the loss of her beloved father, Abraham Faber a"h.

Pesach Guideline from Rabbi Pruzansky

Erev Pesach 14th of Nissan (Tuesday night)

Bedikat Chametz should be performed after 8:09 PM. The bracha "al bi'ur chametz" is recited.

Wednesday Morning, Erev Pesach

Shacharit — on Erev Pesach, we omit Mizmor L'Todah and Lamenatzei'ach. We will have at least four siyumim broadcast over Zoom for bechorim. The hadran is recited, while the kaddish is not unless there is a minyan physically present at the siyum (but why would there be?). Participating in a Zoom siyum does exempt a first-born from fasting.

Latest time to eat chametz is at 10:47 am, and the latest time to burn the chametz is 11:52 am.

Biur Chametz— Some will burn their chametz privately as in the past. As of now, there is no central location for burning chametz. People can burn chametz in their barbecue grills (but of course can't them use that grill on Pesach).

If fire is not your cup of tea, then a small amount of chametz can be ground into crumbs and flushed down the toilet. In Israel, the Rabbinate has banned public burning, it is recommending pouring bleach on the chametz to render it inedible and then throwing it out.

Do Not Forget to make an Eruv Tavshilin

First Night of Pesach (Wednesday night)

Remember to recite the Amida for Pesach. Hallel is not recited when one is not in shul.

The Seder can begin approximately 8:10 pm.

Chatzot (halachic midnight) is 12:57 am.

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Thursday, First Day of Pesach

Traditional Yom Tov Shacharit. Full Hallel is recited with brachot. The Torah reading is from Shmot 12:21-51, the maftir from Bamidbar (16-25) and the haftara is from the third chapter of Yehoshua.

The prayer for *Tal* (dew) can be recited before Musaf – *b'daato, Tehomot*, and then the piyut of *Tal*. Everyone gets to be the Chazan! Those who recite this before Musaf should not say *Mashiv Haruach u'morid Hageshem* in Musaf. Those who say *morid hatal* can start in Musaf. Musaf is for Pesach, as is Mincha.

Second Night of Pesach (Thursday Night)

It is the same as the first night. Begin the seder after 8:11 pm. It is wrong to prepare for the Seder or light candles before this time.

Remember to count the Omer after Maariv.

Friday, the Second Day of Pesach

Shacharit is the same. The Torah reading is from Vayikra 22:26-23:44, same Maftir as the first day, and the haftara is from Melachim 2, Chapter 23.

Those who made an eruv tavshilin on Wednesday can cook Friday afternoon for Shabbat.

Friday Night, Shabbat Chol Hamoed

After the Yom Tov mincha, we recite Mizmor shir l'yon Hashabbat. Maariv (for Shabbat with Yaaleh v'Yavo). We recite Vayechulu but not the bracha me'ein Sheva and count the Omer if it is after nightfall.

Shabbat Chol Hamoed

Shacharit for Shabbat with Yaaleh v'yavo. We recite half hallel today and for the balance of Pesach. One who can should certainly read Shir Hashirim. The Torah reading is from Ki Tisa, Maftir from Pinchas, and the Haftara from Yechezkel. The Musaf is for Pesach with the additions for Shabbat.

Motzaei Shabbat

Remember to say "V'tain bracha" in Birkat Hashananim. We do not recite *Vihi noam*. Count the Omer. Havdala is the regular havdala for Shabbat.

Last Days

We do **not** recite She'hechiyanu when lighting candles. The davening procedures are the same, with the different Torah and haftara readings. Half Hallel is recited.

Acharon shel Pesach

We do not recite She'hechiyanu when lighting candles. **Yizkor** can be recited without a minyan. Certainly, pledge money to tzedaka in memory of the loved one being commemorated. Keep in mind the CBY Yizkor Fund!

Havdala only includes two brachot: Hagefen and hamavdil. Wait until 8:50 pm before using any sold chametz.



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Rabbi Pruzansky's Pesach Message

Towards the end of the hagada, in the piyut that catalogs the momentous events that have occurred in our history at midnight ("Vayehi bachatzai halailah"), we ask *Hashem* to "bring near the day that is neither day nor night." It sounds like a contradiction in terms – how can there be a day that is not a day or a night? It might be twilight – but that is not a "day," that is a very brief period of time.

And then that passage ends by contradicting even that: "Illuminate the darkness of night with the light of day." So which is it? Do we want the darkness brightened – or do we want the day that is neither day nor night?

The *piyut* is discussing the Messianic era, and this phrase is based on a recurrent refrain in *Tanach*. Zechariah (14:7) prophesied of the time when "there will be a day known to *Hashem* – not day or night, but towards evening there will be light." And right before (14:6) he said "on that day, there will not be a bright light or a dim light."

And note something else as well. The critical verse that defines the night of the *seder* contains what seems like an error. The key mitzvah of the *seder* is "you will tell your child on that *day*, that this is why G-d took us out of Egypt" (Sh'mot 13:8). But, in fact, we don't tell our child on that *day* but rather on that *night*. Indeed, it would seem then, that the night of the *seder* is referred to as *that day*. Why is that?

Night, as we know, is always symbolic of exile – darkness, murkiness, confusion, a lack of clarity. At night, man is inactive – and even alarmed because we are exposed to the elements, to nature, even to human marauders. Night reflects the mists of the moment, when our world is perplexing, uncertain, unclear and more than a little frightening. Day is clarity, optimism, knowledge and redemption. On that *day*, the Torah says, G-d redeemed us. The Red Sea split – "And G-d saved Israel on that *day* from the hands of Egypt" (Sh'mot 14:30).

What Zechariah taught us is far-reaching in its significance. The era before the redemption is a time of "not day or night." There are so many different, confounding and contradictory events and circumstances. On one hand, there is affluence, technological development, great sophistication – and yet we are suddenly humbled by plagues and illnesses and by the insecurity that surrounds us. Is it "day" now for the world – or is it "night"?

Indeed, it is exactly what was prophesied: "It is neither day nor night." The *Baal HaMetzudot* commented that in that era "Israel will be perplexed, not knowing whether events are the prelude to salvation or destruction."

The night of the *seder* and Pesach itself, the Zohar writes (*Parshat Bo*) is a time when "the night is as bright as the longest days of summer." It is the moment of clarity in the world, when *Hashem's* mighty hand is revealed, and all becomes clear. The world can be in darkness, but "for the children of Israel there was light in their dwelling places. The sun can set, but still "And on that *day* you shall relate to your children" of the miraculous exodus from Egypt.

When *Hashem* is visible and His influence is palpable and undeniable – like in Egypt – that is the time when "towards evening it will be light." We are waiting for the divine light to be as it was when the world was created. On Pesach we re-experience the Exodus when there were no doubts or uncertainty in the world – only the overpowering reality of *Hashem's* presence.

As that day nears – the day that is neither day nor night – Pesach both tantalizes us with the range of possibilities, and challenges us to bring them closer, hasten their arrival, and actualize them in the real world. Our day is one in which, if we open our eyes even a little, the darkness can and will dissipate and we will see the light, and merit the grandeur of the coming redemption.

May *Hashem* extend His protective hand around His people, send healing to the ill and consolation to the bereaved, end this scourge, and usher in the future of light and brightness and joy, for our community and all of Israel.

On behalf of Karen and our entire family, *Chag Kasher v'sameach*.



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A Message for Pesach from Rabbi Ari Zahtz

כל דכפין יתי ויכלול all who need should come and eat with us? It's simply a lie.

It's a difficult question and one that really strikes at the core of the highly unusual Pesach experience we will have this year. Families who celebrate together every year, are separate, people alone, neighbors we wish we can invite to join us, we cannot. What are we to think as we begin the seder this year and recite those words, that perhaps have never caught our attention as they have this year?

In truth, these very words should trouble us every year. Why do we declare an open invitation after we already sit down at the table? At least let guests come before kiddush! Furthermore, inviting guests is not unique to Pesach. Why not stand outside at the door to our Sukkos and invite guests? Or each

Shabbos as we come to the Shabbos table? And where does it even fit into the *ha lachma anya* paragraph? We begin by describing the bread of affliction, we invite guests and then we say next year in Yerushlayim- it seems like a non sequitur.

The *Tana D'bei Eliyahu* (perek 23) records that Bnei Yisrael had one special merit for which they deserved to be redeemed and this was more precious before Hashem than any other mitzvah. What was it? They collectively took a pact to help each other, to support one another. Paroah may have been enslaving them, but they would do *tau*n for one another. When Hashem saw the *tau*n amongst His children it aroused the divine attribute of *tau*n and led to their redemption.

שנאת חنم (יום א ט) Why were we thrown into this exile of thousands of years? Chazal tell us (Yoma A 5) that it was because of שנאת חنم, baseless hatred. There was a lack of concern for one another amongst Hashem's children and for that He determined they need to be exiled and need to learn the lesson of how to act on behalf of one another, how to overflow with אהבת ישראל.

Now, I believe, all our questions are answered. We recite this line after we already are sitting at the table, even after kiddush, knowing full well no new guests will hear. And we recite it only on Pesach and not any other time where is היכנסת אורחים a value. And we sandwich it between our reflections on slavery in Egypt and our dreams of Yerushayim, all for one simple reason: it is not an invitation, but a declaration that the lesson we learned from Egypt that can end our current exile and bring us to redemption is **חסיד**! Just like in Egypt, the most precious deed was the pact of **חסיד** they made amongst themselves, that is our ticket to defeat the **חנום** that has plunged us into this exile.

So is it a lie to say it this year? Absolutely not! We declare our homes are homes of *tau*n and in the most classic sense the paradigm for that is an open door policy, we'd be thrilled even if guests came right now to join us. But this year if they showed up, we'd ask them not to come in. Why? Because of our love for our fellow Jews. It is not a lack of **חסיד**, but a unique and painful expression of **חסיד** this year. We show our love and caring for every Jew and all of humanity, by sealing our homes and not inviting guests. And it goes against so much we hold dear. But if we take the time to reflect in an honest way, it is actually an expression of the same feelings of lovingkindness. We will sacrifice our classic Yom Tov experience, by NOT inviting guests, truly out of our love for them and others.

Our Pesach this year may not be the one we had dreamt of just a month ago, but there is no reason we can't use the seder, the way it will now be, as a meaningful and uplifting experience. The attitude we bring to it will directly affect what the experience will be- let us all maximize this unique Pesach experience.

May Hashem see our commitment to **חסיד** just as He did in Egypt and may it arouse His divine attribute of **חסיד** to rid us immediately of this terrible plague, to bring a refuah to all of those still ill and to redeem us just as He did in Egypt בימים ההם בזמנ הזה.



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A Message for Pesach from Rabbi Yosef Weinberger

When exactly did we leave Mitzrayim? There is no doubt the chaos began at midnight, when Hashem struck the Egyptian firstborn sons. Paroh ran out into the streets calling for Moshe and Aharon, demanding that Bnei Yisrael leave immediately. Yet, it is quite clear from the pesukim that we did not leave until the following day.

As we say in the Haggadah, "למען תזכור את יום צאתך מארץ מצרים", *so that you may remember the day of your departure from the land of Egypt*. Similarly, "ויהי בעצם היום הזה יצאו... מארץ מצרים", *and it was on that very day that [they]... left the land of Egypt*. Rashi points out that this is one of

three places in the Torah where the pasuk emphasizes something occurred in broad daylight. Lest anyone say we "snuck out", the Torah testifies that we left in the middle of the day for all to see.

The difficulty with this, however, is the pasuk in Parshat Re'eh which says we left Mitzrayim at night, "בערב... מועד צאתך מארץ מצרים", *in the evening... the time of day that you left Egypt*. How is this pasuk to be understood?

Rav Schwalb suggests that, of course, we did not begin our trek out of Mitzrayim until the following day. However, on the night of **מכת בכורות** we entered a new dimension. After we painted the doorposts and went inside, en route to fulfilling the mitzvos of the night with a passion and a purpose, we effectively transformed our homes, for the first time, into a "בֵּית יִשְׂרָאֵל" - a Jewish home. Thus, we were no longer considered to be in Mitzrayim.

In fact, if you look at the pesukim describing the exodus of the *day*, you'll notice it always says we left "**ארץ מצרים**" - the *land of Egypt*. Whereas the pasuk describing the exodus of the night, simply says we left "**מצרים**". On the night of that first Seder we were still on Egyptian soil, but we were in Jewish homes.

Rav Kook would talk about the abstract, spiritual charge one only experiences in Eretz Yisrael. Then he would add, that throughout his years in Lithuania, whenever he was inside the walls of the Volozhin Yeshiva, he felt that **קדושת הארץ**. This is the power of the "**בצאת ישראל ממצרים, בית יעקב מעם ללוּעַ**". Perhaps that is the meaning of the double-language used in Hallel: **בצאת ישראל ממצרים, בית יעקב מעם ללוּעַ**. We're commemorating the physical exodus of Bnei Yisrael as well as the metaphysical redemption that took place in their homes- the *Beis Yaakov*- on that night.

One of the (*take-home*) lessons we can learn from that very first Seder, is the transformative power of the Jewish home. There, in the heart of the most vulgar and impure country in the world, as the streets were filled with screams and harmful spirits, Bnei Yisrael "travelled" to a different dimension. With all of the chaos surrounding, they were able to shield themselves in their homes through the special protection from Hashem. The Gemara Brachos (ט) describes that night as "**חפוץ מצרים**" - the chaos of Egypt. Yet, the Vilna Gaon describes that night from the perspective Bnei Yisrael as "**ויללה ביום יאיר**", *the night which was as light as day* (Tehilim 139).

Now more than ever, as we have all been quarantined in our homes for the physical safety of our community, we should remind ourselves of the other type of protection a Jewish home can provide. A house is not just for shelter. It's a place to create a bond with other family members and with Hashem. The memories and experiences we create on any given Friday (or Tuesday) night, can be the fuel that we and our children need as we continue to battle the chaos outside.

To be sure, our homes of late have been anything but normal. "Sorry, it's a bit chaotic in my house today", is a text I feel like I receive daily (or maybe I'm just losing track of days). But we will get through this. **אם ירצה ה'** all of those who are ill will come back home fully recovered, as we've seen already, thank G-d. And the rest of us who are lucky enough to be home will continue to remain in good health. And whenever Hashem decides to end this modern-day plague, we will never forget how lucky we were to be "stuck", for one very strange Pesach (and then some), inside a beautiful Jewish home. Finally, we pray that next Pesach we will be celebrating in Eretz Yisrael, in our new homes, eating the Korban Pesach together with our entire family.



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Message from VP, Doron Katz-Reflections of a Tired but Incredibly Hopeful Doctor

As I sat down to write this piece, it occurred to me that, exactly three weeks ago tonight, Bnai Yeshurun played a major role in shutting down all of Teaneck's shuls. Earlier that day, I received an urgent call from our president, Ethan Keiser, who had taken the initiative to call a few of the presidents of the local shuls to discuss a coordinated approach to the impending Coronavirus. He asked me to put all these leaders into a Whatsapp group. Within minutes roughly 15 shul presidents had been added to this group and within hours an urgent meeting had been called for 8 pm in our social hall which would include all the Rabbonim of the RCBC, the Teaneck Department of Health, the presidents of all the Orthodox shuls in Bergen County, all the heads of the local Yeshiva day schools and some of the finest doctors in our community, including Dr. Adam Jarrett, the Chief Medical Officer of Holy Name Medical Center and Ashwin Jathavedan, the Head of Infectious Disease at Englewood Hospital. All the doctors were unanimously adamant that our shuls must be closed right away and all our gatherings curtailed. They told stories of what they were seeing in their respective hospitals and how we still had a chance to slow, if not stop, the onslaught. We discussed and debated and asked questions together, and then the Rabbis went into one session while the lay leaders went into another. At the end of this 3-hour meeting, Rabbi Schiowitz - the head of the RCBC – emerged and declared that the collective psak was that our shuls, our "Mikdashei Miat," would be closed through shabbos, with a follow up discussion to reevaluate the following week. Needless to say, the following week it had become clear that the move was necessary and not as short term as any of us would have liked. Ethan's decision to call the meeting was heroic, the speed with which Steven Becker, Jennifer Miller and Elysia Stein helped get this meeting off the ground was heroic, the guts and clarity of mind with which those doctors spoke out was heroic, and the leadership of the RCBC under the guidance of Rabbi Schiowitz was - and continues to this day to be - truly heroic.



Since that day my life and that of many of my colleagues has gone absolutely crazy with hundreds of urgent phone calls, video chats and patient exams daily. I am just a regular primary care doctor, not a critical care or trauma specialist. I don't routinely make split second decisions about life and death, but that is exactly what I, and all of my colleagues have been doing for the past few weeks. Who should get Plaquenil? Should we even use it? Who needs oxygen? Who needs the hospital? When is it the right time to send someone to the hospital? How do we get pulse oximeters to those in need?

The last few weeks have been challenging and frightening. Going to work every day and being exposed to this virus is incredibly taxing on all first responders. I have not previously thought to write a will but I will write one now. Seeing the list of cholim at CBY is very difficult for me emotionally, knowing how many of them are friends. Hearing from close friends and patients who are suffering, many of whom are having difficulty breathing, has been incredibly challenging. So, what got me through the past few weeks?

First and foremost, it was my family. I want to publicly thank Micol (who has also been seeing her own patients and answering COVID calls for Valley Hospital) and my children. I have not been home a lot lately, and I definitely have not been an ideal father or husband these past few weeks. Still I have come home to lots of smiles and a hot dinner every night. There is nothing better than seeing my kids smile and laugh in the face of this unprecedented adversity. Thank you, as well, to all the teachers and administrators of Yeshivat Noam and Yeshivat Frisch for keeping our kids busy all day with virtual school. Our schools are keeping our families intact and our lives normal! The importance of this cannot be overstated. Thank you to my parents, my in-laws and my extended family for the daily check-ins and prayers. I would be remiss if I did not mention Yali Elkin, my running partner of 10 years, who has forced me to keep running (six feet apart, of course) regardless of how much I complained about my level of stress and fatigue.

Next, I want to thank publicly my partner, Dr. Jeff Paley as well as our team of doctors at Bnai Yeshurun who have functioned as an invaluable sounding board for medical decisions. We are all new at this. People ask me questions about COVID-19 and I answer honestly that I only first heard the term COVID eight weeks ago. Jeff Kuritsky (you have been amazing), Selwyn Levine, David Levin, Jeff Avner, Avigail Elkin, Ariella Glazer, Phil Green, my father Brian Katz and Steven Becker (Steven has checked in with me twice a day to make sure I remain sane) have all gone way above the call of duty and are all available at any time of day to consult. They have all been literally saving the lives of our CBY members and countless others. How to attack this virus changes daily. Two weeks ago steroids were the last thing we were told to use to fight COVID. Two weeks later they saved the life of one of our members. I want to single out cardiologist Dr. Joseph Schatzkes, a member of Rinat, who has directly saved the lives of countless members of our shul at Englewood Hospital. He is the greatest hero I know in this saga!

Next, I want to thank Elysia and her staff, the executive committee and Rivka and Yehoshua Szafranski, our youth directors, for all their heroic efforts over the past few weeks. Zoom shiurim, Kabbalat Shabbat and Havdalah singing, Parent Child Learning,

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Virtual Youth Wing!

Pesach in a Nutshell

Hopefully by the time this email comes out, we will only be celebrating seven days of Pesach in Israel. But if some people are still found in America, then we will have the opportunity to celebrate eight GLORIOUS days of redemption, matzah, marror, and matzah-brei!



Back by popular demand...Beracha/Parsha/Pesach Jokes!

What did the grape do when he got stepped on? He let out a little wine

2. Knock, Knock

Who's there?

EliYa

EliYa who?

EliYaHu HaNavi

3. You want to hear a good matzah pizza joke? Never mind, it's pretty cheesy.

4. What kind of shoes did the Egyptians wear during the plague of Frogs? Open toad

5. What did the Red Sea say to the Jews when it was split? Nothing. It just waved.

*Submitted by **Mia Polonetsky, Youth Educator, 2-3rd Grade Girls***

Warning: As per Yehoshua & Rivka's psak, all Ashkenazim MUST finish these Bracha jokes before Pesach, as they are Kitnoyot.

The Secret of Chad Gadya!

By: Leila Tilem ~Youth Educator, Nursery~

At the end of the Seder, we have a very important song. Chad Gadya. But have you ever thought about why it is important, or what it even means? It seems kind of random, but it is at the end of the Seder, so it has to mean something, right?

There is a story about a man named Rabbi Zeira, and a man named Rav Yehudah. Rabbi Zeira is at Rav Yehudah's house and he sees that Rav Yehudah is at a very high spiritual level. Rabbi Zeira knows that he can ask him about any secret of the world and that Rav Yehudah would tell him. Rabbi Zeira asks why the goats walk before the sheep when walking with a shepherd. Rav Yehudah responds that goats are a darker animal and that the dark always comes before the light. What? Why would Rabbi Zeira ask such a simple question, and what did Rav Yehudah mean by his answer?

We explain that they weren't really talking about goats and sheep. Rather, they were talking in secret words because they didn't want to disrespect the great secrets of the world. What Rabbi Zeira meant was why does it seem that bad things always happen before they get better? Rav Yehudah's answer means I don't know why, but I know that that has always been the order of the world. It was created that way. **וַיְהִי עֶדֶם בָּקָר וַיְהִי לֹא**. There was night and then there was day. Even though darkness comes first, the light will always follow. What does this have to do with Chad Gad Ya? The Vilna Gaon says that Chad Gad Ya is the story of the Jews. We are the goat. The goat is innocent, but so many things try to attack him, just like the Jewish people. But at the end of the whole song, Hashem comes to save the goat, just like Hashem will always save the Jews.

Why do we sing the song on Pesach though? Pesach is the first time the Jews saw the pattern of darkness and then light. We went through the dark time of slavery, but Hashem saved us. Since then, we saw that pattern many times and we will see it again in the future. We are going through a hard time right now, but we will get through it. Hashem will save us from this darkness like he has so many times before. The darkness will come, but the light will always follow. That is the order of the world and that is the secret of Pesach night.



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Weekly Schedule

Sun. Apr. 5	Mon. Apr. 6	Tues. Apr. 7	Wed. Apr. 8	Thu. Apr. 9	Fri. Apr. 10
Earliest <i>tefillin</i> – 5:37 am Latest <i>Shema</i> – 9:45 am <i>Mincha Gedola</i> – 1:32 pm	"א ניסן	"ב ניסן בדיקת חמץ After 8:09 pm	"ג ניסן ערוב פסח עדות התבשילין סימן בכוראים	"ו ניסן א' פסח תפילה טל	"ז ניסן ב' פסח
דף הימוי	שבת ל'	שבת ל"א	שבת ל"ב	שבת ל"ג	שבת ל"ד
Earliest <i>tefillin</i> – 5:25 am Latest <i>Shema</i> – 9:38 am <i>Mincha Gedola</i> – 1:31 pm	Sun. Apr. 12	Mon. Apr. 13	Tues. Apr. 14	Wed. Apr. 15	Thu. Apr. 16
דף הימוי	"ח ניסן חול המועד	"ט ניסן חול המועד	"כ' ניסן ערוב חג	"כ"א ניסן ז' פסח	"כ"ב ניסן אחדון של פסח י' כדור
	שבת מ'	שבת מ"א	שבת מ"ב	שבת מ"ג	שבת מ"ד
					שבת מ"ה

Please note the Mishnah Yomit is now studying Masechet Arachin.

Thank you to all those who davened and said Tehillim for me during my recent illness. There is no doubt that your efforts were instrumental in bringing me a Refuah. My family and I are incredibly grateful. Wishing everyone a Chag Kasher V'Samayach! – Ronnie Aranoff

CBY reminds all our members that while it is important to follow all protocols for safety during this time, we are still connected one to another as a community and encourage everyone to take the time to check in on each other as best you can during these times. If you need assistance with shopping please complete this [form](#) and a buddy will be assigned to you. If you have any other needs please do not hesitate to contact us at office@bnaiyeshurun.org.

Women's Tehillim Group on Zoom will take place on **Monday, April 13th at 9:00 pm**. Join women and girls in the community in reciting Sefer Tehillim, followed by a misheberach l'cholim. Bring your own Tehillim. You will use the chat feature on the Zoom panel to indicate which perakim you are saying, and we will go in order. We plan on finishing the whole sefer together at one time.

Join the Zoom Group here: <https://zoom.us/j/671139519>

When an individual says any amount of Tehillim (Psalms), she/he can merit many blessings. This is even more true when the entire book of Tehillim is recited by a group of individuals, since G-d blesses us when we are united in peace with one another. It is also considered as if each individual who takes part in the group recited the entire Tehillim, not just her/his allocated chapter(s).

- Chabad, Bronx

Contact Us

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Doron Katz, Second Vice President
Jennifer Miller, Third Vice President
Andrew Berkowitz, Treasurer
Saul Kaszovitz, Assistant Treasurer
Esti Kaminetzky, Secretary
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Teens-Message from R' Jonathan Schachter



Redemption from the slave mentality

Perhaps the most uplifting speech that Moshe ever gave to Bnai Yisrael was the “4 leshonot of geulah” speech (Shemot 6:6-9). Moshe addresses a nation that is ready to collapse from the exhaustion of slavery, and assures them that Hashem will take them out of Mitzrayim, save them from their suffering, redeem them and take them as His special nation. And never has a speech fell flatter upon its audience, as the Torah tells us that Bnai Yisrael did not pay attention to Moshe’s words, due to their shortened spirits and overbearing slave labor. But why didn’t the nation take his words to heart? It’s not like he was trying to teach them rocket science or a complicated sugya involving the laws of tum’ah and tahara!! He was telling them the most welcome news they could imagine, news they should have all been dreaming about!!! We find a similar difficulty earlier in the story of our slavery. The Torah teaches us that when the king of Egypt died, Bnai Yisrael had some time off from slavery, and used it to daven. Their tefilot ascended to the heaven, and Hashem then knew that the time for redemption had arrived. Why didn’t they turn to HaShem earlier?? It wasn’t like they needed to compose long piyyutim and complex tefilot! All they needed to say was something like “Ana HaShem Hoshiya na!” “Please HaShem save us!”

The answer to both of these questions is one and the same. As the nation was immersed in slavery, they could focus on one thing, and one thing only, and that was the next brick they had to produce, or the next pyramid to build. Even taking time to daven was not something they could “afford” to do since it would take them away from the task at hand. And even when the time had arrived for redemption, they couldn’t contemplate what Moshe was telling them about being saved by HaShem and being chosen to be His nation. As Rav Yosef Rimon explains in the name of Rav Aharon Lichtenstein z”l, if Moshe would have persuaded Pharaoh to give them a day off from slavery or an extension on their next task, they would have happily listened. But the idea of being a free people who would be ruled by the Creator of the Universe – that was way too much for them to absorb in their current state of mind. According to the Mesilat Yesharim (Ch 2 – Zehirut), this was exactly Pharaoh’s strategy when he intensified our workload in the midst of our slavery. He discovered that Moshe and Aharon were beginning to plant the idea of redemption in the hearts of the people, and he needed to squelch that idea before it led to a revolt. His solution was to make the nation work harder, and feel more pressure, and then they will not have the mindset to think about becoming their own nation. The Mesilat Yesharim then reminds us that the yetzer hara uses the same technique upon us. He convinces us to focus

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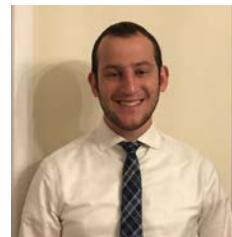
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exclusively on our daily chores and stresses, and this way, we will never contemplate what is really important. Let’s not fall into this trap. Let’s use our free time over Pesach to learn Torah and focus on topics that are holier than the mundane. Let’s think of areas in which we can improve, and ways to do it. Let’s also think of our nation and where we stand. Perhaps we are closer to redemption than we allow ourselves to believe. Let’s not ignore the signs of redemption, like our ancestors did when they were slaves. It is the holiday of our freedom, so let’s allow ourselves to think like free people with lofty aspirations.

Jr. Congregation-Message from R' Ezra Stone



In this week's Parsha, we read about the Korban Todah. Rashi writes that the Korban Todah was brought to commemorate a miracle that was done to us by Hashem. The Yalkut Shimoni in Parshas Emor writes an amazing point regarding the Korban Tamid. He says that the

Korban Tamid is unique in that it is the only Korban that will not be nullified in the end of days. Furthermore, it says that all the Tefillahs will be nullified except for Mizmor Letodah. The question is, what is so special about the Korban Todah and the Tefillah that symbolizes being thankful, that causes them to remain valid at the end of days? I believe the answer is as follows. When you are thankful, you are doing two things; you are acknowledging that you needed some type of assistance and you recognize the fortune that you have. The Mishnah in Avot writes, “who is considered wealthy? it is someone who is satisfied with their portion.” The Mishnah is telling us that when a person internalizes all that he has, he is able to reach a level of happiness and satisfaction. It is because the Korban Todah and Mizmor LeTodah represent and remind us of how one can achieve happiness that they will never be nullified. It is specifically through our expressions of gratitude that we reach this level of happiness. It is not simply coincidence that our own name also highlights this point. We are called יְהוּדִים which comes from the name Leah gave to Yehuda, which means being thankful. Although we are currently in a very challenging time, we must remember this idea of the Korban Todah. Many times in life, we only appreciate the things that matter most to us when they aren’t in front of us. We have a unique situation right now that we are with the people we love all day. While at times it can prove to be challenging, we must remember how fortunate we are that we have the people to whom we are closest. It is only when we appreciate what we have that we will be in a state of peace and joy. When we start to get agitated with a loved one, we must remember how fortunate we are to have them.



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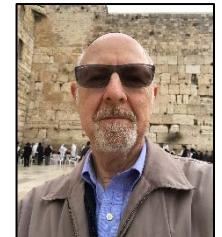
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HaShem is Always with Us Pre-Pesach Thoughts by Alan Schoffman

As we approach the *yom tov* of Pesach, the joyous celebration of the exodus from Egypt, we will have difficulty feeling the joy. Usually, after the hustle and bustle of preparing, the *yom tov* itself represents a time of satisfaction and allows us time for joy. This year, it is different. Families will be separate; lives have been lost and changed. Will we be able to summon the spirit that usually pervades the Sedarim? I don't know, but we must try.



R' Shimshon Raphael Hirsch posits that the change from chametz to matzah represents a transition from independence to dependence, perhaps not what you would expect with all this talk about ziman cheiruteinu. Although Hashem is always in our lives, the matzah symbolizes our acceptance that we are dependent on Hashem. That is part of our imagining that we are at yetziat mitzrayim. We relied totally on HaShem who delivered us from being slaves in Egypt to ostensible independence but actually to a new dependence.

When tragedies, catastrophes, plagues occur, there seem to always be several instances of rabbis attributing the calamity to definitive causes. When the current pandemic erupted, a rabbi in Israel blamed the secular lifestyle of Israelis. Another took this opportunity to rail against the extravagant weddings that are taking place. A third stated that we, as Jews, must have failed because part of our obligation is to influence the world to be better and we are part of the blame. As I get older, fewer things surprise, but this always does. These same rabbis, who will say "we don't know the ways of HaShem," have all of a sudden figured out His ways. In "Reflections of the Rav" by Rabbi Abraham Besdin, he cites the Rav's understanding that "There is no deterministic fate; all operates on a transcendental plane which is beyond the grasp of man's finite mind."

What can we learn from this epidemic? Has it been caused by our behavior? I don't know. HaShem's "motivation" is beyond man's grasp. We cannot know with any certainty the reason for our current situation. But we can and we should strive to better ourselves. We can acknowledge HaShem's authority and attempt to be closer to HaShem through our actions. Our community is one we can be proud of. The RCBC took the courageous step of closing our shuls and continues to provide excellent leadership during this epidemic. Leaders and members have flocked to Zoom to continue learning as before and, perhaps, even increasing the learning because of its easy access. I hope that this method continues as a mechanism to spread Torah after we return to normal. Our CBY community is participating strongly in the reciting of Tehillim and many other acts of *chesed*. We need to continue to pray for the ill.

During the aftermath of a major plane crash years ago, a rabbi, when consoling people, maintained that "G-d is crying with you." It is a metaphor and a concept that helps people who are understandably angry with Him. He does not want this to happen. In the *haftarah* of *Parshat Nitzavim*, Yeshayahu (63:9) states בְּכָל צְדָתָם לוּ צָר - "In all their troubles, He was troubled." We should try to take this understanding with us to our *sedorim*. HaShem is always with us. He took us out of Mitzrayim and, though our celebration may be somewhat mute, the acknowledgment of that action taken for בְּכָל יִשְׂרָאֵל brings us joy so we can still say and experience a חֲג כָּשֶׁר וְשָׁמֹחַ.

Reflections of a Tired but Incredibly Hopeful Doctor-Continued from page 6

buddy system between our youth and our older members, Erev Shabbos groups, our new, expanded bulletin, and my son Netanel's colorful graphics, all show how incredibly lucky we are to be part of such a powerful and united CBY family!

And thank you, of course, to our Rabbis and Rebbetzins for being there and checking in on all of us and for ensuring that this Pesach will be just as fantastic as all the ones that have come before. Watching your videos and listening to your daily shiurim has been a calming force amongst the storm.

We have suffered unimaginable losses in the last several days alone, and those wounds will take those personally impacted and our entire Kehilla time to heal. But I remain hopeful because of everything I have written above but - most importantly - because many patients are starting to get better. One just put Tefillin on for the first time in 12 days and another walked 10 miles after beating a double COVID pneumonia over the past few weeks. One posted an incredible message of hope on Facebook as he started to breathe better, and another just self-extubated and is finally breathing without the help of a machine. One of the sickest and youngest is slowly but surely requiring lesser amounts of respiratory support. Their families greet them with the greatest hugs and kisses as they arrive back in their homes. There are countless others still fighting and this is not over but if we remain strong, we will get through this together.

This is a tough Pesach for all of us, but I am confident that, at least here in Teaneck, things are slowly starting to turn for the better.
לשנה הבאה בירושלים!



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The graphic features a dark blue background with a central light blue rounded rectangle. At the top left, there's a logo for the "YOUTH Department" with a colorful icon. To its right, the text "invites you to" is written in a cursive font. Below this, a semi-circle contains the words "MONDAY NIGHT" above five small red dots. The main title "GAME NIGHT" is in large, light blue letters, and "KAHOOT" is in large, red letters below it. Underneath "KAHOOT", the words "Family Style" are written in a cursive font. At the bottom left, the date and time "MONDAY, APRIL 13TH 7:30 PM" are displayed in red. To the right, a circular badge says "AWESOME PRIZE" in blue, with "for winning players" in smaller text below. At the very bottom, a line of text reads: "AN INTERNET DEVICE SEPARATE FROM THE ONE YOU LOG INTO ZOOM WITH WILL BE REQUIRED TO PLAY. PLAYERS WILL NEED TO WATCH THE ZOOM, WHILE ANSWERING THE KAHOOT QUESTIONS."

To participate, please email youth@bnaiyeshurun.org with your team name!

[HTTPS://ZOOM.US/J/465766041](https://zoom.us/j/465766041)

AN INTERNET DEVICE SEPARATE FROM THE ONE YOU LOG INTO ZOOM WITH WILL BE REQUIRED TO PLAY. PLAYERS WILL NEED TO WATCH THE ZOOM, WHILE ANSWERING THE KAHOOT QUESTIONS.

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Community Announcements

- As everyone knows, it is vital that we all participate in the political process to make our community's voices heard by our elected officials. It has never been easier to register to vote, & for those so inclined, you can even choose to vote by mail-in ballot. The short Voter Registration Form is available in the shul office or at www.state.nj.us/state/elections/voter-registration.shtml. Lastly, please remember that this includes all voting-age children, even if they are away at school.
- Despite COVID-19, everyone should know they can still vote. These next few months are going to be a challenge. Voting should never be a challenge or an issue. Despite COVID-19, our democracy still needs all of us. I'm relying on you to be an active part of this campaign. The best way to protect your access to the ballot box: become an absentee voter before the May 26th deadline. It's fast, easy, and guarantees that your vote will be counted.
- There has been a dramatic rise in antisemitism; NJ has among the highest number of incidents in any state in the country. Our schools, synagogues & other communal institutions remain highly vulnerable. Teach NJ, a part of the OU, advocates for government funds for day schools. We are requesting a federal security grant increase from \$90 million to \$360 million, a state level grant increase from \$2 million to \$10 million, & that every school receive \$250 in security funds per student (up from \$150). This is an issue that requires the entire community to make a difference. We must work together to make sure that these security bills get passed. We can only ensure that these security measures get passed if we flood our government leadership with communications. Please contact NJ leadership immediately at <https://teachcoalition.org/nj/take-action/143/>.
- COVID-19 has effected every aspect of life as we know it. We are here as a resource for you during these trying times! CareOne at Teaneck is offering our services to you. We will gladly deliver glatt kosher, Cholov Yisroel and Pas Yisroel meals to all seniors who need. If plans change or aids cancel for Passover (and now) we have respite service available for you.
- <https://kosher19.com/> -Help Jewish healthcare workers and their colleagues get Kosher food delivered during the Coronavirus. Your generous contributions are spent directly on food deliveries to hospitals in the hardest hit areas of the country right now. Many Jewish kosher-
- keeping doctors, nurses, etc., who are working can't eat from the generously donated food that others can.
- Thousands of dollars have already been raised, and many food shipments have already been sent to our heroes. Please give generously.
- Sol Rosenberg is offering remote IT help to our members, gratis, to anyone, particularly our older members who aren't computer savvy, who have issues with their Windows PC, Zoom, Webcam, Audio, or WiFi/Internet performance issues that prevents them for staying connected with family. Contact Sol via email or phone at: sol.rosenberg@ieee.org or 914-810-8817 voice menu option 1.
- Magical Memories Entertainment is a company that provides live entertainment for private events. Since all events have been canceled we wanted to do something to still keep our community entertained during these difficult times. We are offering free live steaming shows on Sundays at 1pm 4/5: Juggler Greg will be performing a circus show. 4/12: Kawaii will be performing a hula show. 4/19: Erik will be performing an animal friends show. Go to: <https://www.facebook.com/MagicalMemoriesEntertainment/events/>. Call us at 914 548 2048 or go online at www.MME123.com
- The Riverdale Jewish Community is creating an initiative and offering it nationwide so parents can have a free Zoom camp for their kids over Pesach break. Parents anywhere can access it and it will be free of charge. Kef Babayit Spring Zoom Camp Do you want to do your part to help working families during the COVID-19 crisis? Do you have skills and talents you can share with children ages 4-12? Then WE NEED YOU! Our Spring "Zoom Camp" is recruiting volunteers to run 45-minute sessions for children staying safe at home over the week of Passover. You can teach kids how to juggle, draw, bake, build with Lego, play chess, tell jokes, do card tricks, code...or something else entirely. Sign up to teach as many sessions as you want. We will provide the Zoom account. You just bring a talent and a desire to give back to children and parents. To volunteer click here: https://docs.google.com/forms/d/e/1FAIpQLScSF9eJF26R1DK-eCCMFRWmqTjk3toItDthpz0d8P3gS36SBg/viewform?edit_requested=true&usp=embed_facebook
- For information about a variety of online events and activities taking place this week and next, please



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visit www.VirtualPesach2020.com. Packed with Pesach related coloring pages, puzzles, activities, seder table ideas, and tons of live events. Brought to you by our own members Aryeh (18), Netanel (12), Gavriel (10), and Liat (7) Katz!

- Nechamacomfort will be hosting two zoom support groups for families who experience pregnancy of infant loss. Sunday Night April 12, 2020 8:00pm-9:30pm and Monday Night April 13, 2020 8:00 pm-9:30 pm. Please email Nechamacomfort@gmail.com for information
- Holy Name Medical Center specifically reached out, asking for our help to make this request of the greater community. Let's help our local hospital get the critical supplies that it needs to continue to provide us with exemplary care. At the epicenter of the pandemic in New Jersey, Holy Name Medical Center is playing a critical role in the fight against COVID-19. We are working round-the-clock caring for patients and modifying medical units with new construction. But as we strive to meet the demand of new patients and those who are seriously ill with the virus, our supplies of masks, gowns and other protective gear for our healthcare workers is rapidly decreasing. There is a shortage of critical ventilators to save our most critical patients. The costs of these supplies are also rising rapidly. Your donation of any amount will help us obtain essential supplies and equipment needed to keep our staff healthy and able to provide the care on which so many are relying during this challenging time. Please click here to help <https://www.holynname.org/help/>
- We hope everyone is staying inside and staying healthy. As you can imagine the Teaneck Volunteer Ambulance has been extremely busy with the large amount of COVID19 patients in our community. We are hoping you can help us by going to our website at: www.teaneckambulance.org/covid19.html. Thank you and stay healthy
- The Orthodox Union and the Rabbinical Council of Bergen County are proud to present 2 mental health events this Chol Hamoed: Sunday night 4/12 Mindfulness and Meaning: How to Navigate Daily Life (Even) in Troubled Times A seminar with Nancy Siegel and Rabbi Zev Goldberg 8:00 PM - 9:00 PM Watch live at : www.ou.org/mentalhealth or on OU FacebookLive. Rabbi Goldberg leads the Young Israel of Fort Lee and is the Vice President of the RCBC. Nancy Siegel, an Educational Consultant specializing in mindfulness education and teacher training, is a nationally recognized presenter, teacher trainer and instructor. Monday night, 4/13 How to Manage COVID-19 Anxiety: A Psychological and Spiritual Perspective A seminar with Dr. Marisa Mahler and Rabbi Larry Rothwachs 8:30 PM - 9:30 PM

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Watch live at : www.ou.org/mentalhealth or on OU FacebookLive Rabbi Larry Rothwachs is the Rabbi of Congregation Beth Aaron in Teaneck and the Director of Professional Rabbinics at YU Dr. Marisa Mahler is a clinical psychologist who provides psychotherapy to children, adolescents and adults.

- Rinat Yisrael Presents: A Great Adventure in Torah, Sunday, Chol Hamoed Pesach, April 12, 2020 – via Zoom <https://zoom.us/j/4653630025?pwd=Z2p4bWM2YVFYbmNkaThEbWpYb09qZz09> or To Dial In Call 1 929 205 6099

Meeting ID: 465 363 0025 Password 8372795

For additional details, go to

<https://www.rinat.org/greatadventureintorah>

9 a.m. Yoel Finkelman "From Bomberg to the Beit Midrash: The How and Why of the Gemara's Page Layout"

Dr. Yoel Finkelman is Curator of the Haim and Hannah Salomon Judaica Collection at the National Library of Israel.

10 a.m. Gila Fine "Desire in the Midst of Harsh Labor": A Tale of Love and Liberation. Why is the Bible so afraid of love? Who were the lovers who saved the Jewish People in Egypt? And how do the rabbis deconstruct one of the greatest myths of their time? A reading of Midrash Tanhuma Pekudei 9, through Ovid and Maharal, the Brothers Grimm and Jacques Lacan, George Orwell and Erich Fromm. Gila Fine is the editor in chief of Maggid Books (Koren Publishers Jerusalem). She is also a teacher of Aggada at the Pardes Institute of Jewish Studies.

11 a.m. Elisheva Baumgarten "They too were part of the miracle (אֵל הָיָה בַּעֲתָה הַנּוּ) - Historical Perspectives on Inclusion and Exclusion of Women from the Passover Ritual"

Professor Elisheva Baumgarten is the Yitzchak Becker Professor for Jewish Studies and teaches medieval history in the department of Jewish History and of History. She is currently the director of the Mandel Scholion research center for humanities at the Hebrew University and directs the Beyond the Elite project funded by the European Research Council.

12 p.m. Zvi Leshem "Hasidism and Neo-Hasidism in Interbellum Vienna - Hasidic Emotional Education as a Response to Secularization in Interwar Poland"

Rabbi Dr. Zvi Leshem made Aliyah in 1979. He studied in Yeshivat HaMivtar and was ordained by the Chief Rabbinate of Israel. He holds a PhD in Jewish Philosophy from Bar-Ilan University. Zvi served for several decades in higher Torah education in Israel, including as Associate



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Dean of Nishmat. He also served as a community rabbi in Efrat. Since 2011 he has directed the Geschom Scholem Collection for Kabbalah and Hasidism at the National Library of Israel. Zvi is the author of "Redemptions: Contemporary Hasidic Essays on the Parsha and the Festivals" (2006) as well as numerous academic articles.

1 p.m. Channa Lockshin Bob – "Ravi Yitzchak Yaakov Rienes: The Zionist Rabbi You Never Knew You Needed – A Talk Based on a Newly Discovered Collection of Manuscripts"

Channa Lockshin Bob works in the Judaica Collection at the National Library of Israel and is a Ra"m at Midreshet Amudim. She has an MA in Religion from Columbia University and an advanced certificate in Talmud and Halacha from the Drisha Institute.

2 p.m. Shlomo Pill "Kedusha as Deliberation: A Post-Modern Framework for Avodas Hashem in Challenging Times"

Rabbi Dr. Shlomo Pill is a Senior Lecturer at Emory Law School where he teaches and writes about Law and Religion, Jewish Law, and Islamic Law, and Legal Philosophy. He is also a Senior Fellow at Emory's Center for the Study of Law and Religion, where he directs the Project on Law and Ministry in the United States, is Deputy Director of Law and Judaism, and serves as Managing Editor of canopyforum.org. Rabbi Dr. Pill is also Rosh Beit Midrash of the College Beit Midrash of Atlanta.

3 p.m. Yoni Zolty "Korban Pesach in Eretz Yisrael through the lens of Sefer Yehoshua"

Yoni Zolty is a rabbinical student at Yeshiva University where he is concurrently pursuing a masters in Bible at Bernard Revel School of Jewish Studies. Previously Yoni attended Yeshivat Har Etzion for 2 years and has a B.A. from Columbia University in English and Physics. Yoni grew up attending Rinat Yisrael, and now lives on the Upper West Side with his wife, Mindy.

[Please have a Tanach handy during this shiur]

4 p.m. Sara Wolkenfeld "Texts & Tech: A Sefaria How-To"

Sara Wolkenfeld is the Chief Learning Officer at Sefaria, a new online database and interface for Jewish texts. She is passionate about Talmud education and expanding Jewish textual knowledge for all. She is also a fellow at the David Hartman Center at the Hartman Institute of North America.

5 p.m. Yehuda Chanales "Leading and Educating for Times of Uncertainty: Lesson from Yetziyat Mitzrayim"

Rabbi Yehuda Chanales is Director of Educational Advancement and a member of the Judaic Faculty at the Fuchs Mizrachi School in Beachwood, Ohio. A Teaneck

Congregation Bnai Yeshurun Weekly Shabbat Announcements

April 8-16, 2020

"ד-כ"ב ניסן תש"פ

Pesach

פסח

native and former faculty member at TABC and MTA, Rabbi Chanales learned in Yeshivat Har Etzion, received a BA, MED. and Semicha at Yeshiva University and recently completed a Certificate in Advanced Educational Leadership from Harvard University. He is the recipient of a Wexner Field Fellowship, presented at numerous education conferences and is currently spearheading a groundbreaking partnership with Yeshivat Mekor Chayim in Israel to enhance the culture of personal and religious growth in schools. This shiur is in memory of our beloved member, *Suri Chanales a"h*

7:30 p.m. Joshua Teplitsky "Quarantines and Ghettos: Epidemics in Jewish Life in Early Modern Europe" Joshua Teplitsky is an assistant professor in the Department of History and the Program in Judaic Studies at Stony Brook University. He specializes in the history of the Jews in Europe in the early modern period, 1600-1800. He earned his PhD from New York University's Departments of History and Hebrew & Judaic Studies and has held fellowships at the Oxford Center for Hebrew and Jewish Studies of the University of Oxford, the Katz Center for Advanced Judaic Studies at the University of Pennsylvania, the National Library of Israel, and Harvard University. His first book *Prince of the Press: How One Collector Built History's Most Enduring and Remarkable Jewish Library* was published by Yale University Press in 2019. His current work explores the meeting point of community, culture, and daily life during periods of epidemic in early modern Europe.

8:30 p.m. Dovid Bashevkin "The Resilience of Jewish Identity: Jewish Peoplehood in Halacha and Machshava" Dovid Bashevkin is the director of education for NCSY, the youth movement of the Orthodox Union, and an instructor at Yeshiva University, where he teaches courses on public policy, religious crisis, and rabbinic thought. He completed rabbinic ordination at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, as well as a Master's degree at the Bernard Revel Graduate School of Jewish Studies focusing on the thought of Rabbi Zadok of Lublin under the guidance of Dr. Yaakov Elman. He is currently pursuing a doctorate in Public Policy and Management at The New School's Milano School of International Affairs, focusing on crisis management. He has published two books, *Sin-a-gogue: Sin and Failure in Jewish Thought*, as well a Hebrew work *B'Rogez Rachem Tizkor* (trans. In Anger, Remember Mercy). Dovid has been rejected from several prestigious fellowships and awards.



welcome
to BNAI YESHURUN

Congregation Bnai Yeshurun
Weekly Shabbat Announcements

April 8-16, 2020

ד-כ"ב ניסן תש"פ

Pesach

פסח

MINDFULNESS AND MEANING
HOW TO NAVIGATE
DAILY LIFE (EVEN)
IN TROUBLED TIMES

AN ONLINE SEMINAR WITH



NANCY SIEGEL & RABBI ZEV GOLDBERG

SUNDAY NIGHT OF CHOL HA-MOED , APRIL 12
8:00 PM

Rabbi Goldberg Leads the Young Israel of Fort Lee and is the Vice President of the RCBC.

Nancy Siegel, an Educational Consultant specializing in mindfulness education and teacher training, is a nationally recognized presenter, teacher trainer and instructor.

HOW TO MANAGE
COVID-19
ANXIETY:

A PSYCHOLOGICAL AND
SPIRITUAL PERSPECTIVE

AN ONLINE SEMINAR WITH



DR. MARISA MAHLER & RABBI LARRY ROTHWACHS

SUNDAY NIGHT OF CHOL HA-MOED , APRIL 13
8:30 PM

Rabbi Larry Rothwachs is the Rabbi of Congregation Beth Aaron in Teaneck and the Director of Professional Rabbinics at YU

Dr. Marisa Mahler is a clinical psychologist who provides psychotherapy to children, adolescents and adults.

Watch live at www.ou.org/mentalhealth
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