



Tefilla Notebook

14 Sivan • Parshat Nasso

June 5-6, 2020

Stephen Rothman, President • Rabbi Pini Dunner, Senior Rabbi • Nati Bar-Am, Chazan
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SHABBAT SCHEDULE

FRIDAY, JUNE 5

7:44pm CANDLELIGHTING

SATURDAY, JUNE 6

8:47pm SHABBAT ENDS

Guidelines for Praying at home:

When davening at home, it is best to daven at the same time that you would have davened when in shul. Although you cannot *hear* the krias Hatorah, you should still read the torah portion and haftorah aloud, using the tunes if you know them.

Stone Chumash (Artscroll)

Nasso -- p. 748

Haftora Nasso- p. 1181

WEEKDAY DAVENING TIMES

Sun 8:00am & 7:45pm
Mon - Friday 7:00am & 7:45pm

Those who are going to be attending our in-person minyanim **must pre-register**. Services are open to MEMBERS ONLY at this time. Space is limited. We will continue to have our services via zoom for those who cannot yet attend in person.

See page 4 for more info on Synagogue re-opening

COMMUNITY CONNECTION

DURING THIS TIME OF SOCIAL DISTANCING, WE ARE KEEPING OUR COMMUNITY CONNECTION.

CONNECT WITH OUR WHATSAPP GROUPS

- ◇ [YINBH COMMUNITY](#)
- ◇ [DAILY DAF YOMI SHIUR](#)
- ◇ [PARSHA SHIURIM](#)
- ◇ [YINBH VIDEOS](#)



HAVE A GRADUATE?

MEMBERS- If you have a child or grandchild who is graduating this year, please send their information to mkramer@yinh.org. Please include a photo, where they are graduating from, and the degree they are receiving. We will be listing all the graduates in the June 13th Tefilla Notebook.

Dearest Members and Friends,

Aficionados of Talmud study will know that it is often one key concept or thesis that will unlock a dense discussion of complex or obscure Talmudic material. In yeshiva we called it the "nekudah" – 'central point' – in other words, the one piece of information which can result in the "Eureka!" moment you've been looking for.



Over the past ten days I have been looking for a "nekudah", trying to figure out why it was specifically the death of George Floyd in Minneapolis that unleashed such an outpouring of reaction across the United States. After all, it was hardly the first brutal unnecessary killing of an African American by police or racist vigilantes, nor was it even a particularly jarring example of the kind of raw racism that simmers beneath the surface among some elements of society.

Just over the past couple of months – before any of us had ever heard the name George Floyd –there have been two high profile cases: the fatal shooting of Ahmuad Arbery, a 25-year-old unarmed African American jogger shot and killed by two vigilantes in Georgia who thought he was a burglar; and the bizarre story of Amy Cooper, a white woman who called 911 to report an African American man, Christian Cooper, who had asked her to leash her dog in Central Park, New York, mendaciously telling dispatchers that he was threatening her life. Neither of these cases provoked more than a few days of media coverage.

So what was it about the George Floyd story more than those two, and so many other similar stories, that shocked the world to its core, resulting in multiple protests and riots – and in some cities criminal looting by hooligans and villains, who used the killing and initial non-arrest of Derek Chauvin, the fired police officer whose knee on Floyd's neck caused his death, as cover for heinous violence and thuggery?

Allow me to digress, as I must mention the fact that several synagogues and Jewish businesses were deliberately targeted by antisemitic hoodlums in Beverly-Fairfax, one of the most visible Jewish neighborhoods in Los Angeles. Vicious antisemitic graffiti was daubed on one of the oldest orthodox synagogues in Los Angeles, Congregation Beth Israel on Beverly Boulevard, as well as on the Kehillas Yaakov building. The Simon Wiesenthal Center noted that when hooligans "use the cover of protest ... to attack synagogues and denigrate the Jewish state [it is] pure and simple anti-Semitism!"

In February 1998, I visited the legendary Nazi-hunter Simon Wiesenthal in Vienna, to interview him for a radio program I hosted at the time. It was a fascinating meeting, and he chatted with me for over an hour in both Yiddish and flawless English. I asked him countless questions, and every one of his answers was remarkable. One of the questions I posed to him was this: "Do you think that there could ever be another Holocaust?" His answer was intriguing and wise. The war in Kosovo had erupted that very month, with reports of massacres and atrocities, which followed in the wake of similar atrocities by the Serbs in Bosnia in 1995. Wiesenthal looked at me with his penetrating eyes and uttered words that will remain with me for the rest of my life. "There will always be genocide in the world," he said, "and while Jews are not always the initial target of genocide – although they may not be first on the list, they will always be on the list. That is why we must constantly remain vigilant."

The takeaway was simple, and is as relevant now as it was then. Even as we acknowledge and celebrate the first-amendment rights of the many thousands who have come out to show support for African Americans who are targets of discrimination, the Jewish community must be particularly watchful and hypersensitive. Insidious groups and individuals will inevitably use this opportunity to blame Jews and Israel, and target Jewish buildings and businesses, as well as visible Jews. Impugning and attacking Jews is always a priority for anti-Semites, for whom Jew-hatred is far more important than any other agenda. They may be in the minority now, but as bitter experience has taught us, and as Simon Wiesenthal so presciently pointed out, we must be mindful of the fact that a minority can evolve into a dangerous majority with lightning speed.

But back to George Floyd, and the "nekudah". Watching the video which shows Chauvin's knee on Floyd's neck for almost nine minutes, hearing Floyd's unheeded pleas and the multiple attempts by onlookers to get Chauvin to stop doing what he was doing, and then

seeing Floyd's limp and lifeless body loaded into the back of an ambulance, exposed us all to what we fear most of all – our own impotence. We were all bystanders watching a man being killed, and we couldn't do anything about it – all of our pathetic efforts were futile and pointless. He died. We could have and should have stopped it happening, but we didn't. Suddenly every American has had that 'Eureka!' moment, realizing how impotent they are in the face of such cruelty unfolding before their eyes, perpetrated by people who are funded by their tax dollars.

And truthfully – it woke people up to a fact we all desperately try to avoid considering. We see injustice around us and in front of us all the time. Occasionally we make a nominal attempt to do something that might mitigate an injustice, but when our efforts prove fruitless, we melt back into the comfort of our own lives and try not to think about what is happening outside our bubble. We comfort ourselves with the notion that there are agencies and charities that deal with "all of that" and pretend that it has nothing to do with us. But it does. When cruelty is perpetrated in our name, we have a stake in it. And I, for one, do not want to have any part in the death of George Floyd, or Ahmaud Arbery, or in claiming an African American man is threatening someone's life because he told them to leash their dog.

A number of people have pointed out that George Floyd had a history of violent crime, but while this is undoubtedly true, I'm not sure how it is relevant to his killing. The police who killed him were unaware of his criminal past, and even if they were aware – does that entitle them to kill him? Certainly not.

And so, notwithstanding the various organizations and individuals who have hijacked this situation for their own agenda – such as BLM, Antifa, Reverend Al Sharpton, and a host of others, and despite the fact that there are contemptible radicals and criminal elements who have taken horrendous advantage of the chaos, we – the good guys – must try to find something in this moment that will make us better people. We don't want to be impotent. What we do want is for every aspect of the country we live in, including law enforcement, to be something we can rightfully be proud of. Pursuing this agenda, even as we must remain mindful of our own Jewish concerns, must transcend all the disturbing static Floyd's death has generated.

In the portion of Naso the Torah instructs those who need to bring a sin offering to confess their sin before the offering is brought (Num. 5:7): – וְהִתְוַדָּ אֶת חַטָּאתוֹ אֲשֶׁר עָשָׂו – "he shall confess the wrong that he has done." The Torah is always very sparing with words, and clearly the words "that he has done" are superfluous in that sentence, as it is obvious that if he sinned, he must be the one who did it. The giants of the Mussar movement point out that no sin ever happens in a vacuum, and when one has sinned it is always important to consider the circumstances which enabled you to sin, and then this lapse must also be part of the confession. It is the "that he has done" part of the sin, and it needs to be addressed just as much as the sin itself. Or, to use a metaphor, anyone who takes their hands off the wheel or their eyes off the road is bound to have a crash at some point, and will need to consider their reckless driving as part of the process to ensure they never crash again.

As a society, it is important that we come to terms with, and try to change, the environment that has enabled police racism and brutality, rather than try to find excuses or distracting arguments. We also need to do whatever we can to ensure that people are never again forced to cower in their homes in the face of violent protests, looting and anarchy in cities across America. Something is deeply wrong, and somehow we are a part of it. And rather than remaining impotent, we need to empower ourselves and do whatever we can to force the kinds of changes that will ensure that whatever it is that is wrong will be corrected, so that it does not happen again. It is this "nekudah" that counts most of all.

Praying for your safety and health, and for only good news, with God's help. and Shabbat Shalom!

Pini Dunner

Mazal Tov

To Lee Samson on the wedding of his granddaughter, Temima Rosenstein to Zev Sheff. Mazal Tov to parents Aliza & Ari Rosenstein.



*Jonathan Sassoover
Joseph Shaposhnik
Avital Slifkin
Daniel Samson
George Fischmann*

Happy Anniversary

*Bart & Arleen
Tanenbaum
Hart & Debbie
Cohen*



Sisterhood Corner

June

This week has been unsettling and frightening.

We are thankful for the leadership and support of our community that is guiding us during these extremely difficult times.

Our continued faith will get us through!

Shabbat Shalom,
Cecile & Ruthie
Sisterhood Co-Presidents

YAHRTZEITS

Bluma Lewkowicz
Bluma Chana bat Yehuda
Aryeh a”h
Mother of
Rita Lewkowicz
Yahrtzeit— 15 Sivan

Shirley Gittler
Shirley bat Avraham a”h
Mother of
Gregg Gittler
Yahrtzeit— 20 Sivan

RABBI PINI DUNNER IN CONVERSATION WITH RABBI AARON KOTLER & HOWARD FREIDMAN



WEDNESDAY JUNE 10TH 2020

• 10AM LA • 1PM NY • 6PM LONDON • 8PM ISRAEL

EMAIL OFFICE@YINBH.ORG FOR THE ZOOM LINK

יין BEVERLY HILLS SYNAGOGUE
YOUNG ISRAEL OF NORTH BEVERLY HILLS

CLASS SCHEDULE - WEEK OF JUNE 7- JUNE 13
THE ZOOM CODE FOR ALL CLASSES ARE **310 276 7650**
The log-in link is <https://zoom.us/j/3102767650>

DATE	TIME	TOPIC	CATEGORY
Sunday June 7	8:20pm	Tzurva MeRabanan with Chazzan Nati Baram	Class
Monday June 8	11:00am	Pirkei Avot with Rabbi Pini Dunner	Class
Monday June 8	12:00pm	Shiur with Chazzan Nati Baram	Class
Tuesday June 9	12:00pm	Tanach Shiur with Chazzan Nati Baram	Class
Wednesday June 10	10:00am	Rabbi Dunner in conversation with Rabbi Aaron Kotler & Howard Friedman	Class
Wednesday June 10	11:15am	Parsha Shiur with Rabbi Dunner	Class
Thursday June 11	12:00am	Shiur with Chazzan Nati Baram	Class
Friday June 12	6:30pm	Mincha/Kabbalat Yom Tov	Tefilla
Saturday June 13	9:00pm	Havdalah	Tefilla

The YINBH reopening committee has come up with the following protocols for the reopening of the Synagogue for weekday services. They have taken many precautions in securing the health and safety of those who will be in attendance.

We will have weekday service starting on Monday, June 8th.

Protocols for weekday Shacharit & Mincha/Maariv INDOOR services in the Main Sanctuary

1. Only those who have registered are able to attend services. If you have not registered, you will be turned away. Preference goes to those saying kaddish and for a yahrtzeit. Maximum number of households/men allowed are 20. The maximum number of women is 6 (in the balcony).
2. They must register by 4pm the day prior to minyan for Shacharit, and 12 noon on that day for Mincha/Maariv.
2. No children below bar mitzvah allowed.
3. Face covering (preferably a mask) must be worn at all times.
4. Temperature with non-contact thermometer must be taken at arrival before entering into the building.
5. The person who is taking temperature will also have a copy of the list for that service and will know names of all attendees.
6. The same person who takes temperature will open door with fob and hold the door open for that person to enter so attendee does not need to touch door.
7. There will be markings on the ground outside the front door 6 feet apart for people to wait to get their temperature taken.
8. Those who enter through the garage must come up the stairs to the outside and enter the shul through the front door in order to be screened at the front door.
7. As soon as they enter, they must wash hands for at least 20 seconds.
8. Attendees must bring their own tallis, siddur, and chumashim each time.
9. Services will be held in the Main Sanctuary. No access to beit midrash, social hall, coat closet, or anywhere else in the shul.
10. Men will be using the entire downstairs floor that is marked off. Women must be in the balcony only in marked seats.
11. The Sanctuary doors will remain propped open in all sections.
12. Those who attend must keep the proper social distance of 6 feet at all time
13. They must stay in their seat and only in marked areas.
14. The chairs are precisely spaced out. Do not remove the chairs from their location.
15. Those in the same household (father/son/brothers) can sit in the same row. There will be a designated row for households attending with multiples where there are chairs together or designated rows in the risers. Those who are not attending with others in the same household must sit in the single seats.
16. The ba'al koreh will be the only one touching the torah and leining. Those who have aliyas will stay in their seats for the bracha. No kissing the torah or touching by anyone else. All ornaments are removed from the Torah that is going to be used.
17. No passing around tzedakah "pushke". There will be a tzedakah plate at the back entrance of the synagogue if people wish to leave a donation.
17. No adjusting the thermostat. It will be set ahead of time.
18. Mincha will be "hoicha kedusha" and the services will not include any singing.
19. We will not be providing any food, or coffee/tea station. No food can be brought into the shul.
20. No roaming around or socializing after services.
21. The main door to the bathrooms will be propped open.
22. Before entering a stall, wash their hands with soap for 20 seconds minimum.
22. Wash hands after leaving the bathroom.
23. After services, wipe down your area with a sanitizer wipe. Last person to leave, wipe down the door handle to the shul.