

YOUNG ISRAEL OF HOLLYWOOD-FT. LAUDERDALE

שנת-אדר א'

SHEVAT-ADAR I 5779

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Rabbi Yosef Weinstock, Senior Rabbi
Rabbi Adam Frieberg, Assistant Rabbi
Rabbi Edward Davis, Rabbi Emeritus

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RABBI'S MESSAGE

BE LIKE MOSHE

The 7th of Adar is identified as both the birthdate and yahrtzeit of Moshe Rabbeinu. The Yalkut Shimoni quotes a tradition that Moshe had ten names, in addition to Moshe. Some of the names refer to events of his early life.

He was called *Levi*, because he was a member of that tribe. He was called *Tuviyah*, because there was goodness that was visible from the time of his birth, (as the pasuk states, "Vateyra Oto Ki Tov Hu").

Miriam called her brother *Yered*, because she went down to the Nile to see what would happen to her baby brother.

Aharon called his brother *Avi-Zanuach* "master of rejection" because Moshe's father left his mother, but he came back to her after the birth of Moshe.

Along the same lines he was called *Chever* (to join) because he caused his parents to come back together.

His grandfather Kehat called him *Avigdor*, literally "master of the fence" because after Moshe's birth, Pharaoh was fenced in and gave up on his decree to drown all Jewish baby boys.

Other names were given to Moshe as a prayer or a prophecy for the future.

His mother called him *Yekutiel*, related to the word for hope- as a prayer that she hoped to one day be reunited with her son.

The Jewish People called him *Shmaya ben Netanel*- from the Hebrew word to hear, they hoped that God would listen (and give) to them due to Moshe's intervention.

He was called *Ben Avitar*, son of pardon- because Moshe would facilitate pardon in the aftermath of the Sin of the Golden Calf. He was also called *Avi Socho* "master of prophecy" because he would grow up to become the greatest Jewish prophet of all time.

And then there is the name Moshe. In Parshat Shemot we are told how and why Moshe got this name. After being placed in a basket in the Nile River, the daughter of Pharaoh finds the boy and saves him. After the boy grows up we are told that (2:10): "she called him Moshe, as she said: *for I drew him from the water.*"

Although he had all these names, God and the Torah only refer to him as Moshe. The Midrash is emphatic on this point. "*Vayikra el Moshe*: It states that Hashem said to Moshe: *By your life! Of all your names, I will only call you by the name given to you by Batya, the daughter of Pharaoh.*"

What was it about the name Moshe that made it his primary identity? There are at least three answers that speak to the essential character of Moshe and lessons we can learn from Moshe- the name and the man.

One, Moshe was a non-conformist. Rabbi Yehuda Amital pointed out that water, being a liquid, takes on the shape of the container into which it is poured. Having no shape of its own, water is constantly adjusting to its surroundings. Water represents the ultimate in conformity. Moshe was drawn out of the water. In a sense, he is the anti-water. Moshe did not conform to Egyptian society, nor to the norms of Jewish behavior in Egypt. He challenges the status quo- and when he is at first unsuccessful, he does not give up- rather he runs away to fight another day. The name Moshe alludes to the nonconformist behavior that our rabbis identify as the merit and reason Bnai

Yisrael were able to maintain a unique identity even during the bondage of Egypt (ie they remained shepherds, lived apart in Goshen, didn't change their names, garments, language.)

Second, Moshe was exceedingly humble. The Torah testifies that Moshe was the most humble of all human beings. It was this humility that allowed him to be so great; for God would have never allowed a person with ego to be the greatest prophet in history. Such concentrated power combined with ego would have been too dangerous. What were the origins of this humble quality? There may have been a genetic predisposition, but it was surely his early life experience of being saved from the Nile River that solidified his persona of humility. Moshe lived his life with the acute awareness that he might not be alive at all had it not been for the grace of God and the kindness of a stranger. When a person thinks that one's very existence is a kindness afforded to him or her by others- it changes one's entire outlook on life. No longer are we preoccupied with our rights; what we deserve and what we feel is coming to us. We no longer talk about "*Magia Li*": what I deserve. Rather everything that I get in life is now viewed as a gift. Nothing is taken for granted, and everything is appreciated.

Third, Moshe felt that the response to his gift of life must go beyond gratitude and extend to responsibility. Many commentators have difficulty understanding the relationship between the name Moshe and the reason offered by the Torah for that name. The daughter of Pharaoh claims that she named him Moshe because she drew him from the water. If that was the case, then his name should have been *Mashuy*, the passive form of the verb, ie "one who was drawn from the water." Moshe is the active form- ie one who draws/saves others. Seforno explains Batya's rationale. She said, "The reason why I named him Moshe is to indicate that he will rescue others." Batya wanted Moshe to remember that he was saved from the waters; and that created a responsibility for him to go out and attempt to save others. Moshe's name is a call to action. Realize that your blessings are meant to be used to create more accomplishments and more blessings.

Parshat Shemot introduces us to the man by teaching us lessons from his name, Moshe. One, we must not worry so much about conforming to society and realize that the greatest achievements are often found through non-conformity. Second, we must approach life with a healthy dose of humility and appreciate the many blessings in our lives. Lastly, it is not enough to be grateful for the gifts in our lives, but we must think about how we will utilize those blessings in order to better the world.

Non-conformity. Humility. Responsibility. These three characteristics of Moshe gave him the ability to redeem the Jewish People from Egypt. And if we emulate these traits of non-conformity, humility and responsibility, then we will have what it takes to bring about the Ultimate Redemption, Amen.

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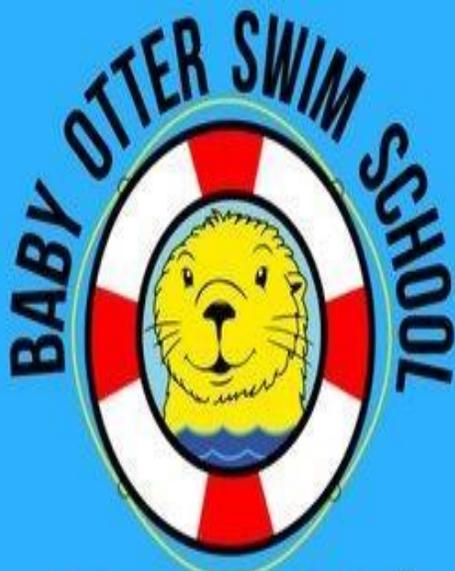
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PRESIDENT'S MESSAGE

Over the past few months, there has been a measles outbreak centered in Orthodox Jewish communities in Israel and in the Northeastern United States. Unfortunately, this outbreak was mainly caused by low vaccination rates in those communities. As a consequence of these outbreaks, the schools in our community have stopped accepting so-called religious exemptions to vaccinations and will only accept true medical exemptions to vaccinations. In other words, if your child cannot be vaccinated due to medical reasons, your child is exempt from vaccinations, but if you just don't want your child to be vaccinated for non-medical reasons, that is no longer accepted by our community schools.

Furthermore the Orthodox Union and the Rabbinical Council of America put out the following statement.

"The Orthodox Union and the Rabbinical Council of America strongly urge all parents to vaccinate their healthy children on the timetable recommended by their pediatrician. Judaism places the highest value on preserving human life. It is well known that those facing even a potential life or death situation are instructed to set aside the Sabbath and other key tenets of halachic (Jewish law) observance until the emergency has passed. Prayers for good health and for complete and perfect healing of the ill are an ages-old aspect of Jewish tradition. But prayers must go hand-in-hand with availing oneself of medical science, including vaccination. There are halachic obligations to care for one's own health as well as to take measures to prevent harm and illness to others, and Jewish law defers to the consensus of medical experts in determining and prescribing appropriate medical responses to illness and prevention. Therefore, the consensus of major poskim supports the vaccination of children to protect them from disease, to eradicate illness from the larger community through so-called herd immunity, and thus to protect others who may be vulnerable."

Due to the risk of disease due to lack of vaccination, and in conjunction with the actions of our community schools as well as the statement from the OU and RCA quoted above, the Board of Directors of our congregation passed the following resolution:

It is a religious requirement to get you and your child(ren) vaccinated for the safety of each child and for the community at large. There is no such thing as a Jewish/Halachic religious exemption to vaccinations. Shuls should protect their members (especially those who are medically unable to be vaccinated) by restricting access of those who choose to remain unvaccinated to shul programs and events.

Therefore, all adults, youth and teens attending Young Israel of Hollywood programs or services, whether on or off our facility, must be fully vaccinated according to standards of the State of Florida in order to participate in our programs and services. The only exception to this policy is for those who are unable to receive vaccines for valid medical reasons.

Thank you all for adhering to our congregational policy. If you have any questions, please contact me.

PJ Goldberg
President

SISTERHOOD MESSAGE

Hello Hollywood!

Whenever I have a break in routine, I always find it challenging to catch my breath. Getting back from Yeshiva break is no different. Maybe you traveled and had to pack, plan, and then get back on schedule. Or perhaps you stayed and experienced extended commute times, overbooked restaurants or grouchy tourists. Or maybe you had a lovely time in which case that's wonderful! But if like me you need a vacation from that vacation, try the following breathing exercise:

Close your eyes

Take a deep breath through your nose for 5 counts

Hold your breath for 5 counts

Exhale through your nose for 5 counts

Hold for 5 counts

Repeat the exercise 3 times.

Phew! Feel better now? I know I do, which brings me to our next exciting event!

Upcoming Programs for February:

Wednesday the 6th at 8:30 pm - Chizuk meeting (A Support Group for Jewish Women struggling with Infertility). For more information: chizukmiami@yahoo.com

Wednesday the 6th at 8:30 pm - Book Club: "Walking Lions" by Ayelet Gunder-Gosher, reviewed by Hannah Hostyk. At the home of Sharon and Stephen Clements

Shabbat 23rd - Annual Pink Shabbat- It is an opportunity for the entire community to learn about breast cancer, early detection, and how to be a better support to those around us going through treatment. It is also an excellent opportunity to celebrate those who have survived breast cancer, and mourn those we've lost.

Future events in the works:

March 17 - Kid's Purim Packing Party. This year we hope to send Mishloach Manot to 85 Holocaust survivors and 175 kids at JAFCO's Jewish Children's Village. We'll need all hands on deck as we assemble the packages, write and decorate cards, and celebrate our ability to bring happiness to so many of our neighbors!!

May 5 - Bat Mitzvah program

Sunday, May 19th - Yom Iyun wonderful women's morning of learning

For this month's Take The Initiative Challenge, we invite you to join a sisterhood committee. The sisterhood board is made up of the names listed below. However, every event has a committee whose sole job is to plan and run that event. This type of compartmentalization allows the sisterhood to function efficiently, and alleviates the pressure that can sometimes hinder someone from joining the board. Also, studies show that a project driven approach increases interest and prevents burnout. If one of the above events speak to you, or you'd like to form your own committee for a new event, please send us an email Sisterhood@yih.org. I was so touched by the number of people who reached out after the last bulletin came out about wanting to be more involved. This community is really magical!

Florence Kaweblum, Pres., Debby Aqua,
Sec. Samantha Adler, PR, Stacy Konstam, Treasurer
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THE TWO ADAR CONUNDRUM: DETERMINING LEAP YEAR YARTZEITS

Rabbi Adam Frieberg: raf@yih.org

The Jewish calendar is quite unique, with its reliance on both the solar and lunar systems to help keep it in moderation. Our reliance on the sun is seen in Shemot 23:15 where the Torah states, “You shall observe Chag HaMatzot- eating unleavened bread for seven days and I have commanded you- **at the set time in the month of Aviv (the Spring)**, for in it you went forth from Egypt....” This idea is repeated in Devarim 16:1.

The lunar aspect of the calendar is seen in Shemot 12:2,
 ”הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁוֹן הָרָאשׁוֹן הוּא לְכֶם לְחֹדֶשׁ הַשָּׁנָה”
 This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.”
 Since there is no monthly period associated with the sun, the Torah is overtly tying our months, and thereby our calendar, to the moon.

As a result, we end up with a soli-lunar calendar, and a need to make up for the difference between the twelve lunar months and the 365-day solar year. To do that, we add a month, a second Adar every so often. How often? A 19 year Metonic cycle is used, with the extra Adar added in years 3, 6, 8, 11, 14, 17 and 19. These years are identified as leap years.

But how do we view these two Adars? Is one of them the real Adar? This question matters for the halachic discussion of when to celebrate Purim and when to commemorate a yartzeit of someone who passed away in Adar during a non-leap year.

The conversation begins with the Mishna in Megillah (6b). There a principle is laid out: There is no difference between the two Adars except for the reading of the megillah and matanot l'evyonim (gifts to the poor) on Purim. These two things must be done in the second Adar, and not the first.

The Gemara then has a field day trying to figure out whose opinion the Mishna is presenting. After a long back and forth the conclusion of the Gemara is as follows: The first (unnamed) opinion in the gemara, referred to as the Tana Kama in talmudic jargon, believes that the megillah must be read in the second Adar, but the four special parshiot¹ may be read in the first Adar, though they ideally should be read in the second Adar. Rabbi Eliezer ben Rabbi Yosi believes that the megillah can even be read in the first Adar, while Raban Shimon ben Gamliel believes that both the reading of the megillah and the four special parshiyot must be read in the second Adar.

The Gemara presents the reason for this disagreement. Rabbi Eliezer ben Rabbi Yosi's opinion is based on the principle that

one does not forego performance of the mitzvot; rather, when presented with the opportunity to perform a mitzva, one should do so immediately. Rabban Shimon ben Gamliel reasons that juxtaposing the celebration of one redemption, Purim, to the celebration of another redemption, Passover, is preferable

Trumat HaDeshen (194) asks a very practical question: If one lost a parent in Adar during a non-leap year, in which Adar should he keep the yartzeit in a leap year? He says that it should be kept in Adar Rishon. His basis for this decision is the Talmud's discussion of reading the megillah. He claims that really the megillah should be read in the first Adar, but there is the overriding factor of connecting the two stories of redemption (Purim and Pesach). Since this factor is not present when discussing the correct timing of a yartzeit, Trumat HaDeshen rules that the default principle of avoiding passing over mitzvot is present and therefore a yartzeit is not delayed until the second Adar. This would obviously hold true if the parent died in the first Adar of a leap year. If the parent died during the second Adar of a leap year, then the yartzeit is commemorated during the second Adar during a leap year.

While Trumat HaDeshen's deciding factor was not which Adar is the “real” Adar, others try to answer that very question. Rambam² rules that the “real” Adar is the second Adar, while Rosh³ posits that the “real” Adar is the first one. Mahari Vayil agrees with Rambam, and based on that rules that the yartzeit should be kept in the second Adar.

Shulchan Aruch⁴ rules that in a leap year, one should observe the yartzeit during the second Adar. Rama argues that the yartzeit should be observed in the first Adar unless the person passed away in the second Adar of a leap year. However, he notes, that there are stringent individuals who observe the yartzeit in both months.

Mishna Berura (48) quotes Magen Avraham, who points out that if one accepted on themselves to fast for the yartzeit, then they need to fast on the yartzeit during both months. But if they did not actively accept upon themselves a fast for the yartzeit, even if they normally fast on the yartzeit (as that is the common practice) then they should follow what they have done in the past. But if they are asking about this, as this is the first time they are encountering the question, they should be told to observe the yartzeit in both months.

In terms of our community's practice, please see Rabbi Weinstock's ruling in the Q&A section of this bulletin.

¹ In the month of Adar, there are four parshiot that are read as the maftir each Shabbat. The maftir on the first Shabbat after Rosh Chodesh Adar is Parshat Shekalim. The maftir on the second Shabbat after Rosh Chodesh Adar is Parshat Zachor. The maftir on the third Shabbat after Rosh Chodesh Adar is

Parshat Parah. The maftir on the four Shabbat after Rosh Chodesh Adar is Parshat HaChodesh.

² Extrapolated from Rambam, Laws of Vows, Chapter 10, Law 6

³ Rosh to Tractate Nedarim, Chapter 8

⁴ Shulchan Aruch, Orech Chaim 568:7



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FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

Rabbi Edward Davis

A MOMENTARY RAY OF LIGHT. In the early 4th century, the Roman Empire converted to Christianity and became even more hostile to the Jews. Then in July of 362, the new Emperor Julian, Constantine's nephew, who was in Antioch on his way to invade Persia, asked a Jewish delegation: "Why do you not sacrifice?" His answer was that we are not allowed to, since the Temple has been destroyed and we are banned from Yerushalayim. Julian immediately allowed us back to Yerushalayim to rebuild the Temple. Additionally he gave Yerushalayim back to the Jews, returned their property, revoked the anti-Jewish taxes, and granted them the power of taxation. Jews flocked to Yerushalayim to rejoice in the miracle. Julian was not a Christian; he was a pagan. Scholars saw Julian's rejection of Christianity as a catalyst for his pro-Jewish stance. Julian went eastward to fight Persia. In his retreat an Arab pierced him in his side with a spear and fatally damaged his liver. His successor reversed everything, re-expelling the Jews from Yerushalayim and making the empire Christian again. It was 25 years of Jewish celebration that came to naught.

MR. POTATO HEAD. George Lerner (1922-1995), a Brooklyn Jew, of Romanian descent, invented the Mr. Potato Head in 1949. Originally, the toy consisted of pins and other accessories that a child would affix to an actual potato or some other vegetable. He wanted to sell it to a cereal company who wanted to add it to their cereal boxes, but then sold it to the Hassenfeld Brothers, Herman, Henry, and Hillel, three Jewish brothers who were making pencils and wanted to get into the toy industry. They started their business in Providence, R.I. in 1923. Hassenfeld Brothers changed their name to Hasbro in 1968! They started with Mr. Potato Head in 1950. Mr. Potato Head was the first toy advertised on TV. But in the post-World War II era, after food rationing, people didn't take well to wasting food, plus they couldn't stand looking through their children's toys to find stinky, rotting potatoes. So, Hasbro started supplying a plastic potato with the toy kit in 1964. Hasbro has become a toy giant, becoming the number one toy manufacturer in the world (fighting with Mattel). They make Star Wars toys, G.I. Joe, Sesame Street, Transformers, Batman, Pokémon, Play-Doh, and Monopoly, plus many others. It is a very charitable company. Hasbro (Alan Hassenfeld) donated the Teddy Fountain in Yerushalayim.

RABBEINU YECHIEL was a great Jewish scholar in 13th century Paris and was one of the Baalei Tosfot who is quoted frequently in Tosfot in Pesachim and authored many Tosfot in Yoma. In the middle of the 13th century, the French king was encouraged to be more aggressive in his anti-Semitic approach to Jews. He ordered all the Talmud manuscripts to be burned in Paris. This was a major event, especially because this was before printing presses and all the manuscripts were handwritten. On Friday, June 17, 1244, 24 wagonloads of written Talmudic texts were torched in Paris. One of Rabbeinu Yechiel's prime students, the

Maharam, Rabbi Meir of Rothenburg, Germany, witnessed the burning of the Talmud and wrote the famous Kinah (lamentation) Sha'ali Serufah Ba'Eish, which we recite on Tisha B'Av. Rabbeinu Yechiel left France and made Aliyah in 1258 to Akko, where he started a new Yeshiva. He died in 1268 and is buried just south of Haifa.

THE MAHARAM. Rabbi Meir of Rothenburg was one of the last of the Ba'alei Tosfot (1215-1293) and the leading rabbinic scholar in the world in his time. He wrote around 3,500 responsa, of which around 1,500 are in print today. He lived in Worms where he financed his own Yeshiva. But the anti-Semitic German government became too overbearing and too oppressive to the point that the Maharam gathered his family and attempted to leave Germany, which was illegal for him to do. At a town near the border he was recognized by an apostate Jew, who was baptized, with the name Knepe, who turned the rabbi in to the archbishop. The king imprisoned the rabbi in Ensisheim in Alsace and attempted to ransom him. A great deal of money was raised (mostly by the Rosh, the Maharam's prize student), but the Maharam refused to be ransomed lest more abductions of rabbis would follow. He was able to keep learning in prison and met once a week with one of his students. He died seven years later in prison. The king kept the body and wanted to ransom it back to the Jewish community. FOURTEEN YEARS later a Jew by the name of Alexander ben Salomon Wimpfen ransomed the body by himself on the condition that he gets to be buried next to the Maharam. The two graves lie next to each other in Worms. These two graves were overlooked by the Nazis when they ransacked the cemetery during the Holocaust.

BEERSHEBA, KANSAS. This was a Jewish agricultural colony, established by Russian Jewish immigrants in 1882. Today it is unending corn fields 8 miles from Garden City, Kansas, which has several Jewish gravestones. In 1881 Czar Alexander II was assassinated, and his son Czar Alexander III rescinded his father's lenient policies toward Jews. Pogroms began in Kiev and quickly spread. Jews began to flee Russia. The Russian colony was conceived and funded by the Hebrew Union Agricultural Society, Rabbi Isaac Mayer Wise's idea. A Jew would get 160 acres if he improves the land, builds a house, and lives there for 5 years. In addition to a Sefer Torah and a Shofar, the agricultural society provided tents, farming implements, and livestock. Fifty nine families came with a rabbi-shochet. A wedding took place in 1883. A year later, the colony began to fall apart, with members exploring other business opportunities. The colony ended by 1887. The members went elsewhere and became good US citizens.

YIH EISHET CHAYIL INITIATIVE
for women

TUESDAY
FEB. 12

8:00 PM^{SHARP}

@ YIH SOCIAL HALL

WOMEN'S HEALTH AND WELLNESS EXPO:
AN EVENING FEATURING MULTIPLE MINI SESSIONS
WITH INFORMATION RELATED TO WOMEN AT
EVERY AGE AND STAGE OF LIFE:

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- INTRO TO CHAKRAS

* IF YOU INTEND TO PARTICIPATE PLEASE DRESS
ACCORDINGLY AND BRING A WORKOUT MAT IF YOU CAN

YIH EISHET CHAYIL INITIATIVE IS A PROGRAM OF MONTHLY WORKSHOPS
DEDICATED TO HELPING THE WOMEN OF OUR SHUL MAXIMIZE THEIR
LEADERSHIP POTENTIAL IN EVERY ARENA OF LIFE

A MESSAGE FROM THE COORDINATOR OF WOMEN'S ENGAGEMENT

I am so excited to share what we have happening in women's programming the next couple of months!

February:

More and more research seems to be coming out daily about the importance of taking care of our bodies, in terms of maintaining active lifestyles, eating well, and making the right choices. This not only has the potential to affect our health and quality of life physically, but also contributes to stronger mental health. The Torah famously urges us to "choose life", and the dictating principle of וְהָיָה בְּהֵמָּה, "and you shall live by them" means that we choose saving a life over other mitzvot, like shabbat. But I don't think the Torah was only referring to *saving* lives. It meant for us to live healthy lives as well. The Rambam writes in *Hilchot Deot*, "maintaining a healthy body is among the ways of serving G-d, since it is impossible for one who is not healthy to understand or know anything of the Creator. Therefore one must distance oneself from things which harm the body, and accustom oneself to the things which strengthen and make one healthy."

While our last Eishet Chayil Initiative program focused on our mental health, it's time to focus on our physical health as well. On February 12 at 8PM, we will be having a Women's Health and Wellness Expo, featuring local super-women who will be educating us on topics related to women's health, preventative medicine, nutrition, meal planning, fitness, goal setting, essential oils, and more! We are blessed as a community to have so many wonderful women among us who excel in various health-related fields. I am honored that so many agreed to present relevant and interested topics related to their expertise. Our speaker lineup features:

Miriam Amselem, Eliana Balk Moore, Jessie Brownstein,	Raisy Gittler, Dr. DV Kahn, Tamar Levine,	Amanda Roth Mclaughlin, Meghann Schwartz, and Dr. Jesica Shienbaum
---	---	--

The evening will consist of three 20 minute sessions, each slot featuring multiple topics to choose from. Topics include informative presentations as well as actual fitness and yoga mini-classes (please come prepared!) The real challenge will be choosing who to go hear! Please bring your mothers, daughters, sisters and friends for an educational, fun, and inspiring evening!

March:

On **Monday evening, March 4**, we have the honor of hosting a film screening and Q&A with filmmaker Paula Eiselt, producer, director and cinematographer of the documentary, 93Queen. Set in the Hasidic enclave of Borough Park, Brooklyn, 93Queen follows a group of tenacious Hasidic women who are determined to shake up the "boys club" in their community by creating the first all female volunteer ambulance corps in New York City. 93Queen offers up a unique portrayal of a group of empowered women who are taking matters into their own hands to change their own community from within. Paula is herself an impressive young woman, as a young, female, Orthodox filmmaker. We will have the opportunity to discuss the issues raised in the film with her and hear about her insider perspective. More info about the film and Paula can be found at 93Queen.com.

Stay tuned for details on how to purchase tickets. If you are interested in getting involved with our committee or sponsoring this exciting event, or have other suggestions for future programming, please reach out to me at msf@yih.org.

SARA FRIEBERG
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The Kehillah Kiddush



Next Kehillah Kiddush: March 2 Adar II

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QUESTIONS & ANSWERS

Q: Can in-room hotel microwaves be used without koshering?

A: It is possible to use a non-kosher microwave by double wrapping the food item. Before placing in microwave, it is permissible to poke a small hole in each cover so that the steam can escape and the package will not explode.

Q: May I set up a dishwasher on a timer, so that I will load it on Friday night with the night's dishes and it will go on overnight?

A: In order that hot water should not pour out of the dishwasher, the system is designed so that the machine works only when the door is locked until the end of the cycle. Obviously, the door is open when the dishwasher is loaded on Shabbat, and then you must lock it in order that the timer will be able to activate the machine. Closing the door thus causes the prohibition of Shabbat to occur at a later point when the timer will activate the dishwasher. Such a delayed reaction is a *gerama*, and therefore it would be forbidden to cause such a delayed reaction.

Q: When I answer the zimun of two who are bentching, when can I resume eating?

A: The Gemara (Berachot 46a) brings a dispute concerning how far *birkat hazimun* extends. Rav Nachman says it is until "Nevarech ..." i.e., the introductory portion of the bentching said only when there is a zimun. Rav Sheshet says that it is until "Hazan ..." i.e., the end of the first bracha of Birkat Hamazon. Most Rishonim understand that the dispute is regarding one who is answering but not bentching with the zimun, and the question is how long one needs to take part in the zimun.

The Rif, Rambam, and the Shulchan Aruch (OC 200:2) accept Rav Nachman's opinion. Thus, Sephardic practice is to end the zimun at the end of the zimun addition ("... u'v'tuvo chayinu"). The Rama follows the Rosh and others, who accept Rav Sheshet's opinion. Therefore, Ashkenazim should have the mezamen say the entire first beracha out loud.

Q: Are pets muktzeh on Shabbat and Yom Tov?

A: The Talmud states that it is forbidden to move animals on Shabbat. In Halachic terms, animals are *muktzeh machmat gufo*, a severe type of muktzeh, which may not be moved for any reason. This ruling is codified by the Shulchan Aruch. No distinction is drawn between farm animals and households pets.

There are, however, some later authorities who distinguish between farm animals and household pets. In their opinion, a pet is considered like a household item, similar to a toy or a picture, and is not classified as muktzeh at all. While it is advisable to follow the majority opinion and not carry or move pets on Shabbat, those who are lenient have a halachic authority upon whom to rely. If the pet is in distress, one may move it or carry it. All opinions agree that it is permitted to touch (without moving) or feed one's pets on Shabbat. It is also permitted to hold onto a leash and walk a dog in an area that has an eruv.

Q: In a Jewish leap year with two Adars, when is an Adar yartzeit observed?

A: There are different customs for this. Some see the second Adar as the primary one, as we celebrate Purim on the second. Others see the first Adar as the "actual" month of "Adar," with the second Adar not being "Adar" but "Adar 2." In practice, Ashkenazim should observe the yartzeit in both Adars. Sephardic practice is to observe the yartzeit in the second Adar. This is true if the death occurred in a non-leap year. However if the death occurred in a leap year, then the yartzeit is only observed once - in the Adar in which the death occurred.



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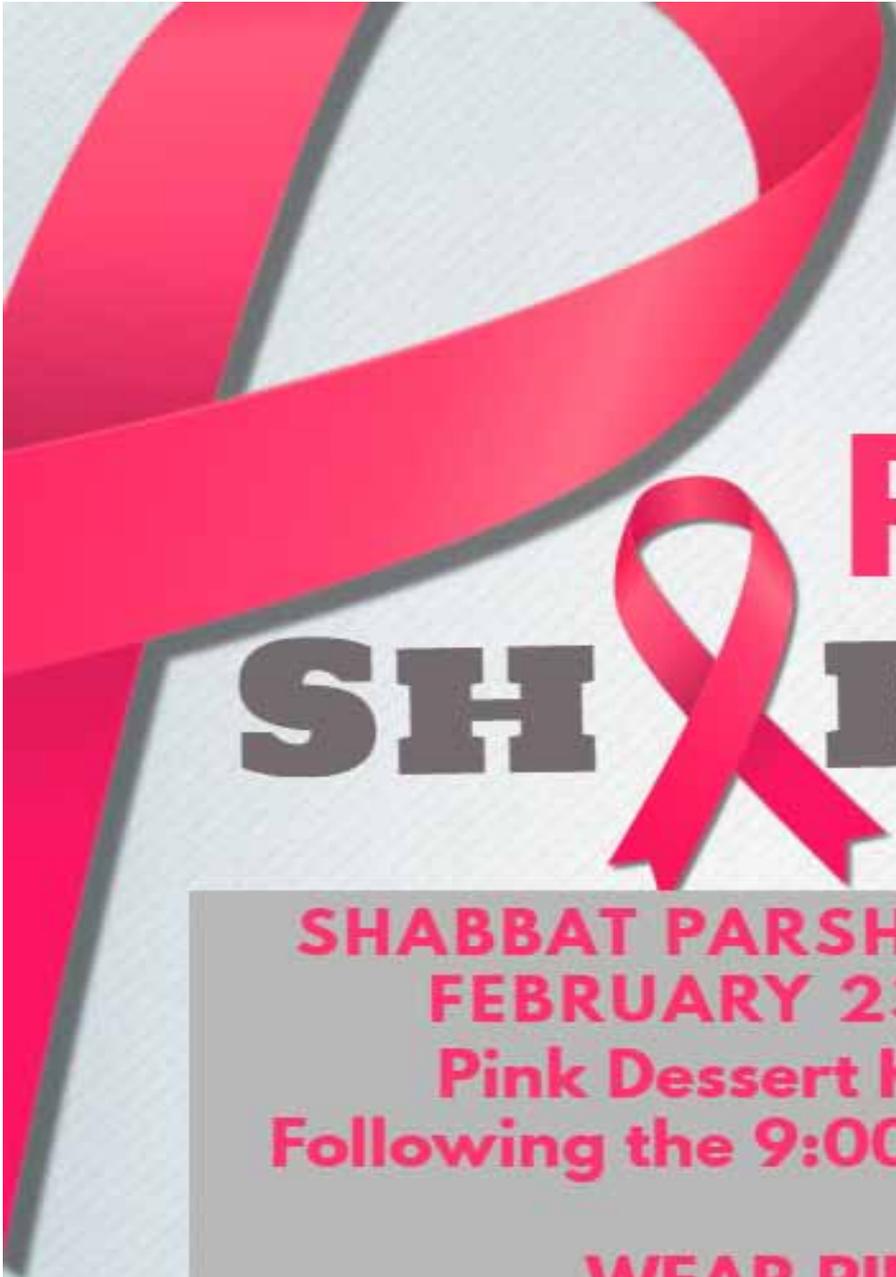
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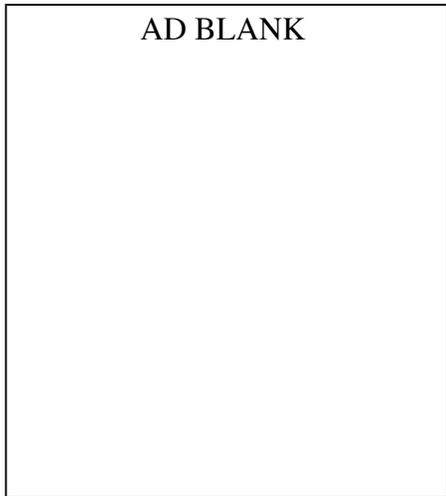
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MIDDLE EAST SPOTLIGHT

Israeli Technology Making America Safer

In June 2018, the Pentagon announced that the U.S. Army had signed a \$193 million contract to purchase Israel's Trophy active protection system. This cutting-edge system, declared operational in 2009 by Israel's Rafael Advanced Defense Systems, will be used to shield 261 of the U.S. Army's M1 Abrams tanks by providing each one the capability to intercept and destroy incoming projectiles. The recent purchase of the Trophy system is just one example, among many, of how the United States utilizes Israeli technology to protect Americans and defend the homeland. From first-responder technology to cutting-edge military systems, Israeli technology has helped improve the safety and security of American soldiers and citizens.

The Israeli-developed Litening Pod identifies targets with laser precision from high altitudes, placing the pilot in less danger, while reducing collateral damage on the ground. Sensors are used to identify ground targets and enable pilots to fly at night and in bad weather. Equipping Litening on U.S. warplanes made it possible for American fighter pilots in 2006 to deliver the munitions that eliminated al-Qaeda's top leader in Iraq, Abu Musab al-Zarqawi.

In 2015, the U.S. Department of Defense awarded Lockheed Martin more than \$100 million for the procurement of the first F-35 Helmet Mounted Display System. The system, developed by Israeli defense company Elbit Systems, helps pilots to operate the F-35 jet by displaying crucial information on the visor regarding internal and external conditions during flight giving pilots full situational awareness. In addition, pilots can rotate the missiles' seeker by turning their head, rather than using a hand-held device.

In 2010, U.S. company General Dynamics was awarded two contracts, worth almost \$100 million, to acquire Israeli developed Bradley Reactive Armor Tiles. The reactive armor tiles bolt on to Bradley Fighting Vehicles and protect the troops inside from rocket propelled grenades and other incoming munitions. The tiles explode outward on impact, protecting the soldiers inside. This technology was used to protect U.S. armored personnel carriers in Iraq, helping to save hundreds of U.S. soldiers from potential death or injury.

The Israeli-developed Emergency Bandage (nicknamed the "Israeli bandage" by some American soldiers) is now carried in every U.S. soldier's first aid kit. It slows blood loss, prevents infection and allows non-medically trained people to stabilize some wounded individuals with relative ease.

In 2018, the U.S. Department of Veterans Affairs (VA) acquired more than 350 advanced wheelchairs developed by SoftWheel. An additional 2,000 or so U.S. veterans will receive new wheelchairs with this Israel-developed, shock-absorbing technology, as part of a three-year agreement reached with a VA-approved manufacturer of wheelchairs. This technology has a flexible shock absorption system built into the wheel, providing a faster, smoother and more stable ride.

As major strategic partners, the U.S.-Israel relationship is a mutually beneficial alliance that is critical to both countries' security. From advanced wheelchairs to the Litening targeting pod, a range of cutting-edge Israeli technology helps keep Americans safe. As Israel develops and perfects new technologies, America will continue to benefit from its special relationship with the Jewish state.

SIMCHAS FROM OUR FAMILIES – MAZEL TOV TO:**BIRTHS**

- ❖ Raffi & Carly Sturm on the birth of their daughter, Shayna Blaire.
- ❖ Joseph & Danielle Behar on the birth of their twin sons, Solomon Jacob and Gadi Avraham.
- ❖ Shaya & Miriam Gutleizer on the birth of their daughter Ziva.
- ❖ Daniel & Jennifer Cohen on the birth of their daughter Ayelet Maayan. Mazel Tov to siblings Betzalel, Noam and Tali.
- ❖ Tzvi & Aliza Aronin on the birth of their son Jake - Yaakov Shmuel, and to sister Bailee, grandparents Stan & Marla Frohlinger and David & Gayle Aronin, uncle & aunt Mitchel & Daniella Balsam, uncle Jordan and aunt Raqi Frohlinger.
- ❖ Larry & Jessica Genet on the birth of their son Zachary Jacob, and to siblings Mikey & Eliana, grandparents Suzie Genet and Bruce & Susan Jacobson, great uncles & aunts Ben J. & Dorit Genet, David & Monica Genet, cousins Moshe & Rivka Genet, Isaac and Levi, and the Berley cousins.
- ❖ Phil & Lisa Baratz on the birth of their grandson to Zack & Shira Baratz, and to uncles & aunt Elie & Naomi, Gabe, Doni, great-uncle & aunt Michael & Ellen Baratz.
- ❖ Stephen & Sharon Clements on the birth of their grandson born to Miriam & Elli Kalson in Fair Lawn, NJ and to uncles and aunts, David & Tali, Ari, and Shira.
- ❖ Rabbi Howard & Dena Seif on the birth of their granddaughter, Miriam Aleza, born to Solly & Shoshana Seif in Israel, and to great-grandfather Beryl Silverberg.
- ❖ Anat Goldstein on the birth of her granddaughter, Anaelle Rachel, born to Gil & Yardena Goldstein, and to great-uncle & aunt Dror & Avivit Ben-Aharon

ENGAGEMENTS & MARRIAGES

- ❖ Brenda Klein on the marriage of her daughter Baila to Jonathan Goldberg.
- ❖ Joel & Barbara Coplowitz on the engagement of their daughter Mara to Michael Anidjar, son of Isaac & Reina Anidjar, and to the entire Coplowitz & Anidjar families.
- ❖ Jeff & Tzipi Simon on the engagement of their daughter Esti to Elad Jerusalem, son of Cheryl & Marc Jerusalem of Oak Park, MI, and to Esti's siblings Naftali & Nechama Simon, Adina & Shimon Weissman, Doni Simon.
- ❖ Ephraim & Yael Sobol on the engagement of their daughter Gabriella to Brandon Silverstein of Toronto, Canada.
- ❖ Wally & Fay Fingerer on the engagement of their grandson Matthew Reichel to Aleeza Teigman.

BNAI MITZVOT

- ❖ Menachem Roth upon the celebration of his Bar Mitzvah, and to Menachem's parents Matt & Dina Roth, siblings Nava, Sarah and Asher, and the entire family.
- ❖ Jacob Shulman upon the celebration of his Bar Mitzvah, and to his mother Michelle Shulman, older brother Samuel and the entire family.
- ❖ Michael & Lara Hoffman on the Bat Mitzvah of their daughter Kayla, and to Kayla's brother Noah, grandparents Marty & Marcy Hoffman and Meryl Zubchevichand, great-grandparents Sol & Norma Weinberg, aunts and uncles Jamie & Heather Hoffman, Dan & Michal Hoffman, Avidan & Jessica Hoffman Beinenfeld, Avi & Lyndsay Blashka and the entire family.
- ❖ Rabbi Ryan & Bari Girnun on the Bat Mitzvah of their daughter Noa Tamar, and to siblings Avi, Temima & Yedidya, grandparents Ira & Ricky Rothstein, uncles & aunts Matt & Lauren Rothstein and Max & Jenna Sredni, and all the cousins.
- ❖ Dale & Marlene Bergman on the Bar Mitzvah in Lakewood, NJ of their grandson, Yeshaya Avraham Goldfischer, son of Rabbi Meir & Shira Goldfischer, and to great-uncle & aunt, Steven & Ruthy Mandel.
- ❖ Larry & Sheila Strulowitz on the Bar Mitzvah of their twin grandsons Zack & Judah Lopkin in Teaneck, and to parents Rebecca & Dr. Benjamin Lotkin.

ALSO MAZEL TOV TO:

- ❖ Rabbi Yaacov Laredo who will be serving during 5779 on the Rabbinic team as our shul's Rabbinic Fellow.
- ❖ Robin & Joe Andisman, recipients of the Amud HaChesed award at the Yeshiva Toras Chaim Toras Emes Gala Dinner.

WELCOME NEW MEMBERS

Naftali & Nechama Simon, Gabriel & Batya Goldwaser Schwartzman, Mitchel & Daniella Balsam, Avi & Dina Lerer, Justin & Erica Zisquit

CONDOLENCES

- ❖ Roman Yusupov on the loss of his father Boris Yusupov.
- ❖ Marc Shandler and family on the loss of his uncle Neil Shilling.
- ❖ Mark & Rochelle Daniels on the loss of their son Marshall Daniels.

WE WARMLY THANK OUR SHABBAT SPONSORS:**KIDDUSHIM**

- ❖ Rabbi Yitzchak & Peninah Salid to commemorate the yahrzeit of his father Irving Salid.
- ❖ Suchie & Raisy Gittler to commemorate the yahrzeit of his father Norman Gittler, and in honor of the birth of their newest grandchild, Joseph Abe, born to Eli & Julie Gittler.
- ❖ Matt & Dina Roth, Nava, Sarah and Asher, in honor of their son and brother Menachem's Bar Mitzvah.
- ❖ Ari & Simi Blaine to commemorate the 8th yahrzeit of his mother Suzanne Blaine, may her memory be a blessing to all who knew her and the lives she touched.
- ❖ Channy & Howie Chusid to commemorate the Shloshim of Channy's mother, Leah bat HaRav Yaakov Koppel, and the yahrzeit of Howie's mother, Ettle bat Elchanon Zalman.
- ❖ Moshe Aharon Iszak to commemorate the yahrzeit of his grandfather Reb Eliezer ben Moshe Aharon Deutsch.
- ❖ Ezra & Caroline Greenberg in honor of their 8th wedding anniversary and the 6th birthday of Abigail Reagan.
- ❖ Warren & Enid Schwartz to commemorate the yahrzeit of her father.
- ❖ Willy & Harriette Moses to commemorate the yahrzeits of his parents Jacob & Blanka Moses.

Continued from previous page....

- ❖ Sandy & David Epstein to commemorate the yahrzeits of his beloved parents, R' Nachman ben R' Yitzchak Halevi z'l (Teves 21) and Tzipa Hana bas R' Moshe Meir a'h (Kislev 11).
- ❖ Lauren & Simeon Stamm in honor of the Simchat Bat of their daughter Chloe Scarlett (Chaya Tzipora). Mazel Tov to siblings Jordan and Juliette, grandparents Sandy & Norman Goldglantz, and the entire family. Special Mazel Tov to great-grandmother Miriam Mitzner.
- ❖ Aronin & Shekhter families in honor of Tzvi and Ilya's Siyum Mishnayos of Seder Zeraim.
- ❖ Usher & Brenda Bryn to commemorate the yahrzeit of his beloved mother, Rebbetzin Felicia Bryn z"l (Tevet 29).
- ❖ Hannah & David Hostyk to commemorate the yahrzeit of David's father, Yosef ben David, and in honor of Shabbat Mevorchim
- ❖ We honor the memory of Shirley Lyman, our dear and beautiful mother, grandmother and great-grandmother who is missed every day. May her Neshamah have an Aliyah. By Meryl and Norman Palgon and family.
- ❖ Sephardic Minyan Kiddush by the Chatanim Marc Ben-Ezra, Jason Tache and Dror Ben-Aharon.
- ❖ Jordan & Tammy Ditchek in honor of the 10th anniversary of Eric's Bar Mitzvah.
- ❖ Carol Carmel to commemorate the yahrzeit of her mother Joan Hirshorn.
- ❖ Danny, Jennifer, Betzalel, Noam, and Tali Cohen in honor of their new daughter and sister Ayelet Maayan.
- ❖ Howard & Dena Seif in honor of the birth of their granddaughter Miriam Aleza to Solly & Shoshana Seif in Jerusalem. May she be a source of much pride, joy and nachas as are her parents, siblings and entire extended family.
- ❖ Danny & Tirtza Vize.
- ❖ Paul & Yvonne Ginsberg in honor of Neil's Bar Mitzvah parsha.
- ❖ Gary & Diane Magid in honor of his birthday, and introducing their two youngest grandchildren, Lea Chernofsky and Judah Magid to YIH.
- ❖ Ira & Miriam Ginsberg in memory of Max Ginsberg.
- ❖ David & Arlene Goldberger to commemorate the yahrzeit of her mother Evelyn Levy, Elke Chaya bat Baruch Mordechai.
- ❖ Willy & Harriette Moses to commemorate the yahrzeit of her father Rabbi Meyer Zaval Katznelson.
- ❖ Spencer & Eliana Moore in honor of their wedding anniversary and the 4-year anniversary of moving to Hollywood.
- ❖ Jack & Martine Schenker in honor of their children and grandchildren—Zachary, Alisa, Emma, Jonah, Max and Ezra.
- ❖ Oren & Danielle Stier with gratitude to Hashem and in honor of Dovi's birthday.

SEUDAT SHLISHIT

- ❖ Shores in honor of the warm YIH community.
- ❖ Rabbi Edward & Meira Davis to commemorate the 2nd yahrzeit of his brother Martin Davis, and the 4th yahrzeit of her father Opa aka Mr. Erwin Katz.

TORAH DIALOGUE

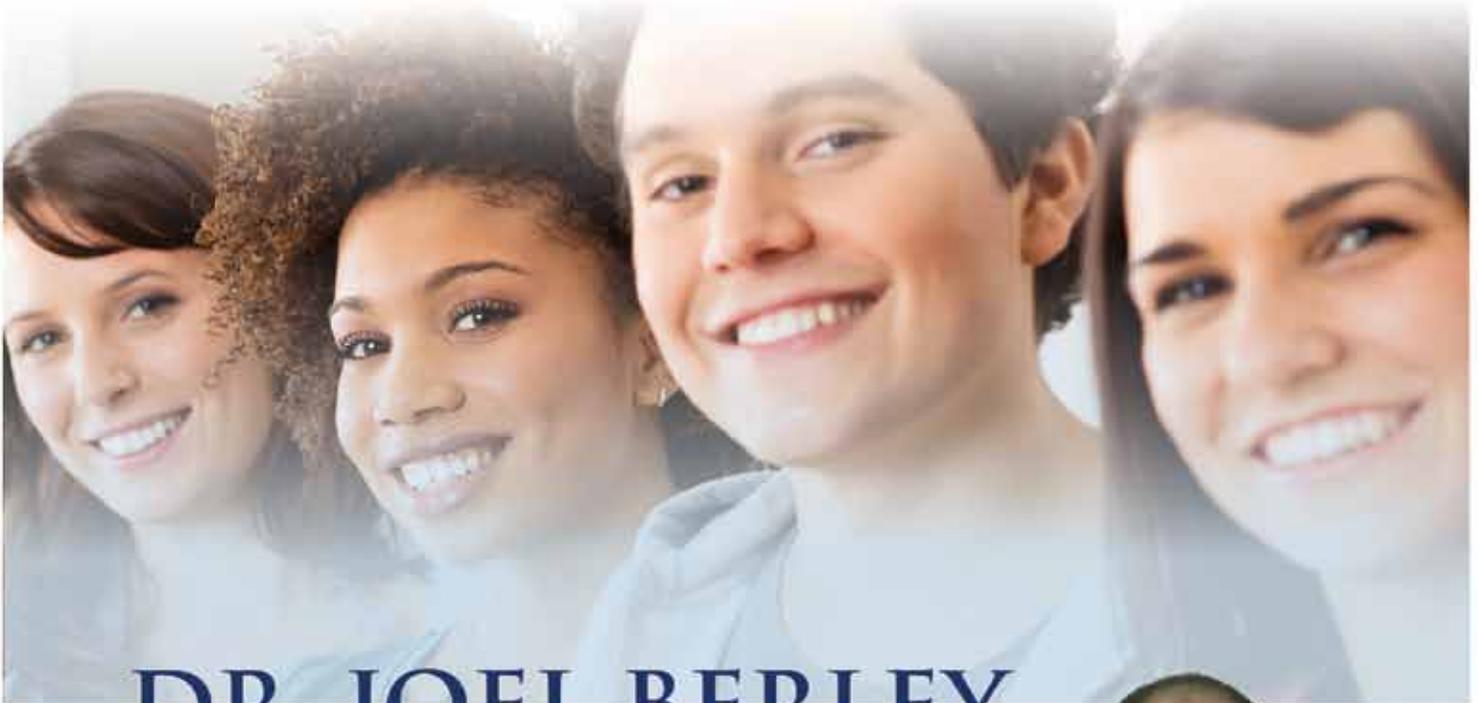
- ❖ Dr. Trudy Abramson and family in memory of Rabbi Dr. Ted Abramson's 7th yahrzeit and in honor of Dr. Bruce Abramson's 42nd Bar Mitzvah anniversary.

KOSHER KORNER

- ❖ **Kosher Commercial Bread Update:** Bimbo Bakeries, which produces much of the commercially available bread in the United States, had expressed its plans to drop its kosher supervision on most of its bread products. The following statement was recently issued:
 "After hearing from our loyal kosher consumers and after productive meetings with our kosher certifiers, Bimbo Bakeries USA is pleased to announce that we will once again be offering kosher products under the Arnold, Sara Lee and Ball Park brands," the company announced.
 "As three of our largest brands, many of which are distributed nationally, Bimbo Bakeries USA is confident that kosher consumers will be able to find the products they are looking for to enjoy themselves and with their families," they added.
 "We'd like to thank both the Orthodox Union and KOF-K for their guidance as we reviewed our options."
- ❖ The OU certifies **Campbell's Slow Cooker Buffalo Wing Sauce** as an OU D - Dairy product. This product contains dairy as indicated in the ingredient and allergen statements. Some labels were printed with a plain OU symbol, without the D – Dairy designation.
- ❖ The OU will no longer certify **Noosa Yoghurts** due to a recent change in ingredients. Noosa Yoghurts with the OU symbol are certified by the OU and Noosa Yoghurts without the OU symbol are not certified. Over the next few weeks, it is possible that both the OU certified and non-OU certified products will be in the marketplace at the same time. Consumers of OU products should check carefully to make sure the Noosa Yoghurts have the OU symbol.
- ❖ **Dannon Yogurt:** Only a limited number of Dannon yogurt varieties are OU certified, when bearing the OU symbol. There are very similar flavors of Dannon yogurt that are not OU certified. Please check each container carefully.
- ❖ KSA does NOT certify any **Frozen Yogurt / Soft Serve Yogurt stores**. They only certify the products in their original sealed containers when bearing the KSA-D symbol.
- ❖ SCC (Single Cup Coffee) – **Donut Shop Hot Chocolate**, certified Kosher under COR supervision, are missing the "dairy" designation. This product is Kosher Dairy.



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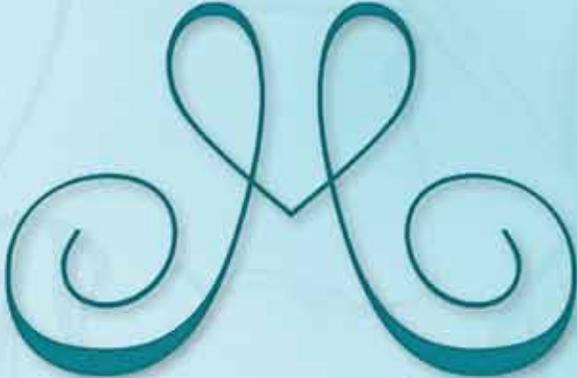
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Your generosity makes the *un-sponsored* Shabbat & Yom Tov kiddushim and seuda shlishit possible!

- ✧ The family of Rabbi Dr. Ted Abramson (ש"ת) in honor of the Daf Yomi Participants L'hagdil Torah u'leha'adirah
- ✧ Dror & Avivit Ben-Aharon
- ✧ Earl & Donna Barron in memory of his father and mother Jack & Sarah Barron (ש"ת)
- ✧ Mimi & Dani Bengio in honor of our wonderful community.
- ✧ Howard and Carol Bienenfeld in honor of their grandchildren
- ✧ Alvin & Tamara Cohen in honor of their children & grandchildren & in respect of the wonderful Young Israel Community!
- ✧ Jennifer & Danny Cohen in honor of their wonderful children Betzalel Aryeh, Noam Yaal and Revital Chaya
- ✧ Stuart & Tova Courtney in loving memory of Tova's parents Asher & Masha Moshkovsky (ש"ת), Tova's brother Chanon Moshkovsky (ש"ת), & Stuart's parents Richard & Frieda Courtney (ש"ת) & Tova's beloved aunt and uncle Rivka & Shabtai Moshkovsky (ש"ת)
- ✧ Edward & Jamie Czinn in memory of Ed's sister Aliza Sherman (ש"ת)
- ✧ The Danis family in memory of Susu's mother Elka bat Yisroel and father, Yitzhak Binim ben Dovid, (ש"ת) & Stephen's father Aaron ben Shimon (ש"ת)
- ✧ Jordan & Tammy Ditchek
- ✧ Lippy & Mati Fischman
- ✧ Herb and Edith Fishler in memory of their parents (ש"ת)
- ✧ Skin Center & Dr. Barry & Jillian Galitzer in honor of their blessed parents Josh & Debbie Galitzer and Abba & Sandy Borowich whom their children are fortunate to live in the same community with.
- ✧ Ira & Miriam Ginsberg in memory of their beloved parents Abe & Tillie Simon (ש"ת), Max & Hana Ginsberg (ש"ת)
- ✧ Bob & Debbie Hirsch in memory of his parents Murray & Roslyn Hirsch (ש"ת) and in honor of their children & grandchildren
- ✧ Marty & Marcy Hoffman in memory of their parents Harold & Dora Engelstein (ש"ת) and Sol & Sara Hoffman (ש"ת).
- ✧ Sarah & Steven Jacoby in honor of their children and in memory of their fathers; Aaron Jacoby (ש"ת) & Herbert Englander (ש"ת)
- ✧ Doron & DV Kahn for a refuah shleimah for all those in need.
- ✧ Lev & Raya Kandinov in honor of their parents and their children.
- ✧ Steven & Lauren Kimmel
- ✧ Mark & Crissy Kogan and family
- ✧ Doris & Jonathan Konovitch in memory of Jonathan's parents, Rabbi Harold & Bernyce Konovitch (ש"ת), Jonathan's sister Robyn L. Konovitch (ש"ת) and Doris' father Walter Berger (ש"ת)
- ✧ Shelly & Lynda Levin in memory of her parents Sol & Faye Comet (ש"ת) and his parents Dr. Hyman & Dorothy Levin (ש"ת)
- ✧ Alex & Aliza Markovich
- ✧ Meryl & Dr. Norman Palgon, Tamar & Brian Weinberg, David, Sarah, Alana and Daniel, Aliza & Steve Goldstein, Matthew Dylan and Gavin Leo, & Rebecca & Seth Kinzbrunner, Shmuel Ezra, Eliana Sara and Kayla Ahuva in memory of their dearly beloved parents, grandparents & great grandparents, Shirley & David Lyman (ש"ת)
- ✧ Curtiss Pulitzer in memory of Linda Pulitzer (ש"ת) and in honor of his beautiful grandchildren Alexandra Claire, Isabelle Sophie, Dylan Jake, Daniella Sara, Liana Rachel, David Ori and Maya Shay.
- ✧ Dr. & Mrs. Sam & Deborah Rand & Jacob Bean in blessed memory of Dr. Abraham Rand (ש"ת) & Rabbi Yaacov Yosef Rand (ש"ת)
- ✧ Dr. Joseph & Lily Rosenblatt in honor of Rabbi Yosef and Rebecca Weinstock in the merit of *chizuk, chochma, and bina* in leading our community.
- ✧ Howard & Ellen Rotterdam in honor of their grandchildren and a refuah sheilama for all those in need.
- ✧ Daniel & Deborah Salama
- ✧ Jeffrey and Risa Schiff in memory of her beloved parents Natalie and Philip Manas (ש"ת) & aunt Miriam Silverman (ש"ת)
- ✧ Randi & Jason Schulman in honor of their children.
- ✧ Enid & Warren Schwartz.
- ✧ Islon & Eve Seliger in honor of their grandchildren.
- ✧ Myra Shulkes and family in loving memory of Dr. Howard Shulkes (ש"ת)
- ✧ Maish & Tziviah Staiman in memory of her beloved mother Judie Warman (ש"ת)
- ✧ Ronald & Risa Steiner in honor of their wonderful children and grandchildren.
- ✧ David & Haya Tepper and family in honor of Tzahal.
- ✧ Larry & Judy Weiss in memory of their beloved daughter Elizabeth Susan Weiss (ש"ת), his beloved father Seymour S. Weiss (ש"ת) and beloved mother Roslyn L. Weiss (ש"ת) and Judy's beloved father Benjamin Hammerman (ש"ת)
- ✧ Arlene Weiss in memory of her beloved husband Milt and her beloved parents Jack and Sarah Barron (ש"ת)
- ✧ Fred & Lori Wittlin in honor of their children and grandchildren.

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DONATIONS

Abby's Closet

Clothing for needy children in memory of Abby Ginsberg
David & Joan Kornbluth in memory of Roman Yusupov's father Boris Yusupov
Howard & Ellen Rotterdam in honor of the birth of twin grandchildren to Yvonne & Paul Ginsberg

Charity Fund

Rabbi's Discretionary Fund
David & Goldie Berger in honor of the marriage of Baila Klein & Jonathan Goldberg
Herb & Edie Fishler in appreciation of the honor he received on Shabbat Shemot
Steven Kerzer
Barry & Carole Lynn
Benjamin Epstein
Howard & Ellen Rotterdam in honor of the birth of Sharon & Steven Clements' new grandson
In honor of Rabbi Howard & Dena Seif
Malca Schachter
Arlene Weiss in appreciation of Rabbi Yosef Weinstock
Fred & Lori Wittlin

Jewish Education Fund

Funding to local Jewish schools
Billy & Batzi Berman in memory of Felicia Bryn
In memory of Marshall Daniels

Sesforim Fund

Prayer Books and Library Books
Neil & Deborah Cohen in memory of Channy Chusid's mother Leah Farber
In honor of the birth of Rabbi Howard & Dena Seif's granddaughter Miriam Aleza Seif
Leona Stein & family in memory of Josh Spector
Regina Saada in memory of Abe Saada, Adela Smeke, Alberto Smeke, Lea Smeke Snider, Moises Smeke, Alfredo Smeke, Carlos Smeke, Rafael Smeke
Jason & Marilyn Tache

Shul

Synagogue Operating Budget
Yaakov & Miriam Amselem in honor of Samantha Sossin
Joseph & Danielle Behar in honor of the birth of their twin sons Solomon Jacob and Gadi Avraham
Marc & Lori Ben-Ezra in appreciation of his aliyah at the Sephardic minyan
Elie & Josselyne Bensoussan in memory of his mother Esther bat Mayna
In appreciation of his aliyot at the Sephardic Minyan
Kobi & Bracha Berkson in appreciation of his aliyah
Howard & Carol Bienenfeld in memory of Roman Yusupov's father Boris Yusupov
Temima Brownstein

Usher & Brenda Bryn in appreciation of his aliyah
Mark & Rochelle Daniels in memory of their beloved son Marshall
In appreciation of his aliyah
Gail Epstein for a refuah shelaima for Netanel Elan Shaya ben Tziporah
Joey & Joy Gluska in appreciation of his aliyah at the Sephardic minyan
Menachem & Michal Goldstein in appreciation of his aliyah
David Harris in appreciation of his aliyah
Stephen & Roni Kurtz in memory of Channy Chusid's mother
Dov & Racheli Lasry in appreciation for his aliyot at the Sephardic minyan
In appreciation for Maftir Yonah
Ilan Levy in appreciation of his aliyah
Josh Miley in appreciation of his aliyah
Marc & Rita Morse in appreciation of his aliyah
Rabbi Kalman & Rhoda Packouz
Norman & Meryl Palgon in honor of Mara Coplowitz on her engagement to Michael Anidjar
In memory of Mrs. Jeanette Kahan
In memory of their grandmother Bessie Liman
Mitchell Rosenfeld in honor of Dale & Marlene Bergman's anniversary
Leonard & Emilia Rosenstein
Matt & Dina Roth in appreciation for his aliyah at Menachem's Bar Mitzvah
Jay & Peninah Salid in appreciation of his aliyah
Sam & Heather Sered in memory of Roman Yusupov's father Boris Yusupov
Joe & Myrna Ziegler Shapiro in memory of Usher Bryn's mother Felicia Bryn
Cindy & Eitan Siev in appreciation of his aliyah
Leona Stein in memory of Marshall Daniels, son of Mark & Rochelle Daniels
Jayne & Iz Warman in honor of the birth of Sharon & Stephen Clements' grandson
Arlene Weiss to commemorate the yarzeit of her father and late husband
Michel Werblowsky in appreciation of his aliyah
Fred & Lori Wittlin in appreciation of his aliyah
In memory of his mother Pearl Wittlin

Tomchei Shabbos

Shabbat Meals for needy families in the community
Joe & Robin Andisman
Barry & Lois Levontin
Harrison & Michelle Nadel
Howard & Ellen Rotterdam in honor of all of the chefs in the community that helped Ellen in the past few months
Leona Stein in memory of Alvin Stein
Fred & Lori Wittlin

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Young Israel of Hollywood-Ft. Lauderdale

**February 2019
Shevat/Adar 1 5779**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3 (28 Shevat) S. 7:15a-8:00a, 8:30a, 9:00a Mincha 5:55p Brotherhood Super Bowl Party 6:00p	4 (29 Shevat) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 5:55p	5 (30 Shevat) Rosh Chodesh Adar I S. 6:00a, 6:30a, 7:00a, 8:00a Mincha 5:55p	6 (1 Adar I) Rosh Chodesh Adar I S. 6:00a, 6:30a, 7:00a, 8:00a Mincha 5:55p Raising Children: Parenting Forum 8:00p Book Club 8:00p	7 (2 Adar I) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 5:55p	1 (26 Shevat) S. 6:15a, 7:00a, 7:30a, 8:00a  5:46p Mincha 5:50p	2 (27 Shevat) Mishpatim Shabbat Mevarchim Kehillah Kiddush See box for Shacharit times Guest Speaker Ted Comet after 9am Minyan Sh. Mevorchim event 4:00p Rabbi's Class 4:55p Mincha 5:40p Shabbat Ends 6:44p
10 (5 Adar I) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 6:00p	11 (6 Adar I) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 6:00p	12 (7 Adar I) S. 6:15a, 7:00a, 7:30a, 8:00a Mincha 6:00p Eishet Chayil Initiative 8:00p	13 (8 Adar I) S. 6:15a, 7:00a, 7:30a, 8:00a Mincha 6:00p JLI Course 8:00p Board Meeting 8:30p	14 (9 Adar I) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 6:00p Living Room Learning Series 8:00p	15 (10 Adar I) S. 6:15a, 7:00a, 7:30a, 8:00a  5:55p Mincha 6:00p Ruach Minyan 6:00p Oneg with Rabbi Dr. Tzvi Hersh Weinreb 8:30p	16 (11 Adar I) Tetzaveh Rabbi Dr. Tzvi Hersh Weinreb Scholar in Res. See box for Shacharit times Rabbi's Class 4:50p Mincha 5:50p Shabbat Ends 6:54p
17 (12 Adar I) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 6:05p	18 (13 Adar I) Presidents' Day Office Closed S. 6:15a, 7:15a, 8:00a, 9:00a S. 6:45am in Beit Midrash Mincha 6:05p	19 (14 Adar I) Purim Katan S. 6:15a, 7:00, 7:30a, 8:00a Mincha 6:05p	20 (15 Adar I) S. 6:15a, 7:00a, 7:30a, 8:00a Mincha 6:05p JLI Course 8:00p	21 (16 Adar I) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 6:05p	22 (17 Adar I) S. 6:15a, 7:00a, 7:30a, 8:00a  6:00p Mincha 6:05p	23 (18 Adar I) Ki Tisa Sisterhood Pink Shabbat See box for Shacharit times Rabbi's Class 5:10p Mincha 5:55p Shabbat Ends 6:58p V'Shinantam Rocks! 7:30p
24 (19 Adar I) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 6:10p	25 (20 Adar I) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 6:10p	26 (21 Adar I) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 6:10p	27 (22 Adar I) S. 6:15a, 7:00a, 7:30a, 8:00a Mincha 6:10p JLI Course 8:00p	28 (23 Adar I) S. 6:15a, 6:45a, 7:15a, 8:00a Mincha 6:10p		

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES

- 7:00 a.m. Main Sanctuary
- 8:00 a.m. Rooms 1 & 2
- 8:45 a.m. Beit Midrash
- 9:00 a.m. Sephardic, Library
- 9:30 a.m. Main Sanctuary
- 9:30 a.m. YP, Modular
- 9:30 a.m. Teen, Room 5
- 9:30 a.m. Youth, Chapel

Young Israel of Hollywood-Ft. Lauderdale

**March 2019
Adar I/Adar II 5779**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3 (26 Adar I) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 6:15p	4 (27 Adar I) S. 6:15a, 6:45, 7:15a, 8:00a Mincha 6:15p Eishet Chayil Initiative Film Screening 7:30p	5 (28 Adar I) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 6:15p	6 (29 Adar I) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 6:15p JLI Course 8:00p Book Club 8:00p	7 (30 Adar I) Rosh Chodesh Adar II S. 6:00a, 6:30, 7:00a, 8:00a Mincha 6:15p Living Room Learning Series 8:00p	1 (24 Adar I) S. 6:15a, 7:00, 7:30a, 8:00a  6:04p Mincha 6:10p	2 (25 Adar I) Vayakhel Shabbat Mevorchim Kehillah Kiddush JNF-YIH Shabbat See box for Shacharit times Sh. Mevorchim event 4:00p Rabbi's Class 5:15p Mincha 6:00p Shabbat Ends 7:02p VShinantam Rocks! 7:30p
10 (3 Adar II) Daylight Savings Begins S. 7:15a, 8:00a, 8:30a, 9:00a YIH Journal Dinner 6:00p Mincha 7:15p	11 (4 Adar II) S. 6:15a, 6:45, 7:15a, 8:00a Mincha 7:15p	12 (5 Adar II) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 7:15p	13 (6 Adar II) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 7:15p JLI Course 8:00p	14 (7 Adar II) S. 6:15a, 6:45, 7:15a, 8:00a Mincha 7:15p	15 (8 Adar II)  7:11p Mincha 7:15p	16 (9 Adar II) Vayikra Parshat Zachor Scholar in Residence Rabbi Yitzhak Etshalom See box for Shacharit times Rabbi's Class 6:05p Mincha 7:05p Shabbat Ends 8:10p
17 (10 Adar II) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 7:20p	18 (11 Adar II) S. 6:15a, 6:45, 7:15a, 8:00a Mincha 7:20p	19 (12 Adar II) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 7:20p	20 (13 Adar II) Taanit Esther Erev Purim Fast Begins 6:16a S. 6:00a, 7:00a, 8:00a S. 6:30am in Beit Midrash Megillah Reading Mincha 7:10p Fast Ends 8:08p	21 (14 Adar II) Purim S. 6:30am, 8:30am Megillah Reading Mincha 7:20p	22 (15 Adar II) Shushan Purim S. 6:15a, 7:00, 7:30, 8:00a  7:14p Mincha 7:20p	23 (16 Adar II) Tzav See box for Shacharit times Rabbi's Class 6:25p Mincha 7:10p Shabbat Ends 8:13p
24 (17 Adar II) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 7:25p AIPAC Conference in Washington March 24-26	25 (18 Adar II) S. 6:15a, 6:45, 7:15a, 8:00a Mincha 7:25p	26 (19 Adar II) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 7:25p	27 (20 Adar II) S. 6:15a, 7:00, 7:30a, 8:00a Mincha 7:25p Board Meeting 8:30p	28 (21 Adar II) S. 6:15a, 6:45, 7:15a, 8:00a Mincha 7:25p	29 (22 Adar II) S. 6:15a, 7:00, 7:30, 8:00a  7:18p Mincha 7:25p	30 (23 Adar II) Shmini Shabbat Mevorchim See box for Shacharit times Sh. Mevorchim class 5:00p Rabbi's Class 6:30p Mincha 7:15p Shabbat Ends 8:16p
31 (24 Adar II) S. 7:15a, 8:00a, 8:30a, 9:00a Mincha 7:25p						

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES	
7:00 a.m. Main Sanctuary	8:00 a.m. Rooms 1 & 2
8:45 a.m. Beit Midrash	9:00 a.m. Sephardic, Library
9:00 a.m. Main Sanctuary	9:30 a.m. YP, Modular
9:30 a.m. Teen, Room 5	9:30 a.m. Youth, Chapel

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Dates: July 7-15th, 2019

Itinerary

- ◆ **Day 1** Depart Miami
- ◆ **Day 2** Arrive Warsaw Tour Polin Museum and Warsaw Ghetto/ Relax in Old Town
- ◆ **Day 3** Tour Majdanek and travel to Krakow / Dinner and Evening City Tour
- ◆ **Day 4** Jewish Quarter Tour/ Schindler Factory or Free Time
- ◆ **Day 5** Auschwitz Birkenau Depart to Prague
- ◆ **Day 6** Jewish Quarter Tour and Free afternoon/Get ready for Shabbat
- ◆ **Day 7** Shabbat
- ◆ **Day 8** Old City Tour Prague
- ◆ **Day 9** Return home/ On to Vienna and Budapest

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