VOLUME 13, ISSUE 10

TAMMUZ-AV 5781 / JUNE-JULY 2021 EDITION

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RABBI'S MESSAGE

LAUGHTER AS A JEWISH VALUE

What makes something funny? E.B. White once said, "Explaining a joke is like dissecting a frog. You understand it better but the frog dies in the process." Nevertheless, first philosophers, and then psychologists, have searched for a unified theory of humor. Greek philosophers suggested that people find humor in, and laugh at, earlier versions of themselves and the misfortunes of others because of a desire to feel superior. The 18th century gave rise to the theory of release. The best-known version, formulated by Sigmund Freud, held that laughter allows people to let off steam or release pent-up "nervous energy." When the punch line comes, the energy being expended to suppress inappropriate emotions, such as desire or hostility, is no longer needed and is released as laughter.

An example of this type of humor is found in Parshat Beshalach. After the Jews leave Egypt and the Egyptians chase after them, Bnei Yisrael begin to panic. They turn to Moshe and say (14:11) "Is it because there are no graves in Egypt that you have taken us to die in the desert?" Rabbi Samson Raphael Hirsch notes that we see here how Bnei Yisrael seek relief at a moment of high anxiety and high depression through humor.

A third explanation of humor is the theory of incongruity. People laugh at the juxtaposition of incompatible concepts and at defiance of their expectations—that is, at the incongruity between expectations and reality. According to a variant of the theory known as resolution of incongruity, laughter results when a person discovers an unexpected solution to an apparent incongruity, such as when an individual grasps a double meaning in a statement and thus sees the statement in a completely new light.

This third type of humor finds expression in the Torah. Puns and humorous word play is most evident in the original Hebrew and can get lost in translation. For example, when Eisav and Yaakov are reunited, Yaakov gives his brother gifts as a form of appeasement and says to Eisav (33:11): קַח־נָא אֶת־בִּרְכָתִי, which refers to the gifts, but literally means "take my blessing" and can be understood as a play on words and a reference to Yaakov's taking of the blessing that was intended for Eisav. In Tehillim 115, sarcasm is used to mock idolatry: "Their idols are silver and gold the handiwork of man. They have a mouth, but they cannot speak; they have eyes but they cannot see. They have ears but they cannot hear; they have a nose, but they cannot smell. Their hands cannot feel; their feet cannot walk; they cannot speak with their throat."

Professor Hershey Friedman suggests that the story of Jonah has a clever way of using humor to make a very serious point. Jonah thinks he can escape his mission and hide from God by running away. Apparently, he was never told that God is everywhere. When he finally delivers his prophecy to the people of Nineveh, it is very brief (Jonah 3:4): "In forty days, Nineveh shall be overturned." And yet, Jonah's success is astounding. He is probably the most successful prophet in the Torah. Everyone repents, everyone fasts, and everyone dons sackcloth. Even the animals fast and wear sackcloth. That is one successful prophet! We can almost hear God saying: I sent the worst prophet I could find to the Assyrians and they all repented. I sent numerous eloquent prophets to Bnei Yisrael and they did not wish to change their idolatrous ways. The humor here is used to deliver a very potent message.

Perhaps the best example of this type of humor is the story of the birth of Yitzchak. His name means "laughter". When Sarah heard that she would become a mother at age 90 she laughed. This laugh was one of incredulity. Sarah laughed because the news of her pregnancy did not fit with her age and stage of life. God gets angry at Sarah because she should have had enough faith to believe the news no matter how unlikely it seemed. The child is named "laughter"/Yitzchak as a reminder of this episode. Though laughter may have been inappropriate for a person on Sarah's spiritual level, it is an acceptable, even expected, response to unexpected events for us normal people.

Jewish tradition places great value on humor. The Talmud (Taanit 22) recounts how Eliyahu Hanavi pointed out to Rabbi Broka two men who were deserving of a portion in Olam Habah. These two men were jesters/ comedians who always tried to cheer people up by telling jokes. It was common practice for teachers to begin a lesson or shiur with *Milta Debedichuta*, a joke, pun or humorous/ unexpected statement to capture the audience's attention.

Considering the history of the Jewish People, we can understand why Jewish humor has been so important. Laughter is a way to cope with the absurdities of life. At the same time humor can be used as a way to take control of a situation that in reality may be beyond our control. Jewish humor is a way of relating to fellow Jews as insiders, thereby strengthening bonds of Jewish community.

It was not until after Pesach that the health situation allowed us to begin exploring possibilities for the shul's annual journal event. As CoVID guidelines and restrictions eased through April and May, plans for the Gala event similarly underwent multiple revisions. Throughout this period of uncertainty, there were two elements of the program that were certain:

1) This year's event would take place at our shul, as a concrete expression of our ability and desire to return to our campus in more familiar ways.
2) That the program would feature comedy because after this past year we could all use a good laugh.

There's an expression "one day we will laugh about this". The idea is that in retrospect it is possible to either see something positive that emerged from a difficult situation or to recover from the tragedy/ trauma to a point that one can find laughter once again in their life. Related to this expression I am fond of a quote I saw attributed to chess master Jacob Aagaard: "We always say, one day we will laugh at this. I always try to make sure that this one day is today."

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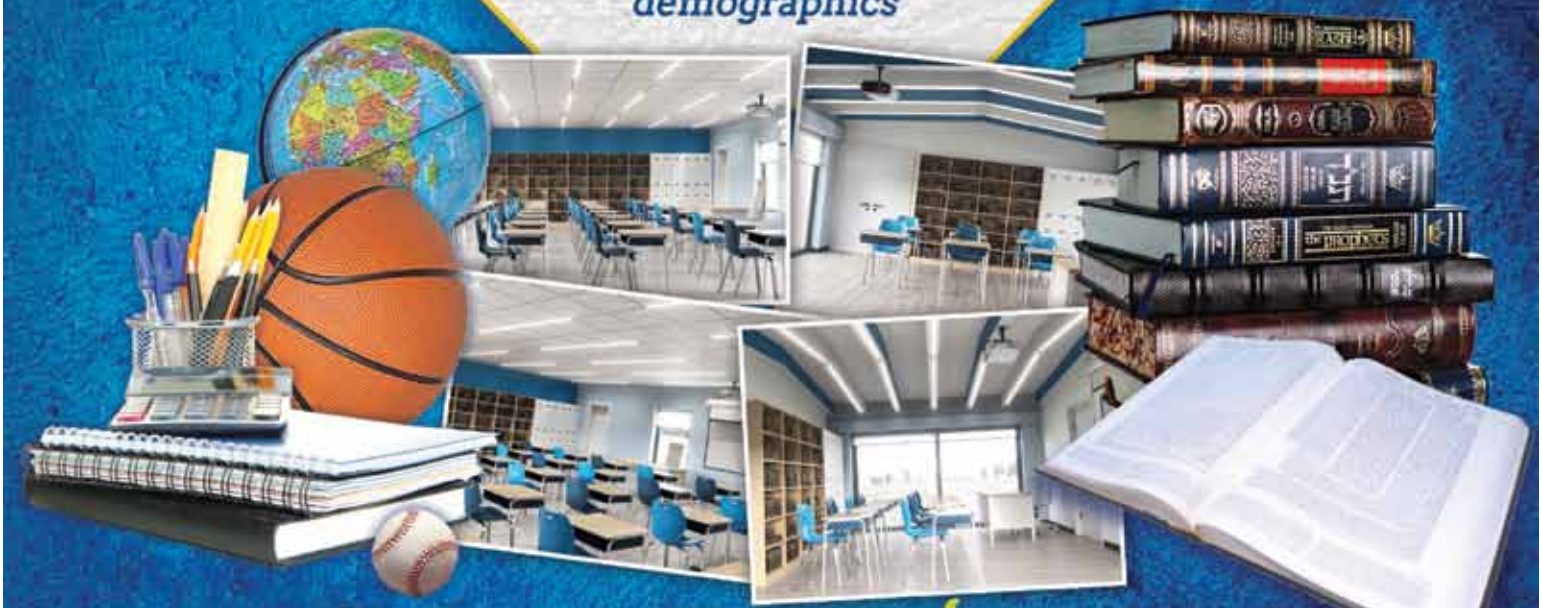

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PRESIDENT'S MESSAGE

The following is based upon my address delivered at the installation ceremony held on the second day of Shavuoth.

It is an honor to serve as president of this esteemed congregation. In assuming this responsibility I am standing on the shoulders of our prior presidents, all of whom deserve our thanks and acknowledgement. Without their efforts we would not have the incredible community that we have today.

I would like to share some thoughts about connection and volunteerism. But first, on behalf of the community, I offer special thanks to our outgoing president, David Lasko. His time in office was different than he anticipated but with his medical expertise and steady hand David was where we needed him to be, when we needed him to be there. He spent hundreds of hours working to keep our synagogue and our schools safe while keeping things operating as normally as possible. He did an amazing job and we are all better off for it.

As we begin to come out of covid I also want to remember our very long time members, Malca and Tzvi Schachter whom we lost this past year. They and their family have had a big impact on our community and their presence is felt and missed.

As far as I know, I am the first Sephardic president of YIH and the first to be born in South Florida. As such I have a unique perspective from which to approach these responsibilities. I grew up in small Sephardic kehilot in which my parents were very active leaders. I learned by watching them work on behalf of the community.

Likewise, I have also learned from my wife Lori. She has always supported my efforts but, even more so, in addition to being a psychologist and a great mom, she has been an example for involvement in our community. When we moved to Hollywood she became involved in what was then Maimonides Academy and eventually became president. More recently Lori has been active in the Jewish Federation of Broward County, showing that the Orthodox community stands up to be counted in the larger community. For the next two years she will assume the responsibility of Campaign Chair.

We recently conducted a Listening Tour to try to gauge the needs of our community that includes about 650 member units and more than 2000 people. Though the feedback is being tabulated, one of the themes that came through loud and clear was that people want to connect with our rabbis and pastoral team, with each other, and with the community. They also want to know that someone cares.

Rambam writes of 4 levels of perfection of man.

1. Acquisitions such as money, clothes, land, etc. These are worthy as basic needs to be fulfilled, but not the ultimate goal because there is no *connection* between the possession and the owner.
2. Physical and mental health is the second level of perfection. They are important because they allow one to function, but they are a means to an end, not the end in and of itself.

The third and fourth levels of perfection take on a different tone because they involve the element of *connection.*

3. Rambam's third level of perfection, ethical or moral perfection, involves mitzvoth ben adam l'chavero. Proper connections between people. Rambam points out that although connections between people are important, they cannot be the ultimate goal of human achievement because a person stranded on an island cannot perform mitzvoth ben adam l'chavero. But he must still have a purpose.
4. The ultimate connection, according to Rambam, is the ability to use one's intelligence to connect with Hashem, to relate to Him to the best of our ability.

In the late 1100s Maimonides recognized and explained the same needs that our participants in the Listening Tour are calling out for today.

Not one participant in the Listening Tour said, "I wish I had a nicer house or a nicer car." No one even said, "What I really need is better health." Our members want Rambam's third and fourth steps, those that involve moral perfection and connection ben adam l'havero, between each other, and the ultimate connection: to try to relate to and understand Hashem. That is what people really want when they become a member of a community like ours.

According to the Listening Tour participants, we want to make ourselves better people who have the opportunity, b'tzelem Elokim, to connect with each other and with Hashem. None of us is perfect but we can be fulfilled by constantly working on it. Our people want to be inspired to try.

The Board of Directors, Rabbis and I want Young Israel of Hollywood-Fort Lauderdale to be as successful as we can be. A place that our people turn to and appreciate as the center of our community. To accomplish this takes the involvement of the entire community, not just the leadership.

In his song, Bobby Jean, Bruce Springsteen laments that "We liked the same music, we liked the same bands, we like the same clothes." Unfortunately, that wasn't enough, and Bobby Jean went away and he there was nothing he could have done.

Our family friend, Chabad Rebbetzin, teacher and author, Rivky Slonim of Chabad of Binghamton, teaches college students that a good relationship is not based on shared interests, but rather on shared ***values***. Bruce's character and Bobby Jean may have had some shared interests, music… bands… clothes, but for a meaningful relationship they needed shared *values*.

In our community we have a huge leg up. We *have* shared values. Whether we are Jews from Russia, Poland, Germany, Turkey, Greece, Morocco, Israel, Syria, New York, Miami, or Cuba, it doesn't really matter if we like the same bands, music or clothes, we have shared values and a common mission. We have to work toward the third and fourth levels of Rambam's steps to perfection, ethically connecting with each other and connecting with Hashem.

We have a values based mission, but it takes our stepping up to accomplish it.

Rabbi Lord Jonathan Saks, zecher tzadik li'vrachah spoke of the need for people to connect. In his book Morality Rabbi Saks was upset that he saw a change in that we have become a society of "me" people, not of "we" people.

I pray that our pastoral team, the board and I have the strength and good judgment to do our part and to do it well. **And,** I pray and ask each of you to do yours. I want to use the next two years to provide the opportunity to increase connection with each other and with Hashem. I also want to re-invigorate a spirit of volunteerism. When we were little many of us tagged around with our parents as they worked for the community. That was being "we" people. We are now blessed and burdened with our own success. Metaphorically, we can call the caterer.

Continued on the bottom of page 14…

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THANKING GOD FOR BRINGING US TO *THIS* TIME?

Rabbi Adam Frieberg raf@yih.org

The Three Weeks, the colloquial term of the period of time between the 17th of Tamuz and the 9th of Av, is the saddest time on the Jewish calendar. This is the period of time when we mourn the breach of the walls of Jerusalem, the fighting, and the eventual destruction of our temple. Given the historical events that occurred during this time period, and the existential spiritual lack we feel in our daily lives as a result of this calamity, celebration is antithetical to this time period as we mourn our significant loss. It is therefore quite understandable that the *shehecheyanu* blessing, which is recited on special occasions of joy, expressing thanks to Hashem for "bringing us to this time" is incongruous and inappropriate during this time period.

However, a blanket prohibition on reciting *shehecheyanu* raises questions of its own. Numerous events in a person's life necessitate reciting this blessing. Common ones include eating a new fruit, wearing a new piece of clothing, and purchasing something of significant value. Should these significant events occur without a *shehecheyanu* being recited? Should these events be avoided all together? Is there a compromise position?

The Beit Yosef[1] cites the Maharil, who quotes the Sefer Chassidim as saying that one should refrain from saying *shehecheyanu* during the Three Weeks. However, the Maharil himself adds that this applies only when the item or action in question can be deferred until after Tisha B'Av, such as eating a new fruit or buying a new garment. For something that cannot be deferred, such as the mitzvah of Pidyon Haben[2], neither the mitzvah nor the recitation of *shehecheyanu* should be put off.

Darchei Moshe expands the Maharil's distinction. He suggests that when eating the new fruit cannot be postponed until later (for example, where there will not be an opportunity to eat the fruit later), one should, nonetheless, refrain from eating the fruit. However, he notes that Shut Binyamin Ze'ev[3] does not concur with this, and implies that if there will not be an opportunity to say the relevant *shehecheyanu* later, it is permitted to perform the action and recite the associated *shehecheyanu* blessing, even during the Three Weeks.

These respective rulings are noted in the Shulchan Aruch and by the Rema[4]. It is interesting that according to the Aruch Hashulchan[5], the custom was only to refrain from reciting *shehecheyanu* in the Nine Days, from the 1st of Av until Tisha B'Av. This, however, is not the common custom.

While the idea of refraining from celebrating this time period via the *shehecheyanu* blessing certainly seems to make sense, *poskim* differ in their approaches to this issue. On one hand, the Magen Avraham[6] cites the Arizal that it is forbidden; noteably, the Arizal uses the strong wording of *assur*/prohibited, discouraging in the strongest terms possible the recitation of the *shehecheyanu* blessing during this mournful time period. By contrast, the Vilna Gaon states that this is a "*chumra yeteira*," an overly stringent practice; in his

opinion, one does not need to refrain from saying *shehecheyanu* during this time period. So if an opportunity arises that would necessitate the recital of this *beracha*, it does not need to be pushed off or passed over.

Mishnah Berurah[7] suggests that this difference of opinion is a good reason for striking a *halachic* compromise: one should refrain from reciting *shehecheyanu* on weekdays, but may recite it on Shabbat. This follows the ruling of the Sefer Chassidim, who writes that it is permitted to say *shehecheyanu* on Shabbat, though it contradicts the Arizal's explicit instruction not to recite it at any point during the Three Weeks, even on Shabbat.

Attempting to thread this *halachic* needle, Magen Avraham and Mishnah Berurah write that even if one will not find a particular new fruit after the Three Weeks, (when in such a case, Rema would permit one to recite *shehecheyanu*), wherever possible one should not do so on a weekday, but rather wait for Shabbat to eat the fruit and say the *shehecheyanu* blessing.

As the Shaarei Teshuva[8] notes, this ruling of the Mishnah Berurah is the subject of a significant dispute among authorities. While Ashkenazim may certainly rely on the lenient ruling of the Mishnah Berurah and others, many Sefardic authorities are stringent, based predominantly on the stringent approach of the Arizal.

[1] Beit Yosef, Orech Chaim, 551
[2] Which must take place on the 30th day of a first born baby boys' life
[3] Shut Binyamin Zev, Siman 163
[4] Shulchan Aruch and Rema, Orech Chaim, Siman 551, Sif 17
[5] Aruch HaShulchan, Orech Chaim, Siman 551, Sif 38
[6] Magen Avraham to Shulchan Aruch, Orech Chaim, Siman 551, Sif 42
[7] Mishnah Berura on Shulchan Aruch, Orech Chaim, Sif 551, Siman Katan 98
[8] Shaarei Teshuva 551: 38

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FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

Rabbi Edward Davis

LEON TROTSKY. Trotsky was born Leib Davidovich Bronstein in the Ukraine in 1879 and died in exile, in Mexico, in 1940. He was deeply involved in the Communist revolutions in the early part of the 20th century. The Jewish Communists were self-hating Jews who helped persecute religious Jews and Zionists. During the internal strife between Red Soviets and White Soviets in the early years of the Revolution, each side saw Jews as their enemy, resulting in over 2,000 pogroms, and an estimated 100,000 Jews died. Trotsky was a major leader of the Communist regime, but was on the opposition side of Stalin. He was exiled from country to country, but continued to write and disseminate his political rhetoric, eventually leading to his exile to Mexico. There, Stalin was able to end it. A Russian agent, Ramon Mercader, born in Spain, was dispatched to Mexico City. Mercader killed Trotsky with an ice axe! Mercader was tried and convicted and sentenced to a Mexican prison where he sat for 20 years. Stalin awarded Mercader with the Order of Lenin award in absentia. Today there is a Leon Trotsky Museum in Mexico City.

ALROY. The source I have on Alroy is an entry by Benjamin of Tudela (1130-1173), a Spanish Jewish traveler who traveled through Europe, Asia, and Africa, and is accepted by historians as a solid source of information. Benjamin visited Yerushalayim soon after the Rambam in the 12th century and witnessed the discovery of Kind David's tomb on Mt. Zion. The Crusaders immediately made the site a sacred place to all three major religions. He then went to Iraq where he recorded the drama about a young Jew named David el-Rey (the King) or ALROY, who declared himself the Mashiach, promising to fly the local Jews on wings to conquer Yerushalayim. The Jews of Baghdad waited on their rooftops but never achieved lift-off, much to the amusement of their neighbors. Alroy was later murdered. When Benjamin Disraeli visited Yerushalayim in the 19th century, he then started to write his novel "ALROY."

SIR MOSES MONTEFIORE'S UNCLE. Joshua Montefiore was born in London in 1762 and died in Vermont in 1843. Early in his career he turned from the family business pursuits to live a life of adventure in Europe, Africa, and America. He was a very smart and well educated individual who did produce several commercial handbooks, of which his three volume A Commercial Dictionary...First American Edition was published in Philadelphia in 1804. Montefiore personally traveled the American east coast soliciting subscriptions. On personal matters he seemed to have exaggerated a bit. He claimed to have been the first Jew to study at Oxford, but that is not supported by Oxford; they did not admit Jews then. He also wrote that he was the first Jew to receive a commission in the British army. But that isn't supported either. He was a leader of a group that settled a farming colony on the island of Bulama, off the west coast of Africa, to prove that it is possible to farm without slave labor. It failed. He returned to America, and with the help of his famous nephew, he later moved to St. Albans, Vermont. His first wife died childless, but in 1835, at age 73, he married his deceased wife's maid (a Christian) and proceeded to father eight children in the last eight years of his life. He had the boys circumcised, but consented to raise them as Christians. Some say that he converted as well. Before his death, he wrote a Jewish funeral service to be recited at the occasion. He was buried on the family grounds, not wanting to be buried in a Christian cemetery. By the way, in 1804, one of those who bought a copy of his three volume dictionary was President Thomas Jefferson. The set is in the Rare Book and Special Collections Division of the Jefferson Library in the Library of Congress in Washington. [RED's note: I wonder if anyone has ever read that Dictionary after Jefferson!]

SPEAKING OF MONTEFIORE. Sir Moses was an Italian born and self-made English gentleman and international financier, brother-in-law of Nathan Rothschild. He was not at all religious, but his first trip to Jerusalem changed his life. He left Jerusalem a reborn Jew, who would live an Orthodox observant Jewish life. During his voyage home from Israel, a wicked storm struck the ship. All the sailors feared for their lives. For good luck, Sir Moses carried with him a piece of the Afikomen from the Seder. At the height of the storm, he threw the piece of Afikomen into the raging sea, and the waters instantly became quiet. He believed that this was God's blessing on a Jewish pilgrimage. The Montefiore family continues to read the account of this event every Pesach. (From Jerusalem the Biography by Simon Sebag Montefiore, a great nephew, and noted historian.)

THE RAMBAM. Rabbi Dr. Moshe Maimonides is one of the greatest rabbis who ever lived. On his tomb in Tiveria, Israel, it reads From Moshe (Rabbeinu) to Moshe (the Rambam) there was no one like Moshe. Born in Spain in 1138, he died in Egypt in 1204, and was buried in Tiveria. His books, the Sefer HaMitzvot, The Guide to the Perplexed, and his Commentary on Mishnah, and all his Responsa were written in Arabic. (His Mishneh Torah, Code of Jewish Law, was written in Hebrew.) Originally he was supported by his younger brother, David, who was a merchant in precious gems. On one of his trips, the ship sunk in the Indian Ocean, and David and his wealth were lost. The Rambam went into a year of isolated depression, but emerged as one of the brightest and capable doctors of his time. In Egypt, the sultan Saladin employed the Rambam to serve as a doctor in the palace for the Sultan, his wives, and his vast number of children, and other government officials. He was one of 24 doctors employed by the sultan. Besides losing his brother, he also buried his wife and two of his sons. The poem Ani Ma'amin (Principles of Faith) is based on the Rambam's formulation of faith in his introduction to Cheilik, one of the Talmudic chapters in the Rambam's Commentary on the Mishnah.

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Welcome to the newest members of our YIH family

Tammy & Daniel Berkowitz

We moved from Pittsburgh, Pennsylvania (Go Steelers!) We are living in Maple Ridge but hope to have renovations done at our new home in Arapahoe Farms by the Chagim IY"H (which Chag is to be determined: Rosh Hashanah, Thanksgiving, Chanukah, Pesach?) Daniel is a Real Estate Developer and Tamara is a Social Media Marketing Consultant. Our hobbies and interests: Daniel plays piano and Tammy is a talented chef and baker. We are thrilled to become part of the community and look forward to many wonderful years here, G-d willing.

Shanee & Tani Kay

We are thrilled to be back in Emerald Hills after spending time away at college. We got married almost a year ago and spent some time in Missouri while Tani finished up his schooling. Tani is an engineer at Kira Labs and Shanee is going to law school in Fall of 2022. We love Florida's beach and weather, and feel blessed to be able to live so close to both sides of the family.

If you recently joined the shul and would like to be featured in next month's bulletin, please contact Elaine Braun at elainebraun@yih.org

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SIMCHAS FROM OUR FAMILIES

MAZAL TOV TO:

BIRTHS

- Yossi & Farrah Izsak on the birth of their son Yitzchak Zev (Ikey), and to grandparents Steve Kerzer and Ari & Tova Izsak
- David & Ariella Huebner on the birth of their daughter Sophia Leah, and to big brothers Ethan & Nathaniel
- Rav Oded & Tehilla Karavani on the birth of their daughter Hodaya
- Rabbi Edward & Meira Davis on the birth of their granddaughter, Anaelle, born in Israel to Batsheva & Gilad Adamit
- Rabbi & Mrs. Moshe & Naama Parnes on the birth of a granddaughter to Yitzchok Isaac & Elka Parnes of Lakewood, NJ, and to uncles Shuey and Shimshy and aunt Chava
- Anat Goldstein on the birth of her granddaughter Adi Henya, born to Gil & Yardena Goldstein, and to great-uncle & aunt Dror & Avivit Ben-Aharon
- Itzik Levy and Diana Barron on the birth of a grandson to Melissa & Gabriel Levy, and to aunts and uncle Sara & Noah Goldschmidt, Victoria Levy, Talia Levy, great-grandparents Donna & Earl Barron, great-uncles & aunts Arlene Weiss & Larry Geller, Julia & David Steiner, Joel Barron
- Isaac & Meirav Kravetz on the birth of their granddaughter born to Shiran & Benji Nagar in Teaneck, NJ, and to uncle & aunt Meir & Littal Schwarzbaum and the entire Kravetz and Nagar families
- Avi & Rachel Ginsburg (Danis) on the birth of their daughter Elsa Sofia in Riverdale, NY, and to big brother Jonah, the proud grandparents Steve & Susu Danis, uncles Elliot, Jacob and Max and to aunt Naomi
- Jared & Victoria Mendelsohn on the birth of their son Mark Aron, Moshe Aharon, and to grandparents Jay & Michelle Mendelsohn, aunts and uncles Rachel, Jeremy, Seth, Courtney, Shira, Mike, Ari, and the entire extended Mendelsohn, Drucker and Dennis families
- Marci Pachter on the birth of her granddaughter Emma Rose (Eliana Tamar) to Drs. Jordana & David Schmelzer. Mazal Tov to aunts Rachel and Talia
- Marlene & Dale Bergman on the birth of a granddaughter, Ava Gabrielle (Avigail Frieda), to Michael & Jeffrey Feldman of Teaneck, NJ, and to great aunt & uncle, Ruthy & Steven Mandel

ENGAGEMENTS & MARRIAGES

- Renee & Elliot Kugelman on the engagement of their daughter Kimberly to Gabe Rudansky, son of Rabbi Charlie & Hanni Rudansky of Westhampton, NY, and to Kimberly's brother Ryan
- Raisy & Suchie Gittler on the engagement of their daughter Rachel Zahava to Marc Nechmad
- Stephen & Roni Kurtz on the marriage of their son Isaac to Reizl Halikman, and to grandfather Sam Leff and the entire Kurtz family
- Jon & Wendy Gelman on the engagement of their daughter Elana to Josh Kramer of Cleveland, Ohio, and to Elana's brothers Alec and Eitan, and the Dennis, Sered, Drucker, Mendelsohn, White families
- Enrique & Sally Eichner on the engagement of their daughter Nicole to Baruch Weissman of NY
- Estee Vogel on the engagement of her son Jonathan Kunis to Sara Ekaireb of Westchester, NY
- Dani Bengio on his engagement to Dr. Marcie Bittan of Mexico
- Dena & Mark Jaffe on the engagement of their daughter Yael to BZ Gilinsky of London, England
- Larry & Sheila Strulowitz on the marriage of their daughter Sari Kahn of West Hempstead, NY to Rand Levin of San Diego, CA
- Isaac Kurtz & Reizl Halikman on their marriage, and to Roni & Stephen Kurtz and the entire family
- Dov & Debbie Linzer on the engagement of their daughter Shoshana to Eli Nussbaum of Woodmere, NY

BNEI MITZVAH

- Jacob Sossin on the celebration of his Bar Mitzvah, and to Jacob's parents Andrew & Samantha Sossin
- Yitz & Shelly Tuchman on the celebration of the Bar Mitzvah of their grandson, Joseph Asher Goldberg, of Highland Park, NJ, and to Joseph's parents Marnin and Dr. Shira Goldberg and siblings Rosa and Jacob
- The Bat Mitzvah girls and their families: Mia Ashkenazi, Gabriella Chokron, Tohar Davis, Bria Edidin, Carly Farbman, Serena Fialkoff, Temima Girnun, Leorie Kanoff, Anne Kenigsberg, Sarah Leff, Zahava Levine, Rebecca Levy, Evie Lewinger, Avital Prync, Ayla Resnick, Rebecca Rogatinsky, Penina Shoshana Schwartz, Aviva Sered, Isabelle Snow, Nicole Tabbouche, Rachel Yusupov, Emma Zuckerman who recently celebrated the closing program of the 5781/2021 Bat Mitzvah class taught by Mrs. Rebecca Weinstock and Mrs. Sara Frieberg, sponsored by the Sisterhood

ALSO MAZAL TOV TO:

- Dr. Howard Chusid on being honored as Kesher's Founder at their Silver Anniversary Drive-Through Celebration
- The Officers and Board Members of the Synagogue, Brotherhood and Sisterhood on their Installation
- All our graduates from Early Childhood, Elementary, Middle School, High School, College and Graduate programs
- Marci Pachter on the graduation of her daughter Jordana Schmelzer from NYU College of Dentistry and the graduation of her daughter Talia Pachter from Stern College
- The 2021 Raffle winners: Grand Prize: Guy Simani, First Prize: Risa Kahane
- Our Heroes of 2020 who were honored at our Journal Gala in June

continued on Page 14

WELCOME NEW MEMBERS

- Sam & Susan Schwartz, Tani & Shanee Markovitz Kay, Daniel & Tammy Berkowitz

WE WARMLY THANK OUR SHABBAT & YOM TOV SPONSORS

TIKUN LEIL SHAVUOT REFRESHMENTS

- Ilana & David Mark and family to commemorate the yahrzeit of her father, Emmanuel Lederberger a"h
- Steve & Susu Danis and family to commemorate the 8th yahrzeit of her mother, Elsa Silberberg, z"l
- Anonymous sponsors in honor of the all-night learners

TORAH DIALOGUE

- Howard Brisgel and Stuart & Yanina Gurman Brisgel in memory of Susan Brisgel-Sura bat Tema, and Billy Hitzig-Velvul ben Tema
- Ed & Jamie Czinn to commemorate the 1st yahrzeit of his mother Doris Czinn-Devorah bat Yisroel Yoel

SHABBAT ANNOUNCEMENTS

- Howard Brisgel and Stuart & Yanina Gurman Brisgel in memory of Susan Brisgel-Sura bat Tema, and Billy Hitzig-Velvul ben Tema

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- Howard Brisgel and Stuart & Yanina Gurman Brisgel in memory of Susan Brisgel-Sura bat Tema, and Billy Hitzig-Velvul ben Tema

KIDDUSHIM

- Yvonne & Paul Ginsberg in honor of Paul leining his Bar Mitzvah parsha, and in honor of the reopening of our shul
- Rabbi Yitzchak & Peninah Salid to commemorate the yahrzeit of his grandfather
- Daniel & Anniel Nagler & family with gratitude to Hashem, and to the YIH community for your tefillot and support in honor of Abby Nagler's refuah shleimah
- Shabbat Sponsors Group

CONDOLENCES

May they be comforted amongst the mourners of Zion and Jerusalem

- Hudy (& Jonathan) Jaimovich and family on the loss of her mother, Mrs. Gittel Leah Weberman

MESSAGES FROM OUR MEMBERS

- The Gottlieb and Nielsen families gratefully acknowledge all the expressions of sympathy and kindness shown to our family during this time of profound loss to our family. May we all merit to share *smachot* in the future.
  ~ Fran and Irv Gottlieb and Nielsen children

…President's Message continued from page 5

We don't have to cook the food ourselves. That mindset is more about "me" than "we." Let's stop it. Let us all commit to being "we" people. "We," need "you!" We need your energy and your involvement. If you can't volunteer or lead, then be a good follower and take part in the community's offerings with a full heart. Sometimes it is hard to step into a room when you don't know everyone or when you think maybe you're not needed. Well, you are needed, as a leader or as a participant. If you feel that you are having trouble breaking in or can't find an outlet for your desire to serve or to take part please let me, one of the other members of the Board, one of the rabbis, Sara Frieberg or Elaine Braun who is working with our newly formed Kesher Committee for Membership Outreach, know and we'll do our best to try to help. We have a lot to do, and you have a lot to offer. We need your help. Our community has a lot to offer; and there is much still to be done. I am excited for the opportunity to serve and to try to make a difference. I look forward to doing so together with our rabbis, pastoral team, Executive Director, office staff, Board of Directors and officers who include, Phil Baratz, Ari Pearl, Tsachi Baitner, Heather Sered and David Lasko. Join us and let's work together, as invigorated "*we"* people. - - Connect with all the community has to offer and make it even better by being a volunteer.

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THE LAWS OF THE THREE WEEKS

In the Book of Eicha, which we read on Tisha B'Av evening, it says (1:3) כָּל־רֹדְפֶיהָ הִשִּׂיגוּהָ בֵּין הַמְּצָרִים "all her pursuers overtook her between the boundaries." Midrash Eicha Rabbah comments that the phrase "between the boundaries" is a reference to the three week period or mourning between the fast of the 17th of Tammuz and fast of the 9th of Av, known in Hebrew as *Bein Hametzarim*. The mourning intensifies with the start of the month of Av. This is based on the Talmudic statement (Taanit 26b) מִשֶּׁנִּכְנַס אָב מְמַעֲטִין בְּשִׂמְחָה, "When Av begins we decrease our joy."

Today we commemorate this time period through mourning practices and restrictions on joyful activities. Rav Soloveitchik explained that the purpose of these restrictions is to focus our attention and to avoid activities that may distract us from this focus. Please note that there are some differences between Ashkenazic and Sephardic practices related to the restrictions of the Three Weeks, especially as it relates to the onset of various mourning practices. The laws in this guide are arranged according to Ashkenazic practice.

During this annual period of national mourning we are supposed to consider what we are lacking due to our current state of exile and the absence of our Temple in Jerusalem. Since none of us ever lived during a time when the Temple stood, this is a challenging exercise for many of us. Jewish law helps us by encouraging behaviors that will put us in a mindset and a mood conducive for these thoughts. Since we are commemorating tragic events from a long time ago, Halacha mandated that the restrictions become increasingly strict, thereby allowing us time to ease into this frame of mind.

According to Chasidic tradition, even as we mourn during the Three Weeks we must never completely forgo a sense of joy that is appropriate at all times. Even as we diminish our joy- we should do so B'Simcha, maintaining a basic generalized joy for life- a *simchat hachayim*. The Prophet Zechariah (8:19) tells us that these days of mourning will be transformed in the future into days of rejoicing. The Talmud (Taanit 30b) teaches that those who appropriately mourn for Jerusalem, ie appreciate what was lost and work to fix that which is broken, will merit to rejoice in the rebuilding of Jerusalem.

The three week period of mourning begins with the 17th of Tammuz and culminates with the 9th of Av. This year it is observed from June 27 through July 19.

Five tragedies occurred on the 17th of Tammuz:

1. The first tablets containing the Ten Commandments were broken.
2. The קרבן התמיד, the two daily sacrifices, were suspended during the time of the first Temple.
3. The enemy penetrated the walls of Jerusalem prior to the destruction of the second Temple.
4. The wicked Apostumos burned the Torah.
5. An idol was erected in the Temple.

The 9th of Av also marks five tragedies:

1. After the sin of the spies, it was decreed the nation would remain in the desert and not enter Eretz Yisrael.
2. The first Temple was destroyed.
3. The second Temple was destroyed.
4. The city of Betar was captured and tens of thousands of Jews were murdered.
5. The wicked Turnus Rufus plowed the site of the Temple and its surroundings.

LAWS OF THE THREE WEEKS

1. Although the fast day of the 17th of Tammuz begins in the morning of June 27, the mourning restrictions of the three weeks begin June 26 after Shabbat.
2. Prohibited during the Three Weeks are:
   a) Haircutting and shaving
   b) Listening to music.
   c) Weddings.
   d) Reciting a shehechiyanu (e.g. over new clothes, fruit, et al).
3. Permitted during the Three Weeks are:
   a) Swimming.
   b) Attending a program or sports event where musical entertainment is incidental to the main event.
   c) Reciting shehechiyanu on Shabbat.
   d) Singing Shabbat zmirot on Shabbat.
   e) Getting engaged to be married.

FAST OF 17TH OF TAMMUZ

1. The fasting begins at 5:11 a.m. on Sunday, June 27 and ends at 8:56 p.m.
2. a) One who intends to eat in the morning of the fast day prior to 5:11 a.m. but after sleeping during the night, must declare the intent to do so before going to bed.
   b) The same law applies to drinking unless one usually has something to drink upon arising in the morning.
3. One may brush his teeth or rinse his mouth with mouthwash during the fast day if he is careful not to swallow. This is prohibited on Tisha B'Av and Yom Kippur.
4. If one eats by mistake on a fast day, s/he should continue to fast after realizing the error.
5. Swallowing capsules, bitter medicine tablets or bitter liquid medicine without water may be permitted if medically necessary. Consult with the Rabbi.

LAWS FOR THE NINE DAYS

1. The Nine Days begin with sunset of Rosh Chodesh Av, Thursday evening, July 9th, 8:16 p.m.
2. One should not eat meat or poultry or drink wine or grape juice during the Nine Days, excluding Shabbat. (If one begins Shabbat early, one may consume wine and meat). Pareve food cooked in a meat vessel may be eaten during the Nine Days.
3. Beers and whiskeys et al (not containing wine) may be consumed during this period.
4. At Havdallah on July 9th, a child under bar mitzvah age should drink the wine. If no child is available, the person making Havdallah may drink the wine.
5. Swimming is prohibited. If one swims for medical reasons (e.g. exercising or for removing dirt and sweat in a short dip), it is permitted.
6. Children under bar mitzvah age may go swimming.

7. Bathing during the Nine Days for pleasure is prohibited. Bathing for hygiene is permitted but should be done quicker and in cooler water than usual.
8. If possible, one should not clean clothes during the Nine Days.
9. One should not mend clothes or make home improvements (e.g. painting, plastering, laying carpet, etc.), but one is permitted to plant trees or plants.
10. Elective surgery should be delayed until after Tisha B'Av.

WHEN TISHA B'AV BEGINS MOTZEI SHABBAT

1. Seudah Shlishit will not be served at shul on Erev Tisha B'Av/ Shabbat Chazon, July 17th.
2. There will be two early Mincha minyanim, at 2:30 p.m. and 6:00 p.m., to accommodate those who wish to eat Seudah Shlishit at home after Mincha.
3. Those who daven at the regularly scheduled 7:50 p.m. Mincha must eat Seudah Shlishit at home before coming to shul.
4. One must finish eating by sunset (8:14 p.m.)
5. The laws of the final meal (Seudah HaMafseket) do not apply this year and one may even eat meat or drink wine at Seudah Shlishit.
6. Birkat HaMazon may be recited B'Zimun.
7. Rabbi Weinstock will give a class on a relevant topic after 7:50 p.m. Mincha (no pre-Mincha class)
8. Shabbat ends 8:53 p.m.
9. Maariv will begin at 9:00 p.m.
10. People davening Maariv in shul on Saturday night should wait until after *Barchu* to remove their shoes, or recite *Baruch HaMavdil Bain Kodesh L'Chol*, change from shoes to sneakers and then daven Maariv commencing with *Barchu*.

NOTE: If they are not usually worn on Shabbat, non-leather shoes should not be brought to shul on Shabbat for the purpose of wearing them after Shabbat. Bring them to shul before Shabbat.

9. For Havdallah:
   a) The blessing over the fire is said on Saturday night.
   b) The blessing over wine and HaMavdil are said on Sunday night.
   c) No blessing over the spices is said at all.

Minchah will be at 7:50 p.m. followed by a relevant lecture by Rabbi Weinstock.

11. We will read Megillat Eicha in shul, starting 9:15 p.m.

LAWS OF TISHA B'AV

1. The fast begins at sunset (8:14 p.m.) on July 17, and ends at 8:52 p.m. on July 18.
2. Prohibited are:
   a) Eating and drinking.
   b) Washing one's body.
   c) Marital relations.
   d) Wearing leather shoes, even if only partially made of leather.
   e) Anointing with oil.
3. Using deodorant is permitted.
4. Using mouthwash or brushing one's teeth is not permitted.
5. Learning Torah is prohibited. Learning about the destruction of the Temple is permitted (e.g. Job, Jeremiah, Eicha,Talmud Gittin 56b).
6. Our custom is to abstain from work until midday (1:27 p.m.)
7. One does not greet a friend on Tisha B'Av with Shalom Aleichem.
8. Tallit and Tefillin are not worn in the morning. We put them on for Minchah.

FOLLOWING THE FAST

1. Havdalah is recited Sunday night, consisting of the blessings for wine and *Hamavdil*. It is preferable to give the wine/grape juice to a child, but if none are available then the adult making Havdalah should drink. .
2. Since most of the Temple burned on the 10th of Av, some mourning practices continue into Sunday night/ Monday
3. The following activities remain restricted until Monday July 19 at midday (1:27 p.m.): eating meat, drinking wine, listening to music, reciting Shehecheyanu, haircuts and bathing for pleasure.

This rare bronze coin from the period of the Bar Kokhba revolt (circa 132 CE) was discovered in archaeological excavations of the Israel Antiquities Authority in the William Davidson Archaeological Park, located between the Temple Mount and the City of David.

The obverse of the coin is decorated with a cluster of grapes and the inscription "Year Two of the Freedom of Israel" and the reverse side features a palm tree and the inscription "Jerusalem."

Coins from the period of the Bar Kokhba revolt, which declared the rebels' purpose - to liberate Jerusalem from Roman occupation after the destruction of the city - are well-known in archeology. Discovering such coins helps researchers map out the revolt, which took place approximately 1,900 years ago. It is interesting to note that the rebels minted these revolt coins on Roman regime coins with stripped or damaged faces, possibly out of defiance of the Roman occupation. The revolt coins featured the Temple facade, trumpets, a harp/violin, as well as the inscriptions: "Redemption of Israel" and "Freedom of Israel." The recently discovered coin is the only Bar Kokhba coin found in the area on which the word "Jerusalem" appears.

According to Roman historian Cassius Dio, the Bar Kokhba revolt broke out in 132 CE, after Emperor Hadrian declared the establishment of a Roman colony called "Aelia Capitolina." This colony was built on the ruins of Jewish Jerusalem and began with the construction of a temple dedicated to the god Jupiter on the Temple Mount. The revolt lasted about five years, causing heavy casualties among the Roman legions. The revolt ended with the destruction of hundreds of Jewish communities and villages that took part in the revolt.

SHABBAT SPONSORS FOR THE NEW YEAR 5781

Thank you to our generous sponsors who through their kindness made the deliveries and drive-by give-a-ways possible. Now we are back in our shul with kiddushim and seuda shlishit. Thank you for partnering with us.

- Anonymous
- The family of Rabbi Dr. Ted Abramson (ז"ל) in honor of the Daf Yomi Participants L'hagdil Torah u'leha'adirah.
- Sally Aaron in honor of her grandchildren, Josh and Sharona Whisler, and great-granddaughter Willow (Nessa) Whisler.
- Tsachi & Dr. Jessica Baitner in loving memory of her father Silvio Sperber (ז"ל).
- Earl & Donna Barron in memory of his father and mother Jack & Sarah Barron (ז"ל).
- Dror & Avivit Ben-Aharon
- Dani Bengio in honor of the behind-the scene individuals of our Shul (both lay & professional) who continuously toil to make sure we stay connected during the COVID-19 pandemic.
- Gary & Sandra Bloom in honor of their children and grandchildren.
- Alvin & Tamara Cohen in honor of their children Stephen & Elana and their grandchildren Sammy & Ben Nawy.
- Stuart & Tova Courtney in loving memory of Tova's parents Asher & Masha Moshkovsky (ז"ל), Tova's brother Chanon Moshkovsky (ז"ל), & Stuart's parents Richard & Frieda Courtney (ז"ל) & Tova's beloved aunt and uncle Rivka & Shabtai Moshkovsky (ז"ל).
- Edward & Jamie Czinn in memory of Ed's sister Aliza Sherman (ז"ל).
- The Danis family in memory of Susu's mother Elka bat Yisroel and father, Yitzhak Binim ben Dovid, (ז"ל) & Stephen's father Aharon ben Shimon (ז"ל).
- Belle Davis in honor of Rabbi Edward & Meira Davis and in memory of Martin Davis (ז"ל), & Daryl Klonoff (ז"ל)
- Jordan & Tammy Ditchek
- Wally & Fay Fingerer
- Lippy & Mati Fischman
- Herb and Edith Fishler in memory of their parents (ז"ל).
- Stephanie & Meyer Friedman in loving memory of Stephanie's parents Selma & Herman Halper (ז"ל), grandparents Bella & Moshe Aharon Spindel (ז"ל), Bella & David Halper (ז"ל), Aunt & Uncle Estelle & Herbert Adelstein (ז"ל), Great Aunt Ceilia Halper (ז"ל), and Meyer's parents Rose & Moshe Aharon Friedman (ז"ל) & sister Hinda Pessel Friedman (ז"ל).
- Marla & Stan Frohlinger in honor of their children and grandchildren.
- Skin Center, Dr. Barry & Jillian Galitzer in honor of their parents Josh & Debbie Galitzer and Abba & Sandy Borowich and their children, Ashley, Andrew & Steven.
- Natalio & Monica Ghitelman in memory of his father Moises Ghitelman (ז"ל).
- Ira & Miriam Ginsberg in memory of their beloved parents Abe & Tillie Simon (ז"ל), Max & Hana Ginsberg (ז"ל).
- Paul & Yvonne Ginsberg in honor of all their children & grandchildren.
- Bob & Debbie Hirsch in memory of his parents Murray & Roslyn Hirsch (ז"ל) and in honor of their children & grandchildren.
- Vera & Charles Hirsh in honor of their children & grandchildren.
- Doron & DV Kahn for a refuah shleimah for all those in need.
- Lev & Raya Kandinov in honor of their parents and children.
- The Kogan family
- Steven & Lauren Kimmel
- Doris & Jonathan Konovitch in memory of Jonathan's parents, Rabbi Harold & Bernyce Konovitch (ז"ל), Jonathan's sister Robyn L. Konovitch (ז"ל) and Doris' father Walter Berger (ז"ל).
- Shelly & Lynda Levin in memory of her parents Sol & Faye Comet (ז"ל) and his parents Dr. Hyman & Dorothy Levin (ז"ל).
- Anniel & Danny Nagler in memory of her father Tom Seghi (ז"ל).
- Dr. & Mrs. Sam & Deborah Rand & Jacob Bean in blessed memory of Dr. Abraham Rand (ז"ל) and Rabbi Yaacov Yosef Rand (ז"ל).
- Sean Ritterman in memory of his father שלמה פינחס (ז"ל).
- Howard & Ellen Rotterdam in memory of our parents (ז"ל) and in honor of their children and grandchildren.
- Daniel & Deborah Salama
- Jeffrey and Risa Schiff in memory of her beloved parents Natalie and Philip Manas (ז"ל) & aunt Miriam Silverman (ז"ל).
- Randi & Jason Schulman in honor of their children.
- Islon & Eve Seliger in honor of their grandchildren.
- Myra Shulkes & family in loving memory of Dr. Howard Shulkes (ז"ל).
- Maish & Tziviah Staiman in memory of her beloved mother Judie Warman (ז"ל).
- Ronald & Risa Steiner in honor of their wonderful children & grandchildren.
- David & Haya Tepper and family in honor of Tzahal.
- Keith & Jessica Wasserstrom in honor of *great* grandparents, Barry and Glenda Wasserstrom.
- Larry & Judy Weiss in memory of their beloved daughter Elizabeth Susan Weiss (ז"ל), his beloved father Seymour S. Weiss (ז"ל) and beloved mother Roslyn L. Weiss (ז"ל) and Judy's beloved father Benjamin Hammerman (ז"ל).
- Arlene Weiss in memory of her beloved husband Milt and her beloved parents Jack and Sarah Barron (ז"ל).
- Fred & Lori Wittlin in honor of their children & grandchildren.

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- Three Bedroom Plus Office, 2 CG, Lovely Landscaped Serene Backyard, Many Upgrades including Roof & Impact Windows. Offered at **$1,279,000**.
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*While we request that our community and friends patronize the businesses advertised in our bulletin, we do **not** endorse the Kashrus reliability of any establishment or product. Please consult our Rabbi.*

DONATIONS

Abby's Closet

Clothing for needy children in memory of Abby Ginsberg

Leonard & Ellen Hoenig in loving memory of Dr. Edward E. & Paula Hoenig and Mr. & Mrs. Joseph & Edith Roth
David & Joan Kornbluth in memory of Fran Gottlieb's daughter, Sharon Zimmerman
Jason & Randi Schulman
Leona Stein in honor of Ira Rothstein

Charity Fund

Rabbi's Discretionary Fund

William & Batzi Berman
Robert & Sharon Finberg in memory of Fred Share
Avie & Sara Friederwitzer in memory of Stanley Friederwitzer
In memory of Andor Vinagray
Walter Friedman in appreciation for the opportunity to share the amud on the occasion of his mother's yahrzeit
A special tribute to Rav Weinstock, the Mara D'asra
Menachem & Michal Goldstein
Chaim & Samantha Hirsch in honor of Dr. David Goldberger
Doron & DV Kahn wishing a refuah shelimah to Rabbi Edward Davis
Sidney & Linda Klein in memory of Fred Share
Rami & Rose Ovadia
Steven & Judith Schultz in honor of David and Amy Lasko for all the work that David has put in these past years as president during such trying times and for his wife, Amy, for allowing him to take time away from home to help with all the shul needs
Cindy & Eitan Siev to commemorate yizkor
Jonathan & Daniella Sperber
Yacov & Sara Wallerstein to commemorate yizkor
Fred & Lori Wittlin

Jewish Education Fund

Funding to local Jewish schools

Billy & Batzi Berman wishing a refuah shleimah to Rabbi Edward Davis
Wishing a refuah shleimah to Stuart Courtney
In honor of a new grandchild born to Rabbi Edward & Meira Davis
In memory of Jeff Schiff's father Rabbi Solomon Schiff
In memory of Steven Jacoby's mother Lillian Jacoby
In memory of Susan Chusid's mother Vivian Honig

Seforim Fund

Prayer Books and Library Books

Neil & Deborah Cohen and the Chames family wishing Rabbi Edward Davis a refuah shleimah
Wishing Stuart Courtney a refuah shleimah
Jay Dennis in memory of Joel Dennis M.D.
In memory of Rabbi Dr. Daniel Wolf
Paul & Judy Goldberg to commemorate yizkor
Joelle Perovich to commemorate yizkor
Talee Zur Potter in honor of Abby Nagler
Islon & Eve Seliger in memory of Ernst Seliger
Fred & Lori Wittlin in memory of Steve Jacoby's mother Lillian Jacoby
In memory of Susan Chusid's mother Vivian Honig

Shul

Synagogue Operating Budget

Ruby Allman to commemorate yizkor
Yosef & Leah Amar
Tsachi & Jessica Baitner to commemorate yizkor
Philip & Lisa Baratz to commemorate yizkor
Roberta Barnet in memory of Susan Chusid's mother Vivian Honig
Jonathan Baron in appreciation of the community's warm welcome on Pesach
Joseph & Danielle Behar in appreciation of his aliyah at the Sephardic minyan
Dror & Avivit Ben-Aharon in appreciation of his aliyah at the Sephardic minyan
Andre & Alisa Benayoun in appreciation of his aliyah at the Sephardic minyan
Joyce & Isaac Ben-Ezra in appreciation of his aliyot
In memory of Isaac Amir
Marc & Lori Ben-Ezra in appreciation of his aliyot at the Sephardic minyan
Morris & Marilyn Berger in honor of Oren Schwartz
Dale & Marlene Bergman in memory of Stanley Friederwitzer
Eli & Goldie Berman to commemorate yizkor
Howard & Carol Bienenfeld in memory of Steve Jacoby's mother Lillian Jacoby
Henry & Raya Blum
Stephen & Sharon Clements to commemorate yizkor
In appreciation of his aliyah
Alvin & Tamara Cohen to commemorate yizkor
Joel & Barbara Coplowitz in memory of Dr. Daniel Wolf
Jeffrey & Judy Dach in memory of Susan Chusid's mother Vivian Honig
In memory of Steven Jacoby's mother Lillian Jacoby
In memory of Jeff Schiff's father Rabbi Solomon Schiff
Stuart & Tova Courtney to commemorate yizkor
Rabbi Edward & Meira Davis to commemorate yizkor
To commemorate yahrzeit
Norman & Arlene Ditchek to commemorate yizkor
Bella Eydelman in memory of her father David Mickelov
Stanley & Jacqueline Fischer
Herb & Edith Fishler in honor of Rabbi Edward & Meira Davis' new granddaughter
In appreciation of his aliyah
In honor of the engagement of Larry & Sheila Strulowitz's daughter Sari to Rand Levine
Wishing a refuah shleimah to Rabbi Edward Davis
Wishing a refuah shleimah to Stuart Courtney
In memory of Fran Gottlieb's daughter, Sharon Zimmerman
In honor of Robert & Donna Aschheim's new granddaughter born to Anna & Meyer Aschheim
In honor of Salomon & Esther Imiak's new granddaughter born to Sam & Rachel Imiak
In honor of Yitz & Shelly Tuchman's granddaughter Navah Aliza Zuller's marriage to Avraham Feinsilver
In honor of Gary & Beth Hopen's son David's engagement to Ariella Spievack

In honor of Maish & Tziviah Staiman's son Eli's engagement to Esti Myers
In honor of Lenny & Risa Yudkowitz's granddaughter Yehudis Schulman's engagement to Yaakov Freed
Carey & Eve Franco to commemorate yizkor
Menashe & Jamie Frank to commemorate yizkor
Irene Friederwitzer in memory of Yehushua ben Netanel-Stanley Freiderwitzer
Meyer & Stephanie Friedman to commemorate yizkor
Stan & Marla Frohlinger to commemorate yizkor
Shlomie Fuchs
Joshua Futerman in appreciation of his aliyah
Beth-ann Gan wishing a refuah shleimah to Rabbi Edward Davis
Wishing a refuah shleimah to Stuart Courtney
In memory of Fran Gottlieb's daughter Sharon Zimmerman Nielsen
Arnold & Paula Gassel wishing a refuah shleimah to Rabbi Edward Davis
In memory of Steve Jacoby's mother Lillian Jacoby
Ira & Miriam Ginsberg in memory of Fran Gottlieb's daughter Sharon Zimmerman Nielson
Steven & Raisy Gittler in honor of Dr. Ben Kershenbaum
Ivan & Phyllis Gluck in memory of Yehushua ben Netanel-Stanley Freiderwitzer
Ernie & Regina Goldberger
Markus Goldschmiedt in appreciation of his aliyah
Neil & Michelle Greenbaum to commemorate yizkor
Moshe Aharon Izsak to commemorate yizkor of loved ones
Milton & Sandra Glazer in appreciation of his aliyah on Pesach
David & Arlene Goldberger in appreciation of his aliyah
Norman & Sandra Goldglantz to commemorate yizkor
In appreciation of his aliyah
Zemadar Israel to commemorate yizkor
Leonard & Louise Kahn in honor of DV & Doron Kahn
Ed & Marilyn Kaplan in honor of Ira Rothstein's birthday
Wishing a refuah shleimah to Rabbi Edward Davis
Wishing a refuah shleimah to Stuart Courtney
Karen Katz
Harvey & Jane Kogan in appreciation of his aliyah
Mark & Crissy Kogan in appreciation of his aliyah
Isaac & Meirav Kravetz in appreciation of his aliyot on Pesach
To commemorate yizkor
Elliot & Renee Kugelman in appreciation for his aliyah
To commemorate yizkor
Joseph & Esther Lahav in appreciation of his aliyah at the Sephardic minyan
Philippe & Stacey Lieberman to commemorate yizkor
Robert Matalon in appreciation of his aliyah at the Sephardic minyan
Gerald & Ruth Meyerhoff
Moshe & Shira Nachbar to commemorate yizkor
Daniel & Anniel Nagler for the safety of Tzahal and Israeli citizens
Miriam Pilchick in memory of her father Stanley Friederwitzer
Rami & Rose Ovadia in appreciation for his aliyah at the Sephardic minyan
Israel & Claire Rand to commemorate yizkor of her parents Minnie & Max Gissen
Aliza Rein to commemorate yizkor
Mitchell Rosenfeld in honor of Ira Rothstein's birthday
In honor of Howard Rotterdam's birthday
In appreciation of his aliyah on Shavuot
Leonard & Emilia Rosenstein in commemoration of the yahrzeit of Leonard's mother Rivkah bat Yaacov
Howard & Ellen Rotterdam in memory of Fran Gottlieb's daughter Sharon Zimmerman Nielson
Susan Schein & Moshe Golik
Islon & Eve Seliger
Sam & Heather Sered in memory of Steven Jacoby's mother Lillian Jacoby
In memory of Jeff Schiff's father Rabbi Solomon Schiff
Myra Shulkes
Ellis & Elaine Sinyor in appreciation of his aliyot
Joshua & Rivkie Steiner to commemorate yizkor
Ronald & Risa Steiner wishing refuah shleimah to Rabbi Edward Davis
Dale Stern in memory of her father Irving Gross
In memory of her mother Jean Gross
In memory of her brother Brian Neil Gross
In memory of her uncle Al Gross
In memory of her aunt Dotty and aunt Marion
In memory of her grandparents
Larry & Sheila Strulowitz in memory of Steve Jacoby's mother Lillian Jacoby
In memory of Susan Chusid's mother Vivian Honig
Jason & Marilyn Tache in appreciation of his aliyah at the Sephardic minyan
Benjamin & Clara Wainberg in appreciation for his aliyot
Joseph & Helene Wenger to commemorate yizkor
Fred & Lori Wittlin in appreciation of his aliyah
To commemorate yizkor

Tomchei Shabbos

Shabbat Meals for needy families in the community

Joe & Robin Andisman
Chaim Y. & Sarah Botwinick wishing Rabbi Edward Davis a refuah shleimah
Rav Natan & Jessie Brownstein for refuah shleima of Uri Bitton
Joel & Barbara Coplowitz
Barry & Lois Levontin in loving memory of Barry's mother Lily Levontin a'h on her yahrzeit
Harrison & Michelle Nadel
Cindy & Eitan Siev
Trudy Abramson & Lee Seligman in memory of Susan Chusid's mother, Vivian Honig
In loving memory of Trudy's brother, Dr. Jerry Weinstock
In honor of Jeff Resnick, the unsung hero of Grandview
Jason & Marilyn Tache
Fred & Lori Wittlin

QUESTIONS & ANSWERS

Q: Can one take a vacation/ travel by plane during the Three Weeks or Nine Days?

A: One is permitted to travel during the Three Weeks, especially if that is the most convenient time for a person/family to travel. Rav Shlomo Zalman Auerbach, zt"l, writes that one should not travel by airplane during The Nine Days. During The Nine Days, one must be even more vigilant to avoid situations of danger. Although air travel is actually one of the safest modes of travel, since many recite Birkat Ha'Gomel when traveling by plane, it is considered a danger from a halachic point of view. It should therefore be avoided. However, Rav Shlomo Zalman writes that one may travel to Israel during The Nine Days and even on Tisha B'Av itself. For the sake of visiting Eretz Yisrael, one is permitted to put themselves in danger. Also, he would permit yeshiva students to travel home by plane during The Nine Days, rather than leave yeshiva early. He reasoned that the merit of remaining in yeshiva and studying Torah would protect them.

Q: Is it permitted to have work done in the house by a contractor, such as a painter, if he is in the middle of a job in The Nine Days?

A: If it is for urgent repairs, then it's fine. If it is for ordinary home improvements, then the work should not be started during The Nine Days. If the worker started beforehand, he may continue during The Nine Days, but it's preferable to pay him a small amount to delay till after the fast.

Q: What bracha do you make on fruit juices? What if the juice contains some pulp?

A: Fruit juices generally lose their *ha'eitz bracha* and become *shehakol*. Grapes are the exception. Although there has been some discussion why that is so even in cases where the fruits are planted for the sake of the juice (which is how juices are made today) - nevertheless the prevalent practice is to make *shehakol* on these fruit juices. As far as the pulp is concerned, it is subordinate to the juice and therefore is covered by the *shehakol*.

Q: When do I make a Pruzbul?

A: 5782 is a Shemittah year. Over the course of the year we plan on offering a number of learning opportunities related to Shemittah. One law of Shemittah is that it cancels debts. Pruzbul is the Rabbinic mechanism by which loans remain able to be collected after the Shemittah year. However, loans remain in effect until the end of the Shemittah year. Therefore, our custom is to write a Pruzbul at the conclusion of the Shemittah year. Chabad has the custom to write a Pruzbul prior to the start of the Shemittah year (ie before this Rosh Hashanah), as there is an opinion which states the lender cannot demand payment once the year begins. We will offer a Pruzbul workshop next summer, before Rosh Hashanah 5783.

KOSHER KORNER

- **AHA Sparkling Water** in all varieties is OU certified, and bears the OU symbol on the can.
- **BUBLY brand Sparkling Water** in all flavors is Kosher and does not require Kosher marking.
- New **Pepsi Blue** is Kosher, and does not require a Kashrut symbol.
- **Skinny Pop Kettle Corn** new variety pack contains the varieties Sweet Vanilla, Sweet & Salty, and Cinnamon & Sugar Kettle Corn, and bears the cRc and OU symbols on the outer box. On some of the inner bags the Kosher symbol was omitted, but they are nevertheless certified Kosher and pareve.
- **Planet Oat Oat Milk** in 52 oz. refrigerated containers bears an OU-D on all varieties, but in fact their actual status is DE [dairy equipment]. It may be eaten after, but not with, meat.
- **Bake Shop Bakery 7 Layer Dessert Bar**, sold at Aldi stores in the U.S., was mistakenly labeled with a plain COR [Canada] symbol. This product contains dairy ingredients and is certified dairy.
- The Orthodox Union does <u>not</u> certify **PICS Ham**. Some packaging bears an unauthorized OU. This product is being withdrawn from the marketplace. (RYW: yes, this is an actual Kosher Alert from the OU. Consumers should always look for a kosher symbol. But even if there is a kosher symbol, if something doesn't look right, ask a question before purchasing the product.)

Young Israel of Hollywood-Ft. Lauderdale

June 2021
Sivan-Tammuz 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 (*21 Sivan*) S. 6:15a,7:00a,7:30a,8:00a Plag Mincha 6:30p Mincha 7:55p	**2** (*22 Sivan*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:30p Mincha 7:55p	**3** (*23 Sivan*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:30p Mincha 7:55p	**4** (*24 Sivan*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00p & 7:55p Candle Lighting 7:51p	**5** (*25 Sivan*) **Shelach** **Shabbat Mevarchim** *See box for Shacharit times* Early Mincha 2:30p Rabbi's class 7:05p Mincha 7:50p Shabbat ends 8:50p
6 (*26 Sivan*) S.7:15a,8:00a,8:30a,9:00a Plag Mincha 6:35p Mincha 8:00p	**7** (*27 Sivan*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35p Mincha 8:00p	**8** (*28 Sivan*) S. 6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35p Mincha 8:00p	**9** (*29 Sivan*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35p Mincha 8:00p	**10** (*30 Sivan*) **Rosh Chodesh Tammuz** S.6:00a,6:30a,7:00a,8:00a Plag Mincha 6:35p Mincha 8:00p	**11** (*1 Tammuz*) **Rosh Chodesh Tammuz** S.6:00a,6:30p,7:00a,8:00a Mincha 7:00p & 8:00p Candle Lighting 7:54p	**12** (*2 Tammuz*) **Korach** *See box for Shacharit times* Early Mincha 2:30p Rabbi's class 7:05p Mincha 7:50p Shabbat ends 8:53p
13 (*3 Tammuz*) S.7:15a,8:00a,8:30a,9:00a Plag Mincha 6:35p Mincha 8:00p	**14** (*4 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35p Mincha 8:00p	**15** (*5 Tammuz*) S. 6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35p Mincha 8:00p	**16** (*6 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35p Mincha 8:00p	**17** (*7 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35p Mincha 8:00p	**18** (*8 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00p & 8:00p Candle Lighting 7:56p	**19** (*9 Tammuz*) **Chukat** *See box for Shacharit times* Early Mincha 2:30p Rabbi's class 7:05p Mincha 7:50p Shabbat ends 8:55p
20 (*10 Tammuz*) S.7:15a,8:00a,8:30a,9:00a Plag Mincha 6:35p Mincha 8:05p	**21** (*11 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35p Mincha 8:05p	**22** (*12 Tammuz*) S. 6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35p Mincha 8:05p	**23** (*13 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35p Mincha 8:05p	**24** (*14 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35p Mincha 8:05p	**25** (*15 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00p & 8:05p Candle Lighting 7:58p	**26** (*16 Tammuz*) **Balak** *See box for Shacharit times* Early Mincha 2:30p Rabbi's class 7:10p Mincha 7:55p Shabbat ends 8:56p
27 (*17 Tammuz*) **Fast of Tammuz** Fast Starts 5:11a S.7:00a,8:00a,8:30a,9:00a Plag Mincha 6:30p Mincha 7:55p Fast Ends 8:56p	**28** (*18 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:40p Mincha 8:05p	**29** (*19 Tammuz*) S. 6:15a,7:00a,7:30a,8:00a Plag Mincha 6:40p Mincha 8:05p	**30** (*20 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:40p Mincha 8:05p			

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES
7:00am/Main Sanctuary, 8:00am/Upstairs, 8:00am/Tent, 8:45am/Beit Midrash, 9:00am Sephardic Minyan/Library,
9:00am/Main Sanctuary, 9:30am YP Minyan/Chapel, 10:00am Teen Minyan/Social Hall

Young Israel of Hollywood-Ft. Lauderdale

July 2021
Tammuz-Av 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 (*21 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:40pm Mincha 8:05pm	**2** (*22 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00pm & 8:05pm Candle Lighting 7:58pm	**3** (*23 Tammuz*) **Pinchas** **Shabbat Mevarchim** *See box for Shacharit times* Early Mincha 2:30pm Rabbi's class 7:10pm Mincha 7:55pm Shabbat ends 8:56pm
4 (*24 Tammuz*) Independence Day S.7:15,8:00a,8:30a,9:00a Plag Mincha 6:40pm Mincha 8:05pm	**5** (*25 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:40pm Mincha 8:05pm	**6** (*26 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:40pm Mincha 8:05pm	**7** (*27 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:40pm Mincha 8:05pm	**8** (*28 Tammuz*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:40pm Mincha 8:05pm	**9** (*29 Tammuz*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00pm & 8:05pm Candle Lighting 7:58pm	**10** (*1 Av*) **Matot-Masei** **Rosh Chodesh Av** *See box for Shacharit times* Early Mincha 2:30pm Rabbi's class 7:10pm Mincha 7:55pm Shabbat ends 8:56pm
11 (*2 Av*) S.7:15a,8:00a,8:30a,9:00a Plag Mincha 6:35pm Mincha 8:00pm	**12** (*3 Av*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**13** (*4 Av*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**14** (*5 Av*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**15** (*6 Av*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**16** (*7 Av*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00pm & 8:00pm Candle Lighting 7:56pm	**17** (*8 Av*) **Devarim** **Shabbat Hazon** *See box for Shacharit times* Early Mincha 2:30pm Mincha 6:00pm Mincha 7:50pm Rabbi's class 8:10pm Fast Starts 8:14pm Shabbat ends 8:54pm
18 (*9 Av*) **Fast of Tisha B'Av** S.7:00a,9:00a Mincha 2:00pm,7:50pm Maariv 8:30pm Fast Ends 8:54pm	**19** (*10 Av*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**20** (*11 Av*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**21** (*12 Av*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**22** (*13 Av*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35pm Mincha 8:00pm	**23** (*14 Av*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00pm & 8:00pm Candle Lighting 7:54pm	**24** (*15 Av*) **Vaetchanan** **Shabbat Nachamu** **Tu B'Av** *See box for Shacharit times* Early Mincha 2:30pm Rabbi's class 7:05pm Mincha 7:50pm Shabbat ends 8:51pm
25 (*16 Av*) S.7:15a,8:00a,8:30a,9:00a Plag Mincha 6:35pm Mincha 7:55pm	**26** (*17 Av*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35pm Mincha 7:55pm	**27** (*18 Av*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35pm Mincha 7:55pm	**28** (*19 Av*) S.6:15a,7:00a,7:30a,8:00a Plag Mincha 6:35pm Mincha 7:55pm	**29** (*20 Av*) S.6:15a,6:45a,7:15a,8:00a Plag Mincha 6:35pm Mincha 7:55pm	**30** (*21 Av*) S.6:15a,7:00a,7:30a,8:00a Mincha 7:00pm & 7:55pm Candle Lighting 7:50pm	**31** (*22 Av*) **Eikev** *See box for Shacharit times* Early Mincha 2:30pm Rabbi's class 7:00pm Mincha 7:45pm Shabbat ends 8:47pm

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES

7:00am/Main Sanctuary, 8:00am/Upstairs, 8:00am/Tent, 8:45am/Beit Midrash, 9:00am Sephardic Minyan/Library,
9:00am/Main Sanctuary, 9:30am YP Minyan/Chapel, 10:00am Teen Minyan/Social Hall

You can create a Jewish Legacy and help Young Israel of Hollywood-Ft. Lauderdale plan for their future:
✡ By passing on your values to your family and your community ✡ By perpetuating the culture and programs you love here ✡ By becoming a part of something larger than yourself ✡ By ensuring the vitality of our kehillah in the future.

We'd like to thank and recognize those that have made a commitment to the success and continuation of the Young Israel of Hollywood-Ft. Lauderdale by signing a Declaration of Intent (DOI) to assure our future.

Anonymous
Mr. Tsachi & Dr. Jessica Baitner
Mr. Marc & Dr. Lori Ben-Ezra
Dr. & Mrs. William & Batzi Berman
Mr. Howard Bienenfeld & Mrs. Carol Lasek
Mr. & Mrs. Gary & Sandra Bloom
Dr. Alvin & Dr. Tamara Cohen
Stephen & Susu Danis
Mrs. Sandra Edelboim
Dr. Sheldon Estreicher
Rabbi & Mrs. Yoni & Rachel Fein
Mr. David Goldis
Mr. & Mrs. Shaya & Miriam Gutleizer
Mr. Eli & Dr. Shani Hagler
Rabbi & Mrs. Yaakov & Reva Homnick
Dr. Raananah Svirsky Katz
Mr. & Mrs. Jonathan & Susana Kaweblum
Mr. & Mrs. Mark & Crissy Kogan
Dr. & Mrs. David & Amy Lasko
Mr. & Mrs. Jerry & Sharon Ness
Mr. & Mrs. Ari & Cheryl Pearl
Dr. Mitchell B. Rosenfeld
Heather & Sam Sered
Mr. & Mrs. Ilya & Hanna Shekhter
Mrs. Myra Shulkes
Mr. & Mrs. Maish & Tziviah Staiman
Mr. & Mrs. Alan J. & Jill Tager
Ghita Wolpowitz
Mr. & Mrs. Keith & Jessica Wasserstrom
Rabbi & Mrs. Yosef & Rebecca Weinstock
Mrs. Sharona Whisler
Mr. & Mrs. Brett & Robin Zuckerman

Young Israel of Hollywood-Ft. Lauderdale

August 2021
Av-Elul 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (*23 Av*) S.7:15,8:00,8:30,9:00am Plag Mincha 6:30pm Mincha 7:50pm	**2** (*24 Av*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:30pm Mincha 7:50pm	**3** (*25 Av*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:30pm Mincha 7:50pm	**4** (*26 Av*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:30pm Mincha 7:50pm	**5** (*27 Av*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:30pm Mincha 7:50pm	**6** (*28 Av*) S.6:15,7:00,7:30,8:00am Mincha 7:00pm & 7:50pm Candle Lighting 7:45pm	**7** (*29 Av*) **Re'eh** **Shabbat Mevarchim** *See box for Shacharit times* Early Mincha 2:30pm Rabbi's class 6:55p Mincha 7:40pm Shabbat ends 8:43pm
8 (*30 Av*) **Rosh Chodesh Elul** S.7:00,8:00,8:30,9:00am Plag Mincha 6:25pm Mincha 7:45pm	**9** (*1 Elul*) **Rosh Chodesh Elul** S.6:00,6:30,7:00,8:00am Plag Mincha 6:25pm Mincha 7:45pm	**10** (*2 Elul*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:25pm Mincha 7:45pm	**11** (*3 Elul*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:25pm Mincha 7:45pm	**12** (*4 Elul*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:25pm Mincha 7:45pm	**13** (*5 Elul*) S.6:15,7:00,7:30,8:00am Mincha 7:00pm & 7:45pm Candle Lighting 7:40pm	**14** (*6 Elul*) **Shoftim** *See box for Shacharit times* Mincha 2:30pm Rabbi's class 6:50p Mincha 7:35pm Shabbat ends 8:37pm
15 (*7 Elul*) S.7:15,8:00,8:30,9:00am Plag Mincha 6:20pm Mincha 7:40pm	**16** (*8 Elul*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:20pm Mincha 7:40pm	**17** (*9 Elul*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:20pm Mincha 7:40pm	**18** (*10 Elul*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:20pm Mincha 7:40pm	**19** (*11 Elul*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:20pm Mincha 7:40pm	**20** (*12 Elul*) S.6:15,7:00,7:30,8:00am Mincha 7:00pm & 7:40pm Candle Lighting 7:34pm	**21** (*13 Elul*) **Ki Teitzei** *See box for Shacharit times* Mincha 2:30pm Rabbi's class 6:45p Mincha 7:30pm Shabbat ends 8:31pm
22 (*14 Elul*) S.7:15,8:00,8:30,9:00am Plag Mincha 6:15pm Mincha 7:35pm	**23** (*15 Elul*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:15pm Mincha 7:35pm	**24** (*16 Elul*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:15pm Mincha 7:35pm	**25** (*17 Elul*) S.6:15,7:00,7:30,8:00am Plag Mincha 6:15pm Mincha 7:35pm	**26** (*18 Elul*) S.6:15,6:45,7:15,8:00am Plag Mincha 6:15pm Mincha 7:35pm	**27** (*19 Elul*) S.6:15,7:00,7:30,8:00am Mincha 7:00pm & 7:35pm Candle Lighting 7:27pm	**28** (*20 Elul*) **Ki Tavo** *See box for Shacharit times* Mincha 2:30pm Rabbi's class 6:40p Mincha 7:25pm Shabbat ends 8:24pm Selichot 11:00pm Selichot 12:00am
29 (*21 Elul*) S. 7:15,8:00,8:30,9:00am Plag Mincha 6:10pm Mincha 7:30pm Maariv/Selichot 9:30pm	**30** (*22 Elul*) S.6:00,6:30,7:00,8:00am Plag Mincha 6:10pm Mincha 7:30pm Maariv/Selichot 9:30pm	**31** (*23 Elul*) S.6:00,6:30,7:00,8:00am Plag Mincha 6:10pm Mincha 7:30pm Maariv/Selichot 9:30pm				

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES
7:00am/Main Sanctuary, 8:00am/Upstairs, 8:00am/Tent, 8:45am/Beit Midrash, 9:00am Sephardic Minyan/Library,
9:00am/Main Sanctuary, 9:30am YP Minyan/Chapel, 10:00am Teen Minyan/Social Hall

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