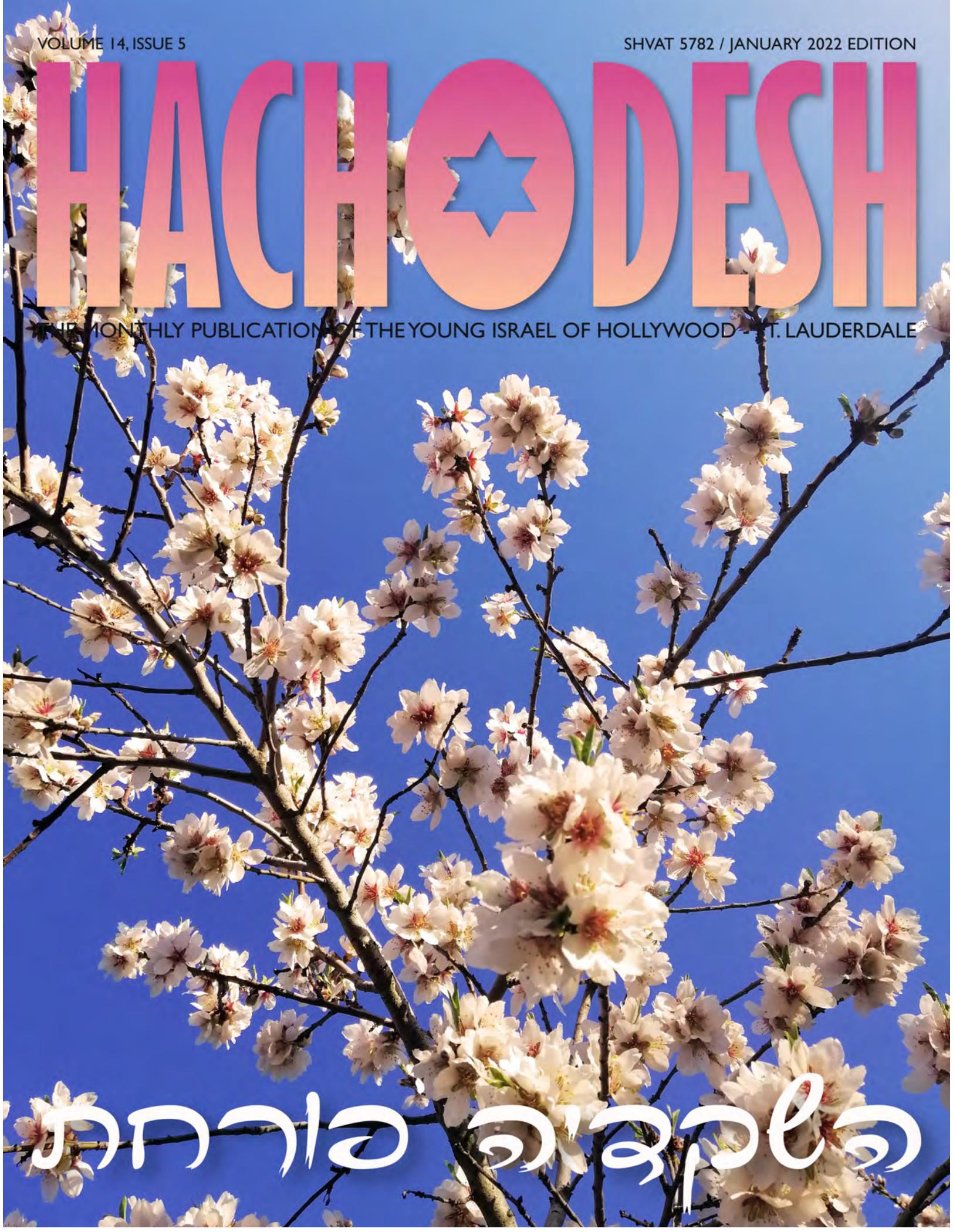


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Recently I attended a meeting with other shul members to discuss the 9:00am Shabbat morning minyan in the Main Sanctuary. This used to be called The Main Minyan. However that name does not seem consistent with the attendance in the Sanctuary on recent Shabbat mornings. Whereas before CoVID on a normal Shabbat there could be 200-250 people in attendance, in recent weeks that number has been less than half.

The decrease in shul attendance in the Sanctuary appears to be more dramatic among our female members. To the degree that this is due to health concerns, I can respect that. I hope that the drop off in attendance is NOT due to a feeling that women's attendance at shul is less important. While a woman is unable to serve in leadership roles at a minyan, the truth is that the vast majority of men in an Orthodox minyan do not serve in any leadership role either. The power of the communal prayer experience is not found in the Chazzan (though a good Chazzan can help make the prayer experience more enjoyable and spiritual). Rather, the power of communal prayer is a result of many different Jews, men and women, coming together in the common cause of prayer. That is why when it comes to prayer we say B'Rov Am Hadrat Melech- aka "bigger is better". Women play an important part in creating that Rov Am. Jewish tradition has many examples of women who were paradigms of prayer: Rivkah, Rachel, Chana, to name a few. Communal prayer reaches its ideal of diversity and intensity when it includes a strong representation of both male and female participants.

The story is told that in 1991, the Ponevezh Yeshiva in Bnei Brak had grown so large that it was impossible to hold all who wanted to come and daven on the Yomim Noraim. It was suggested that the women's section be split in order to open up more seats for men on Rosh Hashanah and Yom Kippur. When this suggestion was brought to Rabbi Elazar Menachem Shach, he said the following: "Let us carefully consider who the individuals are who are praying with us. The women's section is made up of many women who each come with very special prayers; they pour their hearts out with supplication to merit blessing from the Almighty. Their prayers emanate from a deep place and they are saturated in tears." Rabbi Shach continued, "Their prayers, perhaps more than ours, have the strength to break through even the locked gates of heaven. Therefore, we must understand that our entire Yeshiva rests on the prayers of women. How can we possibly allow even one less woman to attend?" Rav Shach did not allow the women's section to be diminished by a single chair.

I echo Rav Shach's sentiment. Our Sanctuary would greatly benefit from the presence and prayers of our female members.

At that meeting, we identified a few of the causes of the decline in attendance at the 9:00am Shabbat minyan. First, a number of those who regularly attended the 9:00am minyan before CoVID have since decided to attend other minyanim. I miss these people since I am in the Sanctuary a majority of Shabbatot, and I wish that they would consider attending the 9:00am on occasion. Nevertheless, I am happy that they have found a Shabbat morning prayer experience that suits their needs. Second, compared to other minyanim, a disproportionate number of past 9:00am minyan participants have not yet come back to shul due to CoVID concerns. I respect that decision, and

I know that many/ most of them miss shul and wish that they could attend Shabbat mornings in the Sanctuary. To these people I say: we have not forgotten you, and we look forward to the pandemic situation improving to the degree that allows you to comfortably join us once again in shul.

Some suggested that a challenge that the 9:00am Sanctuary minyan faces is that it does not have a particular culture, target audience or specific profile of the congregant who attends. Today, many people are looking for targeted, curated, individualized experiences. This trend can be found in organized religion as well. Fewer people associate with a religion. Among those who do, fewer people join houses of worship. More people identify with and prefer smaller prayer groups and experiences. In the Orthodox world this has been referred to as the "shtiebelization" of our communities.

Some view this trend as a problem. It could certainly be viewed as a challenge to large institutions, like our shul. We often talk about our growing pains and the challenges associated with the size of our membership. We must also think deeply and express more clearly what we believe are the advantages and benefits of a big shul like ours.

Without passing judgement on this phenomenon, the first step is to acknowledge that it is human to want to express our individuality. It could be argued that a state of polarization is to be expected among human beings. What is surprising is when people are willing to sacrifice some of their individuality on behalf of a greater, common cause. In Parshat Vayechi, we read about the scene at Yaakov's deathbed. Rashi quotes a Midrash that Yaakov wanted to tell his sons something important, something related to the ultimate redemption. Just before he divulged his secret, his Divine Inspiration departed and he could no longer remember the secret. Yaakov was concerned that perhaps God made him forget because one of his children was to be excluded from the Chosen People (as was the case with one of Avraham's sons and one of Yitchak's sons). Sensing his concern, the 12 sons all declared in unison "Shema Yisrael" ie "Hear, our father Israel, how we all believe in the Unity of God." This alleviated Yaakov's fears and he was able to die peacefully. Rav Moshe Avigdor Amiel asks: How did the Midrash know that the 12 sons said Shema? It doesn't say anything about that in the Torah. Rav Amiel answered that the Torah says that Yaakov directed his children to gather together. Gathering together in unity inevitably requires some sacrifice of one's individuality. The only way these brothers would tolerate such a sacrifice was on behalf of a cause greater than themselves - ie under the banner of monotheism and the banner of God's Chosen People.

Our shul seeks to find a balance between catering to different groups, different interests and different needs; while at the same time highlighting our common causes and the ways in which we are united. We look to accommodate people's individualistic tendencies, while finding causes and opportunities for us to unite under the common banner of Torah, Avodah and Chesed. It is not an easy task, but one worth engaging in because it speaks to the essence of what our kehillah is and has always been.



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PRESIDENT'S MESSAGE

Looking Back to Look Forward

"If you do not know where you come from, then you don't know where you are, and if you don't know where you are, then you don't know where you're going. And if you don't know where you're going, you're probably going wrong." Terry Pratchett.

"I have great respect for the past. If you don't know where you've come from, you don't know where you're going." Maya Angelou.

We live in one of the largest, most vibrant Jewish communities in the world. Today we have almost everything that a community, anywhere, could ask for, including multiple daily minyanim, many options for Torah learning throughout the week, plentiful youth and adult activities, multiple rabbis and Jewish educators, mikve, eruv, social support organizations such as bikur cholim, chevrah kadishah, Tomchei Shabbat, a bridal and event gmach, support for those facing fertility challenges, Sisterhood, Brotherhood, sports leagues, vibrant day schools and yeshivot, NCSY and Bnei Akiva, kosher restaurants galore (including, it seems, more "schwarmatoria" than you can find in Tel Aviv), kosher markets and caterers and more.

It wasn't always this way. Our Young Israel has become the center of Jewish life in Hollywood and most of these resources, including the other nearby synagogues, exist because of the path set by our community. We owe a debt of gratitude to all of those leaders and congregants who have come before us. Today, it is easy to lose sight of how unusual this is and how far we've come.

Before its too late, our former president, Stephen Kurtz, has offered to lead a special project to gather, document and present our history so that we can properly acknowledge and be aware of our past as we move into the next stages in the growth and development of our community. This is an exciting project that I'm sure will be very interesting. If you would like to work with Steve on this project or if you have material to contribute such as pictures, documents, announcements, special recollections, etc. please contact Steve at steveroni@bellsouth.net.

Keeping Us Safe

Our security committee has been hard at work to keep our community as safe as possible. To do this we all need to be aware and cooperative. To occur over the next few months the committee is planning a "table top exercise" with local law enforcement; a security awareness campaign for the community; and lockdown drills similar to the drills that we held before the onset of covid. Our children are of special concern. Children should be in groups or with their parents in tefilah. They should not be wandering in the hallways or outside unattended. If we do not follow our safety protocols, especially regarding our children, we risk making those protocols ineffective for the entire congregation. Though the likelihood of a serious problem is small, these are important issues, and we should all do our part to make our campus and our community as safe as possible.

Marc Ben-Ezra,
President

SISTERHOOD MESSAGE

I am fond of saying that we each go through personal seasons in our lives. Not seasons like the holidays. Not like fall, winter, spring and summer. But we all live through seasons of joy, seasons of birth and bar mitzvah's, seasons of weddings, and seasons of loss. Seasons of the human experience.

By definition, the word season implies two things. One, something that is repeated in your life. Two, that it occurs with regularity; that it is predictable.

Unfortunately, when it comes to this other kind of season, the seasons of human experience, the predictability is limited. Sure, we can plan our best for when we'd like to have children. And we can hope that we'll all pass at a ripe old age of me'ah ve'esrim. But as the saying goes, man plans and God laughs. We'll never know with certainty when these different seasons of human experience will be upon us, only that they will come.

As I move past a season of personal loss for my family – the death of a beloved grandmother, an Auschwitz survivor – I look towards the future, and focus on what things we *can* carry with us. So, what can we learn from a season of loss? A focus on our history; a focus on our traditions; a pride in our heritage.

Moving forward with Sisterhood planning, we plan a focus on aspects of our Jewish heritage. We hope you will look forward to an evening of Sephardic heritage with the Sisterhood, enjoying Sephardic finger-foods and a women-only belly dancing lesson.

Moving forward I wish you all happy seasons; seasons brimming with meaningful family moments and of success. May we all know good things.

Alisa "Ace" Benayoun
Sisterhood President



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GOOD FENCES DON'T ALWAYS MAKE GOOD NEIGHBORS

Rabbi Adam Frieberg raf@yih.org

As Hollywood continues to gain an unprecedented number of new families, many people find themselves welcoming new neighbors. For some, this is a breath of fresh air; for others, it means working to build the same level of friendship and rapport that existed with the previous neighbor. While we should all be as welcoming, kind and understanding as possible, to everyone, and especially to our neighbors, navigating neighborly issues is not a new challenge. The Mishna (Baba Batra 25b) discusses a case of two neighbors with two landscaping projects: one who is planting a tree and one who is putting in a pool (well, actually it was a water cistern, but we can relate to it as a pool for our purposes). The first opinion in the Mishna explains that the neighbor planting the new tree must do so approximately 40 feet away from the cistern, even if that is not convenient for his landscaping plans. If the type of tree being planted is one that is known to have longer roots, such as a carob or sycamore tree, then it must be planted 80 feet away from the cistern. If these laws were ignored, and a tree was planted too close to an existing water cistern, so that the tree may cause damage to the cistern at some later point in time, the first opinion of the Mishna suggests that the owner of the tree must remove the tree, but the owner of the cistern must pay him so that he doesn't suffer financial loss. Since planting the tree did not cause immediate damage, the tree planter isn't asked to take a loss because of his infraction. Rabbi Yossi, the second opinion in the Mishna, suggests that even if the cistern preceded the tree, the owner of the tree does not need to remove the tree, as he may use his private property as he wishes without worrying about how it affects his neighbor's cistern. This is the case specifically when he is not actively damaging his neighbor. His neighbor is the one who must ensure his property, ie. the cistern, is protected from indirect damage.

Shulchan Aruch (Choshen Mishpat, 155:32) follows Rav Yossi, ruling that one may plant a tree anywhere on his own property, even though it is close to his neighbor's cistern (or any other object that may eventually be damaged by the tree or its roots). Even if the neighbor protests out of concern that the tree (or its roots) will eventually damage his water pit, the protest may be ignored. This is due to the fact that the tree-planter is planting on his own property and at that time of the planting, the tree was not damaging the neighbor's water pit. The damage will only occur later, when the tree grows. In this case, it is the owner of the cistern who must protect himself from damage. In the future, he may, at his own expense, trim the roots that are threatening the structural integrity of his cistern.

Moving upward, to a case that is more common today (though roots in pipes are unfortunately quite a common scenario in our neighborhood), what should be done if the branches from your neighbor's tree come over the fence and are interfering with your property? A common example of

this case that is discussed in rabbinic literature is what to do if your neighbor's branches are coming over the property line and shading an area of your lawn, thereby limiting the area where you can build a *succah*. We must first clarify that the person who owns the property where the trunk of the tree lies owns the branches. Nonetheless, the neighbor whose air space is being infringed upon may not demand that the tree owner trim the tree. Since the damage has occurred indirectly (the tree wasn't illegally planted on your property, but rather slowly grew into your airspace) the owner is not liable. However, the person whose airspace is being infringed upon has every right to trim the trees up until the property line.

While in general the burden of the expense is paid for by the one who is inconvenienced, and not the owner of the tree, the Chazon Ish (Baba Batra 14:13) says this is not the case if the neighbor will incur major damage. In a case where the roots of your neighbor's tree are causing significant damage to your house, for example, your neighbor would be obligated to stop that from happening.

In line with the distinction between major and minor damage mentioned above, in the case of a tree causing damage to pipes, Mishkan Shalom (page 166) rules that if the only way to prevent further damage is to remove the tree completely, the tree's owner would be responsible to do so. However, in a case where the damage is not that extensive, and could be mitigated by trimming the roots on occasion (as opposed to killing the whole tree), the owner cannot be forced to remove the tree, and the trimming would need to be paid for by the one experiencing the damage. As these topics can be quite complicated, and the distinction between major and minor damage can be subjective, a competent halachic authority should be consulted for practical, case by case, advice.

As we have seen, the owner of the tree still owns the branches, even if they extend outside of their property. While the neighbor may trim those branches at his own expense, if necessary, the fruit that may be on those branches, and the wood of the branches themselves, still belong to the owner. Rav Moshe Feinstein (Igrot Moshe, Choshen Mishpat volume 1, responsa #43) was asked who is entitled to the fruit and wood of the branches that hang over the property line and are cut down. Based on a Gemara (Baba Batra 27b) that concludes that *bikkurim* can, in fact, be brought from branches that are no longer over your own property, Rav Moshe ruled that if you do cut down those branches, you must return the fruit, and the wood, to the neighbor, if they would like them back. Theoretically, fruits that fell on your property are still owned by your neighbor as well, but in practice, since most people do not want fallen individual fruits, you can probably eat them. However, when in doubt, it is always a good idea to ask. After all, good communication is always a good idea with a (new) neighbor.



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FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

Rabbi Edward Davis

CLOWNS. The Talmud (Taanit 22a) relates a good story of two rabbinical Sages who met Eliyahu the prophet. They asked the prophet if there were any people in the marketplace who deserved eternal life. None could be found until two men entered the marketplace, and Eliyahu immediately identified them as being worthy. The Sages were eager to find out who these two men were. They asked them what they did. The men answered that they were clowns, who sought out the sad, depressed, and melancholy in order to lift their spirits and make them feel good. Making people feel happy is obviously considered an important task. Raising the spirits of people is an important activity. In so doing one is giving another person a feel good experience. Laughter is an important and vital medicine!

UMAN. Uman is a small city in the Ukraine of nearly 100,000 residents. Each year a major influx of Jewish visitors come to Uman to celebrate Rosh Hashanah at the grave of Rav Nachman of Bratslav, who is buried there. More than 20,000 Jews come. This annual pilgrimage is regarded as Uman's main economic industry. Some of these tourists are non-observant Israelis who come to party with hard liquor and drugs. But how did Rav Nachman come to be buried there? Some years before Rav Nachman, a band of murderous Cossacks attacked Uman. Thousands of Jews fought alongside their Polish neighbors to fight the Cossacks. The Cossacks told the Poles that they would be unharmed if they were to allow the Cossacks to kill the Jews. The Poles agreed. Anywhere from 2,000 to 20,000 Jews were martyred. Then the Cossacks attacked and slaughtered the Poles. Over 50 years later, Rav Nachman passed through Uman and decided that Uman would be a nice place to be buried, with so many Jewish martyrs. Near the end of his life, Rav Nachman moved to Uman just so that he could be buried there. He died in 1810.

RAV SHABTAI BASS (1641-1718, Kalisz, Prague, and elsewhere). His major fame to us is that he authored the Siftei Chachamim, a famous supercommentary on Rashi on Chumash. His real family name was Strom, but was known as Bass after he was named bass singer in the Altneuschule in Prague. His main occupation was as a printer. He was arrested on several occasions by the authorities upon the insistence of the Jesuits and other Christians that Bass' books contained blasphemous remarks about Christianity and Christians. He once spent ten weeks in prison until a competent Christian censor was honest enough to clear Bass of all charges against him. His main work was Siftei Yeshenim (Lips of the Sleepers), in which he lists 2,200 Hebrew books in alphabetic order with a short summary of each book.

A NON-JEW BURIED IN A JEWISH CEMETERY. Colonel John Peterson (1867-1947) of the British army fought in World War I among other places and had a warm spot for the Jewish people and a great deal of knowledge of Jewish history. He was a dashing officer who served in Africa, who famously killed two lions who

broke into an army compound killing Indian workers serving the British army. His exploits led to a book and a movie in which Gregory Peck played the role of Patterson. He had a long friendship with Zev Jabotinsky, and then with Benzion Netanyahu. When Netanyahu had a son, he invited Patterson to attend the Brit Milah as godfather. The baby was named Yonatan, partly in honor of the friendship with John Patterson. During WW I Patterson was the commander of the Jewish Legion, a fighting unit under the British. He retired from the army in 1920. He retired to the United States. He died in California in 1947 and was buried there. His grandson claimed that he always wanted to be buried alongside his soldiers of the Jewish Legion. The grandson made contact with Benzion Netanyahu's son, Bibi Netanyahu, who arranged for the bodies of Col. John Patterson and his wife to be moved to Israel and are now buried in Avihayil cemetery alongside his Jewish soldiers.

A JEWISH FEMALE SPYMASTER. Sarah Aaronsohn (1890-1917) was a member of NILI, a ring of Jewish spies working for the British in World War I. Her brother was the agronomist Aaron Aaronsohn, who helped General Allenby who conducted the successful Palestine Campaign in that war. She was fluent in Hebrew, Yiddish, Turkish, and French. She had a decent command of Arabic and taught herself English. She oversaw the spy-ring in Palestine, giving the British data on German and Turkish movements. She eventually controlled a network of 40 spies. Reduced to using carrier pigeons to relay information to the British, the Turks intercepted a pigeon and deciphered the code. She and others were arrested. She was tortured. Before her transfer to Damascus, she was permitted to return home to Zichron Yaakov to change her clothes. She shot herself and missed her brain. She suffered in painful agony. Pleading with a Jewish doctor to end her life, the doctor administered morphine. She died 4 days after shooting herself. Denying her a traditional Jewish burial because of the suicide, and yet refusing a Jewish burial to a war hero was very unpopular; her body was placed in the Jewish cemetery with a small fence surrounding her grave to symbolically remove her grave from the rest. She is buried near her home in Zichron Yaakov.

THE JEW CHRISTOPHER COLUMBUS. I had a professor of American Jewish history who believed very strongly that Columbus was Jewish. Some Jewish tidbits that are of interest to Columbus' life: On his famous expedition bringing him to the New World, Columbus used navigation tables and navigation instruments created by Rabbi Avraham Zacuta. On his voyage, Columbus took a Jewish interpreter who was the first white man to set foot in the New World, Luis de Torres. Torres was also the first person to introduce tobacco to Europe. Columbus set sail hours after the edict expelling the Jews from Spain took effect. It was Tisha B'Av. And he landed in the New World on Hoshana Rabba.

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QUESTIONS & ANSWERS

Q: I have a Sabbath mode oven. How can I use it to warm/ keep food warm on Shabbat?

A: Sabbath mode ovens are primarily meant to allow for oven use on Yom Tov, by overriding the 12 hour shutoff and disabling the light and other elements of the circuit board of modern ovens. These features might be helpful for Shabbat, but only in limited ways. If your oven is on Sabbath mode you can leave food in the oven from before Shabbat and then take all of the food out at one time. You cannot put food into an oven on Shabbat, even on Sabbath Mode. You also cannot take some food out and leave other food in an oven that is on, even if it is set to Sabbath Mode.

Q: Are there any leniencies to tell a spouse matters that would constitute Lashon Hara if told to someone else?

A: The Chofetz Chaim (Hilchot Lashon Hara 8:10) writes that there is "spousal carve out" when it comes to Lashon Hara. However Rav Yuval Cherlow suggests that there might be room for leniencies when dealing with matters in which spouses function in a united fashion. For instance when it comes to important family decisions, such as decisions related to children, spouses need to be able to communicate in an open and forthright fashion, even if that crosses into potential Lashon Hara. Even in these situations, it is appropriate to be thoughtful and deliberate about what needs to be divulged vs. what is unnecessary Lashon Hara and should remain unspoken. In Mishlei (12:25) it states, "If there is concern in a man's heart, let him cast it down." The Talmud (Baba Batra 75a) explains this to mean that if a person is feeling anxious or upset, they should speak to someone about that. The Chofetz Chaim quotes this in permitting one to speak what otherwise would be Lashon Hara in order to alleviate one's anxiety or stress. Speaking to a therapist would fall under this permission, as might speaking to a spouse in certain circumstances.

Q: Can one ride a kick scooter on Shabbat?

A: The question of riding a bicycle on Shabbat is an old one. While there are some Sephardic authorities who permitted it, the consensus opinion (especially among Ashkenazic Rabbis) has been to prohibit bicycles on Shabbat. Simple kick scooters do not have all of the same concerns as bicycles. For example, kick scooters have no chains or gears, and they generally cannot be used to travel long distances. Nevertheless, many contemporary Halachic authorities discourage scooter use due to Uvda D'Chol, ie it is an activity more associated with weekdays and therefore not appropriate for Shabbat. The fact that scooters are less problematic than bicycles opens a possibility of permitting scooters on Shabbat for children and those with mobility issues who would otherwise be unable to fully enjoy Shabbat (similar to wheelchairs, knee scooters, and Tzomet-certified "Grama" electric scooters).

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Trader Joe's Peppermint Meringues are labeled OU-D, but in fact, their true status, at the present time, is DE (Dairy Equipment). OU recommends that you periodically confirm with the Kosher hotline to ensure that there has been no change in status.

Kalikof Bowfin Caviar bears an unauthorized STAR-K symbol and is not certified by STAR-K.

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It's easy to do. Reflect on your Jewish passions. What is important to you about our faith and people? What work in our community do you

want to support? Then contact the team leader from the organization or organizations you want to work with:

- Your congregation
- A community organization or agency
- A school
- The Jewish Federation of Greater Broward

The Jewish Community Foundation of Broward supports the team members and works to coordinate this community-wide initiative to build a sustainable Broward Jewish community through endowments. For more information contact Reva Homnick reva@yih.org

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We'd like to thank and recognize those that have made a commitment to the success and continuation of our shul to assure our future.

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MAZAL TOV TO:

BIRTHS

Chaim & Samantha Hirsch on the birth of their son Yonah Asher and to grandparents Carole & Barry Lynn and Corinne & Yisroel Blumenstein, aunts and uncles Miriam & Zev Haller and Heather & Ethan Berner

Ben & Cindy Rosenbaum on the birth of their son Judah Leib and to big brother Joseph

Maor & Shira Danino on the birth of their son Aharon Shmuel, and to grandparents Alan & Brenda Pritzker

Rabbi Edward & Meira Davis on the birth of their granddaughter Eliana Juniper to Shira & Jesse Mandell

Rabbi Yaakov & Reva Homnick on the birth of a grandson to Yocheved & Yitzi Bachrach

Gerald & Ruth Mayerhoff on the birth of a granddaughter, Miriam Devorah, born to their children Chana & Menachem Guttman

Estee Vogel on the birth of a grandson

Marlene & Dale Bergman on the birth of a grandson to Rabbi Meir & Shira Goldfischer of Lakewood, NJ, and to great aunt & uncle Ruthy & Steven Mandel

Barbara & Joel Coplowitz and Lily & Joe Rosenblatt on the birth of their grandson Rephael Binyamin Tzvi born to Beth & Josh Rosenblatt

Sandy & Norman Goldglantz on the birth of a granddaughter born to Shira & Zack Goldglantz of Teaneck, NJ, and to sister Rose, brother Solomon, aunts and uncles Lauren & Simeon Stamm, Stephanie & Jimmy Davis, Miriam & Joseph Goldglantz and all the cousins. Special Mazal Tov to great grandmother Miriam Mitzner

ENGAGEMENTS & MARRIAGES

Adina & Avi Ciment on the engagement of their daughter Shoshy to Jonah Rosen, son of Lisa & Gary Rosen of Potomac, MD & Jerusalem. Mazal Tov to grandparents, Joan & Norman Ciment and Rabbi Mordechai & D'vorah Weiss

Marc & Lori Ben-Ezra on the engagement of their daughter Rena to Joey Kirsch of West Orange, NJ, son of Rabbi Rich & Jill Kirsch, and to grandparents Isaac & Joyce Ben-Ezra and Marilyn Lederman, and siblings, Ilana & Mendy and Zack

BNEI MITZVAH

Avi Weinstock upon the celebration of his Bar Mitzvah and to Avi's parents Rabbi Yosef & Rebecca Weinstock, grandparents Mr. & Mrs. Martin & Marsha Schenker and Dr. & Mrs. Alan & Joan Weinstock, and the entire family

Gabe Segelbaum upon the celebration of his Bar Mitzvah, and to Gabe's parents Jason & Lauren Segelbaum, grandparents Gail & Erwin Schiowitz & David & Deborah Segelbaum and the entire family

William & Batzi Berman on the Bat Mitzvah of their granddaughter Lieba Berman daughter of Gur & Ira Berman

CONDOLENCES

May they be comforted amongst the mourners of Zion and Jerusalem

Sharona (& Josh) Whisler on the loss of her uncle Dr. Arnold Markoe

Eliana (& Spencer) Balk Moore on the loss of her grandmother Mrs. Ruth Jean Kiem

Alisa (& Andre) Benayoun on the loss of her grandmother Gisella / Gitu Isseroff

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SEUDAH SHLISHIT

Samantha & Chaim Hirsch in honor of the birth of their son, and in memory of his father, Marvin, on his recent 25th *yahrzeit*

Rabbi Yosef & Rebecca Weinstock in honor of their son Avi's Bar Mitzvah and his Siyum on Seder Nezikin

TORAH DIALOGUE

Jeff Resnick to commemorate the *yahrzeit* of his father Stanley Resnick; and wishing Mazal Tov to Rabbi Yosef & Rebecca Weinstock on their son Avi's Bar Mitzvah

PULPIT FLOWERS

The Shul Staff in honor of Avi Weinstock on his Bar Mitzvah, and wishing Mazal Tov to the entire family

KIDDUSHIM

Ronald & Sara Gottlieb in memory of his father Rabbi Nathan Gottlieb

Menashe & Jamie Frank and family in memory of his father Ronald A. Frank, Shmuel Ben Avraham HaLevi

Ari & Cheryl Pearl and family in memory of his father Yehuda Tzvi ben Eliezer a"h

Jessica & Dovie Quint & Melissa & Josh Glaser in honor of their 22nd Bar Mitzvah anniversaries

Adam Pfefer who loved the Teen Minyan on Sukkot

Jason & Lauren Segelbaum in honor of their son Gabe's Bar Mitzvah

Moshe & Rivka Genet and David & Monica Genet in honor of the birth of Reuben Boaz Genet

Rabbi Yosef & Rebecca Weinstock in honor of their son Avi's Bar Mitzvah

David & Hannah Hostyk and Danny & Linda Singer *Shabbat Rosh Chodesh Chanukah!*

Rabbi Jonathan & Emma Hirsch in honor of Zev Hirsch's Bar Mitzvah anniversary

Barry & Lois Levontin to commemorate the *yahrzeit* of Barry's father, Yerachmiel ben Avraham HaKohen

Alan & Brenda Pritzker in honor of their new grandson, Aharon Shmuel, son of Shira & Maor Danino, and in memory of Alan's parents, Rabbi Marvin & Rose Pritzker on their recent *yahrzeits*

Alan & Jill Tager in recognition of their December birthdays

Irv & Fran Gottlieb on the engagement of their grandson Jason to Michelle Segev and the birth of a great grandson Moshe Manas

Stein, Baron, Goodman families to commemorate the *yahrzeit* of Lore Stein, and in honor of Dr. Perry Stein

Betesh and Saada families in memory of Refael ben Fortune Betesh, Abe Saada, Adela Smeke, Moises Smeke, Alfredo Smeke, Rafael Smeke, Carlos Smeke, Lea Snider, Pinhas ben Avraham Saada, Bono Saada

Welcome to the newest members of our YIH family

Ronn and Geena Blitzer moved to Emerald Hills from New York in October with their two children. Geena is a medical device rep working for Johnson & Johnson and Ronn is a reporter for Fox News, but has also been an attorney and stand-up comedian. They are all very excited about getting involved in the community and meeting everybody.



Ari & Esther Lee Schwartz

Hi everyone!

We're here from Flatbush Brooklyn. Looking forward to living in the community. Currently, we are in the permit process for our house on SW 37th Ave.

Ari - Owns and develops real estate. Esther Lee is a homemaker.

We love hosting our children here when they show up with our 12 grandchildren.

Ziv & Hauna Baron live on Atlanta Street, Hollywood, (next to TY park)

Hauna

- ◆ Was born in Minneapolis, Minnesota but moved back and forth between Minnesota, Colorado, Wisconsin, and Illinois growing up
- ◆ Made aliyah at age 18, started B.A. degree at IDC college where she met Ziv at age 19 and got married at 24 years old
- ◆ Moved back to the US with Ziv at age 25
- ◆ Mom to Maya and Eitan
- ◆ Currently pursuing practitioner level certification in a Torah based Energy Healing program and owner of earthyhacks.com (holistic lifestyle channel)

Ziv

- ◆ Was born at 6 months in Haifa, Israel, then moved to Lima, Peru with family at age of 3
- ◆ At age of 18 he moved alone to Israel to serve in the IDF
- ◆ Currently owns a security company (Pulmus7)
- ◆ Met wife at college while studying for BA in Counter-Terrorism at Reichman University, Herzliya
- ◆ Married Hauna and then moved to the US at age of 30. Father to Maya (3) and Eitan (1 Month)
- ◆ Likes to cook (especially BBQ), arts, running and juggling



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Alex Israel thanking the community and
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Steven & Sarah Jacoby in appreciation of
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Devorah to Chana &

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In appreciation of his aliyah

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Fred & Anita Naider in appreciation of his
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Jerry & Sharon Ness in honor of our
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Howie Bienenfeld

Rami & Rose Ovdia in appreciation of his
aliyah

Ira Posner & Sheila Klee in honor of Avi
Weinstock's Bar Mitzvah

James & Nessa Reich in appreciation of
his aliyah

Mitchell Rosenfeld to commemorate
the yahrzeit of his father Sidney
Rosenfeld

Leonard & Emilia Rosenstein in
appreciation of his aliyah

Gregg & Danielle Schantz in honor of
Rabbi Weinstock: thank you for
assisting us in naming our baby
this summer, Scarlett Sophia/
Sarah Bracha

Nosson Yishaya & Noa Schwartz in
appreciation of his aliyah

Sam & Heather Sered in memory of Roni
Kurtz's father

In memory of Naomi Staiman

Aviva Share- Mazal Tov to Avi Weinstock
on his Bar Mitzvah

Refuah shelimah to Muk Eisenmann

In memory of Roni Kurtz's, father
Sam Leff

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Ronald & Risa Steiner in memory of Roni
Kurtz's father

Alan & Hildy Straus in appreciation of his
aliyah

Rabbi Yosef & Rebecca Weinstock in
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Mitzvah

Joel Weiss in memory of Syd Weiss

Ari Wiesen in appreciation of his aliyah

Tomchei Shabbos

Joe & Robin Andisman

Robert & Donna Aschheim to
commemorate the yahrzeit of his
sister Sheila Aschheim

In appreciation of his aliyah

William & Batzi Berman

Joel & Barbara Coplowitz in memory of
Robert Finberg

David & Hannah Hostyk in memory of
Maish Staiman's mother Naomi
Staiman

In memory of Roni Kurtz's father Sam
Leff

Jerry & Sharon Ness in memory of
Sharon's beloved mother Berdie
Kaufman- Leah Basha

Ronald Steinberg

Fred & Lori Wittlin

Young Israel of Hollywood-Ft. Lauderdale

**January 2022
Tevet/Shevat 5782**



2 (29 Tevet) S.7:15.8.8:30.9:00am Plag Mincha 4:25pm Mincha 5:30pm	3 (1 Shevat) Rosh Chodesh Shevat S.6:00.6:30.7:00.8am Plag Mincha 4:25pm Mincha 5:30pm	4 (2 Shevat) S. 6:15.7.7:30.8:00am Plag Mincha 4:25pm Mincha 5:30pm	5 (3 Shevat) S. 6:15.7.7:30.8am Plag Mincha 4:25pm Mincha 5:30pm	6 (4 Shevat) S. 6:15.6.45.7:15.8am Plag Mincha 4:25pm Mincha 5:30pm	7 (5 Shevat) S. 6:15.7.7:30.8am Candle Lighting 5:27pm Mincha 5:30pm	8 (6 Shevat) Bo See box for Shabbat times Early Mincha 2:30pm Rabbi's Class 4:35pm Mincha 5:20pm Havdalah 6:25pm
9 (7 Shevat) S.7:15.8.8:30.9:00am Plag Mincha 4:30pm Mincha 5:35pm	10 (8 Shevat) S. 6:15.6.45.7:15.8am Plag Mincha 4:30pm Mincha 5:35pm	11 (9 Shevat) S. 6:15.7.7:30.8am Plag Mincha 4:30pm Mincha 5:35pm	12 (10 Shevat) S. 6:15.7.7:30.8am Plag Mincha 4:30pm Mincha 5:35pm	13 (11 Shevat) S. 6:15.6.45.7:15.8am Plag Mincha 4:30pm Mincha 5:35pm	14 (12 Shevat) S. 6:15.7.7:30.8am Candle Lighting 5:32pm Mincha 5:35pm	15 (13 Shevat) Beshalach See box for Shabbat times Early Mincha 2:30pm Rabbi's Class 4:40pm Mincha 5:25pm Havdalah 6:31pm
16 (14 Shevat) S.7:15.8.8:30.9:00am Plag Mincha 4:35pm Mincha 5:40pm	17 (15 Shevat) Tu B'Shvat S. 6:15.6.45.7:15.8am Plag Mincha 4:35pm Mincha 5:40pm	18 (16 Shevat) S. 6:15.7.7:30.8am Plag Mincha 4:35pm Mincha 5:40pm	19 (17 Shevat) S. 6:15.7.7:30.8am Plag Mincha 4:35pm Mincha 5:40pm	20 (18 Shevat) S. 6:15.6.45.7:15.8.9am Plag Mincha 4:35pm Mincha 5:40pm	21 (19 Shevat) S. 6:15.7.7:30.8.9am Candle Lighting 5:37pm Mincha 5:40pm	22 (20 Shevat) Yitro See box for Shabbat times Early Mincha 2:30pm Rabbi's Class 4:45pm Mincha 5:30pm Havdalah 6:36pm
23 (21 Shevat) S.7:15.8.8:30.9:00am Plag Mincha 4:40pm Mincha 5:45pm	24 (22 Shevat) S. 6:15.6.45.7:15.8.9am Plag Mincha 4:40pm Mincha 5:45pm	25 (23 Shevat) S. 6:15.7.7:30.8.9am Plag Mincha 4:40pm Mincha 5:45pm	26 (24 Shevat) S. 6:15.7.7:30.8.9am Plag Mincha 4:40pm Mincha 5:45pm	27 (25 Shevat) S. 6:15.6.45.7:15.8.9am Plag Mincha 4:40pm Mincha 5:45pm	28 (26 Shevat) S. 6:15.7.7:30.8.9am Candle Lighting 5:43pm Mincha 5:45pm	29 (27 Shevat) Mishpatim Shabbat Mevarchim See box for Shabbat times Early Mincha 2:30pm Rabbi's Class 4:50pm Mincha 5:35pm Havdalah 6:41pm
30 (28 Shevat) S.7:15.8.8:30.9:00am Plag Mincha 4:45pm Mincha 5:50pm	31 (29 Shevat) S. 6:15.6.45.7:15.8am Plag Mincha 4:45pm Mincha 5:50pm					

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES

7:00am/Main Sanctuary, 8:00am/Upstairs, 8:45am/Beit Midrash, 9:00am/Main Sanctuary, 9:00am Sephardic Minyan/Library, 9:15am Minyan/Social Hall, 9:30am Teen Minyan/Modular

Young Israel of Hollywood-Ft. Lauderdale

February 2022 Shevat-Adar I

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6 (5 Adar I) S. 7:15, 8:30, 9am Plag Mincha 4:45pm Mincha 6:00pm	7 (6 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:45pm Mincha 6:00pm	1 (30 Shevat) Rosh Chodesh Adar I S. 6:00, 6:30, 7, 8am Plag Mincha 4:45pm Mincha 5:50pm	2 (1 Adar I) Rosh Chodesh Adar I S. 6:00, 6:30, 7, 8am Plag Mincha 4:45pm Mincha 5:50pm	3 (2 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:45pm Mincha 5:50pm	4 (3 Adar I) S. 6:15, 7:00, 7:30, 8am Candles 5:48pm Mincha 5:50pm	5 (4 Adar I) Terumah <i>See box for Shabbat times</i> Early Mincha 2:30pm Rabbi's Class 4:55pm Mincha 5:40pm Havdalah 6:46pm
13 (12 Adar I) S. 7:15, 8:30, 9am Plag Mincha 4:50pm Mincha 6:00pm	14 (13 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:50pm Mincha 6:00pm	15 (14 Adar I) Purim Katan S. 6:15, 7:30, 8am Plag Mincha 4:50pm Mincha 6:00pm	16 (15 Adar I) S. 6:15, 7:00, 7:30, 8am Plag Mincha 4:50pm Mincha 6:00pm	17 (16 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:50pm Mincha 6:00pm	18 (17 Adar I) S. 6:15, 7:00, 7:30, 8am Candles 5:57pm Mincha 6:00pm	19 (18 Adar I) Ki Tisa <i>See box for Shabbat times</i> Early Mincha 2:30pm Rabbi's Class 4:50pm Mincha 5:50pm Havdalah 6:56pm
20 (19 Adar I) S. 7:15, 8:30, 9am Plag Mincha 4:55pm Mincha 6:05pm	21 (20 Adar I) Presidents' Day S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:55pm Mincha 6:05pm	22 (21 Adar I) S. 6:15, 7:30, 8am Plag Mincha 4:55pm Mincha 6:05pm	23 (22 Adar I) S. 6:15, 7:00, 7:30, 8am Plag Mincha 4:55pm Mincha 6:05pm	24 (23 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:55pm Mincha 6:05pm	25 (24 Adar I) S. 6:15, 7:00, 7:30, 8am Candles 6:02pm Mincha 6:05pm	26 (25 Adar I) Vayakhel Shabbat Mevarchim Parshat Shekalim <i>See box for Shabbat times</i> Early Mincha 2:30pm Rabbi's Class 5:15pm Mincha 6:00pm Havdalah 7:00pm
27 (26 Adar I) S. 7:15, 8:30, 9am Plag Mincha 4:55pm Mincha 6:10pm	28 (27 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:55pm Mincha 6:10pm					
12 (11 Adar I) Tetzaveh <i>See box for Shabbat times</i> Early Mincha 2:30pm Rabbi's Class 5:05pm Mincha 5:50pm Havdalah 6:51pm	11 (10 Adar I) S. 6:15, 7:00, 7:30, 8am Candles 5:53pm Mincha 6:00pm	10 (9 Adar I) S. 6:15, 6:45, 7:15, 8am Plag Mincha 4:45pm Mincha 6:00pm	9 (8 Adar I) S. 6:15, 7:00, 7:30, 8am Plag Mincha 4:45pm Mincha 6:00pm	8 (7 Adar I) S. 6:15, 7:30, 8am Plag Mincha 4:45pm Mincha 6:00pm	5 (4 Adar I) Terumah <i>See box for Shabbat times</i> Early Mincha 2:30pm Rabbi's Class 4:55pm Mincha 5:40pm Havdalah 6:46pm	

FULL SCHEDULE OF SHABBAT SHACHARIT SERVICES

7:00am/Main Sanctuary, 8:00am/Upstairs, 8:45am/Beit Midrash, 9:00am/Main Sanctuary, 9:00am Sephardic Minyan/Library, 9:15am Minyan/Social Hall, 9:30am Teen Minyan/Modular

THE EMPTY NESTER'S SESSION OF LUNCH AND LEARN

JOIN YIH & THE SPIRIT INITIATIVE FOR A STIMULATING PROGRAM

WITH RABBI EDWARD DAVIS ON JANUARY 11 AT 12 NOON

PLEASE SIGN UP FOR THE LUNCH AT www.yih.org/emptynesters

YES! THERE REALLY IS FREE LUNCH

SPONSORSHIPS ARE AVAILABLE

EARLY BIRD SPONSOR: \$136

EMPTY NEST SPONSOR: \$180

BAGEL BRUNCH SPONSOR: \$260

STIMULATING PROGRAM
INITIATIVE FOR RETIREES
THAT INSPIRES THOUGHT



Tu B'Shvat: Holiday of the Resurrection of the Dead

*Trees go through a dormant stage and seem to die,
but then they are resurrected on Tu B'shvat.*

presented by

Rabbi Edward Davis,

Rabbi Emeritus, Young Israel of Hollywood/Ft. Lauderdale

TUESDAY, JANUARY 11, 2022 - 12 NOON

A HYBRID ON-SITE/ON-LINE PROGRAM

YOUNG ISRAEL OF HOLLYWOOD/FT. LAUDERDALE

register for on-site participation: www.yih.org/emptynesters

register for on-line Zoom participation: www.ou.org/SPIRIT

Put a little adventure in your winter break!



Offered by the Young Israel of Hollywood-Ft. Lauderdale Youth Department during the January winter break, Jan 20-21 & 24-28, 2022, for boys & girls in Pre-K thru 6th grade.

Early Bird Discount ends December 31, 2021

Details & Online Registration: yih.org/wba

PROGRAM FEATURES:

- Open to boys and girls in Pre-K through 6th grades.
- Sports, Drama, Arts & Crafts
- Trips almost every day
- Special guest performers
- Age-appropriate tefilah
- Fun learning program
- Surprise special events
- Lunch & snacks included
- Overall 1:5 staff-camper ratio (higher ratio in younger groups, lower in older groups)

DATES & TIMES:

- Week 1: Thurs & Fri, Jan 20-21
- Week 2: Mon - Fri, Jan 24-28
- Drop off at YIH each morning at 8:00 AM.
- Pick up at YIH at 4:00 PM (3:00 on Fridays)

PRICING:

- Prices include all lunches, snacks, and trips.
- Full program - 7 days - \$369

- Week 2 only - 5 days - \$289
- Add Thursday or Friday, Jan 20 or 21, to Week 2: \$49
- Individual days, no minimum commitment: \$75/day

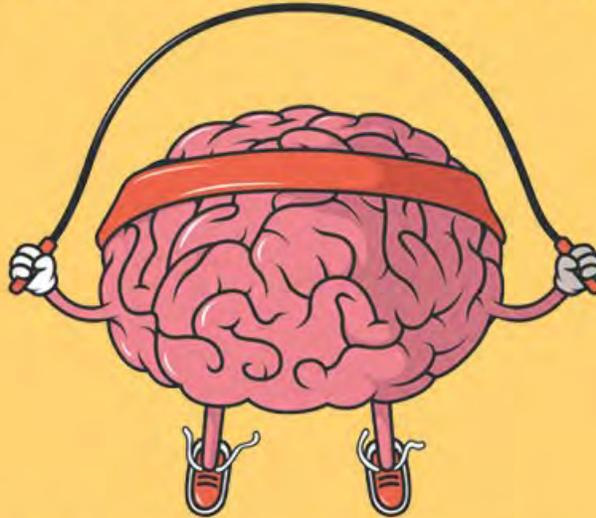
DISCOUNTS:

- Early Bird: Register by Friday, Dec 31 to save 5%
- Sibling Discounts: second child: 5%; third child: 10%; all additional children: 20%.

WE'RE HIRING teachers, counselors, jr. counselors, CITs, and operations staff. Speak to Avi Frier for details; visit yih.org/wba to apply.

Early Bird Discount Ends December 31. Register now at yih.org/wba

Get your brain in shape.



PANOPLY is back!

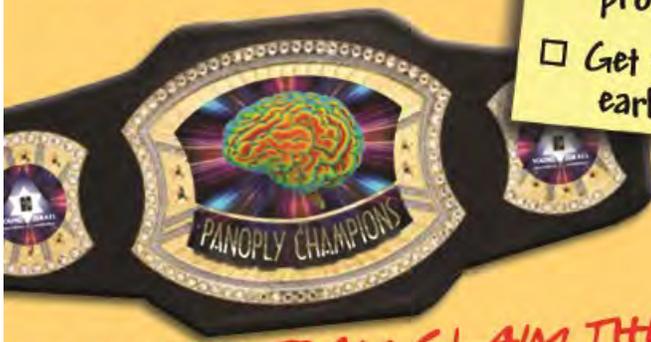
Saturday Night, February 5, 8:30pm

Join us for an evening of mind-benders, brain-busters, and trivia conundrums. The food will be plentiful, competition will be fierce, and adrenaline will be pumping.

COST: \$36 per person
if you register by January 10.
\$45 per person after Jan 10.

Panoply Checklist

- Mark Feb 5th on your calendar
- Register at www.yih.org/panoply
- Put together a team of 8-12 people who know a lot of stuff (or ask us to match you with a team)
- Study! Train! Prepare!
- Learn the correct way to pronounce "Panoply"
- Get your game face on and show up early for the time of your life!



WILL YOUR TEAM CLAIM THE PANOPLY BELT?

Proceeds from this event benefit



For info or to donate a prize, email Jessica Baitner or Avi Frier: jessbaitner@gmail.com / avi@yih.org

ONLINE REGISTRATION IS OPEN: www.yih.org/panoply

Early Bird Discount Ends Jan 10. Register now at yih.org/panoply



Save the Date
For a Celebratory Brunch

HONORING THE
**Past
Present
& Future**

OF THE YOUNG ISRAEL OF HOLLYWOOD-
FT. LAUDERDALE COMMUNITY

Sunday,
February 13, 2022
11:00 am-1:00 pm

Young Israel of Hollywood Social Hall

RSVP: WWW.YIH.ORG/LEGACY

We will be welcoming back those who grew up in Hollywood and their parents who laid their roots here.

Join us as we honor those who have made a commitment to Life and Legacy.
Looking forward to celebrating together then!



UpscaleGraphics.com

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Campers entering 3rd through 10th grades experience a wide variety of activities from sports to creative arts and our one-of-a-kind ropes course. Plus, they enjoy Shabbat and learn about Israel. We specialize in sending campers home with a lifetime of unique Jewish memories.

Learn more about Moshava Alevy and register your child today on our website. But hurry ... space is limited.

REGISTER BEFORE JANUARY 31ST TO RECEIVE 50% OFF TUITION*
A chaperone will be provided for a group flight
** Must be first-time camper residing in Florida to qualify for exclusive 50% discount*

moshavaalevy.org **855-MOSHAVA**

