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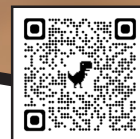
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RABBI'S MESSAGE

RABBI YOSEF WEINSTOCK

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How to Raise a Moshe Rabbeinu

My father is a retired physician. He worked as an anesthesiologist. The fact that his two sons are pulpit rabbis inevitably leads to the joke that my brother and I followed in our father's footsteps by choosing a profession that puts people to sleep. My favorite response to that old joke is something my father taught me about anesthesiology: Putting people to sleep is relatively easy. The drugs do all of the work. Anesthesiologists don't train for so many years nor get paid merely for putting people to sleep. Rather the training, the skill and the compensation are primarily for the anesthesiologist's ability to wake people up after they have been drugged. I'd say that the same holds true for pulpit rabbis. It may be that occasionally my sermon causes an occasional congregant to fall asleep on a Shabbat morning. However shul rabbis are really tasked with "waking people up" ie inspiring people to think differently, to do better, to be better and to inspire themselves.

Pesach is a holiday that is focused on chinuch. At the Seder we are focused on children. At the Seder we remind ourselves of the importance of providing the next generation with a Jewish education, developing in them a personal relationship with Hashem and their Jewish identity, and initiating them into a lifestyle of mitzvot. It is one of the greatest challenges with which every parent is tasked. It is also the life mission fraught with the greatest risks while simultaneously carrying the greatest benefits and satisfaction. Rav Aaron Lichtenstein z'l was the Rosh Yeshiva of Yeshivat Har Etzion (better known as Gush). He was the son in law of Rav Soloveitchik. He was a genius. His humility and kindness are legendary. He is considered to be one of the most important thinkers in the Modern Orthodox/ Religious Zionist world. And he would always say that his family, his children who are now accomplished leaders in the Jewish community, is his greatest accomplishment.

Are there any strategies that we can utilize in order to succeed in raising Jewish children? Rabbi Norman Lamm z'l once delivered a sermon on this topic. His sermon began by quoting a Midrash related to the opening of my column. Rabbi Yehuda Hanasi was once preaching to his congregation, when he noticed that people were starting to doze off. To wake the crowd up he decided to make a provocative statement that would catch the attention of the sleepy audience. So he declared, "One Jewish woman in Egypt gave birth to 600,000 children at one time." Once he had their attention, Rabbi Yehuda explained that he was referring to Moshe Rabbeinu, born to Yocheved in Egypt, who would lead 600,000 Jews to freedom. While Moshe Rabbeinu was a unique figure in Jewish history, Rabbi Lamm suggests that there are three qualities that parents can possess that will help anyone raise Jewish children who follow in the model of our greatest leader.

First, if parents want to raise great children then they must set a model of greatness that their children can emulate. Before a child can flower into greatness, s/he must receive a seed of greatness from

the parents. Amram and Yocheved were parents who exhibited greatness in their own unique ways. Amram was a leader in the tribe of Levi. Yocheved demonstrated courage and compassion. It was only because Moshe saw these qualities in his parents that he was able to develop them in himself even further. Rabbi Lamm notes that we also learn from here that to raise great children, parents must constantly be developing and growing themselves, serving as a model for their child. If we want our children to learn Torah, then they must see us learning Torah. If we want our children to come to shul and daven, then we must set that example. Parents who want to raise a child like Moshe Rabbeinu must be committed to ongoing self-development and growth.

Second, our children are impacted by the tone and climate of the home. The Zohar notes that Moshe was born into a home of tremendous modesty and domestic tranquility. Shalom Bayit, peace in the home, is an important factor in successful parenting. Peace in the home does not mean that the home is totally absent of arguments, disputes or hurt feelings. Rather Shalom Bayit means that parents are committed to healthy communication, resolving disputes, and apologizing when they make a mistake. Our Rabbis teach (Talmud Shabbat 23b) "a Jewish home that faithfully observes the mitzvah of Shabbat candles will merit to raise within it Torah scholars." Shabbat

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▲ RABBI WEINSTOCK'S MESSAGE CONTINUED

candles symbolize Shalom Bayit, and if parents want to raise great children they need to create the proper home environment for that to optimally occur.

Rav Chaim Kanieviski related that someone once came to the Brisker Rav and asked for a blessing that his son should be a Torah scholar and G-d-fearing. The Brisker Rav said that the child will be a Torah scholar based on how much Torah the parents learn with him, and the child will be G-d-fearing based on how many tears the parents sheds while davening him.

In addition to a commitment to personal growth and to Shalom Bayit, parents who seek to raise great Jewish children need to subscribe to an outlook of hope and optimism. Rabbi Lamm refers to the famous story, recorded in the Mekhilta, how after Pharaoh's decree of infanticide directed against Jewish boys, Amram separated from his wife Yocheved out of a sense of anxiety and despair. Then Miriam, Moshe's older sister, intervened and encouraged her parents to be optimistic and to trust in God. The couple reunited and Moshe Rabbeinu was born as a result of that optimism and faith. As Rabbi

Lamm put it:

"This is what parents must be if their children are to be Moses'. They must have faith even when in the hard grip of doom and gloom. They must show courage even when it seems utterly ridiculous to do so. They must be able to challenge destiny and dare fate and stand firm in the face of overwhelming odds and almost certain defeat. That trust in the future, in God's justice, is what gives parents the right to have a child like Moses."

Rabbi Lamm delivered these words almost 70 years ago, yet they remain true and relevant today. Raising children who are proud, committed and engaged Jews can be challenging. The risks are high, but so is the potential payoff. The Rambam writes that every Jewish child can reach the level of Moshe Rabbeinu by maximally fulfilling their potential and by contributing to the world in the unique ways that Hashem blessed them. This Pesach let us accept the responsibility of raising Jewish children and Jewish grandchildren with a sense of purpose and a sense of optimism. With our efforts and God's help we will do our part to develop the next generation of Moshe Rabbeinus.



ASSISTANT RABBI'S MESSAGE

RABBI DAVID CLAMAN

ASSISTANT RABBI

RDC@YIH.ORG

The Redeeming Quality of Chodesh Nissan

Although Pesach preparations are quite laborious, the experience is liberating. Closing your eyes as you lean to the left and enjoy the (hopefully) fresh matza is a special time to think about the great gift of being a member of the *Am HaNivchar*, the Chosen People. The feelings of freedom evoked over the course of Pesach are not merely due to the historical reality of Yetziat Mitzrayim. It is more than that.

The Gemara teaches: **נִסְחָן נִגְאָלוּ בְּנִיּוֹן עֵתִידִין לִיגְאָל** - *"In the month of Nissan we were redeemed from Mitzrayim, and in the month of Nissan we will be redeemed from the current exile"* (Rosh Hashanah 11a).

In the Haggadah (**יְכוּל מְרַאשׁ חֹדֶשׁ**) we entertain the possibility of expressing our freedom through sippur yetziat mitzrayim from the beginning of chodesh Nissan. In the end, the theory is disproved but the possible notion is still a novel proposition. We don't entertain the possibility of sitting in the sukkah or shaking the lulav on Rosh Chodesh Tishrei! Perhaps this is due to the geula qualities that are infused into the entire month of Nissan.

The Gemara in Eruvin (43a) teaches that if one accepts upon oneself the vow of becoming a nazir (no haircutting, drinking wine or becoming *tamei*) on the day that "ben Dovid" (Mashiach) comes, he or she is prohibited from drinking wine from that day on and the nezirut vow becomes effective immediately, because Mashiach may come at any moment.

The famed Shaagas Aryeh (18th century Lithuania) wonders (Turei Even Rosh Hashana 11b) why these two Talmudic teachings aren't contradictory? If the redemption will come in Nissan, why does one become a nazir immediately? He answers his question based upon another talmudic teaching. The Gemara in Sanhedrin (98a) poses a contradiction between two phrases in Sefer Yeshaya (60:22).

הַקָּטָן יִהְיֶה לְאֻלְפָּה וְהַצָּעִיר לְגוֹי עַצוּם אֲנִי יְהוָה בְּעֵתָהּ אַחֲשִׁינָהּ

The smallest shall become a clan; The least, a mighty nation, I Hashem will hurry it in its time.

The prophet states: "*Ani Hashem b'ita achishena*," "I am Hashem, I will hurry it [the Redemption] in its time." Whereas "in its time" implies a predetermined, set time for redemption, "I will hurry it" implies an earlier salvation!

The Gemara resolves this contradiction by noting that there are two possibilities for *Ge'ula*. If we merit, it will arrive early; if not, it will be in its time. The Shaagas Aryeh suggests that the tradition of the *Ge'ula* occurring in Nissan refers to the Redemption in its preordained time. The hurried salvation, with added merits, can arrive at any time without notice and therefore the nezirut vow takes effect immediately.

In the 13 Principles of Faith (based upon the teaching of the Rambam) we say:

אֲנִי מְאֲמִין בְּאִמּוּנַת שְׁלֵמָה, בְּבִיאַת הַמָּשִׁיחַ, וְאֵף עַל פִּי שְׂיִתְמַמְיָהּ, עִם כָּל זֶה אֲחַכֶּה לוֹ בְּכָל יוֹם שְׂבִיבֵא

I believe with complete faith in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day for him to come.

Isn't the *geula* going to happen in Nissan? How can we say that we believe Mashiach can come any day? The answer can be that although Nissan is the designated time ("*b'ita*"), it can nevertheless happen at any moment ("*achishena*").

Rabbi Yakov Haber (<https://torahweb.org/>) suggests that this two tracked path toward *geula* existed during Yetziat Mitzrayim as well. Avraham Avinu is told that the exile would last 400 years, yet we know that it only lasted 210 years! Rashi (*Bereishit* 15:13) explains the discrepancy that the count begins from the birth of Yitzchak. However the simple understanding could be that "*b'ita*" was 400 years and "*achishena*" was 210 years. There were special merits that enabled the Jewish People to be redeemed ahead of schedule.

The Chafetz Chaim (Vayikra 25:47) asks how can we hope for an "early" *geula* if the earlier generations, with their tremendous merits, weren't successful? He answers based upon the Torah's rule (Vayikra 25) that inherited land sold in Eretz Yisrael can be "redeemed" from the purchaser for a price commensurate to the amount of time left until the Yovel year. If it was purchased for \$50,000 right after Yovel, it amounts to \$1000 per year. For example, if one would want to redeem it after five years, the cost would be \$45,000. If the field is not bought back, it will automatically revert to the original owner during the next Yovel.

So too, explains the Chafetz Chaim when it comes to our national redemption. When the scheduled time for *geula* arrives, it will happen automatically. However, we still have the opportunity to "redeem" ourselves earlier through "payment" of added *zechuyot* (merits). For earlier generations, they had to account for "redeeming" many more years of *galut*. We are living in a time that is closer to the inevitable *geula* and therefore, the amount of merits needed to hasten the *geula* is considerably less.

What can be done to hasten our redemption? Obviously all mitzvot and acts of chessed help the cause but I would like to draw

Δ CONTINUED ON PAGE 6

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Δ RABBI CLAMAN'S MESSAGE CONTINUED

your attention to 3 specific sources.

The following pesukim (Devarim 30:2-3) beautifully describe how **Teshuva**, repentance, can accelerate the geula.

וּשְׁבַת עַד-ה' אֱלֹהֶיךָ וּשְׁמַעַת בְּקוֹל כָּל אֲשֶׁר-אֲנֹכִי מְצַוְךָ הַיּוֹם וּבָנֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ:

and you return to Hashem, and you and your children heed Hashem's command with all your heart and soul, just as I enjoin upon you this day,

וְשֵׁב יְהוָה אֱלֹהֶיךָ אֶת-שְׁבוֹתֶךָ וּרְחַמְךָ

וְשֵׁב וּקְבַצְךָ מְכֹל-הָעַמִּים אֲשֶׁר הִפְצִיךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:

then your Hashem will restore your fortunes and take you back in love. He will bring you together again from all the peoples where Hashem has scattered you.

Another idea is found in the Midrash (Shemot Rabba 25:12):

אִם מְשַׁמְרִים יִשְׂרָאֵל אֶת הַשַּׁבָּת כְּרְאוּי אֶפְלוּ יוֹם אֶחָד בְּן דָּוִד בָּא
 If the Jewish People observe **Shabbat** properly, even one day, the son of David will come.

Finally, Yalkut Shimoni (Tehillim 736) teaches that the **longing for the ultimate redemption** can actually quicken its arrival: **וְיוֹי בִּשְׁכַר הַקּוֹי**. It is said that the saintly Chafetz Chaim had a suitcase packed and ready to go in anticipation of the imminent arrival of Mashiach!

During this auspicious month of Nissan, let's capitalize on its redemptive power and perform teshuva, increase our devotion to Shemirat Shabbat and concentrate intently on the parts of our tefilla that long for the eventual, and potentially imminent geula - *b'meheira b'yameinu!*



FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

RABBI EDWARD DAVIS

LOUIS D. BRANDEIS (1856 Louisville, KY- 1941 Washington, DC) was the first Jewish justice on the U.S. Supreme Court, where he served from 1916 to 1939. He was brought up with little to no Judaism at home. His family even had a Christmas tree, celebrating the day as a secular American holiday. Besides his amazing legal career, he became a passionate Zionist when in his 50s and was a leader of the movement. When he died at the age of 84, he left a great deal of his estate to the Zionist cause. Brandeis used his influence to secure President Wilson's support of the Balfour Declaration. He showed us that Zionism and American Patriotism are compatible. Originally his name was Louis David Brandeis. He was highly influenced by his uncle Lewis Naphtali Dembitz, who regularly practiced Judaism and was a strong Zionist. Later Brandeis changed his middle name from David to Dembitz, in honor of his uncle. Besides Brandeis University being named in his memory in 1948, there is a Kibbutz, Ein Hashofet, "spring of the judge", a name in his honor, and Kfar Brandeis (Brandeis Village), a suburb of Chadera.

A GREAT HOLOCAUST CARTOONIST. Theodore Seuss Geisel, aka Dr. Seuss (1904-1991), is heralded as a great famous children's book cartoonist, selling over 600 million copies. Born in Springfield, MA, he died at age 87 in San Diego, CA. In college, he was denied entry into certain social circles due to the fact that he was thought to be Jewish. He was a practicing Lutheran his whole life, but was an outspoken advocate for equal opportunity for Jews. Besides political cartoons penned during World War Two, he authored a children's book Yertle the Turtle, which was a cautionary tale against fascism & dictators. He stated that Yertle was meant to serve as a metaphor for Hitler. He said: "Originally Yertle had a moustache, but I took it off." In *The Sneetches*, he wrote a powerful critique of antisemitism. He courageously led a campaign against Father Coughlin, a notorious Catholic priest who preached constant antisemitism on his popular radio show. He also attacked Charles Lindbergh for his antisemitic ideas. In 1944, he went to Europe & visited two concentration camps & noted the Nazi horrors & atrocities.

THE FOUNDER OF THE MIZRACHI MOVEMENT. Rabbi Yitzchak Yaakov Reines (1839 present day Pinsk, Belarus, then Russia-1915 Lida, Belarus) was a staunch Herzl supporter & passionate advocate for Zionism. He received Semichah at the Yeshivah in Volozhin. He served as a rabbi, primarily in Vilna and Lida. He also studied the Hebrew works on logic & mathematics & mastered Russian & German. He was a strong believer in the dedicated learning of the Talmud, & sought the education of secular studies as well. In 1905, he began a new Yeshivah in Lida, Torah Vodaas, which combined the study of Talmud, Hebrew, history, geography, literature, & practical business skills. Popular in its day, the Yeshivah closed with the rabbi's death, but was restarted in Brooklyn by his students. He began Mizrachi in 1893. His Zionism earned him many religious opponents. The Chafetz Chaim personally visited him to beg him not to join the Zionist movement. He viewed the movement strictly politically, to help Jews from danger & severe antisemitism. The name Mizrachi stood for Merkaz Ruchani (spiritual center). (After the Fifth Zionist Congress, Rav Reines voted in favor of the Uganda Plan, for the dangers to East European Jews were escalating.)

A PRESIDENTIAL CHAMPION OF THE JEWS. This year Donald Trump is attempting to become the second president in American history to serve as president for two non-consecutive terms. The first president to do so was Grover Cleveland who served as president in 1885-1889 and in 1893-1897. Grover Cleveland stands out as a premier advocate of Jewish causes throughout his tenure. During his first term, he appointed Anthony Kiely as Minister to Austria. The Austrian government refused to accept him because Mrs. Kiely was Jewish. In a stinging rebuke to Austria, President Cleveland left the position vacant for a year. Soon thereafter, President Cleveland appointed Henry Gillman, a Michigan Jew fluent in Hebrew and Arabic, as American Consul in Jerusalem. Gillman convinced the president to appoint Oscar Strauss as head of the U.S. mission in Istanbul. Strauss and Simon Wolf were big advisors to President Cleveland throughout his life. In 1897, two days before leaving office, the president vetoed a bill that contained a literacy test for immigrants, which was an attempt to halt immigration from East Europe.

RABBI YEHUDAH HACHASSID (1150-1217, Germany) was a very pious scholar, who fasted nearly every day, eating only at night. He even fasted on Shabbat (because eating would cause him more pain than joy). In his *Sefer Chassidim*, his instructions were based on Kabbalah rather than Halachah. Many feel that his *Tzavaot D'Rabbi Yehudah Hachassid* were really only meant for his descendants and not for all of Israel. (Noda B'Yehudah) Many of his descendants did not keep them. Some of these items were: you are prohibited to marry a woman who had the same name as your mother; not to marry your niece; two brothers should not marry two sisters. Throughout the centuries, rabbinic leaders would weigh in on these added prohibitions. The majority rule that they need not be observed. On a different note, many rabbis attribute to him the composition of *Shir HaKavod* (An'im Zemirot).

THE RALBAG. Rabbi Levi ben Gershon (1288-1344, Provence and then France) was a Biblical commentator, Talmudist, Philosopher, and Astronomer. His treatment of miracles, which he claims were actually dreamed and did not really occur led to much criticism from rabbis (Abravanel, Rivash, Maharal of Prague, and numerous others). His Talmudic writings were better received. He also wrote a treatise on astronomy, in which he describes an instrument (the Jacob Staff). This book was translated into Latin and was used by many discoverers. There is a crater on the moon that has been named "Rabbi Levi" in his honor.

ALFRED DREYFUS (1859-1935, France) was a Jewish French military officer who was convicted of spying for Germany in 1894, an act that was fabricated & clearly antisemitic. He was publicly stripped of rank & sent to prison on Devil's Island. After 5 years he was brought back to France & tried again because clear evidence was presented that proved his innocence. He was found guilty again. He was ultimately pardoned. In 1906, he was exonerated & reinstated in the French army, & served through World War One. The years on Devil's Island took their toll on him & he retired at the age of 48. He died before WWII. His wife, son & daughter survived. His granddaughter dies of typhus in Auschwitz. In 2021, France opened a museum dedicated to the Dreyfus Affair in a suburb of Paris.

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PRESIDENT'S MESSAGE

PHIL BARATZ

Celebrating Family, Community, and Solidarity: A Reflection on the Season

As we find ourselves amidst the joyous celebrations of Purim and the anticipation of Pesach, our hearts and minds are filled with a myriad of emotions. This time of the year serves as a reminder of the enduring importance of family, community, and solidarity, particularly in light of the challenges faced by our brothers and sisters in Israel.

Purim, with our vibrant carnival and exuberant spirit, offered us a unique opportunity to come together as a community and celebrate the triumph of good over evil. As the kids dressed in costumes and we were partaking in festive seudot, we were reminded of the resilience and courage of the Jewish people throughout history. The story of Purim serves as a timeless testament to the power of unity and faith in the face of adversity, inspiring us to stand strong in the face of challenges and to cherish the bonds of family and community that have always sustained us.

Yet, even as we revel in the joy of Purim, our hearts are heavy with concern for our people in Israel, who continue to face immense challenges and threats to their safety and security. As rockets rain down on the communities "up North" and tensions escalate in the region, we are reminded of the fragility of peace and the urgent need for solidarity and support, and to "banish the evil" from our midst and from our borders.

Next, we turn to prepare to celebrate Pesach, the holiday of freedom and redemption. The story of Yetziat Mitzrayim (the Exodus from Egypt) reminds us of the importance of standing up for justice, fighting against oppression, and never losing hope in the promise of a brighter future. As we gather around the Seder table with our loved ones, we reaffirm our commitment to the values of freedom, compassion, and solidarity that define us as a people.

Amidst the joy of our celebrations, we must also remember those who are less fortunate and in need of our support. This year, the focus is on Israel, but there is a lot of need locally, as well. Whether through acts of charity, volunteerism, or advocacy, we need to demonstrate our unwavering commitment to work together and recognize that what unites us is far more than what divides us.

At the Shul dinner we spoke of the plans to build and to expand to meet our needs. There has been skepticism over whether we will really accomplish those bold goals. The skepticism is not unwarranted. We have talked about it for too long and now is the time to take action. The action, however, cannot be by just a few. We need partners to create this for all of us, our children, and our community.

Together, may we find strength in our shared history, hope in the promise of a brighter future, and solace in the bonds of family and community that sustain us through all of life's challenges.

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LAUREN STAMM & BINYAMINA ZAHAVI

In November, we came together for a special event, our Challah Bake, where we kneaded, braided, and baked with purpose. Little did we know then that our efforts would yield such incredible results. Through our collective efforts, we raised an astonishing \$8,000. But the question remained: where could we direct this support to make the greatest impact?

After months of dedicated support for Israel, fate led me to the Aptalon family, who had been through unimaginable challenges. Displaced from their home in Kibbutz Be'eri due to a tragic fire that claimed Tomer's father, they found refuge in Boca and later in a hotel at the Dead Sea. While staying here in Boca, my daughter and I took some time to visit them and brought their children a handful of toys to help the healing process a little and to put a smile on their faces.

As the director of Toys for Hospitalized Children of Florida, my heart led me to a cause close to my recent experiences. I continued to feel compelled to journey to Israel and offer joy to those in need. Getting to know the Aptalon family personally, I saw firsthand the resilience and spirit that defines them. Despite their hardships, they persevered, with Tomer even traveling back and forth from the Dead Sea to Kibbutz Be'eri daily to assist with rebuilding efforts. It was during this trip that I learned of the urgent need to reconstruct the community's Gan and playgrounds, which were destroyed on October 7th, as our enemies were hiding in the Gan.

With this revelation, it became clear where our fundraising efforts should be directed. The plight of the Aptalon family and the entire Be'eri community resonated deeply with us. It was more than just rebuilding structures; it was about restoring hope and normalcy to those who had lost so much.

Three weeks ago, I had the privilege of traveling to Israel with our organization. The experience was profound, as I witnessed firsthand the impact of our collective generosity. From the smiles on children's faces to the gratitude of the community, every moment affirmed the importance of our mission.

During my time in Be'eri, I made it a priority to connect with Tomer and share the news of our decision to support the reconstruction of their Gan. The gratitude and hope in his eyes reinforced the significance of our contribution. Together, we are not just rebuilding structures; we are rebuilding lives.

As we approach Pesach, let us reflect on the blessings bestowed upon us and the opportunities we have to make a difference. Let us cherish our time with loved ones and remember those who may be struggling. Together, we can continue to spread joy and kindness, both within our community and beyond.

Thank you to everyone who contributed to the success of our Challah Bake and supported this meaningful cause. Your generosity has made a tangible difference in the lives of others, reminding us all of the power of unity and compassion.

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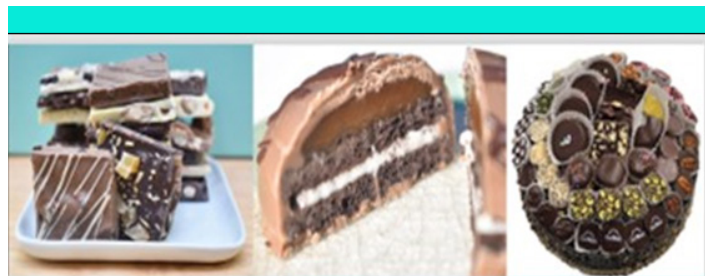
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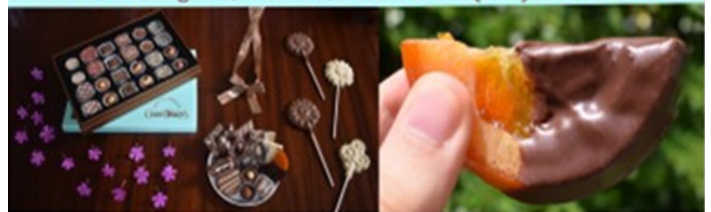
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Justin & Elana Kohlhagen on their son Ethan's Bar Mitzvah in Jerusalem.

Norman & Sandy Goldglantz in honor of the Bar Mitzvah of their grandson Dovid Shlomo Melech Goldglantz in Israel.

Moshe & Shira Nachbar on their daughter, Zahava, becoming a Bat Mitzvah. Mazal tov to grandparents, Maish & Tziviah Staiman & great grandparents Iz & Jayne Warman.

BIRTHS

Judy & Jeffrey Dach on the birth of a grandson to Karina & William Feldman. Mazal tov to Bubbie Berta Fine, Benjamin & Eliza, Ari & Miryam & the entire Dach, Fine & Feldman families.

Carol & Howard Bienenfeld on the birth of a granddaughter born to Brooke and Sammy Salamon.

Talia & Eli Litwin on the birth of a son, Lior Saadya. Mazal tov to siblings Jonah, Gabriel & Benjamin and to grandparents Cantor Uri & Judy Aqua & uncle & Aunt Danny & Debby Aqua & cousins Ethan, Ezra & Rachel.

Gerald & Ruth Mayerhoff on the birth of a grandson born to their children Chanan & Tzirel Mayerhoff.

MAZAL TOV

Ms. Henriette Siebenberg (the sassiest sky diver in the world) on the auspicious occasion of her 92nd birthday. May she continue to be a shining inspiration to all her friends & family AMV'SH. in celebration of this extraordinary milestone.

ENGAGEMENTS & MARRIAGES

Doris & Jonathan Konovitch on the engagement of their grandson Jason Zucker to Menucha Gdanski of Englewood, NJ. Mazal tov to aunt, uncle & cousins, Risa & Levi Kahane & family.

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Lenny & Risa Yudkowitz & family with gratitude to Hashem for Lenny's quick recovery & in honor of the yahrzeit of Risa's father, Yehoshua Hakohen ben Avrohom Hakohen z"l.

Cindy & Ethan Siev commemorating the yahrzeit her father Yisrael Yosef ben Shmuel z"l.

Howard & Ellen Rotterdam for a refuah sheleima for Howard & for all the cholim in the community.

Marc & Lori Ben-Ezra

Melissa Leonard in memory of her beloved brother, Shlomo Yeshayahu ben Tudros z"l.

Renee & Elliot Kugelman

7:00 AM MINYAN:

Ira Posner & Sheila Klee in honor of their 50th wedding anniversary

8:00 AM MINYAN:

Mark & Nancy Aeder in honor of Mark's special birthday!

Lewis Niad in memory of his father, Heshy Niad z"l, on the occasion of his 12th yahrzeit.

SEPHARDIC MINYAN:

Dror Ben-Aharon & Samuel Bentolila & their families: Our Simchat Torah was marred this year by one of the darkest days in Jewish history. Rather than allowing that darkness to overrun our lives, the Chatani Torah is to honor the spirit & unity of the Jewish people. Am Yisrael Chai!

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Shua & Lori Beth Schlinsky in loving memory of his father, Rabbi Milton Schlinsky-Rav Moshe ben Yaakov Tzvi z"l.

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Beth Hirshorn on the passing of her beloved husband, Arthur Hirshorn z"l.

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Irv Gottlieb on the passing of his beloved wife Fran Gottlieb z"l.

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MAAOT CHITIN

It is appropriate to be charitable this time of year to help those in need to obtain proper Pesach provisions. Donations to the Young Israel Charity Fund earmarked for Pesach will go towards that cause. You can also donate online at www.yih.org/maotchitin. Please give generously

SEDER HOSPITALITY

If you would like to host guests for the Seder, or if you would like to be hosted as a guest for the Seder, please let us know by filling out this form: <https://www.yih.org/form/ sederhospitality> and we will connect those interested in hosting with those interested in being hosted.

MECHIRAT CHAMETZ

Rabbis Weinstock, Soshtain and Claman are available to arrange for the sale of your Chametz to a non-Jew. Please use the form found in this bulletin. The Rabbis are at minyan daily, or they may be reached at shul or by cell. If you are unable to drop off your form, please contact the shul office to make alternate arrangements.

A NOTE ON SELLING "REAL CHAMETZ"

Although according to Jewish Law any chametz may be sold before Pesach, there are pious individuals who do not sell "real" chametz (חמץ גמור), but rather give it away, eat it, or burn it before Pesach. How does one define "real" chametz? A food for which there is a Torah prohibition of ownership on Pesach is "real" chametz. This includes items such as bread, cake, cookies, pretzels, pasta, oatmeal, licorice, etc. We will be hosting a Chametz Food Drive for the Genet Cupboard on Sunday April 14

However, "chametz mixtures" are not "real chametz", and everyone agrees that these items can be sold before Pesach. Examples of such foods include: raw pearled barley, flour, dry cake mixes (that are not Kosher for Passover).

In addition, medications and non-edible items, as well as products processed on chametz equipment, are not considered to be "real" chametz. These products are sold before Pesach even by individuals who are stringent not to sell חמץ גמור.

Many individuals who do not sell חמץ גמור will nevertheless sell their alcoholic beverages before Pesach.

BEDIKAT CHAMETZ

The formal search is conducted **SUNDAY NIGHT, APRIL 21, AFTER 8:23 PM**. The search is conducted by the light of a candle with a single wick. (An electric flashlight is permitted, but somehow doesn't lend the same emotion or authenticity. You may want to use both). The procedure and blessing is outlined on page 654 of the Artscroll Siddur and in most Haggadahs.

EREV PESACH

TA'ANIT BECHORIM (*Fast of the First Born Males*)

On **MONDAY, APRIL 22**, there will be five morning Minyanim, at 6:15 AM, 6:45 AM (BM), 7:15 AM & 8:00 AM and 8:45 (BM). After some of the minyanim, there will be a siyum (concluding a tractate of Talmud) enabling all in attendance to eat. Check the Shabbat Announcements for siyum schedule.

On Erev Pesach, one is allowed to eat Chametz **UNTIL 11:09 AM** (according to the Vilna Gaon).

Chametz should be burned (Bior Chametz) and annulled **BY 12:14 PM** (according to the Vilna Gaon).

There will be a fire in the fire pit outside of the modular (across the street from the main building) starting at 11 AM on Wednesday. Please only bring to burn the ten small pieces of bread used for Bedikat Chametz, and no foil or plastic bags in the fire.

KASHERING

1. Any vessel to be kashered in water must not be used for 24 hours prior to kashering.
2. Corning Ware, Corelle, Pyrex, Duralex, and Visions cookware should not be kashered for Passover.
3. Many countertops may be kashered for Pesach To kasher clean thoroughly, do not use for 24 hours, and then carefully pour boiling water on all surfaces. . Examples of countertops that cannot be kashered are tile, ceramic, and porcelain. If one's counters cannot be kashered or you choose not to kasher them, then the countertops should be covered during Passover.
4. Any utensils which cannot be cleaned thoroughly cannot be kashered. A barbecue grill is an example of something that can be difficult to get clean enough to kasher.
5. Metal utensils used with hot liquids can be kashered in the following way:
 - a. Do not use the utensil for 24 hours.
 - b. Dip the utensils, one by one, into a clean pot which has not been used for 24 hours, in which water is bubbling.
 - c. The entire utensil does not need to be immersed in the hot water at the same time (unlike toveling in a dish mikvah).
 - d. After immersion, the utensil should be rinsed under cold water.
 - e. This renders the utensil kosher and pareve.
 - f. The pot used for kashering (into which you are immersing other utensils) may be either a clean Chametz vessel that has not been used for 24 hours or a Kosher-for-Pesach pot.
6. Drinking glasses may be kashered by soaking the glassware in cold water for 72 hours changing the water every 24 hours.
7. An oven and its racks may be kashered after proper cleaning by turning on the oven to self-clean mode, or to the highest temperature setting, for about one hour. If the oven does not have a self-clean mode, it should not be used for 24 hours prior to kashering.

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8. A continuous-cleaning oven is considered like a regular electric oven.

9. A microwave oven is kashered by filling a large utensil with water and placing it in the oven to boil until a thick steam fills the cavity of the microwave. The water inside the microwave should boil for 10 minutes. The insert glass tray should be changed. The microwave should not be used for 24 hours before kashering.

10. A microwave-convection oven follows the process of a regular electric oven.

11. A broiler pan must be heated to a glow, usually with a blow torch, in order to render it kosher.

12. For an electric stove, one should clean the burners and then turn the burners on the highest setting for a few minutes in order to kasher them, ie once they come to a sustained glow.

13. One should cover the stovetop (areas in between the burners) with aluminum foil.

14. A glass stovetop may be kashered by cleaning, waiting 24 hours, and then turning the burners on to the highest setting for 15 minutes. Allow stovetop to cool down. It is neither practical nor advisable to cover the areas in between the burners of a glass top stove. Therefore one should avoid placing hot pots directly onto the glass stovetop areas between burners. Instead, place trivets on those areas or move pots onto counters. Another option is to purchase a cook top mat, such as this:

<https://thecooktopmat.com/>

As a precautionary measure, if the areas in between the burners will not be covered, then it is advisable to slowly pour boiling water over those areas.

15. Refrigerators and freezers must be thoroughly cleaned and washed, including bins. One need not line the shelves.

16. A dishwasher should not be kashered for Pesach.

ADDITIONAL NOTES FOR EREV PESACH

It is prohibited to eat matzah or drink wine on Erev Pesach. Children who understand the significance of the Exodus from Egypt are not permitted to eat matzah the entire day. However, very small children who do not comprehend as yet about Pesach are permitted to eat matzah on Erev Pesach.

For those who eat "gebrokts," one may eat foods prepared with Pesachdik matzah meal, but not in baked form. One should not eat too much of any food in order to relish the matzah which s/he will eat at night as the fulfillment of a mitzvah.

THE SEDER

1. The Seder should not begin before **8:24 PM on MONDAY NIGHT, April 22** and not before **8:24 PM on TUESDAY NIGHT, April 23**.

2. There are four obligations at the Seder: (1) Reading the Haggadah. (2) Drinking four cups of wine. (3) Eating matzah and (4) maror, bitter herbs. These obligations are equally incumbent upon women as they are on men.

3. It is preferable to use wine for the Mitzvah of the four cups. If for health reasons wine is problematic, dilute the wine with grape juice. If this is still problematic, grape juice may be used.

4. The wine cup for the Seder should hold a minimum of 3.0 fluid ounces. Ideally one should drink this entire amount for each of the four cups. If that is difficult, one can drink a majority of the cup (i.e. 1.6 ounces).

5. We eat Matzah as a Mitzvah three times at the Seder: Motzi – Matzah – 2 kezayits. Korech – 1 kezayit. Afikomen – 2 kezayits (ideally, but 1 would suffice). A kezayit weighs approximately 11.25 grams, which translates to approximately 1/5 of a typical handmade Matzah.

6. We eat Maror twice during the Seder: After eating Matzah for the first time, and during Korech. It is a Rabbinic Mitzvah (in the absence of the Beit HaMikdash) to eat Maror. If one uses Romaine for Maror the minimum size is approximately 1 large leaf. If using grated horseradish the amount is approximately the amount that fills a 1 oz shot glass.

7. On the first two nights of Pesach, we do not eat meat, chicken, or turkey which was broiled or roasted (i.e. cooked without any liquid).

CHAMETZ DISCOVERED DURING PESACH

If one finds Chametz in his/ her possession that was not sold to a non-Jew, it should be destroyed (i.e. burned or flushed down the toilet.) If found on Yom Tov cover it and take care of it after Yom Tov.

AFTER PESACH

The Pesach holiday concludes on **TUESDAY, APRIL 30 at 8:32 PM**. Please do not use any Chametz products sold through the Rabbi until **after 9:30 PM**, giving him the opportunity to complete the purchase from the non-Jew. Any Chametz owned by a Jew during Passover cannot be used or sold after the holiday.

STATEMENT ON OBSERVANCE OF SEFIRAH MOURNING PERIOD

For 33 days during the Sefirat HaOmer period, it is customary to observe certain aspects of mourning. Therefore, it is not permitted to celebrate a wedding, attend parties at which there is music (live or otherwise), to dance, or to play music (live or otherwise, i.e. recorded music comes under the same category as live music).

There are different customs concerning when this period of partial mourning is observed. The most prevalent customs are:

1. To observe it from Pesach until daybreak of Lag B'Omer, permitting haircuts and music from then on.

2. a) To begin the mourning period on the first day of the month of Iyar (2nd day of Rosh Chodesh) and continue until the morning of Erev Shavuot (except for the day of Lag B'Omer).
b) To begin the mourning period on the first day of Rosh Chodesh Iyar and prohibit haircuts and music etc. until after

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daybreak of the third day of the month of Sivan (except for the day of Lag B'Omer).

"ONE MAY CHANGE HIS TRADITION FROM YEAR TO YEAR." (Laws of Sefirah by Rabbi Aharon Felder in the name of Rav Moshe Feinstein zt"l, Igrot Moshe, O.H. v.1 no. 159. According to Rabbi Avrohom Blumenkrantz, zt"l, one may change his tradition from year to year only with Hatarat Nedarim, an annulment of vows.)

One may attend a wedding of someone who is not observing that day as part of the Sefira mourning period, even if that day is part of the Sefira morning according to his/her custom.

TEN QUESTIONS FOR YOUR SEDER TABLE BY RABBI EDWARD DAVIS

1. Why is the first paragraph of the Maggid section of the Haggadah in Aramaic and not in Hebrew?
2. How can you invite someone to participate in your Pesach Seder when the only people who may eat of the Pesach sacrifice had to be designated beforehand, before the lamb was sacrificed?
3. What three Mitzvot are itemized in the Talmud (Berachot 14a) in which we are obligated to publicize Hashem's miracle? [Pirumei D'Nissa]
4. Which of these Mitzvot are from the Torah, from the Rabbis, or made up? 1) Maggid. 2) Eating Matzah. 3) Eating Marror. 4) Eating Charoset. 5) Reclining
5. What change is made from the Four Questions in the Mishnah and our version? (Mishnah Pesachim 10:4) What is the Yerushalmi version?
6. Why does Hashem arrange that in every generation someone should rise up and want to destroy us?
7. When Bnei Yisrael came to Egypt, how many of them were they? When they left Egypt, how many were they then?
8. During the recitation of the Ten Plagues, we dip a finger and spill some of the wine. How can we then make a Berachah over the wine when the cup is not full? The Ashkenazim and Sephardim differ on how to resolve this problem. How do they?
9. Why did the last Plague (Death of the Firstborn) happen at night while all the others happened during the daytime? (Zohar)
10. Why is Hallel divided into two parts (before and after Hallel)? Why do we sit for this Hallel?

PESACH KASHERING AT SHUL: SUNDAY APRIL 14 9 AM - 2 PM

A pot will be available for kashering silverware and those items that can be kashered through immersing in boiling water. Check Shabbat Announcements for further details.

YIH TEEN RABBI SEARCH:

With the news of Rav Oded and his family moving back to Israel in the summer, the shul is seeking to hire a part-time Teen Rabbi to begin on September 1, 2024. To express interest or to learn more about this position, please contact jobs@yih.org and put "Teen Rabbi" in the subject.

SHABBAT HAGADOL DRASHA

BY RABBI WEINSTOCK

Shabbat Afternoon April 20 at 6:25 pm
in the Sanctuary

SHOPPING TIPS FOR PESACH 5784

Food related items, if no KFP required, purchase a new one for Pesach.

For further Passover information, please see the following websites:

oukosher.org/passover/

<https://crcbethdin.org/pesach/>

<https://www.star-k.org/passover>

If you have any questions, please contact one of the Rabbis.

ALUMINUM PRODUCTS - All aluminum foil and pans No KFP Required.

APPLE JUICE - All apple juice (frozen & bottled) requires KFP supervision due to filtering agents.

BABY CEREAL - Powdered Rice Cereals should be considered chametz as they are probably produced on chametz equipment.

BABY FOOD - All baby food requires reliable Kosher for Passover certification.

BABY FORMULA - Generally contains kitniyot. Many are chametz free and may be used for babies. Purchase before Pesach; check OU list for details; use in designated utensils and clean in a sink not used for Pesach dishes.

BAGGED SALAD AND VEGETABLES - If KFP varieties are not available, then raw and pre-washed bagged salads are acceptable for Passover if they do not contain chametz or kitniyot sensitive ingredients and are purchased before Pesach. The produce must be washed and checked for insects when applicable

BAKING SODA - No KFP Required

BAKING POWDER - requires KFP

BROWN SUGAR - Must have KFP

CHARCOAL BRIQUETTES - No KFP Required.

CLEANING PRODUCTS - No KFP Required. They do not need a hechsher.

COCOA - 100% pure cocoa (not from Europe, domestic only). Hershey's is acceptable without KFP (NOT Hershey's Special Dark)

COFFEE - INSTANT and INSTANT DECAF require KFP.

Nescafe Taster's Choice (regular only), Via (regular only), McCafe (Premium Dark Roast) and Folgers (regular, classic roast and decaf) are acceptable with plain OU.

WHOLE BEAN AND FRESH GROUND BEAN - Unflavored regular (not decaf) ground or whole bean do not need special certification for Pesach. Decaf and flavored requires KFP. K-CUPS: Require KFP. Check the OU list for many brands that can be used without a P.

COFFEE CREAMERS - Half & Half, Heavy Cream, and other creamers require KFP

COKE - Classic Coke and Diet Coke will be available in 2 liter bottles when there is a yellow cap bearing an OU-P on top, Soda requires KFP.

CUPCAKE HOLDERS - do not require Passover certification

DISHWASHING LIQUID - does not require KFP

DRIED FRUIT - requires KFP. Dried Prunes and Raisins with the Triangle-K-P are acceptable.

RAISINS - see the OU list for a number of brands that do not require KFP (Must not be oil-treated.)

DRY MILK - requires KFP

EGGS - Should be purchased before Passover. It is customary not to eat eggs that were laid on Passover

FISH - Fresh raw fish poses no specific Passover concern.

The only Pesach-specific concern on frozen fish is a glaze that is sometimes applied that may be derived from kitniyot. Rinse before using. Frozen gefilte fish requires KFP.

FRUIT, CANNED - requires KFP supervision.

FRUIT, FROZEN - All frozen additive-free, whole or sliced fruit without syrup, citric or ascorbic acid or additives. Fruit with added sugar is okay.

HONEY - requires KFP. AGAVE also requires KFP

ICE - Bags of ice from plain water, any brand. No KFP required

JUICES, FROZEN - Any 100% orange juice with no sweeteners, additives, enrichments or preservatives: no KFP required

LACTAID MILK - may be purchased before Passover. (Lactaid chewable pills are not acceptable for Passover; non-chewable pills are acceptable if needed)

LEMON & LIME JUICE - ReaLemon Juice (liquid), not frozen, and ReaLime Juice and lime concentrate are acceptable without KFP.

MEAT AND POULTRY - All fresh or frozen RAW, unprocessed meat or poultry bearing reliable kosher certification year round is Kosher for Passover. Ground meat or ground chicken, anything put through a meat grinder (ie pepper steak) requires KFP.

MILK - In areas where Kosher for Pesach milk is not available, milk should be purchased before Passover. There are a number of stores that will be selling Cholov Yisroel KFP milk for Pesach

NUTS - Raw; whole, slivered, or chopped nuts without preservatives or other additives are approved for Passover. Nuts coated or sprayed with BHT or BHA should not be used. Whole pecans and half pecans do not require KFP. Pecan pieces and midget pecans require KFP. Nut flour require KFP. Dry roasted nuts require KFP. Blanched nuts require KFP. Salted nuts require KFP.

OLIVE OIL - Extra Virgin Only No KFP required. LITE, FLAVOED, or oil SPRAY require KFP

OVEN CLEANER - No KFP required

SHOPPING TIPS FOR PESACH 5784

PAPER GOODS - No KFP required. All Styrofoam products are also acceptable without KFP.

PARCHMENT PAPER - requires KFP. Check the OU and Star K guides for brands that do not require KFP.

PLASTIC WRAP - Does not require KFP.

QUINOA - is not kitniyot, but requires KFP as it is often packed with chametz.

RUBBER GLOVES - Without powder coating do not need KFP.

SALT, plain - does not require KFP as long as there are no additives (Iodine, Dextrose, Maltodextrin or Polysorbates.) If it contains sodium silicate, it is not a problem.

SCOURING PADS - Do not require KFP

SELTZER - Unflavored Seltzer without additives may be used without KFP. Flavored Seltzer requires KFP. Tonic water requires KFP.

SILVER POLISH - Does not require KFP

SPICES - All ground and chopped spices require Kosher for Passover supervision. Spices that are whole, ie cinnamon sticks, peppercorns, bay leaves, etc, do NOT require KFP certification. Please note that some spices are considered kitniyot.

SPLENDA - requires KFP

STEVIA - requires KFP

SUGAR - Any pure granulated cane sugar does not require KFP. [NOTE: Check that the bag of sugar does not include additives ie Dextrose as an ingredient]

TEA BAGS - plain black, green, or white (NOT decaf and only unflavored) do not need KFP. Lipton Decaf tea bags are no longer acceptable for Passover use.

TEA, HERBAL - requires KFP

VEGETABLES, FROZEN - requires KFP since the same equipment may be used during the year to make pasta products

WATER - Any bottled unflavored spring water, with no flavors or vitamins, does not require KFP. Dasani and Glaceau Smart Water with added minerals is OK without a P.

WAX PAPER - Does not require KFP

WINE - Some wines contain kitniyot and are not KFP. One should not assume that wine is Kosher for Passover unless it bears a reliable hechsher with a Kosher for Pesach symbol on the label.

NOTE ON SHOPPING BEFORE PESACH:

In the weeks and days leading up to Pesach many kosher stores under local recognized supervision (such as ORB, KM) are selling both Pesach and chametz products. As careful as the staff and the mashgichim try to be to keep the products separate, it is ultimately up to the consumer to be aware of this reality, and check to ensure that the products you are buying are in fact Kosher for Pesach.

This problem is even more prevalent at our local supermarkets, such as Publix and Winn Dixie. These establishments may set up a dedicated section and shelves for Pesach products. However there is no supervision over the stocking of the shelves. Consumers are advised to check each item to ensure that it has a reliable supervision for Pesach.

PESACH PRODUCTS FROM ISRAEL:

Many Pesach products from Israel contain kitniyot, and are acceptable for use by Sephardim (when under a recommended supervision). Those with Ashkenazic customs should be careful to make sure that the Pesach products they purchase are free of kitniyot. This might mean looking beyond the Passover certification on the label and ensuring that there is also no kitniyot in the ingredients.

POLICY ON MEDICINES, COSMETICS & TOILETRIES FOR PESACH

[From the cRc - Chicago Rabbinical Council]

MEDICINES

- All pill medication – with or without chametz – that one swallows is permitted. Vitamins and food supplements do not necessarily fall into this category, and each person should consult with their Rabbi.
- Liquid and chewable medications that may contain chametz should only be used under the direction of a Doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains chametz, and the possibility of substituting a swallowable pill. Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your Doctor and Rabbi.
- Liquid and chewable medications that contain kitniyot may be consumed by someone who is ill. An otherwise healthy person, who would like to consume a liquid or chewable medicine to relieve a minor discomfort, should only do so if the product is known to be free of kitniyot.

COSMETICS AND TOILETRIES

- All varieties of blush, body soap, conditioners, creams, eye shadow, eyeliner, face powder, foot powder, foundations, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on Pesach – regardless of the ingredients contained within them.
- Many liquid deodorants, hair mousse, hairsprays, perfumes, colognes, and shaving lotions contain denatured alcohol, and therefore should not be used on Pesach unless they are listed as chametz-free on a reliable list of Pesach products. Products manufactured in the United States may be used on Pesach, even if the ingredients list includes denatured alcohol.
- Lipstick, mouthwash and toothpaste which contain chametz should not be used.

DELEGATION OF POWER OF ATTORNEY FOR SALE OF CHAMETZ – PESACH 5784/2024

I, the undersigned, fully empower and permit Rabbi Yosef Weinstock, Rabbi Joe Soshtain or Rabbi David Claman to act in my place and stead, and on my behalf to sell all chametz possessed by me knowingly or unknowingly, as defined by Torah and rabbinic law, and to lease all places in which chametz owned by me may be found, especially at:

Address _____

City _____ State _____ Zip _____

Phone # _____ Cell Phone # _____

The chametz may be found in:

kitchen food pantry living room garage bathroom other (specify _____)

Additional Locations (if applicable):

2nd Location: _____

3rd Location: _____

4th Location: _____

5th Location: _____

And anywhere else where my chametz may be found.

The approximate value of the chametz being sold is: \$ _____

PLEASE COMPLETE IF YOU WILL BE AWAY FOR PESACH:

Please indicate if you will be in a different time zone either at the beginning or the end of Pesach

I will be in _____ at the beginning of Pesach

I will be in _____ at the conclusion of Pesach

The keys to my home may be found with:

Name _____ Phone _____

Address _____

I authorize Rabbi Yosef Weinstock, Rabbi Joe Soshtain or Rabbi David Claman to sell and to lease by transactions as he deems fit and proper, for such time which he believes necessary, to a non-Jew of his choosing. Also, I hereby give Rabbi Yosef Weinstock, Rabbi Joe Soshtain or Rabbi David Claman full power and authority to appoint a substitute in his stead with full power to sell and lease as provided.

I hereby affix my signature:

Signature: _____ Today's Date: _____

Print Name: _____

PLEASE NOTE: BEFORE PESACH, YOU SHOULD CLEAN OUT, USE, OR DONATE AS MUCH CHAMETZ AS YOU CAN

PLEASE CONTACT THE SHUL IF YOU ARE UNABLE TO DROP OFF YOUR FORM

YIH YELADIM SCOOP



David & Dena Abrams
Judah - Pre-K
Noa Ellie - 3 years old



Family Spotlight

Favorite Shabbat Activity

GROUPS & EATING SNACKS
IN PLACE OF MEALS



If you can meet
one person from Tanach

JUDAH -

"ABRAHAM! B/C HE HAS ALL THE POWERS!"

NOA - "MASHIACH!

B/C WE SING ABOUT HIM ALL THE TIME!"



Family Fun Fact

DAVID'S GRANDFATHER, ARON BIELSKI, IS THE LAST LIVING BROTHER FROM THE BIELSKI BRIGADE PORTRAYED IN THE MOVIE DEFIANCE

Kids' Shoutouts

Shabbat Abbas

LIAM GOLD, MITCHELL BARATZ

Shabbat Imas

BECCA GARDYN, CHLOE STAMM

Best Daveners

MATAN BEN AHARON, JOSH FISH, ELLA KUZNIECKY

YIH.org/youth

@YIHyouth

305-918-2343

Pesach Trivia!

1. WHO ARE THE PARENTS OF MOSHE?
2. PESACH STARTS ON WHAT HEBREW DAY?
3. WHAT BOOK DO WE READ ON SEDER NIGHT?
4. WHO DO WE LEAVE A CUP FOR ON SEDER NIGHT?



TURN UPSIDE DOWN
TO SEE ANSWERS

1. AMRAM & YOCHAVED
2. THE 15TH OF NISSAN
3. HAGADAH
4. ELIYAHU HANAVI

Clean out your cupboard and your closet in support of The Dorit & Ben J. Genet Cupboard and RAK PAK*

It's Our Annual PRE-PESACH CHOMETZ DRIVE with heART

Bring your children to the Young Israel
of Hollywood-Fort Lauderdale

SUNDAY, APRIL 14
9:30 AM-12:00 PM**

PRICE OF ADMISSION: A bag of non-perishable
chometz food items or any NEW baby, children,
men's or women's clothes as well as unopened
boxes of diapers and wipes.

500 Holocaust Survivors will be receiving
prepared Pesach Seders from Goodman Jewish
Family Services: The Dorit & Ben J. Genet
Cupboard, Broward's only kosher food bank.

Let's personalize the experience for the
survivors by having our children create
individual cards that will be placed in every
seder meal package.

**Any child who creates a card
will receive a free ice cream!**



*Together, we can help Holocaust Survivors and Broward
Families in Need have the essentials to celebrate Pesach.*



*Prefer to underwrite the cost of the
Seders for the Survivors? Scan the QR
code. Funds raised will be matched by
the 2023 Feed the Need campaign.*



*This program has been scheduled to coincide with the Annual Pre-Pesach Kashering Program

**The RAK (Random Acts of Kindness) PAK Clothing Closet provides men, women, and children of limited income in Broward County with free clothing and hygiene products in a friendly, safe, and confidential environment.

APRIL/2024 - ADAR II/NISAN 5784

Young Israel of Hollywood - Ft. Lauderdale

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Pleg Mincha 6:10 pm Mincha/Maariv 7:30 pm</p> <p>(28 ADAR I) 7</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45, 8:45 am Pleg Mincha 6:10 pm Mincha/Maariv 7:25 pm</p> <p>(22 ADAR II) 1</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00, 8:45 am Pleg Mincha 6:10 pm Mincha/Maariv 7:25 pm</p> <p>(23 ADAR II) 2</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00, 8:45 am Pleg Mincha 6:10 pm Mincha/Maariv 7:30 pm</p> <p>(24 ADAR II) 3</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45, 8:45 am Pleg Mincha 6:10 pm Mincha/Maariv 7:30 pm</p> <p>(3 NISAN) 11</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00, 8:45 am Earliest Lighting 6:24 pm Mincha/Maariv 7:00 pm 7:30 pm Candle Lighting 7:21 pm</p> <p>(26 ADAR II) 5</p>	<p>SHMINI SHABBAT MEVORCHIM See box for Shabbat times Mincha 7:20 pm Maariv 8:15 pm Shabbat Ends 8:20 pm</p> <p>(27 ADAR II) 6</p>
<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Pleg Mincha 6:15 pm Mincha/Maariv 7:30 pm</p> <p>(6 NISAN) 14</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45, 8:45 am Pleg Mincha 6:10 pm Mincha/Maariv 7:30 pm</p> <p>(29 ADAR II) 8</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00, 8:45 am Pleg Mincha 6:15 pm Mincha/Maariv 7:30 pm</p> <p>(9 NISAN) 16</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00, 8:45 am Pleg Mincha 6:15 pm Mincha/Maariv 7:30 pm</p> <p>(9 NISAN) 17</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45, 8:45 am Pleg Mincha 6:15 pm Mincha/Maariv 7:30 pm</p> <p>(10 NISAN) 18</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00, 8:45 am Earliest Lighting 6:26 pm Mincha/Maariv 7:00 pm 7:30 pm Candle Lighting 7:28 pm</p> <p>(11 NISAN) 19</p>	<p>MEITZORA SHABBAT HAGADOL See box for Shabbat times Mincha 7:25 pm Maariv 8:22 pm Shabbat Ends 8:27 pm</p> <p>(12 NISAN) 20</p>
<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Pleg Mincha 6:15 pm Mincha/Maariv 7:35 pm</p> <p>(13 NISAN) 21</p>	<p>EREV PESACH TAANT BECHOROT S. 6:15, 7:15, 8:00 am B.M. 6:45, 8:45 am Candle Lighting 7:30 pm Mincha/Maariv 7:35 pm Maariv 8:23 pm</p> <p>(14 NISAN) 22</p>	<p>PESACH See box for Yom Tov times Mincha/Maariv 7:35 pm Candle Lighting 8:28 pm</p> <p>(15 NISAN) 23</p>	<p>PESACH See box for Yom Tov times Mincha 7:34 pm Maariv 8:24 pm Yom Tov Ends 8:29 pm</p> <p>1 OMER (16 NISAN) 24</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45, 8:45 am Pleg Mincha 6:15 pm Mincha/Maariv 7:30 pm</p> <p>(17 NISAN) 25</p>	<p>CHOL HAMOED PESACH S. 6:00, 7:00, 8:00, 9:00 am Pleg Mincha 6:15 pm Mincha/Maariv 7:00 pm 7:35 pm Candle Lighting 7:32 pm</p> <p>3 OMER (18 NISAN) 26</p>	<p>CHOL HAMOED PESACH See box for Shabbat times Mincha 7:30 pm Maariv 8:25 pm Shabbat Ends 8:30 pm</p> <p>4 OMER (19 NISAN) 27</p>
<p>CHOL HAMOED PESACH S. 6:00, 7:00, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Mincha/Maariv 7:20 pm 7:40 pm Candle Lighting 7:33 pm</p> <p>5 OMER (20 NISAN) 28</p>	<p>PESACH See box for Yom Tov times Mincha/Maariv 7:40 pm Candle Lighting 8:31 pm</p> <p>6 OMER (21 NISAN) 29</p>	<p>PESACH See box for Yom Tov times Mincha 7:40 pm Maariv 8:27 pm Yom Tov Ends 8:32 pm</p> <p>7 OMER (22 NISAN) 30</p>	<p>FULL SCHEDULE OF SHABBAT/YOM TOV</p>			
<p>7:00 am - Sanctuary • 8:00 am (Upstairs) Room 1-2 • 8:45 am - Beit Midrash • 8:45 am - Sephardic Minyan Library 9:00 am - Sanctuary • 9:15 am - Social Hall • 9:15 am - Youth Minyan Small Chapel • 9:30 am - Teen Minyan Modular</p>						

YIP

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

Monday

YAF

MAY/2024 - NISAN/IYAR 5784

Young Israel of Hollywood - Ft. Lauderdale

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
12 OMER (27 NISAN) **5**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:45 pm
19 OMER (4 IYAR) **12**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:50 pm
25 OMER (11 IYAR) **19**

LAG BOMER
S. 7:30, 8:00 am
B.M. 6:45,
Plag Mincha 6:30 pm
Mincha/Maariv 7:55 pm
33 OMER (18 IYAR) **26**

YOM HASHOAH
S. 6:15, 7:15, 8:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
13 OMER (28 NISAN) **6**

YOM HAZIKARON
S. 6:15, 7:15, 8:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:45 pm
20 OMER (5 IYAR) **13**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:50 pm
27 OMER (12 IYAR) **20**

MEMORIAL DAY
S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:30 pm
Mincha/Maariv 7:55 pm
34 OMER (19 IYAR) **27**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
14 OMER (29 NISAN) **7**

YOM HA'ATZMAUT
S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:45 pm
21 OMER (6 IYAR) **14**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:50 pm
28 OMER (13 IYAR) **21**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:30 pm
Mincha/Maariv 7:55 pm
35 OMER (20 IYAR) **28**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
8 OMER (23 NISAN) **1**

ROSH CHODESH
S. 6:00, 7:00, 8:00 am
B.M. 6:30, 8:45 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
15 OMER (30 NISAN) **8**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:45 pm
22 OMER (7 IYAR) **15**

PESACH SHEINI
S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:50 pm
29 OMER (14 IYAR) **22**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Plag Mincha 6:30 pm
Mincha/Maariv 7:55 pm
36 OMER (21 IYAR) **29**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
9 OMER (24 NISAN) **2**

ROSH CHODESH
S. 6:00, 7:00, 8:00 am
B.M. 6:30, 8:45 am
Plag Mincha 6:20 pm
Mincha/Maariv 7:40 pm
16 OMER (1 IYAR) **9**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:45 pm
23 OMER (8 IYAR) **16**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 8:45 am
Plag Mincha 6:25 pm
Mincha/Maariv 7:50 pm
30 OMER (15 IYAR) **23**

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Plag Mincha 6:30 pm
Mincha/Maariv 7:55 pm
37 OMER (22 IYAR) **30**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Earliest Lighting 6:31 pm
Mincha/Maariv 7:00 pm
7:40 pm
Candle Lighting 7:35 pm
10 OMER (25 NISAN) **3**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Earliest Lighting 6:34 pm
Mincha/Maariv 7:00 pm
7:40 pm
Candle Lighting 7:39 pm
17 OMER (2 IYAR) **10**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Earliest Lighting 6:37 pm
Mincha/Maariv 7:00 pm
7:45 pm
Candle Lighting 7:43 pm
24 OMER (9 IYAR) **17**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Earliest Lighting 6:40 pm
Mincha/Maariv 7:00 pm
7:50 pm
Candle Lighting 7:47 pm
31 OMER (16 IYAR) **24**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 8:45 am
Earliest Lighting 6:43 pm
Mincha/Maariv 7:00 pm
7:55 pm
Candle Lighting 7:50 pm
38 OMER (23 IYAR) **31**

**ACHAREIMOT
SHABBAT MEVORCHIM**
See box for Shabbat times
Mincha 7:30 pm
Maariv 8:29 pm
Shabbat Ends 8:34 pm
11 OMER (26 NISAN) **4**

KEDOSHIM
See box for Shabbat times
Mincha 7:35 pm
Maariv 8:33 pm
Shabbat Ends 8:38 pm
18 OMER (3 IYAR) **11**

EMOR
See box for Shabbat times
Mincha 7:40 pm
Maariv 8:36 pm
Shabbat Ends 8:41 pm
25 OMER (10 IYAR) **18**

BEHAR
See box for Shabbat times
Mincha 7:45 pm
Maariv 8:40 pm
Shabbat Ends 8:45 pm
32 OMER (17 IYAR) **25**

FULL SCHEDULE OF SHABBAT/YOM TOV

7:00 am - Sanctuary • 8:00 am (Upstairs) Room 1-2 • 8:45 am - Beit Midrash • 8:45 am - Sephardic Minyan Library
9:00 am - Sanctuary • 9:15 am - Social Hall • 9:15 am - Youth Minyan Small Chapel • 9:30 am - Teen Minyan Modular



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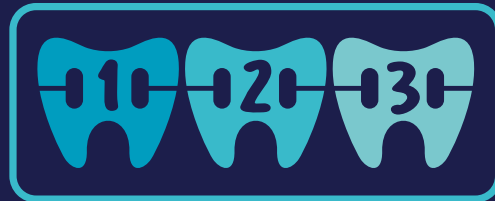
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Jay & Ellen Adler in memory of their granddaughter Liana Tikva Saiman (z"l).

Tsachi & Dr. Jessica Baitner in memory of her father Silvio Sperber (z"l).

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Lisa Beitler in memory of her father Larry Schechter (z"l).

Dror & Avivit Ben-Aharon in memory of her mother Riva Fox (z"l).

Kobi & Bracha Berkson in memory of his cousin Rhonda Ores (z"l).

William & Batzi Berman

Howard Bienenfeld & Carol Lasek for refuah sheleima for their son Jered Bienenfeld (Baruch Yered ben Brinah Sarah).

Gary & Sandra Bloom in honor of their children and grandchildren.

Carol Carmel in memory of her mother Joan Hirshorn (z"l).

Alvin & Tamara Cohen in honor of their children Stephan Cohen, Tammy Cohen & Elana Nawy, grandchildren Sammy Nawy, Danielle Goldfeld & Ben Nawy.

Stuart & Tova Courtney in memory of Tova's parents Asher & Masha Moshkovsky (z"l), Tova's brother Chanon Moshkovsky (z"l), Stuart's parents Richard & Frieda Courtney (z"l), Tova's beloved aunt and uncle Rivka & Shabtai Moshkovsky (z"l).

Edward & Jamie Czinn in memory of Ed's sister Aliza Sherman (z"l).

The Danis family in memory of Susu's mother Elka bat Yisroel (z"l), and father Yitzhak Bunim ben David (z"l) & Stephen's father Aharon ben Shimon (z"l).

Belle Davis in honor of Rabbi Edward & Meira Davis, and in memory of Martin Davis (z"l), & Daryl Klonoff (z"l), & Gale Teitelbaum (z"l).

Gershon & Aviva Distenfeld for a refuah sheleima for Raizal Shoshana bas Aviva Chana.

Jordan & Tammy Ditchek and family

Sally, Enrique, Nicole & Baruch, Tali, Josh & Abby Eichner in memory of Sally's father Leon Kanner (z"l).

Wally & Fay Fingerer

Lippy & Mati Fischman

Herb and Edie Fishier in memory of their parents (z"l).

Aaron Flajsing & Marisa Kessler in honor of their parents Dennis Kessler & Cheryl Kessler and Rachel & Steve Flajsing.

Carey & Eve Franco in memory of their parents Isaac & Bella Franco.

Stephanie & Meyer Friedman in memory of Stephanie's parents Selma & Herman Halper (z"l), grandparents Bella & Moshe Aharon Spindel (z"l), Bella & David Halper (z"l), Aunt & Uncle Estelle & Herbert Adelstein (z"l), Great Aunt Ceilia Halper (z"l), and Meyer's parents Rose & Moshe Aharon Friedman (z"l) & sister Hinda Pessel Friedman (z"l).

Marla & Stan Frohlinger in honor of their children and grandchildren.

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The Hostyk Family in honor of their children.

Doron & DV Kahn for a refuah sheleimah for all those in need.

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Paul & Yvonne Ginsberg in honor of all their children & grandchildren.

Bob & Debbie Hirsch in memory of his parents Murray & Roslyn Hirsch (z"l), and in honor of their children & grandchildren.

Rabbi Yossi & Mimi Jankovits in memory of Menachem Mendel ben David (z"l).

Dr. Lauren Kimmel in honor of her beloved husband Dr. Steven Kimmel.

Doris & Jonathan Konovitch in memory of Jonathan's parents, Bernyce and Rabbi Harold Konovitch (z"l), Jonathan's sister, Robyn L. Konovitch (z"l), & Doris' parents Walter & Margie Berger (z"l).

Shelly & Lynda Levin in memory of her parents Sol & Faye Comet (z"l), and his parents Dr. Hyman & Dorothy Levin (z"l).

Isaac & Nahva Maman in honor of the birth of their daughter Liana Belle.

Joshua & Roberta Miller in honor of the Young Israel of Hollywood Ft. Lauderdale community.

Ira Posner & Sheila Klee in honor of his wife Sheila Klee.

Dr. Sam & Mrs. Deborah Rand & Jacob Bean in memory of Dr. Abraham Rand (z"l), and Rabbi Yaacov Yosef Rand (z"l).

Nessa & Jim Reich in honor of their parents, and in memory of their dear mother Shayna Esther bat Chana (z"l).

Dr. Lawrence & Toby Reiss in honor of their wonderful children & grandchildren.

Jeff Resnick in loving memory of his parents Rhoda & Stanley Resnick (z"l).

Sean & Anita Ritterman in memory of his father Shlomo Pinchas (z"l) & his uncle Baruch Alexander Zisha Ritterman (z"l).

Howard & Ellen Rotterdam in memory of their parents Henry & Manya Goldberg (z"l) & George & Lillian Rotterdam (z"l), and in honor of their children and grandchildren.

Alexander & Eva Rosner in memory of their beloved parents, Jacob & Yoly Sojcher (z"l) and Joel and Edith Rosner (z"l).

Daniel & Deborah Salama in memory of their beloved Rivka bat Sara (z"l) and Baruch ben Abraham (z"l).

Jeffrey & Risa Schiff & family in memory of her beloved parents Natalie and Philip Manas (z"l), Rabbi Solomon Schiff (z"l) & aunt Miriam Silverman (z"l).

Myra Shulkes & family in memory of Dr. Howard Shulkes (z"l).

Schulman Family in honor of their children.

Dr. Ethan & Cindy Siev in honor of their children & grandchildren.

Maish & Tziviah Staiman in memory of her mother Judie Warman (z"l).

Candice, Steven & Skyler Stark & Aaron Gutis in memory of Dale Pianko (z"l).

Perry & Deirdre Stein in memory of her son Elias (z"l).

Ronald & Risa Steiner in honor of their wonderful children, grandchildren & great grandchildren.

David & Haya Tepper and family in honor of Tzahal.

Keith & Jessica Wasserstrom in honor of Barry and Glenda Wasserstrom (z"l).

Larry & Judy Weiss in memory of their daughter Elizabeth Susan Weiss (z"l), his father Seymour S. Weiss (z"l), & mother Roslyn L. Weiss (z"l), & Judy's father Benjamin Hammerman (z"l).

Fred & Lori Wittlin in honor of their children & grandchildren.

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WOMEN'S HAGGADAH ROUND ROBIN

Young Israel of Hollywood-Ft. Lauderdale
Wednesday, April 10th 8:15pm
Social Hall

Let's prepare for the Seder together! Join an amazing group of women of all ages, sharing short Haggadah insights which you can share at your own Sedar.

FEATURING

Danielle Barta
Lisa Baratz
Ace Benayoun
Merav Berger
Adina Ciment
Shira Claman

Sharon Glueck
Ilana Rosenzweig
Sarah Rubin
Hanna Shekhter
Chani Soshtain
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YOUNG ISRAEL OF HOLLYWOOD-FT. LAUDERDALE

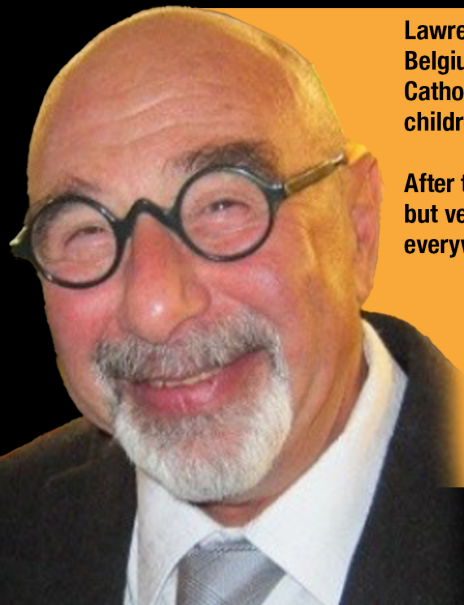
YOM HASHOAH PROGRAM

SUNDAY, MAY 5, 2024
8:15 PM
SOCIAL HALL

KEYNOTE SPEAKER:

HOLOCAUST SURVIVOR

**LAWRENCE
MCCOLM**
(*MARCEL FACHLER*)



Lawrence McColm was born with the name Marcel Fachler, September 3, 1939 in Antwerp, Belgium. When Germany invaded Belgium his parents had to place their only son in hiding in a Catholic Orphanage. He was 18 months old, suddenly without parents and living with 50 other children. Two brave women ran the orphanage. When soldiers and their dogs came to search for Jewish children, he was raced up the stairs to the attic and stuffed into an oil drum.

After three years, he was taken far away to live on a farm. The farmer and his wife were very kind, but very strict because after being locked inside an orphanage for 3 years, Marcel would wander everywhere. The farmers must have been so afraid someone would see him. After the Allied forces liberated Belgium in 1945, both his parents came to get him!

Marcel later studied dance and performed with the Antwerp Royal Ballet. He also learned how to be a diamond cutter and a race car driver! He emigrated to Australia and 15 years after that – Hong Kong! Eventually, he came to the US, and changed his name to Lawrence McColm. It was a name from a story he once read. And with that, he reinvented himself again. He comes to speak to us to honor his parents, for their bravery during the war, the courage to hide him which gave him the chance for life.

Youth Dramatic Presentation:
Janusz Korczak and the Children

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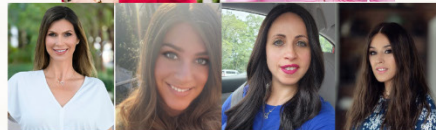
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APRIL 4, 2024

7:30PM -9:30PM

(DOORS OPEN AT 7:00PM)

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