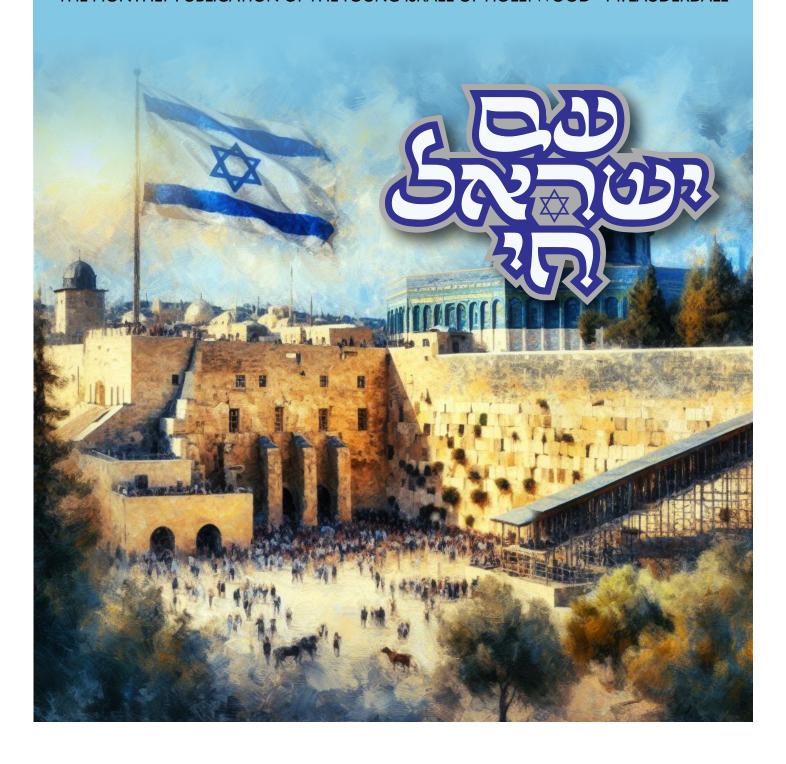
VOLUME 16, ISSUE 6 SHVAT-ADAR I 5784 / FEBRUARY 2024 EDITION

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RABBI'S MESSAGE

RABBI YOSEF WEINSTOCK

SENIOR RABBI

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Epigenetics and the Story of Nachshon at the Sea

Nature and nurture, our DNA and our environment, are traditionally identified as the two factors that most influence who we are. Epigenetics represents a new paradigm to this theory. Epigenetics is the study of environmental and external mechanisms that can cause permanent alterations in one's DNA. Call it nature through nurture. This theory has been utilized in the field of cancer research for a while and helps to explain how environmental factors may impact the growth of cancerous tumors.

The next frontier in epigenetics is exploring ways that environmental factors may impact/ change the DNA that controls our neuroscience and mental health. A leader in this epigenetic research is Dr. Rachel Yehuda, one of the world's leading experts in post-traumatic stress. Dr. Yehuda is studying how stress may permanently change people on a genetic level. Dr. Yehuda spent a decade working with Holocaust survivors and their children. One of the theories that she is testing is the possibility that these changes in DNA caused by environmental factors can be hereditary and passed down to future generations. This idea is very new, somewhat controversial and too early to determine its veracity. But there are some early studies with some intriguing results:

Studies of humans whose ancestors survived periods of starvation have suggested that the effects of famine can pass through at least 3 generations.

Epigenetics blurs the lines between nature and nurture. It has been suggested that children of Holocaust survivors were impacted by growing up in an environment with parents who had experienced profound loss and stress. According to this perspective, the root cause of the characteristics associated with children of survivors was due to nurture. Epigenetics suggests that the survivor parents' stress may have altered their DNA. This altered DNA was passed down to their children and affected characteristics such as the children's resilience or the way that they deal with stress. According to this perspective, some characters of children of survivors may be due to nature.

In the world of science, epigenetics is a cutting edge field and its theories are yet to be fully researched or accepted. However in the world of rabbinics, I think I know how Chazal felt about the topic.

The Tosefta in Brachot (end of Chapter 4) tells the story of how Rabbi Akiva once asked his students: in what merit did Yehuda attain the kingship? A couple of his students offer answers, and Rabbi Akiva rejects each suggestion. Finally the students say, "So Nu, Rebbe, you tell us: Why did Yehuda merit Jewish kingship?"

Rabbi Akiva responds, "Mipnei Shekidesh Shemo Shel HaKadosh Baruch Hu." As the Jews were leaving Egypt it was the tribe of Yehuda, led by Nachshon ben Aminadav that took the initiative to enter the Red Sea, even before it split. This is how Rabbi Akiva explains the phrase from Hallel: "Hayta Yehuda L'kadsho". The verse singles out the tribe of Yehuda which Rabbi Akiva understands to mean that "Yehuda Keedesh Shemo Shel Hakadosh Baruch Hu L'fikach Yisroel Mamshelotav." Since Nachshon took intiaitive, Yehuda was rewarded with Jewish kingship.

This sounds like a beautiful idea until you take a step back and realize that the timing is anachronistic. Yehuda was promised the kingship by Yaakov on his deathbed, CENTURIES before the Exodus from Egypt and the events at the Red Sea. How can a future generation (Nachshon) create the merit that earned Yehuda the kingship years earlier!?

The answer is epigenetics. Yehuda not only possessed leadership qualities that enabled him to take initiative. He internalized and ingrained these qualities into himself and taught them to his children to the extent that it became part of their DNA. Rabbi

△ CONTINUED ON PAGE 4



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Δ RABBI WEINSTOCK'S MESSAGE CONTINUED

Akiva credits Yehuda with creating leadership qualities that were ultimately ingrained in his DNA through epigenetics. These qualities were passed down through the generations and then demonstrated by Nachshon and his contemporaries at the Yam Suf.

It's not just Nachshon at the Yam Suf that benefited from this effect. Yetziat Mitzrayim has this epigenetic effect on all of us. Our collective Jewish history entails being enslaved and then being freed. This experience had a profound impact on our ancestors, encoding in their DNA certain values that Jews today still hold dear. The epigenetic impact of Yetziat Mitzrayim predisposes us to cherish freedom, utilize that freedom to maximize our positive impact- and be sensitive to the plight of those who are less free. And just as we were the beneficiary of certain epigenetic characteristics, so too we can create positive environment factors that will shape and benefit future generations.

I write these words 102 days after the Simchat Torah Massacre and the start of the war in Gaza. Over 100 Israelis remain held hostage. 190 IDF soldiers have been killed in Gaza since the start

of the war. 250,000 Israelis have been displaced from their homes now for over 3 months and counting. October 7 was a national trauma for Israelis and for Jews around the world. Its impact will be far reaching and to an extent that is impossible to know at this time. It will no doubt have a generational impact. Based on epigenetics I wonder what those effects will be. In addition to the trauma of 10/7 I hope that we are also able to ingrain in ourselves and instill in our descendants the values of reliance, optimism, Chesed, and Achdut that has also been inspired by 10/7 in unique and profound ways.

Rabbi Akiva teaches us that we each have the potential to internalize our values to a degree that it changes our DNA and becomes hereditary. This opportunity is especially poignant for parents and grandparents. Through what we say, what we do, what we teach and what we prioritize- we can ingrain Jewish values and Jewish identity to the degree that it is encoded in our children's neshamahs, their spiritual DNA, and can be passed on to future generations.



ASSISTANT RABBI'S MESSAGE

DAVID CLAMAN

ASSISTANT RABBI

RDC@YIH.ORG

Double the Fun

I'm too young to be pareve. Who am I? Which mitzva can only be performed on a Wednesday or Thursday? Which bracha can only be recited on a Wednesday? Feel free to email me your answers:) Although they can make your brain hurt, riddles are a fun and engaging way to get people thinking.

A famous halachic riddle that has been posed to young minds for centuries is: How can it be that Avi was born two weeks before his friend, Chaim, yet Avi will celebrate his bar mitzvah two weeks after Chaim? Rabbi Yehuda Mintz (1408-1508), who served as the chief rabbi of Padua, Italy wrote to his colleague, Rabbi Menachem Katz (Shu"t Mahari Mintz, Siman 9) that the grandfather of the questioner, Rabbi Meshulam Katz had asked him that very riddle forty years earlier.

This year, 5784, is a Jewish leap year. On the one hand, a new month is established by the sighting of the new moon. On the other hand, the Jewish Holidays must remain connected to specific seasons, which is a function of the solar calendar. In order to synthesize the solar and lunar calendars, we intercalate by way of adding an extra month seven out of nineteen years.

Having an "Adar Rishon" and "Adar Sheini" brings up some fascinating questions. Let's analyze a couple practical scenarios.

BAR/BAT MITZVAH

Let's go back to our bar mitzvah boys. The answer to the enigmatic riddle (quoted by the Shulchan Aruch 55:10) is when Avi and Chaim were born in a leap year (shana meuberet). Avi was born on the 15th of Adar Rishon and Chaim was born on the first of Adar Sheini. When they become bar mitzvah thirteen years later, it is a non- leap year (shana peshuta). Therefore, Chaim who was born on the first of the month will have his bar mitzvah first, even though he was born two weeks after Avi!

The Rema (ibid) discusses an inverse scenario. If a boy is born in Adar during a standard year and his bar mitzvah is during a leap year, he must wait until Adar Sheini to become a bar mitzvah. Not surprisingly, there is a dissenting opinion. The Mahara'sh Halevi (16) holds that the bar mitzvah should be observed in Adar Rishon.

As an aside, there is a widespread custom for bar mitzvah boys to begin wearing their tefillin one month before their bar mitzvah. The Tzitz Eliezer (13:10) suggests that this custom developed due to a ruling in Shu"t Beis Shlomo (E.H 56) that a boy should put his tefillin on in Adar Rishon just in case the halacha is like the Mahara'sh Halevi. Although it is only relevant in this peculiar scenario, a uniform minhag developed for all bar mitzvah boys to begin one month in advance.

At the crux of this debate is identifying the "real Adar". Is Adar Rishon the "OG Adar" and Adar Sheini the add-on or just the opposite?

If someone decided that they really wanted to prepare for Purim by taking a vow not to drink wine until the month of Adar and there were 2 Adars, when is the vow valid until? The Mishna is Masechet Nedarim (8:5) says Adar Rishon and this is how it is ruled in Shulchan Aruch (Y.D 220:8). However, the Rambam and Tosafot (Nedarim 63b) are of the opinion that the "real" Adar is Adar Sheini and they prove this by pointing out that Purim is celebrated in the second Adar.

How can we reconcile the halacha that Purim is observed in Adar Sheini but when people say Adar without specifying, the Shulchan Aruch rules that it refers to Adar Rishon? As a general rule, vows are governed by "לשון בני אדם ", the language of the people. When one makes a neder that includes Adar, the most important factor is how people use Adar in the vernacular. Therefore, the debate regarding Adar in the neder case may not have any bearing on identifying the "real" technical Adar.

YAHRZEITS

If a parent passes away during Adar of an ordinary year, when should the yahrzeit be observed in a leap year?

The Shulchan Aruch (568:7) rules that the yahrzeit should be observed in Adar Sheini. The Rema (ibid) disagrees and rules that it should be observed in Adar Rishon. The Rema's psak is based upon the Terumat Hadeshen (294) that yahrzeit observances are comparable to vows. Just as with regards to vows, Adar Rishon is the "real" Adar, so too with regards to yahrzeits. Indeed, this is the Ashkenazic practice to observe a yahrzeit in Adar Rishon.

Evidently, the Shulchan Aruch did not make the comparison to vows and preferred to compare it to the paradigm of Bar Mitzvahs, where Adar Sheini is the "real" Adar. The Chasam Sofer (Shu"t O.C 163) supports the Sephardic custom of observing yahrzeits in Adar Sheini. He writes that yahrtzeits concern the *neshamot* of the deceased and therefore its observance would follow the "lashon HaTorah", strict technical definitions as opposed to the colloquialisms of "lashon bnei adam" and since all Purim related halachot are during Adar Sheini, it must be the real deal.

Although there are fascinating debates regarding the true Adar of a leap year, perhaps the instruction of MiSheNichnas Adar Marbim BeSimchah, increasing our joy due to the auspicious nature of the month of Adar, can start earlier rather than later. Happy Adar(s)!!



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FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

RABBI EDWARD DAVIS

DATA ON THE RAMBAN: The Ramban (Rabbi Moshe ben Nachman, 1194 Spain-1270 Akko, Israel) was a brilliant Rabbinic scholar, philosopher, physician, Kabbalist, Biblical and Talmudic commentator, and prominent Jewish leader in Girona, Spain. In 1263, he was summoned to defend Judaism in a public debate with the apostate Pablo Christiani before King James of Aragon. Every day after the debate the Ramban would write a detailed report, and it was published under the name Viku'ach HaRamban. He was ultimately banished from Aragon due to the debate and fulfilled his dream of going to Israel, leaving his family in Spain. He arrived in Yerushalayim in Elul 1268, at the age of 72. There were 2 Jews there. The Ramban established a Shul there, sent for Sifrei Torah, and the Shul exists and thrives today. He went to Akko to head the Yeshivah there, where he died in 1270, at age 75. We do not know where he was buried, maybe in Yerushalayim or Chevron or Akko.

GERTRUDE (TRUDY) ELION (1918-1999 USA) was a brilliant biochemist and pharmacologist, who shared the 1988 Nobel Prize in Medicine with a co-worker and a British scientist, being one of the only people to win that prize without a PhD. While on her way to the PhD, the dean told her that the PhD was only for men. Disappointed, she nevertheless continued in her studies. Initially she studied the acidity of pickles and the color of mayonnaise. Her superiors realized her brilliance and she was given more difficult issues. Over four decades she developed a cure for leukemia, malaria, viral herpes, gout, and the first drug (AZT) to halt AIDS. Her parents were European Jews who spoke Yiddish at home. After graduating from Hunter College she met Leonard Canter and planned to marry. In June 1941, he died of an infection of his heart valves. She never married or had children. Initially she did odd jobs not related to her real interests, but when World War II broke out, most male chemists were off serving the war. That opened the door for her to get a job in her field.

THE FIRST RABBI IN AMERICA: Believe it or not, it was not in the USA, but in Recife, Brazil. Rabbi Isaac Aboab da Fonseca (1605-1693) was a rabbinic prodigy, Hebrew and Spanish translator, poet, but best known as rabbi to the Jewish community in Recife from 1642 to 1654. Born into a Marrano family in Portugal, he was a descendant from a prominent rabbinic family. In 1613, his family moved to Amsterdam, Holland. Most of the Recife community were Sephardic Jews from Portugal who escaped the clutches of the Inquisition and went to Holland. Why he went to Recife is a matter of question. Some say it was due to his young age, others say he was excited by the opportunity, others say it was the lure of a better salary. In 1646, the colony was attacked by the Portuguese. That caused fear among the Jews. They were interested in their materialistic success more than in spiritual matters (similar to what we see in America). Upon Portugal winning the battle in Recife, some Jews were the first to come to North America when they came to New Amsterdam (later New York). Rabbi Aboab went back to Amsterdam as the Chief Rabbi. There he became embroiled in two controversies. He signed an edict to excommunicate Baruch Spinoza; and he supported Shabtai Tzvi as the messiah.

MY YIDDISHE MOMME: Monumental song composed in 1928 under the Columbia publishing house, lyrics by Jack Yellen (1892 Poland- 1991 Springville, NY), better known for upbeat songs like "Ain't She Sweet" and "Happy Days Are Here Again", music by Lew Pollack, sung by Sophie Tucker (born Sofia Kalish 1886 Russia - 1966, New York). The song was a classic, especially for Jewish immigrants who remember well their loving, devoted mothers who were from the Old Country. It was very popular in Europe and was banned by the Nazis. It was sung in the concentration camps. After the war, Tucker received a letter from Robert Knowles, an army soldier who had rigged up a record player on a truck and drove around Berlin playing My Yiddishe Momme at full volume for hours. For Jews like Yellin and Tucker the song expressed the guilt and nostalgia for them and others who felt the pressures of assimilation and accomplishment that came with the Jewish immigrant experience. Tucker would perform the song for the rest of her life. It was later recorded by Billie Holiday, Tom Jones, and Ray Charles.

BENE ISRAEL: This is the official name for those Jews who were from India. And many of them made Aliyah to the young Medinat Yisrael. A good number settled in Yerucham, a town in the Negev. Assimilating into Israel was hard because their Jewish identity was severely questioned by the Knesset and by the Rabbanut. As one of its members stated: In India we were Jews, but here in Israel the rabbinic authorities did not consider us to be Jewish, and we did not feel that we were respected or valued here. The Bene Israel group staged silent protests and hunger strikes in face of the discrimination of the 1950s and early 1960s. Some wanted to return to India. The Jewish Agency returned them and the Indian prime minister welcomed them back. On August 16, 1964, the Knesset finally passed a resolution stressing the equal rights of the Bene Israel to all other Jews, including in matters of matrimony. The Chief Rabbinate of Israel followed suit, revoking an order to investigate family status before marriage.

2 JEWISH PUGILISTS IN THE CONCENTRATION CAMPS: During the early part of the 20th century, boxing was very popular among Jews, especially in America.

Victor Perez was Tunisian and a short (5'1") determined fellow. At 17 years of age, he forged a passport and moved to Paris. During the day he worked as a shoe salesman, and in the afternoon he would train. After three years Perez was crowned the premier flyweight boxer in Europe and France. In 1931 he returned to Tunis and received a royal welcome. In 1938, days after Kristallnacht, he fought a German champion while wearing shorts embroidered with a Star of David. In 1943 Perez was deported to Auschwitz. The Nazis recognized him and forced him to fight, to entertain them. They made him work in the kitchen so he could get additional food. During the death march, Perez tried to give food to a friend, but was shot by the Nazis, dead to freeze on the road. Another boxer was Salamo Arouch who fought over 200 fights in Auschwitz, winning all of them. He survived the war. After the war, he met and married Marta Yechiel. They came to Israel in 1945. He boxed in Israel, but never professionally.

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PRESIDENT'S MESSAGE PHIL BARATZ

The Board as a Fiduciary

As a shul with 700 families (701 as of last Thursday), there are many opinions – fill in your own joke about 2 Jews and 3 opinions here! The job of the Board is to gather the thoughts and opinions of our members and then to perform as fiduciaries in acting in the best interest of our members. It is not an easy role and with so many opinions, we cannot make everyone happy (and we may not always get it right).

We are expanding our facilities, we are focused on Israel advocacy, we are focused on our youth, and we are focused on torah learning and social activities. We need to hire, maintain, support, and grow our professional team of rabbinic leaders and administrators. Those are some of the things that the Board needs to focus on along with the team that executes the mandate of the membership.

The intent is to keep our focus on providing opportunities for "connection, Jewish living, and religious growth". There are major decisions to be made relative to our expansion, and planning for the next 200 families of members under our "large tent" (literally and figuratively) is key in that focus: Where will they daven? Where with their children's groups be? Where will a sit-down Bar/Bat Mitzvah lunch be?

The responsibility we have is not as simple as "the members want x,y,z". It is always a delicate balance between member desires, financial considerations, and organizational values. We have to consider not only the desire for x,y,z, but the cost of x,y,z. As an example, we might want to have a beautiful piece of artwork in the lobby of a new building (who wouldn't want a beautiful lobby?), but if the cost were \$1 million, we wouldn't consider it. On the other hand, if we had a bookkeeping position to fill in the shul office, it would be wonderful to hire the candidate who would do the work as a volunteer – until we realized that the candidate had no bookkeeping experience.

We recently sent out a comprehensive survey to the entire membership to gauge their feelings about a wide range of topics. The purpose of the survey was NOT to try to convince our members that they have a say in what goes on in the shul, but to be used to inform the Board about those feelings so that we can incorporate those feelings into the many decisions that we need to make for the short-term and long-term future of the shul. We are all in this together.

Thank you for your participation in the survey, and please feel free to reach out to board members with suggestions about how we can work collaboratively to make our shul a Makom Kodesh and a place that remains warm and engaging.



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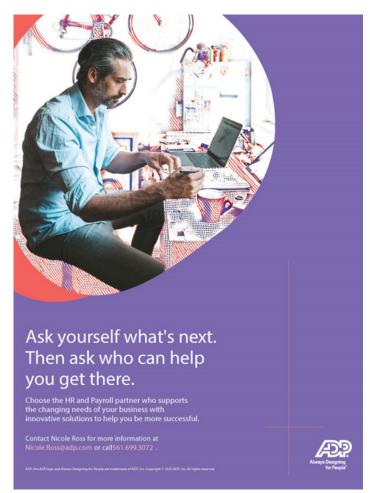
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SISTERHOOD PRESIDENTS' MESSAGE

LAUREN STAMM & BINYAMINA ZAHAVI

While our hearts are hyper-focused on Israel each and every day, it's a challenge at times to stay present in our every day lives. When will it end and when can we go back to the way it used to be, with the enjoyment of visiting family and doing touristy things in Israel, as opposed to the fear and sadness that is instantly attached to it when planning to go there. A jumble of mixed feelings arise when I speak to some people who are planning a trip- overall, there's a feeling of immense enthusiasm to go and meet displaced families, survivors, and soldiers on the front lines. Our community especially has done so much to give back to Israel and the efforts are endless. Numerous members from our community have flown to Israel over the past few months to give money, purchase necessary equipment, and give emotional support as well. More specifically, women's trips are being organized and I feel proud to see people turning these feelings into action. It's a courageous thing to be able to take a part in something so monumental that can literally touch the lives of people who have faced horrific things no one should ever go through.

It might sound a bit cliché to touch upon the importance of communities working together to try to do what they can to help with Israel and the people - our people - in our state. I've briefly mentioned this in one of our previous articles about the OU Sisterhood Presidents Whatsapp group that Bim and I were added to once we took over as co-presidents back in June. The Whatsapp group connects Sisterhood presidents from shuls all across the United States and Canada. It's usually been about the exchanging of ideas and the upcoming events that various communities plan to undertake. Since October 7th, it has been non-stop posting about what to do and how to help our people in Israel, while also assisting in the emotional mess that our own communities were experiencing after this. We had to balance the gut-wrenching feelings that never went away with the Sisterhood president positions that we currently held, which is creating Sisterhood events for the women in our community. How to do that when it felt so insensitive to think about doing anything but giving of ourselves and everything we had to this traumatic event that shred to pieces our view of the world. This includes the blatant antisemitism we've seen at every turn, screaming out and reminding us of the current state of the world. We fear for the safety of our children, questioning what kind of society we're bringing them into. While basically every woman on the chat shared the canceling of events in the immediate aftermath of October 7th, they all ended up shifting existing events or creating new ones to address the situation in Israel. We did that with our challah bake and raised a lot of money for organizations in Israel, as well as various units that desperately needed supplies for their soldiers.

Because we all knew there was a continuous stream of help and support that was needed, a new Whatsapp group was created called the Israel-related leadership chat. There are far too many things to mention of the efforts that these women are spearheading, however, one thing that I noticed are the influx of unity missions to Israel that are popping up in Jewish communities around the country. It truly

warms the heart to see this collective effort to do whatever we can to support the people of Israel. In our own community, there are multiple women-only missions to Israel, and it's fascinating to see the dedication and urge to participate in something so meaningful. These women are giving so much of themselves to be able to drop everything and fly to Israel to help.

With Purim creeping up on us, we're now focusing on Mishloach Manot, which in turn, is a way of giving back to all the people in our community who are doing all the giving. We want more than anything to support Israeli businesses who are taking a huge hit at this time, and plan to include Israeli products in our Mishloach Manot baskets. We encourage every member to participate, as this is one way we can do our part to help businesses who are struggling in this environment. Mishloach Manot used to be a big deal in Hollywood many years ago, when the community was much smaller and was doable with a small group of volunteers. As we started to grow, the decision was made to donate the Mishloach Manot to older people in retirement homes. As the community grew even larger, and after consulting with other shuls, we realized it was necessary to bring back the community-wide giving of beautiful baskets to our members. Last year was our first in many years, and it provided a way for all members to participate, even the forgotten ones who may not know a lot of people. Our community has grown to 700 families and the ability to allow everyone to take part in this mitzvah by including not only our friends, but also those we see around but may not know their names. With the added bonus of helping Israeli-owned businesses, both large and small, we at home can do our part, even if we aren't able to go on a mission to Israel at the moment.

Every year, my children and I have gotten used to going to BJs, picking out snacks and things I wouldn't normally buy for ourselves, but knowing there will be a few leftover for the kids to enjoy anyway. It's become somewhat of a tradition to pack all the little bags with sugary things, put sparkly labels on them and drive around the neighborhood handling them out- although the driving around part seemed more fun for the kids than the adults. We would also have the occasional fight between the kids over who got to jump out of the car first to deliver the bag. While I still plan to do some kind of version of this with my kids, and I'm sure others plan to do the same, I feel it's crucial to also participate in the shul's Mishloach Manot. The more participation we have, the more Israeli products we can purchase and the greater support we can give to these companies. Please consider this, as well as encourage other shul members to do the same. Our community's purchase of hundreds and thousands of items can make a big difference, especially to small businesses. Our planning is in full swing, but we are always looking for volunteers. Please reach out to us at sisterhood@yih.org if you want to help!

- Lauren

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Michael & Tsilila Goldberg on their son Buzz becoming a Bar Mitzvah.

Sheila & Larry Strulowitz on the Bar Mitzvah of their grandson Akiva Strulowitz.

David & Gail Gold on the Bat Mitzvah of their granddaughter Hannah Sofia Feintuch.

Ruchama & Daniel Roth on their daughter, Freda becoming a Bat Mitzvah. Mazal Tov to grandparents Wally & Fay Fingerer.

BIRTHS

Tanya & Eli Moses on the birth of a baby boy Ben Taniel. **Arlene & David Goldberger** on the birth of a granddaughter, Robin Miriam – Rochel Miriam.

ENGAGEMENTS & MARRIAGES

Ilana & David Mark on the marriage of their son, Rabbi Jason Mark to Dr. Ariel Cohen.

Rami & Rose Ovadia & family on the marriage of their children Issac and Ellee Ovadia.

Martin & Marsha Schenker on the marriage of their granddaughter, Sarah Meira Schenker to Asher Brenner. Mazel Tov to the Schenker & Weinstock families.

Jason & Marilyn Tache & family on the engagement of their daughter Jeni to Sammy Keehn.

CONDOLENCES

Dr. Marc (& Vivian) Hammerman on the passing of his father, David Hammerman z"l.

Tzipi (& Jeff) Simon on the passing of her mother, Klara Zaslavsky z"l.

Dr. Norman Ditchek & Jordan (& Tammy) Ditchek on the passing of their beloved wife & mother, Arlene Ditchek z"l. **Mark (& Lisa) Lynn** on the passing of his beloved father Jerold Lynn - Yehuda ben Rev Zev z"l.

Paul (& Linda) Rosen & David (& Simi) Rosen on the passing of their beloved mother & grandmother, Evelyn Sheftel z"l.

KIDDUSH SPONSORS

7:00 AM MINYAN:

Ira Posner & Sheila Klee in memory of his sister Nancy Becker z"l on the occasion of her yahrzeit & in memory of Neil Ginsberg z"l. Steven & Raisy Gittler in honor of his father, Norman Gittler-Yedidya ben Menachem Mendel z"l on the occasion of his yahrzeit. Daniel Stahl in memory of his mother, Miriam Stahl-Miriam bas Yaakov z"l, on the occasion of her yahrzeit.

BEIT MIDRASH:

Marc & Astrid Eisenmann in honor of the 2nd yahrzeit of his beloved father, Leon (Muk) Eisenmann - Hechaver Levi ben Hechaver Shmuel HaLevi, may his neshama should have an aliyah.

SEPHARDIC KIDDUSH:

Rami & Rose Ovadia in honor of the marriage of their children Ellee & Issac Ovadia.

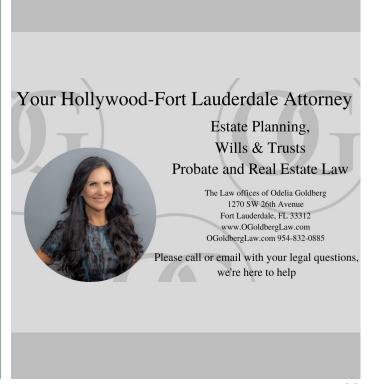
9:00 AM MINYAN:

Michael & Tsilila Goldberg in honor of Buzz's Bar Mitzvah.

TORAH DIALOGUE

Cindy & Eitan Siev in memory of her mother, Henna bas Nachman on the occasion of her 1st yahrzeit & Sarah & Cindy thanking Eitan for saying kaddish for their mom the entire year.







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Joan & David Kornbluth in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l.

in memory of Henry Blum's mother, Betty Blum z"l.

in memory of Norman Ditchek's wife, Arlene Ditchek z"l.

Joseph & Esther Lahav in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l.

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SEFORIM FUND

Prayer books, chumashim, machzorim & library books

With love from the **Chusid/Seligman Family** - Channy & Howie; Mera, Yaakov, Chaim, Tzippy Seligman / Susan; Phil, Deena, Jake & families. What a special young man! We all loved him, how could you not? May his neshama continue to inspire others. We are sure, that in the Yeshiva shel Malah, he is sitting and learning and continuing to correct the Rebbiem who are giving the lesson. How he knew, we will never know, but that he knew was constantly in front of us!

Alvin & Tamara Cohen in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l.

in memory of Marc Hammerman's father, David Hammerman z"l. in memory of Norman Ditchek's wife, Arlene Ditchek z"l.

Stuart & Tova Courtney in memory of Marc Hammerman's father, David Hammerman z"l.

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Robert & Debbie Hirsch in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l.

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in memory of Marc Hammerman's father, David Hammerman z"l. **Harry Leff** in memory of Marc Hammerman's father, David Hammerman z"l.

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Operating budget

Robert & Donna Aschheim in appreciation of his Aliyah in the Beit Midrash.

Tsachi & Jessica Baitner in appreciation of his Aliyah.

Albert & Sarah Ashkenazi in appreciation of his Aliyah in the Sephardic Minyan.

Mitchel & Daniella Balsam in appreciation of his Aliyah. Andre & Alise Benayoun in appreciation of his Aliyah in the Sephardic Minyan.

Marc & Lori Ben-Ezra in appreciation of his Aliyah in the Sephardic Minyan.

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Henry & Raya Blum in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l.

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Sam & Rachel Chavin in memory of our father Rabbi Morris Esformes z"l.

Avi & Adina Ciment in memory of Tzipi Simon's mother, Klara Zaslavsky z"l.

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Milton & Tamar Fischberger in appreciation of his Aliyah at his grandson, Judah Sperber's Bar Mitzvah.

Shlomo Focs in appreciation of his Aliyah.

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Mayra & Miguel Frau Reyna in memory of Norman Ditchek's wife, Arlene Ditchek z"l. May her memory be a source of blessing and comfort always.

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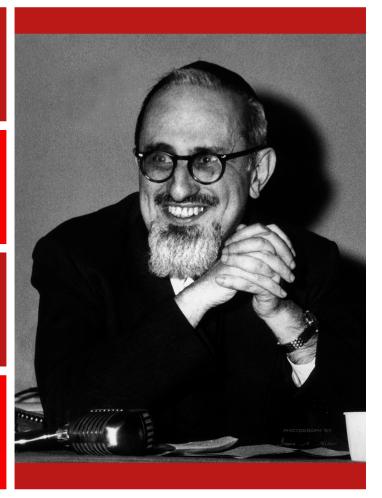
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Gabriel & Lea Seghi in appreciation of his Aliyah.

Scott Seligsohn in appreciation of the shul's hospitality, aliyot, & leading daily davening during his many visits this past year.

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Dale Stern in memory of her parents Jean & Irving Gross z"l, brother Brian Neil Gross z"l, Uncle & Aunt Al & Dotty Gross z"l, Aunt Marion and grandparents z"l.

Sam & Judy Sugar in appreciation of his Aliyah.

Jason & Marilyn Tache in appreciation of his Aliyah in the Sephardic Minyan.

Yossie & Maya Tempelberg in appreciation of his Aliyah.

Yaakov & Stacey Waldman in appreciation of his Aliyah.

in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l. **Chaim Waldman** in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l.

Fred & Lori Wittlin in memory of Fred's mother, Pearl bas Moshe Eliezer z"l.

in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l. in honor of Sal & Esther Imiak on the birth of a grandson.

Rabbi Yosef & Rebecca Weinstock in appreciation of his Aliyah.





RABBISHLOMO BRODY

SHABBAT FEBRUARY 9-10 PARSHAT MISHPATIM

FRIDAY NIGHT 9:00 PM AT THE HOME OF PHIL & LISA BARATZ CIVILIAN CASUALTIES AND ISRAEL'S DILEMMA: LESSONS FROM THE 1982 SIEGE ON BEIRUT

SHABBAT MORNING 11:15 AM MAIN SANCTUARY

END-OF-LIFE CARE DECISION

MAKING: A TALE OF TWO RABBINIC DEBATES

PRE-MINCHA SHIUR 5:05 PM

MAIN SANCTUARY

CAN ISRAEL FIGHT TERROR WITH TERROR?
THE ZIONIST DISPUTE OVER PURITY OF ARMS. 1936-1939

SEUDAH SHLISHIT 6:00 PM SOCIAL HALL

LEGACY LETTERS: LESSONS FROM

YAAKOV AVINU AND IDF SOLDIERS

MOTZEI SHABBAT 8:30 PM

AT THE HOME OF YOSIE & SHARON GOLDBERGER

DIFFICULT QUERIES FROM EMATAI'S HOTLINE: HALACHIC DILEMMAS IN END-OF-LIFE CARE



Rabbi Dr. Shlomo Brody is the executive director of Ematai, an organization dedicated to helping Jews navigate dilemmas regarding aging, end-of-life treatment, and organ donation. He previously served as a rebbe at Yeshivat Hakotel, the dean of the Tikvah Online Academy, and a research fellow at the Israel Democracy Institute. A columnist for The Jerusalem Post, his writings have appeared in many popular and scholarly publications and were cited in Israeli Supreme Court decisions. He is the author of Ethics of Our Fighters: A Jewish View on War and Morality (Maggid) and A Guide to the Complex: Contemporary Halakhic Debates (Maggid), a National Jewish Book Award winner. A graduate of Harvard College, he received rabbinic ordination from the Israeli Chief Rabbinate, an MA in Jewish philosophy at the Hebrew University, and his PhD from Bar Ilan University Law School.

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SHUL DONATION CONTINUED

Ghita Wolpowitz in memory of Marc Hammerman's father, David Hammerman z"l.

in memory of Paul & Yvonne Ginsberg's son, Neil Ginsberg z"l. **Roman & Adelina Yusupov** in memory of his father, Boris Yusupov z"l. in appreciation of his Aliyah in the Sephardic Minyan.

Ari Zeltzer in appreciation of his Aliyah at the YIH West Minyan. **Judd & Deborah Zisquit** in appreciation of his Aliyah.

TOMCHEI SHABBOS

Shabbat Meals for needy families in the community

Joe Andisman & Robin Dubowitz

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FEBRUARY/2024 - SHVAT/ADAR I 5784

Young Israel of Hollywood-Ft. Lauderdale

Sunday Monday Tuesday Wednesday **s.** 6:15, 7:15, 8:00 am Thursday Friday Saturday YITRO SHABBAT MEVORCHIM

(22 SHVAT)

Candle Lighting 5:46 pm **S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am Mincha/Maariv 5:50 pm

Plag Mincha 4:45 pm Mincha/Maariv 5:50 pm

B.M. 6:45 am

(23 SHVAT)

Shabbat Ends 6:45 pm Maariv 6:40 pm Mincha 5:45 pm See box for Shabbat times

(24 SHVAT)

W

ROSH CHODESH

B.M. 6:30 am s. 6:00, 7:00, 8:00 am Mincha/Maariv 5:55 pm Candle Lighting 5:51 pm

4

Shabbat Ends 6:50 pm

Maariv 6:45 pm **Mincha** 5:50 pm

See box for Shabbat times

MISHPATIM ROSH CHODESH

(1 ADAR I) 9

(30 SHVAT)

Candle Lighting 5:56 pm Mincha/Maariv 6:00 pm **S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am

Shabbat Ends 6:55 pm Maariv 6:50 pm **Mincha** 5:55 pm

(8 ADAR I)

17

See box for Shabbat times

TERUMAH

(7 ADAR I) **16**

S. 6:15, 7:30, 8:00 am **PURIM KATAN**

(14 ADAR I) **23**

See box for Shabbat times **TETZAVEH**

Mincha 5:55 pm

Shabbat Ends 6:59pm Maariv 6:54 pm (15 ADAR I) **2**4

s. 7:15, 8:00, 9:00 am Mincha/Maariv 5:55 pm Plag Mincha 4:45 pm Sephardic 8:30 am **B.M.** 6:45, 8:30 am (25 SHVAT)

Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm

Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm

Mincha/Maariv 5:55 pm Plag Mincha 4:45 pm **B.M.** 7:00 am

Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm

B.M. 7:00 am S. 6:15, 7:30, 8:00 am

s. 6:15, 7:30, 8:00 am

S. 6:15, 7:15, 8:00 am

B.M. 6:45 am

(26 SHVAT)

4

(27 SHVAT)

6

(28 SHVAT)

(29 SHVAT)

00

B.M. 6:45 am S. 6:15, 7:15, 8:00

(2 ADAR I)

Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm

s. 7:15, 8:00, 9:00 am **B.M.** 6:45, 8:30 am

B.M. 6:45 am S. 6:15, 7:15, 8:00 am

Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm

B.M. 7:00 am s. 6:15, 7:30, 8:00 am

> **B.M.** 7:00 am s. 6:15, 7:30, 8:00 am

Mincha/Maariv 6:00 pm Plag Mincha 4:50 pm

Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm

B.M. 6:45 am s. 6:15, 7:15, 8:00 am

Sephardic 8:30 am

Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm

(3 ADAR I) **12**

(4 ADAR I) **13**

(5 ADARI) **14**

(6 ADAR I) 15

s. 6:15, 7:15, 8:00, 9:00 am PRESIDENTS' DAY

s. 7:15, 8:00, 9:00 am

Mincha/Maariv 6:05 pm

Plag Mincha 4:55 pm **B.M.** 6:45 am

Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm

Mincha/Maariv 6:05 pm

Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm

Candle Lighting 6:00 pm

B.M. 7:00 am

Mincha/Maariv 6:05 pm

B.M. 6:45 am S. 6:15, 7:15, 8:00 am

Plag Mincha 4:55 pm

B.M. 7:00 am s. 6:15, 7:30, 8:00 am

B.M. 7:00 am **s.** 6:15, 7:30, 8:00 am

Mincha/Maariv 6:05 pm Plag Mincha 4:55 pm **sephardic** 8:30 am **B.M.** 6:45, 8:30 am

(9 ADAR I)

18

(10 ADAR I) 19

(11 ADAR I) **20**

(12 ADAR I)

7

(13 ADAR I) **22**

Mincha/Maariv 6:10 pm Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm **B.M.** 7:00 am **S.** 6:15, 7:30, 8:00

S. 7:15, 8:00, 9:00 am Sephardic 8:30 am **B.M.** 6:45, 8:30 am

S. 6:15, 7:15, 8:00 am **B.M.** 6:45 am Plag Mincha 5:00 pm

Mincha/Maariv 6:10 pm Plag Mincha 5:00 pm

(16 ADAR I) 25

(18 ADAR I) 27

(17 ADAR I) **26**

S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

Mincha/Maariv 6:10 pm Plag Mincha 5:00 pm

(19 ADAR I) 28

B.M. 6:45 am S. 6:15, 7:15, 8:00 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm

(20 ADAR I) **29**

FULL SCHEDULE OF SHABBAT

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

MARCH/2024 - ADAR I/ADAR II 5784

Young Israel of Hollywood-Ft. Lauderdale

Saturday

Friday

Thursday

Wednesday

Tuesday

Monday

Sunday

See box for Shabbat times

Candle Lighting 6:04 pm Mincha/Maariv 6:10 pm

S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

(21 ADAR I)

Sephardic 8:30 am S. 7:15, 8:00, 9:00 am **B.M.** 6:45, 8:30 am

3 Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm (23 ADAR I)

B.M. 6:45 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm S. 6:15, 7:15, 8:00 am



4

ROSH CHODESH

Plag Mincha 6:05 pm Mincha/Maariv 7:15 pm S. 6:00, 7:00, 8:00 am **B.M.** 6:30 am



Mincha/Maariv 7:15 pm

(30 ADAR I)

Plag Mincha 6:05 pm

Sephardic 8:30 am

B.M. 6:45, 8:30 am

S. 7:00, 8:00, 9:00 am

ROSH CHODESH

Plag Mincha 6:05 pm Mincha/Maariv 7:20 pm S. 6:15, 7:15, 8:00, 9:00 am **B.M.** 6:45 am



Mincha/Maariv 7:20 pm

(7 ADAR 11)

Plag Mincha 6:05 pm

Sephardic 8:30 am

S. 7:15, 8:00, 9:00 am

B.M. 6:45, 8:30 am

Mincha/Maariv 7:20 pm Plag Mincha 6:10 pm S. 6:15, 7:15, 8:00 am SHUSHAN PURIM **B.M.** 6:45 am

B.M. 8:30 am **Teen** 9:30 am

S. 7:15, 9:00 am

Sephardic 8:30 am



(14 ADAR 11) **24.**

Plag Mincha 3:00 pm Mincha/Maariv 7:20 pm

(21 ADAR 11) **31**

Mincha/Maariv 7:25 pm

Plag Mincha 6:10 pm

Sephardic 8:30 am

B.M. 6:45, 8:30 am

S. 7:15, 8:00, 9:00 am

B.M. 7:00 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm S. 6:15, 7:30, 8:00 am

Ŋ (25 ADAR I)

S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 6:05 pm Mincha/Maariv 7:15 pm

(2 ADARII) 12

(3 ADAR 11)

Plag Mincha 6:05 pm Mincha/Maariv 7:20 pm S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am Plag Mincha 6:05 pm Mincha/Maariv 7:20 pm

S. 6:15, 7:30, 8:00 am

B.M. 7:00 am

(9 ADAR 11) 19

(10 ADAR 11) 20

Plag Mincha 6:10 pm Mincha/Maariv 7:20 pm S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

B.M. 7:00 am Plag Mincha 6:10 pm Mincha/Maariv 7:20 pm

S. 6:15, 7:30, 8:00 am

Plag Mincha 6:10 pm Mincha/Maariv 7:20 pm

S. 6:15, 7:15, 8:00 am

B.M. 6:45 am

2 (17 ADAR 11)

(16 ADAR 11) **26**

Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm S. 6:15, 7:15, 8:00 am **B.M.** 6:45 am

Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm

S. 6:15, 7:30, 8:00 am

B.M. 7:00 am

(27 ADAR I)

9

(26 ADAR I)

8

(28 ADAR I)

S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

Candle Lighting 7:12 pm Mincha/Maariv 7:15 pm

Plag Mincha 6:05 pm Mincha/Maariv 7:15 pm

Plag Mincha 6:05 pm Mincha/Maariv 7:15 pm

S. 6:15, 7:15, 8:00 am

S. 6:15, 7:30, 8:00 am

B.M. 7:00 am

B.M. 6:45 am

Ŋ (5 ADAR 11)

(4 ADARII) 14

S. 6:15, 7:30, 8:00 am

Candle Lighting 7:15 pm Mincha/Maariv 7:00 pm Earliest Lighting 6:17 pm B.M. 7:00 am

Mincha/Maariv 7:10 pm

Plag Mincha 5:55 pm Fast Ends 8:09 pm (11 ADAR 11)

S. 6:00, 7:00, 8:00 am **B.M.** 6:30 am

Fast Starts 6:14 am

(12 ADAR 11) 22

Candle Lighting 7:18 pm Mincha/Maariv 7:00 pm Earliest Lighting 6:19 pm **S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am

(19 ADAR 11) 29

(18 ADAR 11) 28

N VAYAKHEL SHABBAT MEVORCHIM PARSHAT SHEKALIM See box for Shabbat times Shabbat Ends 7:03 pm (22 ADAR I) Mincha 6:00 pm Mincha 6:05 pm Maariv 6:58 pm

0 Shabbat Ends 7:07 pm (29 ADAR I) Maariv 7:02 pm

Candle Lighting 6:08 pm Mincha/Maariv 6:10 pm

S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

See box for Shabbat times Shabbat Ends 8:10 pm Maariv 8:05 pm Mincha 7:10 pm

9 (6 ADAR 11)

18:30 pm (13 ADAR II) 23 VAYIKRA EREV PURIM PARSHAT ZACHOR Maariv 8:08 pm Shabbat Ends 8:13 pm Megillah 8:30 pm Mincha 7:10 pm

See box for Shabbat times Mincha 7:15 pm TZAV

(20 ADAR11) 30 Shabbat Ends 8:17 pm Maariv 8:12 pm

> SHABBAT FULL SCHEDULE OF

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

26

KOSHER KORNER

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www.orbkosher.org

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BROTHERHOOD ROSH CHODESH ADAR I TISH FEBRUARY 8

ROSH CHODESH ADAR SEUDA SHLISHIT FOR WOMEN FEBRUARY 10



YOUNG ISRAEL OF HOLLYWOOD-FT. LAUDERDALE

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

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

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

Anonymous

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42ND ANNUAL GALA DINNER



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| City | | | State | Zip Cod | de | |
| Phone | | Email: | | | | |
| Solicited By | | | | | | |
| □Givati | \$5,400 | (Includes reserved table | for 8) | | | |
| □Golani | \$3,600 | (Includes 6 Gala tickets) | | | | |
| □Nachal | \$2,500 | (Includes 5 Gala tickets) | | | | |
| □Kfir | \$1,800 | (Includes 4 Gala tickets) | | | | |
| □Duvdevon | \$1,000 | (Includes 3 Gala tickets) | | | | |
| □Sayerote | \$750 | (Includes 2 Gala tickets) | | | | |
| □Tzanchan | \$540 | | | | | |
| □Tzahal | \$360 | *{9 x 6} Full Page | | | | |
| □1/2 Page | \$250 | *{4.375 x 6} | | | | |
| □1/4 Page | \$180 | *{4.375 x 3.875} | | | | |
| * Actual dimensions of advertising size | | | | AD COPY HERE | | |
| Number of complimentary dinner reservations included with my ad | | | | | | |
| Journal Ad Cost \$ | | | | | | |
| ocarrai / la cosi | Ψ | | | | | |
| DI FACE OLIDANT DAVAMENT MITH LVOLID AD | | | | | | |
| PLEASE SUBMIT PAYMENT WITH YOUR AD | | | | | | |
| ☐ Check ☐ Charge to credit card (MC, Visa, AmEx) | | | | | | |
| To make your reservations online visit http://www.yih.org/gala | | | | | | |
| Card # | | | _ Exp. Date_ | | _ Code # | |
| Billing Address: | | | | Zip Code: | | |
| City: | | _ State: S | gnature | | | |
| Or make your check payable to: Young Israel of Hollywood-Ft. Lauderdale | | | | | | |
| 3291 Stirling Road, Ft. Lauderdale, FL 33312 | | | | | | |

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BREAST HEALTH AWARENESS EVENT WITH YIH SISTERHOOD

Beyond BRCA: Sharsheret presents a panel discussion for women only on breast health, breast cancer and cancer genetics with Dr. Carmen Calfa, Breast Oncologist, Sylvester Comprehensive Cancer Center.

Three YIH community members will share empowering stories.

FEBRUARY 5, 2024 AT 7:30PM

JScreen testing window: 6-7PM (For pre-registered participants only. Open to men and women 21 and older.)

Young Israel of Hollywood-Fort Lauderdale, 3291 Stirling Road, Hollywood, FL 33312

Click here to register







