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RABBI'S MESSAGE

RABBI YOSEF WEINSTOCK

SENIOR RABBI RYW@YIH.ORG

The Power of Silence

There once was a farmer who discovered that he had lost his watch in the barn, a watch with great sentimental value. After searching high and low among the hay for a long time; he gave up and enlisted the help of a group of children playing outside the barn. He promised them that the one who found his watch would be rewarded. Hearing this, the children scurried into the barn, looked high and low but still could not find the watch.

Just when the farmer was about to give up, a little boy went up to him and asked to be given another chance. The farmer was skeptical but seeing no harm in it, the farmer sent the little boy back into the barn. Lo and Behold! After a little while the boy came out with the watch in his hand! The farmer was both happy and surprised, and so he asked the boy how he succeeded where the rest had failed. The boy explained, "I did nothing but sit on the ground and listen. In the silence, I heard the ticking of the watch and then looked for it in that direction."

Silence is not merely the absence of noise. Silence can be valuable in its own right. As the Swiss motto goes, "Speech is silver, silence is golden." Pirkei Avot probably said it first (1:17)

שמעון בנו אומר כל ימי גדלותי בין החכמים
ולא מצאתי לגוף טוב אלא שתיקה

"Rabbi Shimon, would say: All my life I have been raised among the wise, and I have found nothing better for the body than silence."

This has been validated by modern studies which indicate that talking causes one's blood pressure to rise while silently listening to someone lowers blood pressure.

And Rabbi Akiva taught us (Avot 3:13)

סייג לחכמה שתיקה - Silence fosters and maintains wisdom.

Silence allows a person to process information and to formulate follow-up questions. It indicates a willingness to learn and a respect for the material/ teacher. And then there is the old adage: "Better to remain silent and be thought a fool than to speak and remove all doubt." This expression is attributed to Abraham Lincoln, but it is actually based on a pasuk in Mishlei (17:28).

In Parshat Beshalach the Jews leave Egypt and are quickly pursued by the Egyptians. The Jews begin to freak out, and Moshe tells them to remain calm:

ה' ילחם לכם ואתם תהיו שקטים

The Lord will fight for you, while you shall remain silent

Many commentators suggest that this pasuk indicates a contrast between God's active salvation and Bnai Yisrael's passivity. I believe Moshe is urging the People to merit Hashem's help at this time- by accessing and harnessing the power of silence. Silence is a powerful force in three ways:

First, **silence demonstrates faith in God**. While we believe in the necessity of human effort there comes a point when we must also nurture our appreciation of Hashem's guiding role in our lives. One of the most powerful demonstrations of humility and faith is

silence. Silence was the response of Avraham when tested by God. It was the response by Aharon to the death of his two sons.

Second, **silence shows strength**. Being silent need not be an indication of weakness or confusion. As Peggy Noonan notes, the term "strong silent type" emerges from the fact that silence can emanate from a self confidence that allows a person not to fill up the air with words. Silence may indicate a person's ability to control or even transcend a situation. The loudest person in a room is often the most insecure. Silence can add a layer of mystery and intrigue to people. People wonder what the silent person is thinking and therefore respect their silence. The interplay between silence and respect is on display every time we observe a "Moment of silence".

In addition to faith and strength, **silence can also express empathy**. One of the first skills they teach mental health professionals in training is Active Listening. It entails overcoming the urge most of us have to interject, validate or question someone in the middle of their talking. Active listening employs silence as a way to provide space that allows a person to express themselves. Silence can also serve as validation that they are being heard.

Empathic silence is the primary task at a shiva house. Sometimes I'm at a shiva house and I cringe at the inappropriate

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▲ RABBI WEINSTOCK'S MESSAGE CONTINUED

topics of conversation that well-meaning visitors bring up in order to alleviate the prevailing silence. The Gemara in Brachot 6b teaches us:

אמר רב פפא: אגרא דבי טמיה – שתיקותא

As Rabbi Maurice Lamm puts it, “the strategy of true compassion is presence- and silence.”

It emerges that when Moshe told Bnai Yisrael to be silent, he is not relegating the people to a lesser observer status in their salvation at the sea. Rather, Moshe is inviting them to partner with Hashem. Moshe encourages the Jewish People to demonstrate faith, confidence and empathy through their silence.

Our rabbis teach that while it takes a human being 2-3 years to

learn how to speak, it can take a lifetime for a person to learn how to be silent. Parshat Beshalach is read on the Shabbat that is called Shabbat Shira, due to the songs that are contained within both the Parsha and Haftarah of that week. As we consider the power of music and song, let us also appreciate the power of silence in the context of music, called a musical pause or rest. Composers understand that in shaping sound, a nothing can be just as expressive as a something. Just as purposeful silence was a key in the Jews' first redemption, so too can the proper utilization of silence in our lives bring about personal and national Redemption in our times, Amen.



ASSISTANT RABBI'S MESSAGE

RABBI DAVID CLAMAN

ASSISTANT RABBI RDC@YIH.ORG

Treating Poison Ivy

Leges Sine Moribus Vanae, "Laws without morals are useless"; *Veritas*, "Truth"; *Mens et manus* "mind and hand". These three mottos are noble and admirable. They speak to the ideals of higher education as a pursuit of truth and morality and as a tool for practical application.

Indeed, the aforementioned Latin mottos belong to Penn, Harvard and MIT respectively. Last month, the presidents of these universities were called to a congressional hearing regarding the alarming increase of antisemitism on their campuses. Although they all scored an A+ articulating their schools' commitment to First Amendment rights to free speech and academic excellence, they failed abysmally at a question that any first grader could easily answer: "would calling for the genocide of Jews violate their school's code of conduct?" After a few rounds of legalistic parroting and evasion, they demonstrated that they are able to coolly avoid giving a yes or no answer. Moral clarity was clouded in full display before millions of Americans in the very space where American laws are shaped. It goes without saying that calls for genocide and intifada have nothing to do with free speech and everything to do with vicious hatred and murderous intentions.

Can we begin to understand how the leaders at the most elite of American academic institutions flunked the most basic exam in human history? Did they merely forget the English translations of their Latin mottos?

To be clear, I have no animus toward the thousands of fine academics and graduates of these elite universities. My own father benefitted from excellent training at Harvard and I proudly credit Boston as my birthplace. Nevertheless, the equivocation over calls for genocide on campus is deplorable and leaves me utterly stunned.

Perhaps the upcoming holiday of Tu B'Shvat, the 15th of the month of Shvat on the Hebrew calendar, can help lend understanding as to how our world has stooped so low.

The opening Mishna of Masechet Rosh Hashana teaches:

בְּאַחַד בְּתִשְׁרֵי רִאשׁ הַשָּׁנָה לְשָׁנִים וּלְשִׁמְטִין וּלְיִבּוּלוֹת, לְנִטְיעָה וּלְדִרְקוֹת. בְּאַחַד בְּשֶׁבֶט, רִאשׁ הַשָּׁנָה לְאֵילָן, כְּדִבְרֵי בֵּית שְׁמַאי. בֵּית הַלֵּל אֹמְרִים, בְּחֻמְשָׁה עֶשְׂרִי בּוֹ

The first of Tishrei is the New Year for counting years, calculating Shmitta and Yovel Years, for planting, for determining the years of *orla* (the three-year period from when a tree has been planted during which time its fruit is forbidden); and for tithing vegetables. The first of Shvat is the New Year for the tree in accordance with the statement of Beit Shammai. Beit Hillel say: The New Year for trees is on the fifteenth of Shvat.

Without analyzing the many intricacies of the Mishna, there is a relatively overt grammatical anomaly. When describing the halachot of the new year, the Mishna uses the plural form e.g. yovel years, years of *orla* etc. The sole exception is Tu B'Shvat, which is described as the new year for the tree - singular tree! Why is it referred to as the Rosh Hashana of THE TREE, Rosh HaShana "L'Ilan" and not "L'Ilanot"?

A fascinating approach is offered by Rabbi Tzadok Hakohen of Lublin in his work Pri Tzadik. He writes that the singular tree is an allusion to a

specific tree, to the Etz Hadaat, the Tree of Knowledge. On Tu B'Shvat we have an opportunity to rectify the sin associated with the Etz Hadaat.

What exactly was the sin of the Tree of Knowledge? What was man's state prior to the sin and what changed as a result of it?

In his Guide for the Perplexed (1:2), Maimonides describes that although a simple read of the Chumash would indicate that *daat*, intellectual knowledge, is something that mankind was endowed with *after* eating from the Tree of Knowledge, he proceeds to reject such a notion. Man, writes the Rambam, was initially created B'tzelem Elokim, in the Image of God, and it was on account of this intellectual gift that God proceeded to communicate with Man. Ironically, as a result of eating from the Etz Hadaat, man's intellectual power was diminished!

The Rambam contrasts "*muskalot*" (absolute truths) and "*mefursamot*" (apparent truths, or moral conventions). The former refers to the facts that need no proof whereas the latter refers to insights that involve reasoning. The fact that the earth is round is not good, it is true. Asserting that the earth is flat is not bad, it is false. Prior to the sin, man existed in a reality dictated by absolute truths and after the sin, his reality changed to living with apparent truths. Morality was no longer a true/false equation, rather one of good/evil.

Moral relativism is a consequence of our primordial misdeed. The debacles in the hallowed halls of Ivy League universities is a function of the Tree of Knowledge. The increasingly progressive mores of academic society exacerbates the dilution of "truth" by way of casting the light of good vs. evil on it. The line between right/true and wrong/false has become flexible and fluid to the extent that Jewish students have to hide in order to avoid angry mobs of university students chanting in support of genocide.

Are we stuck in this dismal reality or is there a way to transcend it? Can we treat the latest outbreak of "poison ivy"?

We, Am Yisrael, are truly blessed. Every day we thank Hashem for giving us the Torah of truth and planting an everlasting life within us: חיי עולם נטע בתוכנו. The Torah is the key to transcending the

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Δ RABBI CLAMAN'S MESSAGE CONTINUED

madness and connecting to a reality of moral clarity and absolute truths. Studying the weekly parsha, the daily daf or listening to a weekly shiur are all ways of rising above the confusion and asserting our desire to live with clarity. With a myriad of distractions, it's important not to lose the Tree for the forest. Anchoring ourselves with Torah on a consistent basis is our lifeline in our world seemingly gone insane.

The Gemara (*Shabbos 55a*) teaches that "*Chosamo shel HaKadosh Boruch Hu emes*", the signature of God is truth. Obfuscating true ideas becomes a *chillul Hashem* because it seeks to create a space that is void of God. On the other hand, studying Torah with seriousness is a *kiddush Hashem* as it helps realize Hashem's ideal world where there are clear definitions of good and evil.

Tu B'Shvat is an auspicious time to connect to the Tree of Life. Mishlei (3:18) teaches that the Torah is a tree of life (*etz chayim*) for those who grasp it (*l'machzikim ba*). When it is very windy and the

outside elements are hostile, it can be difficult to hold on. How can we maintain a strong grip?

In Pirkei Avot (3:22) we learn: *A person whose wisdom exceeds his good deeds is likened to a tree whose branches are numerous, but whose roots are few. The wind comes and uproots it and turns it upside down. But a person whose good deeds exceed his wisdom is likened to a tree whose branches are few but whose roots are numerous. Even if all the winds of the world were to come and blow against it, they could not budge it from its place.*

Torah knowledge is important but living and leading a life of Torah values and mitzvah observance is critical. Etz chaim hi l'machzikim ba. Torah keeps us deeply rooted and grounded. Let's hug our Tree. Let us hold the Torah and its values close and impart them to our children. That way we will ensure that we all receive a truly higher education.



FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

RABBI EDWARD DAVIS

ONE OF THE FIRST FEMALE RABBIS: Not getting involved with this modern question, I bring to your attention the story of Regina Jonas (1902-1944). Born in Berlin into a Jewish Orthodox family, Regina always wanted to become a rabbi, which was a completely male area of work, but she was determined. Finally she succeeded in being ordained by the liberal rabbi Max Dienemann in 1935. She never succeeded in securing a pulpit of her own, but she was able to work as a chaplain of sorts to the ill and housebound. Regina's life in Germany ended abruptly when she was deported to Theresienstadt in November 1942. There she conducted herself with dedication and selfless care for the sick and elderly. She left us with some of her writings, filled with love for God and selfless love for others. On October 12, 1944, Regina Jonas was deported from Theresienstadt to Auschwitz and murdered.

CHAIM NACHMAN BIALIK (1873-1934) was born in Russia to a prosperous wood merchant, who died when Bialik was 8 years old. His mother took him to live with his Orthodox grandfather in a different town. Bialik would not see mother for more than 20 years later. Receiving a Yeshivish education, he even asked his grandfather to send him to the Volozhin Yeshiva headed by the Netziv and Rav Chaim Soloveitchik. He was expelled for his Haskalah involvement, but maintained a positive view of Yeshivah life. In the early 1900's Bialik visited America and stayed with a cousin Raymond Bialeck in Hartford, Connecticut. Raymond was the uncle of the great great grandfather of the actress Mayim Bialik, famous actress in the Big Bang Theory and former host of Jeopardy, a modern Orthodox Jew and a very public supporter of Israel. In the 1920's Bialik made Aliyah to Tel Aviv, where he really became the National poet of Israel. He popularized having an Oneg Shabbat every Shabbat afternoon at his home, to learn Torah and sing songs. He died in Vienna, Austria on July 4, 1934 of a sudden heart attack and was buried in Trumpeldor Cemetery in Israel.

CHAIM WEIZMANN (1874-1952) was born in Russia (now Belarus) and possessed in his lifetime, citizenship in Russia, England, and Israel. He was a chemist who developed acetone to help develop cordite explosives, which were important for the British World War I industry. He was the third of fifteen children born to his parents; his father was a timber merchant. He attended a traditional Cheder from age 4 to 11. In 1892, he went to Germany for college in chemistry. To support himself, he worked as a Hebrew teacher at an Orthodox Jewish boarding school. In 1898, he attended a university in Switzerland. He got engaged to Sophia Getzowa. Four years later he became romantically involved with Vera Khatzman. His fellow students held a mock trial and ruled that he should marry Sophia, even if he later divorced her. Weizmann ignored their advice. The marriage with Vera produced two sons, Ben and Michael. Ben settled in Ireland and became a dairy farmer. Michael, while serving as a fighter jet pilot for the British Air Force, was shot down by the Germans in World War II. His remains were never found. Weizmann never came to terms with his loss; he made provisions for Michael in his will, should he ever materialize. In the Weizmann home in Rechovot, there is a bust of George Washington. Why? The two men, Washington and Weizmann, were the first presidents of their respective countries, and neither had any children who lived there.

EMMA WOLF (1865-1932) was referred to as the Mother of American Jewish Fiction. She lived in San Francisco and was an active member of the Reform Temple, Temple Emanu-El. Her books were very Jewish, taking up issues of intermarriage, antisemitism, and the relationship between successful Reform Jews and liberal Protestants. She was very successful, and yet soon forgotten after her death. Ironically Wolf was not accepted by the Jewish Publication Society, the leading American Jewish publisher of the day. JPS praised her work but disapproved of her portrayal of Reform Judaism and her portrayal of Judaism. JPS preferred telling the stories of Yiddish speaking East Coast Jewish immigrants. They preferred low class immigrants of New York's Lower East Side than upper class California Jews. Wolf died at age 67 and was buried at the Home of Peace Cemetery, where members of Temple Emanu-El were buried, including Wyatt Earp (and his Jewish wife Josephine), Levi Strauss, and Mayor Adolph Sutro (Jewish mayor of San Francisco in 1894).

THE SECOND MODZITZER REBBE was Rav Shaul Yedidiah Elazar Taub (1886-1947). Born in Poland, he married the daughter of the Grand Rebbe of Lublin. The marriage lasted four years and produced a son and a daughter, but the marriage ended in divorce. The custody battle allowed the mother to take the daughter, and the father raised the son. Reb Shaul then married the daughter of a Mekubal and that marriage produced four children. In 1918 his wife died of typhoid fever. He then married a third time and had another four children. His wife died of cancer shortly before WWII. He then married his niece. His real fame was the fact that he composed more than 1,000 nigunim, religious music that is terrific. I used his composition for Prok Yat Anoch in my rendition of Neilah in our Shul for decades. In February 1940, his family received a visa to come to the United States, but the Soviets were refusing to allow refugees to leave the Communist Paradise. Reb Shaul convinced the Soviets that the Torah is sympathetic to the Communist system and that he would tell this to the Americans. They allowed him to leave through the East to Japan and then to America. This began the new route for Yeshivas to get away from the Nazis. He went to NY and finally moved to Eretz Yisrael, rebuilding Modzitz in every location. When he died in 1947, the Chazon Ish attended his funeral, explaining that he had to honor the man who saved the yeshiva world.

SID GORDON (1917-1975), professional baseball player. Sid was 100% Jewish. His true claim to fame in my eyes came on September 11, 1941, when the New York Giants put four Jewish players on the field to start the game: Gordon in center field, Harry Feldman was the pitcher, Harry Danning was the catcher, and Morrie Arnovich was in left field. The game took one hour and 49 minutes as Feldman scattered nine singles for a 4-0 victory. Gordon was one of Fiorello La Guardia's favorite players. LaGuardia's mother was Jewish; his father was an Episcopalian. He considered himself Jewish even though he followed the Episcopalian religion of his father. He is considered one of the best mayors in American history. There is even a street named for LaGuardia in Tel Aviv.

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PRESIDENT'S MESSAGE

PHIL BARATZ

It's Time To Get To Work...

When we moved into the neighborhood, the shul building (the first one that houses the sanctuary, social hall, etc.) had just been completed. About 15 years later, when I was President of the shul for the first time, we broke ground for the new building that houses the shul offices, youth classrooms and our mikvah. Now, 20 years later, it is finally time to stop talking about the next expansion and to do something about it.

With our explosive growth over the past decade, our needs haven't really changed – there is just a need for MORE of everything. More space for youth groups. More space for minyanim. More space for a larger social hall. More space to park strollers and scooters.

We have the Beit Medrash, and it is used extensively. We have the house located 2 doors from the Beit Medrash and we are working with designers, contractors, and the City of Hollywood to prepare the house for the appropriate needs of our congregation. At present, we think it will house the Sephardic Minyan, the relocated 8 o'clock Shabbat minyan, Mommy & Me, and will have space for a 2-bedroom apartment for a staff member. This will be helpful in alleviating some of the congestion that we experience every week, but it is truly just a Band-Aid.

We NEED all those things that I mentioned, and we need – for safety and security - many more parking spaces to accommodate not only parking for minyanim but also for the mikvah, and for the many

events that we are fortunate to host.

Maish Staiman and Ari Pearl head up our expansion committee and they tell me that we are getting closer to a plan that we can present to our members for comment, approval, and – eventually – financial support. The plans will include additional classrooms, a large social hall and kitchen facility, additional spaces for Shabbat minyanim, and plenty of parking. As many of you are aware, we have started a project towards refurbishing and beautifying our mikvah, and that will remain a central part of our planning.

It has taken us a long time to get here and there have been many ideas discussed. We are still interested in acquiring properties that are adjacent to ours, and we need to work with local officials and with our neighbors to be sure that we are acting in a proper way and not causing any undue burden to others. Over the next few months, you should expect to see some renderings based on the work that Maish, Ari, the expansion committee, and our architects feel is most appropriate for our short-term and longer-term needs. You can also expect to hear from our Development, Marketing & Communications Director, Melissa Leonard, who will be reaching out to connect with you. Melissa is eager to get to know each of our members as she seeks input – now in ideas and in the future with dollars – to make our shul ready for the next generation.

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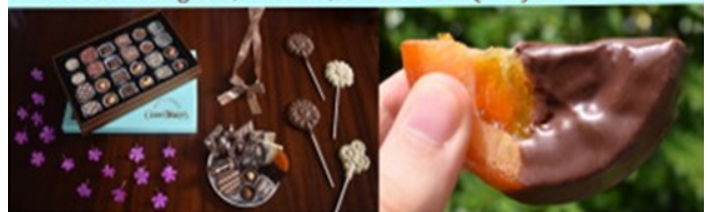


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SISTERHOOD PRESIDENTS' MESSAGE

LAUREN STAMM & BINYAMINA ZAHAVI

While attempting to make plans for yeshiva break, I happened to discover that Tu B'Shvat falls out at the same time. For me, this holiday always seems to get lost. It kind of flies by as a sort of holiday where you don't really need to do anything like planning a big yuntif meal, changing over dishes, or finding every menorah your child has made since nursery school. It's only when you have little kids who act as a reminder of this day when they bring home random art projects from school that have to do with trees. The "worst" are the times when they'd bring home a tiny plant they grew from a seed in a little Dixie cup. It's super cute and they're quite proud of what their teacher was able to keep alive in the classroom. The problem is that every time one of these is brought home, it ends up dying less than a week later. When we had left it outside by the kitchen window, we'd forgotten it was there and it died from lack of water. When we had left it outside by the bushes, we came back a few days later, realized it rained, and the cup had overflowed with mud- the tiny little plant was submerged, unsalvageable. Finally, when we had left it on the windowsill in one of my kid's rooms, it somehow fell over, all the dirt spread throughout the room, and the tiny little seedling shriveled and died from lack of water, dirt, and sunlight. We have yet to keep a plant growing in our house from school no matter how hard we try, although I'd admit it was never a huge priority anyway- who needs a bean plant in the backyard? Now, a fruit tree is much more exciting for me.

My neighbors all have fruit trees but somehow, they don't seem to grow on our property. Even the overabundance of mango trees seen throughout our community refuse to grow in my backyard. I've tried growing mango, orange, and lemon trees, which all started out ok but then died soon after. We even had our gardener plant a large grapefruit tree and lemon tree that I was told would bear fruit within a few months, but they caught some kind of disease and died too. I had all but given up hope of turning my backyard into a fruit tree oasis and my husband gleefully stated we can finally put in fake grass or concrete because nothing grows back there anyway. While researching Tu B'Shvat a few days ago so I could find something insightful or perhaps come up with a Sisterhood event involving trees, I accidentally clicked on something which led me to an incredible website called Fast Growing Trees. You can actually buy trees with the fruit already on them! They tell you what grows best in your zip code and basically do all the work for you- aside from keeping them alive, which has always been a true struggle for me. But the fruit! I get the fruit right away. My husband always says I don't know why you need trees when you can buy all these fruits at Publix. It's just not the same. Luckily, we didn't start putting together a plan for the backyard, because in just a few days, my new garden will consist of a fig, pomegranate, and lemon tree!

Perhaps this will be a source of entertainment for my kids when all other forms of entertainment in South Florida are packed by out of towners arriving for yeshiva break. For those of us who stick

around, we are forced to have to make a reservation at our favorite restaurants more than a day in advance. I actually don't mind the out-of-town visitors, as it allows me to see old friends who we only get to see once a year. This also helps us to continue to build these friendships as the years go on, and our kids develop stronger bonds as well. It's very fitting that Tu B'Shvat falls out on yeshiva break, as they unknowingly have similar underlying messages. We see the connection between nurturing trees to flourish, as well as strengthening ties with old friends.

While many of us plan to take a break from reality with our vacations or our kids running amuck for lack of structure, knowing the school year is half over is a reminder that time is flying by. Our Sisterhood board is planning the events for the second half of the year, including, but not limited to, our Breast Health Awareness Event, Mishloach Manot, Paint Night, Flower Arranging, Yoga, Torat Imeinu, and other events that may pop up. Regarding our Breast Health Awareness Event, we will be partnering with Sharsheret and JScreen, who will be providing BRCA testing to anyone who signs up. Like last year, our on-sight BRCA testing was a major draw and allowed our community an easier way to screen for these markers. We had two phlebotomists for the testing, however, this year it will be a non-invasive saliva test. We will be opening up the testing to men in our community as well, prior to the event. Because this topic is so crucial and hits close to home for a majority of us, we encourage you to bring friends, siblings, neighbors, co-workers, and anyone who can truly benefit from this kind of event.

Our Mah Jongg event last month was a huge success and brought together women from various social groups and ages, for a game we all love. Thank you to the women who continue to support everything we're trying to do for our shul and please reach out to us with any ideas for events we can create! Maybe we can somehow come up with a Tu B'Shvat event for next year- preferably something more lavish than bringing a tiny seedling home in a Dixie cup!

- Lauren

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Yoshua & Samantha Markell on their daughter Ariella Emunah becoming a Bat Mitzvah.

Justin & Erica Zisquit on their son Jaden becoming a Bar Mitzvah.

Barry & Lois Levontin on the Bar Mitzvah of their grandson Evan, son of Elliot & Shari Levontin.

Daniella Sperber & Yoni Sperber in honor of their son, Judah becoming a Bar Mitzvah. Mazel tov to grandmother Silvia Sperber.

Adam & Denise Snow in honor of their daughter Natalie becoming a Bat Mitzvah.

BIRTHS

Rabbi Tzvi & Karen Nightingale on the birth of a granddaughter, born to their children Tzippy & Yehuda Sahar.

Esther & Salomon Imiak on the birth of a grandson, born to their children Tali & Avi Friedman.

Eitan & Cindy Siev on the birth of their grandson Amichai Yosef, born to their children Dahlia & Noah Kravetsky.

Renee & Elliot Kugelman on the birth of a granddaughter to Kimberly & Gabe Rudansky. Mazel Tov also to aunt & uncle Aliza & Peter Klechevsky, & great aunt and uncle, Judy & Moshe Grushko.

Avinoam & Irene Agame on the birth of their daughter.

Gerald & Ruth Mayerhoff on the birth of a grandson born to their children Menachem & Chana Guttman.

Vivian & Marc Hammerman on the birth of their granddaughter born to Esther and Igor Chern.

ENGAGEMENTS & MARRIAGES

Suchie & Raisy Gittler on the engagement of their son Joshua to Daniella Deutsch.

Hanna & Ilya Shekhter on the engagement of their daughter Yaffa to Jordan Stebbins.

Sara & Ronnie Gottlieb on the marriage of their granddaughter Shiffy Sklar to Bini Rosenbaum.

Steven & Sarah Jacoby on the engagement on their son, Darren to Alex Ratzker.

CONDOLENCES

Eli (& Dvora) Avisar on the passing of his beloved mother, Marisa (Miriam) Avisar z"l.

David (& Gail) Gold on the passing of his father, Eli Gold z"l.

Dr. Paul & Yvonne Ginsberg on the passing of their beloved son, Neil z"l.

Henry (& Raya) Blum on the passing of his mother, Betty Blum z"l.

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7:00 AM MINYAN:

Suchie & Raisy Gittler in honor of the engagement of their son Joshua to Daniella Deutsch.

Ira Posner & Sheila Klee in memory of his father, William Posner

z"l on the occasion of his yahrzeit.

Jeff & Tzipi Simon in honor of their children.

Herb & Edith Fishler in honor of Rabbi Weinstock's contract renewal.

8:00 AM MINYAN:

Hannah & David Hostyk in honor of his father, Yosef ben David z"l on the occasion of his yahrzeit.

Dr. David & Sandy Epstein in memory of his father, R' Nachman ben Yizchak HaLevi Epstein z"l on the occasion of his yahrzeit.

Susan & Ruben Gottlieb in honor of Dr. Robert Hirsch celebrating his retirement after 40 years practicing Hematology and Oncology in the South Florida community.

Dr. Mark & Daryl Miller Lamet in memory of his father Isaac Lamet z"l on the occasion of his yahrzeit.

Irwin & Fran Gottlieb to commemorate the yahrzeit of Irwin's father, Leo Gottlieb z"l.

in honor of their newest great grandchildren: Meir Yakov, son of Dovid & Shani Listhaus; Adina Brocha, daughter of Daniel & Elisheva Listhaus; Shaina Liora & Matan Or, twins of Amitai & Allison Schwartz.

9:00 AM MINYAN:

Perry & Deirdre Stein in honor of his mother, Lore Stein-Blima bas Shmuel Avraham z"l on the occasion of her yahrzeit.

The Taillard Family in honor of Rafi Taillard's Bar Mitzvah.

Yoshua & Samantha Markell in honor of Ariella Emunah becoming a Bat Mitzvah.

Daniella Sperber & Yoni Sperber in honor of Judah's Bar Mitzvah.

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Q & A

QUESTION: What bracha is recited on mushrooms?

ANSWER: The Gemara (Brachot 40b) states that the beracha for mushrooms is shehakol. Although mushrooms grow on the ground, their beracha is shehakol because they do not draw nutrients from the earth. Nonetheless, the fact that a mushroom grows on the ground is halachically significant for a few reasons. For example, the Aruch Hashulchan (204:5) writes that if one accidentally recited borei pri ha'adama on a mushroom, the bracha is valid after the fact. Even though mushrooms do not draw nutrients from the earth, they do grow on the ground, and pri ha'adama (fruit of the ground) is a valid description. Another example relates to the laws of Shabbat. Harvesting a mushroom on Shabbat is a violation of the melacha of kotzeir since the mushroom grows on the ground, even though it does not draw nutrition from the ground.

QUESTION: I read online that there are Rabbis who obligate a person to donate a kidney if s/he is physically able to do so. Is this true according to Halacha?

ANSWER: First, don't believe everything that you read on the internet! However in this case you are correct that there is a Satmar Dayan who lives in Antwerp who ruled that a person is obligated nowadays to donate a kidney if they are eligible to do so. The history of halachic regarding kidney donation parallels the developments

in the procedure that have made it progressively less risky for a healthy person to donate a kidney. When live kidney donations were first introduced, Rabbi Eliezer Waldenberg and Rav Ovadia Yosef both ruled that it was forbidden for a person to subject him/herself to that degree of risk in order to potentially save another person. As the success rates for live kidney donation increased and the risks decreased, other halachic authorities weighed in and said that kidney donation is allowed (perhaps even a mitzvah) but not an obligation. The basis of this position is the fact that the rate of complication for kidney donors is somewhere between 1 in 3300 and 1 in 5,000. According to the Sdei Chemed something is considered in Halacha to be a "sure thing" when the risk factor is greater than 1 in 10,000. The Satmar Dayan may disagree with the Sdei Chemed and feel that the current risk of complications for a kidney donor is low enough that other values begin to come into play such as "do not stand idly by the blood of your friend" or the general obligation to save a person who is in danger if you can do so without definitely risking your life. Most Poskim continue to hold that donating a kidney today is not an obligation but it is definitely permissible and definitely a mitzvah to do so. RENEWAL is a leader in facilitating live kidney donations within the Jewish community. To learn more go to their website: <https://www.renewal.org/>

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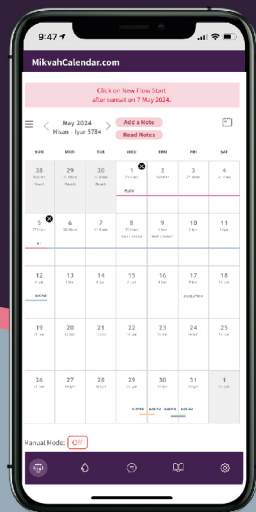
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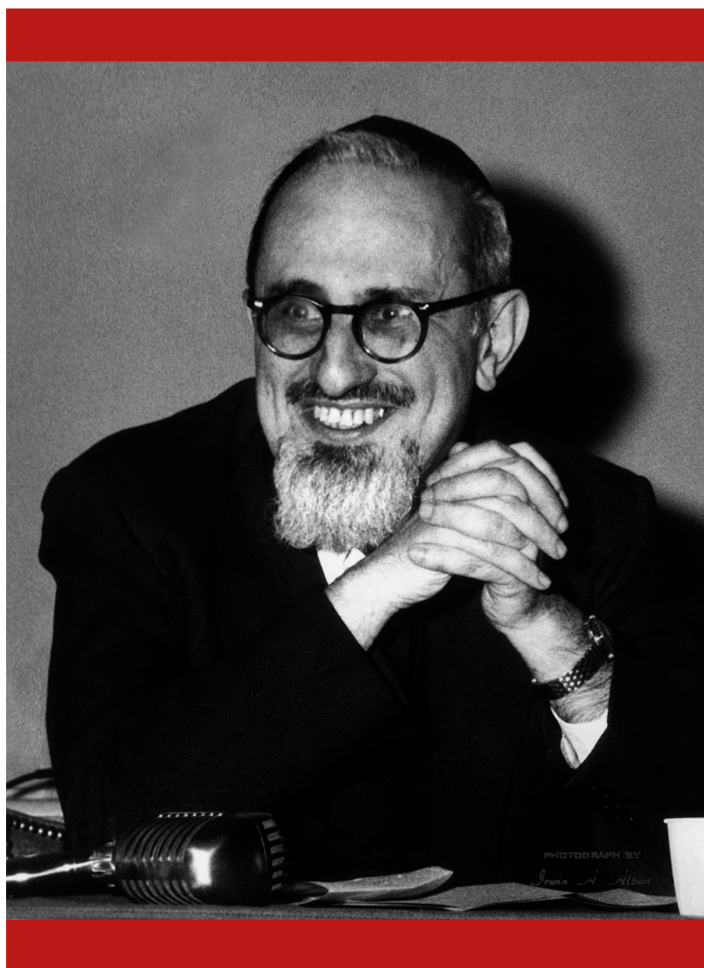
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S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plog Mincha 4:30 pm Mincha/Maariv 5:35 pm (26 TEVET) 7	S. 6:15, 7:15, 8:00 B.M. 6:45 am Plog Mincha 4:30 pm Mincha/Maariv 5:35 pm (27 TEVET) 8	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:30 pm Mincha/Maariv 5:35 pm (28 TEVET) 9	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:30 pm Mincha/Maariv 5:35 pm (29 TEVET) 10	ROSH CHODESH S. 6:00, 7:00, 8:00 am B.M. 6:30 am Plog Mincha 4:30 pm Mincha/Maariv 5:35 pm (1 SHVAT) 11	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Candle Lighting 5:30 pm Mincha/Maariv 5:35 pm (2 SHVAT) 12	VAERA See box for Shabbat times Mincha 5:25 pm Maariv 6:24 pm Shabbat Ends 6:29 pm (3 SHVAT) 13
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S. 7:00, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plog Mincha 4:35 pm Mincha/Maariv 5:40 pm (4 SHVAT) 14	S. 6:15, 7:15, 8:00, 9:00 am B.M. 6:45 am Plog Mincha 4:35 pm Mincha/Maariv 5:40 pm (5 SHVAT) 15	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:35 pm Mincha/Maariv 5:40 pm (6 SHVAT) 16	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:35 pm Mincha/Maariv 5:40 pm (7 SHVAT) 17	S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plog Mincha 4:35 pm Mincha/Maariv 5:40 pm (8 SHVAT) 18	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Candle Lighting 5:35 pm Mincha/Maariv 5:40 pm (9 SHVAT) 19	BO See box for Shabbat times Mincha 5:30 pm Maariv 6:29 pm Shabbat Ends 6:34 pm (10 SHVAT) 20
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S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plog Mincha 4:40 pm Mincha/Maariv 5:45 pm (11 SHVAT) 21	S. 6:15, 7:15, 8:00 B.M. 6:45 am Plog Mincha 4:40 pm Mincha/Maariv 5:45 pm (12 SHVAT) 22	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:40 pm Mincha/Maariv 5:45 pm (13 SHVAT) 23	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:40 pm Mincha/Maariv 5:45 pm (14 SHVAT) 24	S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plog Mincha 4:40 pm Mincha/Maariv 5:45 pm (15 SHVAT) 25	S. 6:00, 7:30, 8:00 am B.M. 7:00 am Candle Lighting 5:41 pm Mincha/Maariv 5:45 pm (16 SHVAT) 26	BESHALACH See box for Shabbat times Mincha 5:40 pm Maariv 6:35 pm Shabbat Ends 6:40 pm (17 SHVAT) 27
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S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plog Mincha 4:45 pm Mincha/Maariv 5:50 pm (18 SHVAT) 28	S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plog Mincha 4:45 pm Mincha/Maariv 5:50 pm (19 SHVAT) 29	S. 6:15, 7:30, 8:00 B.M. 7:00 am Plog Mincha 4:45 pm Mincha/Maariv 5:50 pm (20 SHVAT) 30	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plog Mincha 4:45 pm Mincha/Maariv 5:50 pm (21 SHVAT) 31
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FULL SCHEDULE OF SHABBAT

7:00 am - Sanctuary • 8:00 am (Upstairs) Room 1-2 • 8:45 am - Beit Midrash • 8:45 am - Sephardic Minyan Library
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<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm (25 SHVAT) 4</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm (26 SHVAT) 5</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm (27 SHVAT) 6</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm (28 SHVAT) 7</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 4:45 pm Mincha/Maariv 5:55 pm (29 SHVAT) 8</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Candle Lighting 5:46 pm Mincha/Maariv 5:50 pm (23 SHVAT) 2</p>	<p>YITRO SHABBAT MEVORCHIM See box for Shabbat times Mincha 5:45 pm Maariv 6:40 pm Shabbat Ends 6:45 pm (24 SHVAT) 3</p>
<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm (2 ADAR I) 11</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm (3 ADAR I) 12</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm (4 ADAR I) 13</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm (5 ADAR I) 14</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 4:50 pm Mincha/Maariv 6:00 pm (6 ADAR I) 15</p>	<p>ROSH CHODESH S. 6:00, 7:00, 8:00 am B.M. 6:30 am Candle Lighting 5:51 pm Mincha/Maariv 5:55 pm (30 SHVAT) 9</p>	<p>MISHPATIM ROSH CHODESH See box for Shabbat times Mincha 5:50 pm Maariv 6:45 pm Shabbat Ends 6:50 pm (1 ADAR I) 10</p>
<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm (9 ADAR I) 18</p>	<p>PRESIDENTS' DAY S. 6:15, 7:15, 8:00, 9:00 am B.M. 6:45 am Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm (10 ADAR I) 19</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm (11 ADAR I) 20</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm (12 ADAR I) 21</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 4:55 pm Mincha/Maariv 6:05 pm (13 ADAR I) 22</p>	<p>PURIM KATAN S. 6:15, 7:30, 8:00 am B.M. 7:00 am Candle Lighting 6:00 pm Mincha/Maariv 6:05 pm (14 ADAR I) 23</p>	<p>TERUMAH See box for Shabbat times Mincha 5:55 pm Maariv 6:50 pm Shabbat Ends 6:55 pm (8 ADAR I) 17</p>
<p>S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm (16 ADAR I) 25</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm (17 ADAR I) 26</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm (18 ADAR I) 27</p>	<p>S. 6:15, 7:30, 8:00 am B.M. 7:00 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm (19 ADAR I) 28</p>	<p>S. 6:15, 7:15, 8:00 am B.M. 6:45 am Plag Mincha 5:00 pm Mincha/Maariv 6:10 pm (20 ADAR I) 29</p>		<p>TETZAVEH See box for Shabbat times Mincha 5:55 pm Maariv 6:54 pm Shabbat Ends 6:59 pm (15 ADAR I) 24</p>

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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).

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Keith Wasserstrom-954.648.5253-keith@corporatecounsel.com

Dr. Jessica Baitner- 917.439.9432-Jessbaitner@gmail.com

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Anonymous

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Mr. Marc & Dr. Lori Ben-Ezra

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