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# HACHODESH

THE MONTHLY PUBLICATION OF THE YOUNG ISRAEL OF HOLLYWOOD - FT. LAUDERDALE

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## RABBI'S MESSAGE

### ONLY IN SHUL

In a recent shul survey, we found out that 92 percent of shul members are fully vaccinated or have received their first dose. This is more than triple the current percentage of those vaccinated in Broward County. I am very proud of the fact that our membership is listening to science, listening to our Poskim, and doing our part to protect ourselves and those around us. Judaism considers life to be sacred. In Parshat Kedoshim we read (18:5) “V’Chai Bahem”: life is precious. We can only fulfill mitzvot while we are alive. This is the basis of our mandate to protect our life and the lives of others.

During the CoVID pandemic we have been forced into “survival mode”. We did what we felt we needed to do in order to survive. This meant different things to different people. For some people, survival mode meant not leaving their house for 6 months or longer. Others suffered terribly from the isolation and the upheaval caused by an inability to engage in pre-pandemic routines. Survival mode for them meant finding ways to engage with familiar people and familiar activities, even if that was not always consistent with CDC guidelines.

Just as we have been in “survival mode” concerning our physical and emotional health, we have turned on “survival mode” as it relates to our spirituality. Just as there is an explicit Torah commandment to preserve our physical health, we possess a natural instinct to preserve our spiritual health. Every Jew is endowed with a soul, and our soul is the source of our spiritual yearnings, our spiritual awareness, and our spiritual satisfaction.

For many of us, shul has always been an anchor and defining characteristic of our religious identity and religious activities. Some of the mechanisms for spiritual survival that we found while shul was closed include: davening at home, backyard minyanim, and online shiurim. For some, these mechanisms were a poor replacement for the real thing. I recently spoke to someone who told me that morning and evening minyan is the anchor of their daily schedule. When minyanim were not meeting, an important sense of routine and connection was missing (even as they continued to pray at home).

For others, these new situations that emerged due to the pandemic were not merely ways to spiritually survive, but rather were new opportunities that enabled them to spiritually thrive in ways that they had not done so prior to the pandemic. Some who continue to pray at home even after shul reopened find that they enjoy davening at their own pace without the distractions that can exist in shul. Some who attended backyard minyanim initially out of necessity or safety concerns feel more engaged in tefilah b'tzibur than they had ever felt at shul. These more intimate home-based prayer experiences can foster a heightened sense of ownership and engagement. Some felt a sense of obligation to come on time- something they never did at shul. Others are engaged by hosting a minyan or getting involved in some other leadership capacity that they were not involved in at shul. For these people, the pandemic has afforded opportunities to grow religiously in ways that they may never have had absent CoVID.

I am pleased and proud that some in our community were able to find ways to grow religiously in these challenging times. Such spiritual fortitude is admirable and can be a source of strength for our entire community going forward.

As we begin to take the next steps in opening our shul to more activities and in more familiar ways, some people wonder: who's coming back? There's concern across the Orthodox world that a not-insignificant percentage of people found ways to spiritually thrive during their absence from shul, so that a return to shul is unnecessary.

No one really knows what will be post-CoVID (or even when that will be). However the case for shul participation remains as strong as ever. We are in the Omer period which connects the holidays of Pesach and Shavuot. Pesach is a holiday focused in the home and focused on the home. In Egypt, on that very first Pesach, the Jewish People were commanded to remain inside their homes. The Pesach Seder is a family based ritual; no minyan or synagogue is needed. On Pesach we are supposed to personally connect to the Exodus, to imagine as if we ourselves are leaving Egypt.

Contrast this with Shavuot. Shavuot has no rituals that are practiced exclusively in the home. On the contrary, most Shavuot customs revolve around the synagogue: all night learning, decorating the synagogue with flowers, hearing the Ten Commandments during Torah Reading. On Shavuot we commemorate Matan Torah. There is a tradition that a Torah represents the totality of the Jewish People. Just as a Torah scroll is invalid if even one letter is missing, so too the Jewish People is lacking something essential if there are any Jews who are not a part of the community.

An essential tenet of Judaism is the awareness that we are part of something bigger than ourselves: God, Jewish Tradition, the Jewish People. The Beit Kneset is the most conducive setting for this to be experienced. It is possible to pray at home or in a backyard, and a person may even feel spiritually nourished and satisfied. But only in shul do we have ongoing opportunities to extend ourselves, make sacrifices, and see a bigger picture as we attempt to connect with our God, our People and our religion. Only in shul do we share pews or Kiddush (coming back soon, B'Ezrat Hashem) with strangers who are really our fellow Jews. Only in shul do we take a moment at the end of Kabbalat Shabbat to offer condolences as a community to a person in the midst of shiva- whether we know that mourner or not. Only in shul will you find a Yom Hashoah commemoration honoring our local survivors and featuring our local youth. Only in shul can you observe Yom Hazikaron and celebrate Yom Haatzmaut in a communal and religiously significant fashion.

Hillel famously taught (Avot 1:14)

אם אין אני לי, מי לי. וכשאני לעצמי, מה אני

If I am not for myself, who is for me? But if I am for my own self [only], what am I?

If we bring back to shul those elements of spiritual growth that we have cultivated during our time away from shul, and we share these elements with the rest of our community as can only be done in shul, then we will have found the ideal path forward as we strive to grow as individuals and as a kehillah.

With our reopening plans progressing, the time is now to collectively contribute to our shul, each in our unique ways. As Hillel states at the end of that Mishnah:

וְאִם לֹא עַכְשָׁיו, אִימָתַי? And if not now, when?

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## PRESIDENT'S MESSAGE

Recently, I was notified that, much to my surprise, this was my last bulletin column as shul president. My wife, Amy, can attest that I am VERY time conscious, so the fact that I was unaware of this culmination is a bit unusual. Given the pandemic-induced loss of sense of time, however, perhaps my ignorance deserves a pass.

The nearing of the end of my time as president naturally caused a little bit of looking back and self-evaluation. Often, when I sit down to assess how I am doing in any given area, I think of a funny (at least I think so), Milky Way television commercial. A very confident-looking, but tired, tattoo artist accidentally tattoos "No Regrets" onto the bicep of a very muscular, confident-looking man.

While perhaps not the commercial's intent, the message I take from this is an overall positive one, albeit with some qualification. Even well-intended, highly competent individuals who get things mostly right can sometimes be just a bit off the mark. But at least with the best of efforts and a little bit of understanding, they can end up without any true regrets, albeit wishing some things could have happened differently.

Unfathomably, almost 3/4 of my shul presidency has taken place under the cloud of the COVID pandemic. I could never have imagined the amount of work, planning, more work, consideration and reconsideration that would have gone into muddling through this as safely as possible while remaining a shul. Certainly not something I would have signed up for had I known. However, in hindsight, there have been many silver linings among the dark clouds that began to gather before last Purim. I have seen our shul Rabbis change their roles on the fly, identify new ways of being religious community leaders, and continue to imagine and reimagine our role as the center of Jewish life in Hollywood during and after the pandemic. I have seen our shul staff remain flexible and adaptive to the changes that have been required. I have been privileged to work with a group of doctors, a board and (especially) an executive board that never lost sight of the goal of meeting the needs and inspiring our kehilla, even when we couldn't be together at all.

Most of all, I have been privileged to be a part of a kehilla that embraced the central role of this shul in our families' lives, even when the mechanics of that role became so limited.

It would be blind not to realize that there are areas in which we have been less than successful. Obviously, we miss terribly the ability to have full-scale activities and tfilot for children. We miss the social interactions that were so much a part of our shul, and the ability to more easily and fully connect with many of our members. For those inabilities, looking backward, I am very sorry we could not finish the job.

It will, however, be finished, as so many plans are underway (the search for an additional full time Rabbi directed at our young families) or in the works (facilities changes and expansion, the resumption of Shabbat and weekday activities for kids as soon as allowable). I am fully confident that our beloved Young Israel of Hollywood-Fort Lauderdale will emerge better than ever, and its families will continue to grow in an unparalleled environment. At that point, I will be able to look back and truly have "No Regrets."

DAVID LASKO, President

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## DAIRY ON SHAVUOT- A NICE CHANGE OR AN ADDED COMPLICATION?

Rabbi Adam Frieberg raf@yih.org

For many, the custom of eating dairy on Shavuot is a defining element of the holiday. Unlike *lulav* and *etrog* on Sukkot or *matzah* on Pesach, Shavuot has no hallmark mitzvah, and therefore customs such as eating dairy take a prominent place in our minds when thinking about Shavuot. But where does this custom come from? Must it be followed? And may it actually create more problems than it solves?

Rabbi Moshe Isserles<sup>1</sup> notes the wide-spread *minhag* of eating dairy food on Shavuot. Mishnah Berurah<sup>2</sup> explains a reason behind this custom: returning home after receiving the Torah, the Jewish people quickly realized that based on all the new dietary laws they had just learned, they had nothing kosher in their homes to eat, nor did they have appropriate utensils to prepare kosher food. Since it would take them much more time to prepare meat, due to the requirement to have a checked knife to slaughter with, the skill and time needed to remove the forbidden fats from the meat, the requirement to salt the meat, and kosher utensils to cook it in, they opted for dairy. In commemoration of their attempt to scrupulously maintain these new laws of *kashrut*, many incorporate dairy into their Shavuot meal and/or *kiddush* plans<sup>3</sup>.

[It should be noted, that while the laws of slaughtering and salting, to name just a few, do not apply to eating dairy, the laws of *kashrut* are very much in play when it comes to consuming dairy food. While Mishnah Berurah does not explicitly state that the dairy they ate was cold, many add in that stipulation, as cooking dairy in pots that had been used for meat within the last twenty-four hours would have been equally problematic.]

While some may be excited about the chance to spice things up a little by adding dairy to their Yom Tov menus, something less commonly served during a *chag* in many traditional homes, adhering to this custom raises some *halachic* questions. Rambam<sup>4</sup> codifies the Talmud's<sup>5</sup> statement that there is no happiness except for eating meat. What Rambam is getting at is that since there is an obligation to be happy on Yom Tov, meat must be eaten in order to achieve true joy. Seemingly, having a dairy meal would preclude one from eating meat and therefore limit or negate one's ability to fulfill this biblical mandate of rejoicing on the holiday. While Tur<sup>6</sup> does quote this opinion of Rambam, Shulchan Aruch has difficulty with this opinion. Rav Yosef Karo's objection to Rambam's position actually stems from the Talmud's statement itself. The Talmud's statement<sup>7</sup> is actually quite clear: "When the Temple is standing, rejoicing is only through the eating of sacrificial meat, as it is stated: 'And you shall sacrifice peace-offerings and you shall eat there and you shall rejoice before the Lord your God' (Devarim 27:7).

And now that the Temple is not standing and one cannot eat sacrificial meat, he can fulfill the mitzvah of rejoicing on a Festival only by drinking wine, as it is stated: 'And wine that gladdens the heart of man' (Tehillim 104:15)."

While the Shulchan Aruch's point is well taken, and seems to clearly be in line with the Talmud's teaching, the Rambam's position is actually widely adopted. Both Bach and Mishnah Berurah believe that even nowadays, when we are unfortunately still lacking the Beit HaMikdash, and therefore are unable to eat meat from the Korban Shelamim, there is still an enhancement to the mitzvah of *v'samachta b'chagecha*/attaining happiness during the holiday that is attained by eating meat. Therefore extra effort should be made to do so.

If that is the case, then how is one to eat a dairy meal? One answer would be begin the meal with dairy food and then transition, following proper halachic guidelines, to a meat meal. While this may sound a little dicey, it is actually quite simple. *Halachically*, as long as hard, aged cheese was not eaten, there is no requirement to wait between eating dairy and eating meat. All that is required is that one's hands are washed and that one cleanses and rinses their mouth between dairy and meat<sup>8</sup>. However, there is another *halacha* that becomes relevant in such a situation, and it is actually this law that Rama<sup>9</sup> claims is the source of the custom to eat dairy. It is forbidden to eat from one loaf of bread both during a dairy and meat meal<sup>10</sup>. Therefore, one loaf of bread is eaten at the beginning of the meal, when the dairy food is being served. After the hands have been washed, the mouth has been cleansed and rinsed, and the table cloth and dishes have been changed, the meat food is served, accompanied by a fresh, second loaf of bread. This switch from dairy to meat, therefore, necessitates the use of two loaves of bread. And how appropriate it is to have two loaves of bread brought to the table in commemoration of the two loaves of bread that were offered during the Korban Shte HaLechem/The Offering of Two Loaves, that was brought in the Beit HaMikdash on Shavuot.

With all that said, and without going into the many other reasons given as to why dairy should be eaten on Shavuot, it should be noted that this *minhag* is not mentioned by many halachic sources. But despite the lack of clarity as to the true source of this *minhag*, and the possibility that a dairy meal may negate the eating of meat, a possible *halachic* obligation, we have seen that this custom is found in traditional sources and very defensible. But pairing wine with your Yom Tov meal, be it meat or dairy, to increase your *simchat* Yom Tov, is definitely a good idea<sup>11</sup>.

<sup>1</sup> Rama, Orech Chaim 494:3

<sup>2</sup> Mishnah Berurah to Orech Chaim 494, sif katan 12

<sup>3</sup> Rereading my article before publication, a question just occurred to me. While this all sounds very nice and is in keeping with *halacha*, if the Jews in the desert only ate *man*, how did their utensils ever become meat or milk? And how did they choose to eat milk after receiving the Torah? Didn't they just continue eating *man*? While many other explanations are given as to why we eat dairy on Shavuot (see further down in this article for some of them), this seems like a big question on this more widely known reason. Perhaps one answer is that they ate some of the animals they had brought with them from Egypt, as they must have had some animals with them to bring *korbanot* in the *Mishkan* they were to eventually build. If you have a different or better answer, please find me and share it with me over Shavuot!

<sup>4</sup> Rambam, Hilchot Yom Tov 6:18

<sup>5</sup> Pesachim 109a

<sup>6</sup> Tur, Orech Chaim 529

<sup>7</sup> Pesachim 109a

<sup>8</sup> One simple way to do this would be by eating plain bread and then rinsing the mouth with water.

<sup>9</sup> Rama, Orech Chaim 494:3, and expanded upon by Mishna Berurah 494, sif katan 14

<sup>10</sup> This does call into question the practice of making French toast with the leftover challah. One way to do this would be to ensure that the challah stays on the challah board, or even better, is removed from the table before any meat food is served (assuming that it was not heated up in an oven with meat before being served).

<sup>11</sup> It should be noted that, as seen from the Gemara quoted above (Pesachim 109a) everyone agrees that wine is a source of *simchat* Yom Tov that is definitely applicable even after the destruction of the Temple.



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## FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

Rabbi Edward Davis

**GRAF POTOCKI** (birth name Valentin Potocki) was a member of a famous and wealthy Polish family. He converted to Judaism in the 18th century and moved to Vilna to hide his identity. He changed his name to Avraham ben Avraham. He was burned at the stake, when he refused to return to Catholicism, on the second day of Shavuot, on May 23, 1749. Before the Vilna Gaon died in 1797, he requested that he be buried next to this righteous convert. Potocki's existence is accepted by Orthodox Jews, but many secular scholars contest his existence due to the lack of primary sources. He is first mentioned in the writings of Rav Yaakov Emden in 1755, six years after his martyrdom. A monument was erected at his grave in 1927. (I believe the remains of the Gaon were moved in the 1950's due to the Soviet authorities planning to build a stadium and concert hall on the site.)

**THE RIOT OF NABI MUSA IN YERUSHALAYIM**, April 20, 1920. Jewish and Christian pilgrims crowded the Old City, and 60,000 Arabs gathered for the Nabi Musa festival. One Arab held up a sign that read "This is your king" with a picture of Faisal. The Arab crowd responded with shouts of "Palestine is our land, the Jews are our dogs." Things got really ugly. Jabotinsky was there and tried to muster some Jewish defense. One of Jabotinsky's recruits, Nehemiah Rubitzov, and a colleague covered their pistols with medical white coats and entered the Old City in an ambulance to organize the defense. Rubitzov, Ukrainian born, had been recruited by Ben Gurion into the Jewish Legion, changing his name to Rabin. Now, as he calmed the terrified Jews, he encountered and rescued 'Red Rosa' Cohen, a spirited ex-Bolshevik newly arrived from Russia. They fell in love and married. "I was born in Yerushalayim" said their son, Yitzchak Rabin, who as Israeli chief of staff many years later would capture Yerushalayim. (From Montefiore's "Jerusalem the Biography.")

**HEROD THE GREAT'S FAMILY TREE.** Herod was a cruel self-centered king, whose Jewish identity was under question. His father was an Idumaeen (of Edom ancestry, who converted to Judaism and probably his mother as well). He was raised as a Jew. He had at least 10 wives and killed many of them himself. He had at least ten children, and many of them were pieces of work in their own right. The only thing I can say nice about him was that he spent a great deal of time and money beautifying the city of Yerushalayim and the Holy Temple. His family tree is quite complicated because many members were marrying and intermarrying within the Herodian and Maccabee clans. He married his brother to his wife's sister, and his eldest son to the daughter of King Antigonus (beheaded by Emperor Antony at Herod's request). His wife Salome's first two husbands were killed by Herod. Herodians also married into the royal families of Cappadocia, Emesa, Pontus, Nabataeans, and Cilicia, all

Roman allies. At least two marriages were cancelled because the husband would not convert to Judaism and be circumcised.

**KIRK DOUGLAS** was born in a Yiddish speaking home, as Issur Danielovich, a name he changed after his college graduation. He lived his professional life as a seemingly Gentile actor. In 1991, he was in a helicopter crash and was injured. He survived and awakened a renewal to Jewish life. He celebrated a second Bar Mitzvah at the age of 83. In his earlier years, he attended Saint Lawrence University on a wrestling scholarship, and during World War II served in the US Navy. In 1953, he starred as a Holocaust survivor in "The Juggler," the first Hollywood feature to be filmed in Israel. He starred as Spartacus, his most enduring movie. His most memorable role was David "Mickey" Marcus in "Cast a Giant Shadow." [Marcus was an American Army veteran who truly helped the Israeli army in the 1948 War of Independence and was killed by friendly fire when he did not know Hebrew.] He never observed any Mitzvot, but did fast every Yom Kippur even when acting on set. Neither of his two wives were Jewish. In 2014 at his 50th wedding anniversary, his wife announced that she converted to Judaism (Reform). He was born in Amsterdam, NY in 1916 and died in 2020 at age 103. He and his wife established about 400 playgrounds in LA and in Israel, an Alzheimer's hospital unit, and a theater facing the Kotel featuring films on the history of Judaism and Jerusalem.

**ALLENBY BRIDGE.** This bridge links Israel (the West Bank) with Jordan (the East Bank) over the Jordan River. It is located near Jericho, making it the lowest fixed water crossing in the world, 1250 feet below sea level. The Israelis call it the Allenby Bridge; the Jordanians call it the King Hussein Bridge; and the Palestinians refer to it as the Al-Karamah Bridge. (Karamah is a small town nearby in Jordan where the Fedayeen had an outpost. There was a major battle there in May 1968 that took 15 hours. The Israelis had invaded and did not expect the Jordanian army to join the battle. All three sides suffered losses, and each side claimed a victory.) Originally the Ottoman regime built a wooden bridge there in 1885. In 1918 General Edmund Allenby built a bridge over the remnants of the Ottoman crossing, as part of his conquest of Palestine near the end of World War I. That bridge was destroyed in 1925 by a Jericho earthquake. Rebuilt by the British, it was destroyed by the Palmach in June 1946, as part of the Night of the Bridges. It was destroyed again by the Israelis in the Six Day War. In 1994, subsequent to the Israel-Jordan peace treaty, a new and improved paved crossing was built with the aid of the Japanese government. (A great deal of history for a very little piece of property.)

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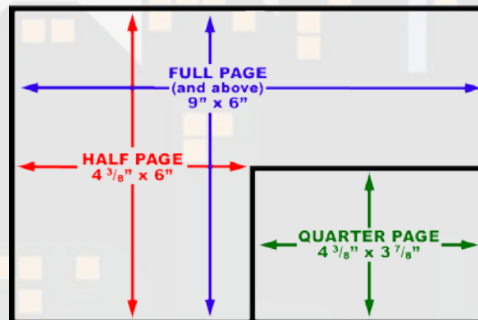
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## Shavuot 5781 Laws & Customs

1. No Tachanun is recited from Rosh Chodesh Sivan through the 12th Sivan. The reason for delaying Tachanun so long after Shavuot was because of the many individual sacrifices brought to the Holy Temple on Shavuot, a one day festival, which could not be accepted until after Yom Tov.

2. *Shloshet Yemei Hagbalah*: When Israel was to receive the Torah at Mount Sinai, God commanded the people to observe a three day period of intense preparation, which are known as the *Shloshet Yemei Hagbalah*—three days of delimitation and preparation before receiving the Torah. In later generations, these three days preceding Shavuot have gained significance because they interrupt the mourning period of Sefirat HaOmer. They introduce a joyous spirit and a refreshing atmosphere of festivity when marriages may be performed and celebrations held.

3. In the poetic words of the Zohar, Shavuot depicts the seven weeks of courtship between Israel, the Bridegroom and the Bride, the Torah, which commenced with the betrothal at the Passover liberation and culminates with marriage, the giving of the Torah on Shavuot.

4. It is customary to daven Maariv after nightfall on Shavuot night since the Sefirah period must be seven complete weeks as described in the Torah. Rabbi Weinstock will give a shiur between Mincha and Maariv on Sunday night May 16th.

5. It is customary to learn all night on Shavuot. We will begin the Tikun Leil Shavuot in the Sanctuary with a class by Rabbi Menachem Leibtag at 11:30 PM. Classes will be conducted through the night, given by various guest speakers. There will also be learning programs for middle school and high school students. Stay tuned for details.

8. Akdamut is recited in shul on the first day, which describes the importance of Torah and should strengthen our desire to accept the Torah anew as the Ten Commandments are read as part of the day's Torah reading. Note that the tune used for Akdamut is the same as the one used for Yom Tov Kiddush. The shared tune should encourage us to think about the shared themes between Torah and Yom Tov.

9. On the second day of Shavuot, we read the book of Ruth in shul. It tells us a story of a brave woman who embraced Torah, just as we are called to do on this holiday. This Megillah also describes the harvest season in Eretz Yisrael which is the time of Shavuot. Lastly, Ruth was the great grandmother of King David, whose Yahrzeit is on Shavuot.

10. Yizkor, the memorial service, is recited on the second day of Shavuot, just as it is recited at the conclusion of all of the major festivals. While there is added meaning and comfort to reciting Yizkor in shul with a minyan, the Yizkor prayers can be recited at home.

11. It is recorded that Shavuot is the Day of Judgment for the fruits of the tree. For this reason there is a custom to beautify the synagogue with branches and flowers. Others suggest that the reason for this custom is to remind us that Mt. Sinai blossomed in honor of the Giving of the Torah.

12. The Yom Tov Amidah is recited for Shacharit and Mussaf. Whole Hallel is added at our prayers; *Ya'aleh V'yavo* is added to Birkat Hamazon.

13. There is a custom is to eat dairy foods on Shavuot. Several reasons are offered for this custom: One is that dairy dishes are suggestive of the Torah which is symbolically described as "honey and milk" (Song of Songs). Another reason offered is that with the acceptance of Torah on Shavuot came the newly given laws of kashrut, which animals are kosher and how they are to be prepared. The people, therefore, had no kosher meats on that day and consequently ate dairy on the day they received the Torah.

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**Rabbi Moshe Nachbar**

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FEATURING...

<b>Rabbi Elazar Bloom</b>	<b>Rav Oded Karavani</b>
<b>Rabbi Binyamin Brodman</b>	<b>Rabbi Menachem Leibtag</b>
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<b>Avi Frier</b>	<b>Rabbi Yosef Weinstock</b>

## Schedule of Services

## Shavuot שבועות

Sunday May 16

Minchah	7:50 PM
Candle lighting	7:42 PM
Youth Shavuot Program begins	10:30 PM
Shavuot Learning Program Begins	11:30 PM

Monday May 17

Sunrise Services	5:30 AM
Regular Yom Tov Minyanim	7:00, 8:00, 8:45, 9:00 & 10:00 AM

For those accepting 2<sup>nd</sup> Day Shavuot early:

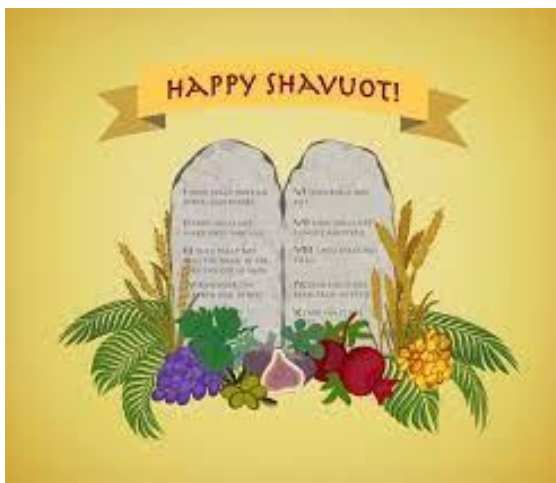
Mincha	6:25 PM
Followed by Maariv	
Candle lighting not before	6:37 PM
Candles must be lit from an existing flame	
Kiddush, Hamotzi and the meal must begin (all food for meal tasted) by	8:00 PM

For those accepting 2<sup>nd</sup> Day Shavuot at the regular time:

Mincha	7:50 PM
Followed by a shiur and Maariv	
Candle lighting & preparations for meal not before	8:40 PM
Candles must be lit from an existing flame	

Tuesday, May 18

Shacharit	7:00, 8:00, 8:45, 9:00 & 10:00 AM
Yizkor at all Shacharit minyanim	
Mincha followed by shiur & Maariv	7:50 PM
Yom Tov Ends	8:41 PM



## Halachik Positions Of Rabbi Joseph B. Soloveitchik, zt"l From a lecture series by Rabbi Aharon Ziegler

### Standing For The Reading Of *Aseret HaDibrot*

The Rambam was asked whether it is proper or required to stand during the reading of Aseret HaDibrot. His response was clear and emphatic (Teshuvot HaRambam #60), that based upon the Gemara (Berachot 12a) it is absolutely *prohibited* to stand because to do so will give credence to those who believe that the Ten Commandments are more important than the rest of the mitzvot.

What makes this situation so puzzling is the fact that it has become a universal custom amongst all of us to do what the Rambam explicitly prohibited. We all stand during the reading of Aseret HaDibrot on all three occasions, Parashat Yitro, Parashat VaEtchanan, and on Shavuot. How has a *minhag* (custom) evolved that ignores the admonition of the Rambam?

According to Rav Soloveitchik, the answer lies in the fact that we have two distinct ways of reading the Ten Commandments: *ta'am tachton* (reading according to the bottom notations of the words) and *ta'am elyon* (reading according to the notations on top of the words). By reading according to *ta'am tachton*, we read the words based on the verses (*pesukim*) of the Torah, while the *ta'am elyon* is based upon separating the *dibrot*, the commandments, rather than the verses. For example, according to *ta'am elyon*, all the verses pertaining to the commandment of observing Shabbat are read as if they were one verse, because they are indeed one *dibbur* (commandment); whereas the commandments of *Lo Tirtzach*, *Lo Tin'af*, *Lo Tignov*, *Lo Ta'aneh* are read as four separate verses, because they are indeed four separate *dibrot*.

Torah reading *per se* is fulfilled by reading the *pesukim* according to *ta'am tachton*, and is thus a *kiyum* (fulfillment) of Talmud Torah. Many communities customarily read the Aseret HaDibrot according to *ta'am tachton* on Shabbat Parashat Yitro and Shabbat VaEtchanan. On Shavuot, however, there is another perspective for the Torah reading, namely, that of commemorating *Ma'amad Har Sinai*, which is symbolized by reading according to *ta'am elyon*. The Rambam did not object to standing for the sake of commemoration.

After the Rambam's responsum was issued, the prevailing custom has been, and still is, in most communities to read the Torah according to *ta'am elyon* even on Shabbat Parashat Yitro and Shabbat VaEtchanan, in addition to Shavuot. Consequently, since we stand during the reading of Aseret HaDibrot as a *zecher* to *Ma'amad Har Sinai*, it is not negating the Rambam's ruling.

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## QUESTIONS & ANSWERS

### Early Yom Tov Option Going into 2<sup>nd</sup> Night of Shavuot, Monday, May 17

**Q:** Two years ago the shul offered an option to start the 2<sup>nd</sup> Day of Shavuot early. Last Shavuot shul was closed. Will this early option be offered again this year, and how exactly does it work?

**A:** We will once again be offering a minyan option that allows people to start the 2<sup>nd</sup> night of Shavuot early. Here is the schedule for Monday evening for those who want to start the second day of Shavuot early on Monday May 17:

6:25 PM: Mincha, Followed immediately by Maariv

Candle lighting (from an existing flame): not before 6:37 PM

Kiddush, Hamotzi and the meal must begin (all food for meal tasted) by 8:00 PM

For those who want to bring in the 2<sup>nd</sup> day of Yom Tov at Tzeit Hakochavim (like we do on Pesach and Sukkot), we will also be offering Mincha at 7:50 PM, followed by a shiur and Maariv. In this scenario, candles for the second night of Yom Tov must be lit (from an existing flame) after 8:40 PM.

---

## KOSHER KORNER

Gouda cheeses come in different varieties. One of them is called "**LOUD GOUDA**". Consumers should not assume that OUD GOUDA cheese means that the cheese is certified by the Orthodox Union. Orthodox Union certified cheeses bear the OU D - Dairy Symbol.

Please be aware that some of the **new Tums Naturals** contain carmine (a non-kosher red pigment from crushed cochineal insects) and is not kosher. The kosher consumer should be careful to check each label to see if there is a kosher symbol on the label.

### Soft Drink Alerts

- New COCA-COLA WITH COFFEE in Dark Blend, Vanilla and Caramel flavors, and COCA-COLA WITH COFFEE ZERO SUGAR in Dark Blend and Vanilla flavors, are OU certified and bear the OU symbol engraved into the top lid of the can.
- New PEPSI MANGO and PEPSI MANGO ZERO SUGAR are Kosher, and do not require a Kashrus symbol.
- New DR. PEPPER ZERO SUGAR in original, Cherry and "& Cream Soda" flavors is Kosher, and does not require a Kashrus symbol.

The following **Slurpee** flavors are NOT certified kosher:

- HORCHATA OLE
- ORANGE BANG SMOOTHIE
- STRAWBERRY TWIZZLER
- MONSTER BLACK
- TROPICANA GRAPE WILD STRAWBERRY

This may not be the full list of non-kosher flavors. Here are two extensive lists of kosher Slurpee flavors:

[https://www.crcweb.org/slurpee\\_list.php](https://www.crcweb.org/slurpee_list.php)

[https://www.star-k.org/resource/list/1PR911FW/7-Eleven\\_Kosher\\_Slurpee](https://www.star-k.org/resource/list/1PR911FW/7-Eleven_Kosher_Slurpee)

**TRADER JOE'S RESTAURANT STYLE WHITE CORN TORTILLA CHIPS** in a 9 oz. bag and OU Pareve designation, mistakenly contains non-kosher dairy cheese puffs in some bags with Sell By dates of 08/09/21, 08/10/21, and 08/11/21. These bags have been recalled.

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<http://grilltime.restaurant/>
- **Metsuyan Bakery** Cholov Yisroel, Pas Yisroel and Yoshov. 16145 Biscayne Blvd, Aventura, FL 33160
- **Falafel Achla** Glatt Meat and Pas Yisroel. 645 W Hallandale Beach Blvd, Hallandale Beach, Florida 33009 (954) 367-2092
- **Nununu** Glatt Meat and Pas Yisroel. 17066-B Collins Ave, Sunny Isles Beach, FL 33160
- **PX Grill** Glatt Meat and Pas Yisroel. 3558 N Ocean Blvd, Fort Lauderdale, FL 33308 (954) 280-0050  
<https://pitaxpressfl.com/>

No longer under ORB supervision:

- **Lavan Catering and Events**, 3861 Stirling Rd, Davie, FL 33312 (954) 983-6937

**SIMCHAS FROM OUR FAMILIES**

**MAZAL TOV TO:**

**BIRTHS**

- ❖ Kivi & Gabby Hershenov on the birth of their son Jordan Hunter (Yehoshua Eliyahu) and to grandparents Linda Klein and Stuart Slomowitz and Bruce & Lorri Hershenov, and to the Slomowitz, Blumenthal, Rozensweig families
- ❖ Daniel & Dina Turk on the birth of their son Gavriel Ezra
- ❖ Yossi & Rivka Lazerson on the birth of their daughter Talia Alexandra
- ❖ Salomon & Esther Imiak on the birth of their granddaughter to Sam & Rachel Imiak of Chicago
- ❖ Yacov & Sara Wallerstein on the birth of their grandson to Aliza & Yaacov Sakowitz
- ❖ Lenny & Ellen Hoenig on the birth of their grandson, Yitzchak Moshe, to Yossi & Zisa Farkas of Kiryas Yoel, NY
- ❖ Yael & Ephraim Sobol on the birth of their granddaughter, Sophia Ruth, to Danielle & Tzachi Kahn
- ❖ Marc & Rita Morse on the birth of their granddaughter to David Callen & Stacy Waxman-Callen of Bergenfield, NJ. Mazal Tov to grandparents Jeff & Mindy Callen

**ENGAGEMENTS & MARRIAGES**

- ❖ James & Nessa Reich on the engagement of their daughter Shoshana to Lonny Dym of Manhattan, and to grandparents Henry & Raya Blum and Jerry & Judy Reich, and the entire family
- ❖ Beth & Gary Hopen on the engagement of their son David to Ariella Spievack, daughter of Susie & Jay Spievack of Manhattan. Mazel tov to David's grandfather Kalman Talansky and to David's siblings Jessica & Charles and Josh
- ❖ Maish & Tziviah Staiman on the engagement of their son Eli to Esti Myers of Baltimore MD. Mazal Tov to grandparents Iz & Jayne Warman, and the entire Myers, Tabakman and Nachbar families
- ❖ Risa & Lenny Yudkowitz on the engagement of their granddaughter Yehudis, daughter of Tzippy & Mendel Schulman, to Yaakov Freed of Har Nof, Israel
- ❖ Henry & Raya Blum on the engagement of their granddaughter, Meira, daughter of Aryeh & Sima Blum, to Pinchas Zimmer. Mazal Tov to great-grandmother Betty Blum, and to the entire Blum and Zimmer families
- ❖ Jacob Agronin son of Dr. Marc Agronin and Robin Agronin on his engagement to Danit Azoolin, daughter of David & Laurie Azoolin from Hollywood, FL & Ocean City, MD.

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- ❖ Edward & Jamie Czinn to commemorate the yahrzeit of his sister Aliza Czinn Sherman, Leiba bat Bunem Tzvi
- ❖ Jeff Resnick to commemorate the yahrzeit of his beloved mother Rhoda Resnick, Rachel Esther bat Shoshana and Rav Gedaliah Aryeh Steinberg
- ❖ Jayme & Dov Oxenberg to commemorate the yahrzeits of her parents Ze'ev ben Chaim and Breiyndel bat Dovid

**CONDOLENCES**

- ❖ Jeffrey (& Risa) Schiff on the loss of his father Rabbi Solomon Schiff
- ❖ Steven (& Sarah) Jacoby on the loss of his mother Mrs. Lillian Jacoby
- ❖ Susan Chusid on the loss of her mother Mrs. Vivian Honig
- ❖ Fran (& Irv) Gottlieb on the loss of her daughter Sharon Zimmerman Nielson
- ❖ Joey (& Natalie) Dayan on the loss of his grandfather Shalom ben Eiza Malloul  
*May they be comforted amongst the mourners of Zion and Jerusalem*

**A MESSAGE FROM OUR MEMBERS**

- ❖ Jeffrey & Risa Schiff & the entire Schiff family would like to thank the Young Israel of Hollywood-Ft. Lauderdale community for their condolences and support in memory of Rabbi Solomon Schiff

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Israel & Claire Rand to commemorate the yahrzeit of Israel's parents Esther & Jonas Rand  
Boaz & Daniela Rosenblat in memory of Jeff Schiff's father Rabbi Solomon Schiff  
In memory of Steven Jacoby's mother Lillian Jacoby  
Mitchell Rosenfeld in appreciation of his Pesach aliyah  
Leonard & Emilia Rosenstein in appreciation of his aliyah  
Allen Rosenzweig in memory of Steven Jacoby's mother Lillian Jacoby  
Zachary & Alisa Schenker  
Sidney Shapiro  
Aviva Share & family and Curtis & Heidi Share in honor of Rabbi Yosef & Rebecca Weinstock  
In honor of Rabbi Edward & Meira Davis  
In appreciation to David & Arlene Goldberger  
In honor of Mark Ginsberg of Beth David Levitt Weinstein  
In honor of Howard Bienenfeld & Carol Lasek and BLS Wealth Management  
Aviva Share in memory of Steven Jacoby's mother Lillian Jacoby  
In honor of Rabbi Edward & Meira Davis' grandson Moshe's engagement to Shayna Elyashiv  
In honor of Dov & Racheli Lasry's son Eitan's Bar Mitzvah

Continued on next page ....

Cindy & Eitan Siev to commemorate yizkor  
 Ellis & Elaine Sinyor in appreciation of his Aliyah  
 Andrew Skurowitz in memory of Steven Jacoby's mother Lillian Jacoby  
 Laurence & Martha Smolley  
 Dale Stern to commemorate the yahrzeit of Jean Gross  
 To commemorate the yahrzeit of Irving Gross  
 To commemorate the yahrzeits of Uncle Al Gross and all her aunts and grandparents  
 In memory of Miriam Stahl  
 Sam & Judy Sugar in memory of Jeff Schiff's father Rabbi Solomon Schiff  
 Daniel & Dina Turk in appreciation of his aliyah in honor of the birth of their son  
 Michel & Samra Vogel to commemorate the yahrzeit of his father Jacques Vogel  
 Iz & Jayne Warman wishing Ricky Rothstein a refuah shelimah  
 In memory of Steve Jacoby's mother Lillian Jacoby  
 In memory of Szejan bat Geshon grandmother of Michael Resler  
 Rabbi Yosef & Rebecca Weinstock in appreciation of his aliyah  
 Roman & Adelina Yusupov in honor of Ralph Betesh's engagement to Molly Esses  
 Benjamin Zalta in appreciation of his aliyah at the Sephardic minyan

*Tomchei Shabbos*

Joe & Robin Andisman  
 David & Hannah Hostyk  
 Harrison & Michelle Nadel  
 Raymond Potter



YOUNG ISRAEL OF  
 HOLLYWOOD-FT. LAUDERDALE  
 PRESENTS:

*Special Guest*  
*Shiur with*



**RAV HERSHEL  
 SCHACHTER**

**SUNDAY,  
 MAY 16  
 9:00 - 9:45 A.M.**

**YIH SOCIAL HALL**

Young Israel of Hollywood-Ft. Lauderdale  
 3291 Stirling Road  
 Ft Lauderdale, Florida 33312

**CHIZUK**  
 ONE-ON-ONE PRIVATE PEER CONNECTION POINT

If you are struggling to start or expand your family, seeking medical treatment for infertility, or in the process of fertility treatments, you can find strength with another Jewish woman who understands what you're going through.

Choose your own peer supporter from Chizuk's one on one peer support team.

Call, text or WhatsApp Sharona Whisler to get connected:  
 917-673-6123

\* I AM A WOMAN OF AGGRIEVED SPIRIT I HAVE DRUNK NEITHER WINE NOR STRONG DRINK, AND I HAVE POURED MY SOUL BEFORE G-D.  
 SHMUEL 1:15

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>2 (20 Iyyar)</b> <b>35th Day Omer</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:20p Mincha 7:45p	<b>3 (21 Iyyar)</b> <b>36th Day Omer</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:20p Mincha 7:45p <b>General Membership Meeting 8:30p</b>	<b>4 (22 Iyyar)</b> <b>37th Day Omer</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>5 (23 Iyyar)</b> <b>38th Day Omer</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>6 (24 Iyyar)</b> <b>39th Day Omer</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>7 (25 Iyyar)</b> <b>40th Day Omer</b> S. 6:15a, 7:00a, 7:30a, 8:00a Earliest Mincha 1:51p Earliest candle lighting 6:33p Candle Lighting 7:37p Mincha 7:00p & 7:45p Sunset 7:55p	<b>8 (26 Iyyar)</b> <b>Behar-Bechukotai Shabbat Mevarchim 41st Day Omer</b> Sunrise 6:39a Latest Shema 9:58a Latest Amidah 11:04a Earliest Mincha 1:51p Mincha 2:30p & 7:35p Sunset 7:56p Havdalah 8:35p
<b>9 (27 Iyyar)</b> <b>42nd Day Omer</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:20p Mincha 7:45p	<b>10 (28 Iyyar)</b> <b>Yom Yerushalayim 43rd Day Omer</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>11 (29 Iyyar)</b> <b>44th Day Omer</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>12 (1 Sivan)</b> <b>Rosh Chodesh Sivan 45th Day Omer</b> S. 6:00a, 6:30a, 7:00a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>13 (2 Sivan)</b> <b>46th Day Omer</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:20p Mincha 7:45p	<b>14 (3 Sivan)</b> <b>47th Day Omer</b> S. 6:15a, 7:00a, 7:30a, 8:00a Earliest Mincha 1:51p Earliest candle lighting 6:36p Candle Lighting 7:41p Mincha 7:00p & 7:45p Sunset 7:59p	<b>15 (4 Sivan) Bamidbar 48th Day Omer</b> Sunrise 6:35a Latest Shema 9:55a Latest Amidah 11:03a Earliest Mincha 1:51p Mincha 2:30p & 7:35p Sunset 8:00p Havdalah 8:39p
<b>16 (5 Sivan)</b> <b>Erev Shavuot 49th Day Omer</b> S. 7:15a, 8:00a, 8:30a, 9:00a Earliest Mincha 1:51p Candle Lighting 7:42p Mincha 7:50p Sunset 8:00p	<b>17 (6 Sivan)</b> <b>Shavuot - 1st Day</b> Sunrise 6:34a Latest Shema 9:55a Latest Amidah 11:02a Earliest Mincha 1:51p Mincha 6:25p & 7:50p Sunset 8:01p Candle Lighting 8:40p	<b>18 (7 Sivan)</b> <b>Shavuot Yizkor</b> Sunrise 6:34a Latest Shema 9:55a Latest Amidah 11:02a Earliest Mincha 1:51p Mincha 7:50p Sunset 8:01p Havdalah 8:41p	<b>19 (8 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:25p Mincha 7:50p	<b>20 (9 Sivan)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:25p Mincha 7:50p	<b>21 (10 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Earliest Mincha 1:52p Earliest candle lighting 6:39p Candle Lighting 7:44p Mincha 7:00p & 7:50p Sunset 8:03p	<b>22 (11 Sivan) Nasso</b> Sunrise 6:32a Latest Shema 9:54a Latest Amidah 11:02a Earliest Mincha 1:52p Mincha 2:30p & 7:40p Sunset 8:04p Havdalah 8:43p
<b>23 (12 Sivan)</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:25p Mincha 7:55p	<b>24 (13 Sivan)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:25p Mincha 7:55p	<b>25 (14 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:25p Mincha 7:55p	<b>26 (15 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:25p Mincha 7:55p	<b>27 (16 Sivan)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:25p Mincha 7:55p	<b>28 (17 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Earliest Mincha 1:53p Earliest candle lighting 6:42p Candle Lighting 7:48p Mincha 7:00p & 7:55p Sunset 8:07p	<b>29 (18 Sivan) Beha'Alotcha</b> Sunrise 6:30a Latest Shema 9:53a Latest Amidah 11:01a Earliest Mincha 1:53p Mincha 2:30p & 7:45p Sunset 8:07p Havdalah 8:47p
<b>30 (19 Sivan)</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:30p Mincha 7:55p	<b>31 (20 Sivan) Memorial Day</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:35p Mincha 7:55p					

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>6 (26 Sivan)</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:35p Mincha 8:00p	<b>7 (27 Sivan)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>8 (28 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>9 (29 Sivan)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>10 (30 Sivan)</b> <b>Rosh Chodesh Tammuz</b> S. 6:00a, 6:30a, 7:00a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>11 (1 Tammuz)</b> <b>Rosh Chodesh Tammuz</b> S. 6:00a, 6:30p, 7:00a, 8:00a Earliest Mincha 1:55p Earliest candle lighting 6:47p Candle Lighting 7:54p Mincha 8:00p Sunset 8:13p	<b>12 (2 Tammuz) Korach</b> Sunrise 6:29a Latest Shema 9:54a Latest Amidah 11:03a Earliest Mincha 1:55p Mincha 2:30p & 7:50p Sunset 8:13p Haydalah 8:53p
<b>13 (3 Tammuz)</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:35p Mincha 8:00p	<b>14 (4 Tammuz)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>15 (5 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>16 (6 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>17 (7 Tammuz)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:35p Mincha 8:00p	<b>18 (8 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Earliest Mincha 1:57p Earliest candle lighting 6:49p Mincha 7:00p & 8:00p Candle Lighting 7:56p Sunset 8:15p	<b>19 (9 Tammuz) Chukat</b> Sunrise 6:29a Latest Shema 9:55a Latest Amidah 11:04a Earliest Mincha 1:57p Mincha 2:30p & 7:55p Sunset 8:15p Haydalah 8:55p
<b>20 (10 Tammuz)</b> S. 7:15a, 8:00a, 8:30a, 9:00a Plag Mincha 6:35p Mincha 8:05p	<b>21 (11 Tammuz)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:35p Mincha 8:05p	<b>22 (12 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:35p Mincha 8:05p	<b>23 (13 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:35p Mincha 8:05p	<b>24 (14 Tammuz)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:35p Mincha 8:05p	<b>25 (15 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Earliest Mincha 1:58p Earliest candle lighting 6:51p Mincha 7:00p & 8:05p Candle Lighting 7:58p Sunset 8:16p	<b>26 (16 Tammuz) Balak</b> Sunrise 6:31a Latest Shema 9:57a Latest Amidah 11:05a Earliest Mincha 1:58p Mincha 2:30p & 7:55p Sunset 8:16p Haydalah 8:56p
<b>27 (17 Tammuz)</b> <b>Fast of Tammuz</b> Fast Starts 5:11a S. 7:00a, 8:00a, 8:30a, 9:00a Plag Mincha 6:30p Mincha 7:55p Fast Ends 8:56p	<b>28 (18 Tammuz)</b> S. 6:15a, 6:45a, 7:15a, 8:00a Plag Mincha 6:40p Mincha 8:05p	<b>29 (19 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:40p Mincha 8:05p	<b>30 (20 Tammuz)</b> S. 6:15a, 7:00a, 7:30a, 8:00a Plag Mincha 6:40p Mincha 8:05p			

## SHABBAT SPONSORS FOR THE NEW YEAR 5781

Thank you our generous sponsors who through their kindness make the deliveries and drive-by give-a-ways possible while we can't be together yet for kiddushim or seuda shlishit. We sent you challahs, we had a drive by ice cream give-a-way Pre-Shavuot, we delivered a Rosh HaShanah gift back with a fantastic ZOOM baking demonstration. On Chanukah we sent fresh baked cookies! Thank you for partnering with us.

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

Please call the office: 954-966-7877 or email: [reva@yih.org](mailto:reva@yih.org) to join this list of generous families!

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

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

Anonymous  
Mr. Tsachi & Dr. Jessica Baitner  
Mr. Marc & Dr. Lori Ben-Ezra  
Dr. & Mrs. William & Batzi Berman  
Mr. Howard Bienenfeld & Mrs. Carol Lasek  
Mr. & Mrs. Gary & Sandra Bloom  
Dr. Alvin & Dr. Tamara Cohen  
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Mr. & Mrs. Ilya & Hanna Shekhter  
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Mr. & Mrs. Maish & Tziviah Staiman  
Mr. & Mrs. Alan J. & Jill Tager  
Ghita Wolpowitz  
Mr. & Mrs. Keith & Jessica Wasserstrom  
Rabbi & Mrs. Yosef & Rebecca Weinstock  
Mrs. Sharona Whisler  
Mr. & Mrs. Brett & Robin Zuckerman