

~~~ This week's issue of *The Park Page* is dedicated by ~~~

Madelyn and Jay Coopersmith and family, commemorating the yahrzeit of her father Gilbert Meyerowitz – Gedaliah ben Meir Aharon a”h (14 Nissan)  
 Petra Kaatz, commemorating the yahrzeit of her husband Comm. Jason Allan Kaatz – Avraham Yaakov ben Moshe a”h (23 Iyyar)  
 Rose Spivack, commemorating the yahrzeit of her husband Eugene Spivack – Yehuda ben Eliezer a”h (28 Nissan)



# The Weekly Bulletin of Young Israel of New Hyde Park

May 16-23, 2025

Parashat Emor  
 Issue #962

18-25 Iyyar 5785

## Schedule of Services and Classes

|                                                  |                       |                   |
|--------------------------------------------------|-----------------------|-------------------|
| <b>Friday, May 16 / 18 Iyyar – Lag Ba'Omer</b>   |                       | <b>Shevuot 15</b> |
| Shacharit                                        |                       | 6:40 am           |
| Mincha, Kabbalat Shabbat, Maariv (count Omer 34) |                       | 7:00 pm           |
| Candle-lighting, before                          |                       | 7:49 pm           |
| <b>Saturday, May 17 / 19 Iyyar</b>               |                       | <b>Shevuot 16</b> |
| Shacharit                                        |                       | 8:45 am           |
| Latest time for Shema                            | MA 8:38 • GRA 9:14 am |                   |
| Drasha                                           |                       | 10:45 am          |
| Gemara (Berakhot 60a) and Pirkei Avot (Ch. 4)    |                       | 6:40 pm           |
| Mincha, Seuda Shelishit                          |                       | 7:40 pm           |
| Maariv / Shabbat ends (count Omer 35)            |                       | 8:53 pm           |
| <b>Sunday, May 18 / 20 Iyyar</b>                 |                       | <b>Shevuot 17</b> |
| Shacharit                                        |                       | 8:10 am           |
| Gemara Shiur (Gittin 59b) - Zoom 562011827       |                       | 9:15 am           |
| Mincha, Maariv (count Omer 36)                   |                       | 7:50 pm           |
| <b>Monday, May 19 / 21 Iyyar</b>                 |                       | <b>Shevuot 18</b> |
| Shacharit                                        |                       | 6:40 am           |
| Mincha, Maariv (count Omer 37)                   |                       | 7:50 pm           |
| <b>Tuesday, May 20 / 22 Iyyar</b>                |                       | <b>Shevuot 19</b> |
| Shacharit                                        |                       | 6:40 am           |
| Mincha, Maariv (count Omer 38)                   |                       | 7:50 pm           |
| <b>Wednesday, May 21 / 23 Iyyar</b>              |                       | <b>Shevuot 20</b> |
| Shacharit                                        |                       | 6:40 am           |
| Mincha, Maariv (count Omer 39)                   |                       | 7:50 pm           |
| <b>Thursday, May 22 / 24 Iyyar</b>               |                       | <b>Shevuot 21</b> |
| Shacharit                                        |                       | 6:40 am           |
| Mincha, Maariv (count Omer 40)                   |                       | 7:50 pm           |
| <b>Friday, May 23 / 25 Iyyar</b>                 |                       | <b>Shevuot 22</b> |
| Shacharit                                        |                       | 6:40 am           |
| Mincha, Kabbalat Shabbat, Maariv (count Omer 41) |                       | 7:00 pm           |
| Candle-lighting, before                          |                       | 7:55 pm           |

## Parasha Page Numbers

|                            |                              |
|----------------------------|------------------------------|
| Parasha: Lev. 21:1 - 24:23 | Artscroll 672 • Soncino 513  |
| Haftara: Ezek. 44:15-31    | Artscroll 1176 • Soncino 528 |

- Pre-registration helps ensure a Minyan. To sign up, kindly contact Rabbi Teitelman by phone, text, or WhatsApp at 518-222-3875.
- The 6-month schedule for Nissan through Elul is available in shul, or online at <http://yinhp.org/docs/yinhp-schedule-5785-p2.pdf>

Save the Date:  
 Annual YINHP Shavuot Luncheon  
 Tuesday, June 3 – 2 Sivan  
 (2<sup>nd</sup> day of Shavuot)



**ISRAEL DAY**  
 ON FIFTH



Sunday, May 18 2025, 11:30 a.m. – 4:00 p.m.  
 62<sup>nd</sup> St. to 74<sup>th</sup> St. on Fifth Ave. in NYC



**YOUNG ISRAEL OF NEW HYDE PARK**

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## Announcements

**Yasher koach** to Aaron Rouhani for his Iaining this Shabbat.

The next **Simcha Kiddush** will take place on Saturday, June 14 – Shabbat Parashat Behaalotkha, celebrating June simchas, Father's Day, and graduations. Sponsorships are \$18 per Kiddush or \$200 annually and are payable by check or online at <https://tinyurl.com/yinhp-simcha-kiddush>. Please send simcha details to [office@yinhp.org](mailto:office@yinhp.org)

**Gift Cards** for Shop Rite and Stop & Shop can be purchased from Ilene and Marc Horowitz 718-470-9474.

**YINHP Cards** ("In Memoriam", "Mazel Tov", "Get Well", and "Thank You") are available for purchase through David Mandel. The cost is \$18 each or \$72 for five (mix 'n match).

**Beautiful Memories Gemach** is open for shopping, Sunday thru Wednesday by appointment. Volunteers are needed, especially 9-10 a.m. on Sundays and 3-4 p.m. on Wednesdays. For more information, please contact Mark Krieger at 917-703-4694 or visit [www.BeautifulMemoriesGemach.org](http://www.BeautifulMemoriesGemach.org) or the BMG Facebook page.

Women requesting a **Mikvah appointment** should call 718-343-5700.



## Baruch Dayyan Ha'emet

We regret to announce the passing on Thursday of  
**Katan (ben Gavriel ve-Hevsy) Yusupov a"h**  
father of our member Gavriel Yusupov

Gavriel travelled to Israel for the burial and funeral  
Upon his return, he will continue shiva locally

May the Almighty comfort the families  
among the mourners of Zion and Jerusalem.

If you would like to contribute to shiva meals,  
please contact Rabbi Teitelman 518-222-3875

## It's Pesach Sheni Do You Know Where Your Matzah is?



Many varieties of matzah were available in the Jasmine Tea Room...

*Young Israel of New Hyde Park  
Ladies Shiur*

*Continues its series on  
Sefer Shoftim - The Book of Judges*

*Next Lecture:*

***The Book and the Scroll:  
Reading Ruth in the Juncture of Judges***

*by Nehama Teitelman*

*Shabbat Parashat Emor*

*Saturday, May 17 at 5:30 p.m*

*Hosted by Ilene and Marc Horowitz*

*81-35 267 Street*

## Lag-omer-ithmic Functions

Lag Ba-Omer, which we celebrated last night and today, is arguably the most enigmatic Jewish holiday ... on a Hebrew calendar replete with holidays. The typical festival meal around the dining-room table is replaced with barbecues and picnics in the park. Instead of reciting Hallel and reading the Torah in the synagogue, the *de rigeur* parochial practices for a Yom Tov, we build bonfires and play bows-and-arrows in the fields. We don't get haircuts *in anticipation* of the holiday; we give haircuts *on* the holiday itself (or, according to Sefardic practice, on the day after).

Yet aside from these and other anomalous observances, Lag Ba-Omer presents a more fundamental point of curiosity: Here we are counting the days from the Egyptian Exodus to the receipt of the Torah at Sinai, from one defining moment in Jewish history to the realization of the other, only to interrupt it with a holiday of uncertain status and stature. Neither Biblical nor even Talmudic in authority, Lag Ba'Omer seemingly distracts us from our apparent focus, the acclimation to the seminal event of Matan Torah.

Perhaps, to borrow a Talmudic expression, *hi hi hanotenet*, this is exactly the point. Our ability to internalize that Torah and properly practice its precepts is dependent on our interpersonal relationships. Somehow, the students of Rabbi Akiva fell short in this department, "lo nahagu kavod zeh ba-zeh – they did not accord honor to one another". This resulted in their untimely passing and, in remembrance of this tragedy, gave rise to the mourning aspect of the Omer. Precisely then, midway through this period, subsequent generations give pause on Lag Ba-Omer to strengthen friendships and communal bonds so that come Shavuot, we are positioned not only to *commemorate* the assembly at Sinai, but to see it re-experienced in our own midst. *Vayichan sham Yisrael neged hahar* – the Israelites assembled around the mountain – *ke'ish echad be-lev echad* – united in heart and in purpose.

The time-honored tradition, dating back at least 1000 years to the era of the Geonim, to study Pirkei Avos between Pesach and Shavuot is a similar case in point. On the one hand, Pirkei Avot – especially through its supplementary chapter *Kinyan Torah* - highlights our religious mandate to be fully immersed in rigorous Torah study. (See, for instance, the famous injunction in 6:4, *Kakh hi darkah shel Torah ... u-va-Torah ata amel.*) Yet at the same time, compared to Kodashim/Taharot or even the "yeshivish masekhtos" of Nashim/Nezikin classically studied in Batei Medrash, Pirkei Avot makes for relatively light learning. Indeed, when Rema (Orach Chayim 292:2) formulates the custom of Pirkei Avot, he avoids the usual verbs associated with Torah-study – *lilmod, leshanen, la'asok* – but rather the seemingly scaled-down *lomar*: *ve-nahagu she-lo likboa midrash bein Mincha le-Maariv aval omrim Pirkei Avos ba-Kayitz* – "and the practice is *not* to establish [regular] study between Mincha and Maariv [of Shabbat afternoon], but we say Pirkei Avot". Paradoxically perhaps, the opportunity to engage with Pirkei Avot in a manner that may be a departure from our typical mode of study and digest its ethical teachings ultimately strengthens our resolve and ability to continue the Mesorah of Talmud Torah which is the essence of Avot.

Parashat Emor, that we read this Shabbat, entails various dimensions of holiness: the *kohanim* (people) the *moadim* (time), and the *mishkhan* (place), which by the definition of *kedusha*, represent some sort of containment, even exclusivity. The Omer – and in particular, Lag Ba-Omer – allows us to look beyond those boundaries, and in the process, fortify that enclosed within.



My family's view last year of Lag Ba-Omer bonfires from the rooftop of Nehama's brother's apartment in Ramat Bet Shemesh, Israel