



Chag Chavruta

Shavuot 2024

חג השבועות תשפ"ד - לזכות אחינו בארצינו הקדושה

Daily Family Learning & Inspiration





Turning Hello into Holiness

A Special Message from Rabbi Mark Landsman, Principal

On Shavuot we read the sefer of Rut. Despite it being a small sefer, each chapter is action packed. In the second perek, we are introduced to Boaz. History is about to occur. We are about to learn of the first meeting between Boaz and Rut, the union that would eventually produce King David, from whom the Moshiach will descend.

Each pasuk is laden with great symbolism and significance. When Boaz first arrives on stage, we learn “Behold, Boaz arrived from Bethlehem. He said to the harvesters, ‘Hashem be with you!’ And they answered him ‘May Hashem bless you!’” (Rut 2:4).

Why is this exchange of greetings necessary? If we were writing a play about this great historical event, would it be so crucial to insert the line “And Boaz came in and greeted his workers and asked, ‘How are you?’ and they responded ‘Fine. How are you?’” This does not make for a good script! And yet the Navi found it necessary to include this exchange in this historic chapter.

Rabbi Frand quotes the Gemara (Makkot 23b) which provides critical context to this event. The gemara explains that the workers were performing an enactment of Boaz’s Court.

Early in Jewish history, it had not been the case that friends would greet each other with the actual name of Hashem. A specific judicial enactment was required to permit this form of greeting. Prior to the time of Boaz, people never greeted each other in this way, and subsequent to the time of Boaz we no longer perform this enactment. This was a short-term “emergency” enactment.

What was the reason behind this enactment? At this particular time, the Jewish people were in a very negative state. There was a terrible famine. The times were so bad that a leader of the people (Elimelech, husband of Naomi) could forsake his people and go off to Moav! This was symptomatic of what was wrong with the Jewish people at the time.

What did the leader of that era, Boaz, decide to do to remedy the situation? He decided that everyone should greet each other with the actual name of G-d. This enactment signified that every single Jew is so holy that it is worthy for him to be greeted with the actual name of G-d.

This enactment totally changed the mood. It reestablished the easily forgotten concept that every person is created b’Tzelem Elokim, in the image of G-d. This enactment emphasized “All Jews are princes” and they deserve to be treated as such. The psychological impact of greeting someone with the name of G-d had an entirely different meaning than that of just saying hello. This greeting hammered home the idea that we must be careful of how we treat people.

A new era was beginning. The times necessitated a new era with a new way of dealing with each other. That is why this chapter is the introduction to the story of the Moshiach. The story of Moshiach must begin with greeting our friends with the Name of G-d, indicating the importance and prestige of our friends, and reminding them to always think about Hashem. This, too, must be our preface to the coming of Moshiach.

May we merit the coming of the Geulah Shelimah speedily. Wishing you and your family a Chag Sameach!

**On behalf of our brothers and sisters in Eretz Yisrael,
please take a few minutes each day to recite the
Tehilim and Tefilot printed in the back of the booklet.**



**We Salute Our Alumni and
Members of the Extended YCQ
Family For Their IDF Service.**



Name of Alumnus	YCQ Class
אתי בנימין בן הינדה	2014
רפאל נתן הכהן בן דבורה שמחה	2015
מידן אושר בן יוספה	2015
בנימין הענך בן רייזל	2011
יהודה דורון בן יוספה	2011
שמחה צבי בן לאה אסתר	2011
מאיר גבריאלי הכהן בן פנינה רחל	2008
יונתן דניאל בן מינדל הדסה	2008
יהושע שלמה בן בלימה רבקה	2004

אריאל יצחק בן מורת שרון
איתן דוד בן מורת שרון
נועם שמואל בן מורת שרון
יגאל יהונתן בן חנה רחל
מאיר בן שפרה
עמישב נתנאל בן ושפע אביגיל
נפתלי יצחק זכריה בן שאולה חיה

גלעד אברהם בן תמר
נדב בן תמר
מורן בת חנה
נאוה רינה בת שרה דינה
דוב ניסן בן רחל לאה
נועם אהרון בן שושנה
אופיר מנחם בן שושנה
דוב בער בן רחל חיה



ספירת העומר
REMINDER!



Monday Night

Day 49 (Last Day of the Omer)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֶר:

הַיּוֹם תַּשְׁעָה וְאַרְבַּעִים יוֹם
שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לַעֲוֹמֶר

הַרְחֵמֵנוּ הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ
לְמִקְוָה, בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סְלֵה:

★ We Did It! ★

Adi's Chocolate Cake

In Memory of Sergeant Adi Leon z"l

On Yom Hazikaron, YCQ students participated in a meaningful project entitled "Adi's Lights," commemorating Sergeant Adi Leon z"l, who fell in battle in October. Before he was killed in action, Adi left his family an incredibly powerful letter, detailing his appreciation for his family, friends, and country.

His family, alongside the WZO, turned the letter into an educational kit and curriculum. Students reflected on the ideas he described in his message.

The Leon family was so touched by our students' commitment to honoring Adi's legacy and Adi's mother sent us a personal video describing her son and expressing her gratitude for partaking in the project.

Adi spread light, love and respect to everyone - big and small. His smile stood out and he knew how to encourage everyone and improve their mood and morale. This chocolate cake made by Adi's aunt was the only cake he liked.

Cake Recipe

- 1.5 cups flour
- 2 tsp. baking powder
- 3/4 cup sugar
- 4 large eggs
- 1 cup heavy cream
- 1 cup oil

Frosting

- 1 bar of dark chocolate
- 1/2 cup heavy cream

Directions

1. Mix all ingredients together.
2. Lightly oil a pan and pour the batter inside.
3. Bake for 50 minutes at 320°F (160°C) or until a toothpick comes out clean.
4. Let the cake cool off for a bit.

Frosting Directions

Break the chocolate into small pieces and put in a microwave safe bowl together with the heavy cream. Melt in the microwave for a minute until the chocolate is fully melted and creamy. Pour the frosting over the cooled cake.

I am heading into this war with the knowledge that I may not return, but I believe with all my heart in what I am doing. We have no other country, and now it's my turn to defend it.

Got Milk? Eating Dairy on Shavout

Rabbi Stephen Knapp, Junior High School Principal



Many people have the minhag to eat dairy food on Shavuot, in contrast to other holidays. These foods may include special pastas, fish, desserts and of course cheesecake.

The Shulchan Aruch in the name of the Rema (Orach Chaim 494:3) records this custom. The Mishnah Berurah explains the historical reason for this tradition. When the Jewish people accepted the Torah and became Jewish, they did not have time to do all the hard preparations for a meat meal like slaughtering and preparing an animal for consumption.

The connection between Torah and dairy runs deep. The Mishnah in Machshirin (6:4) identifies seven distinct liquids that have a Halachik status, know by the abbreviation

“Yad Shachat Dam”:
“Yayin” (wine), “D’vash” (honey), “Shemen” (oil), “Chalav” (milk), “Tal” (dew), “Dam” (blood), “Mayim” (water).

The midrash explains that Torah is compared to seven liquids, but these liquids are all so different. How is it possible for Torah to be compared to all of them?

The Radak explains the significance of these comparisons. Torah is like water in that Torah is a staple in life. Just like one needs water to survive. So too, Torah is our most basic resource, without it, we could not survive.

Torah is like wine, which gladdens the heart and raises the spirits of the individual at one’s most essential milestones in life. So too, Torah enriches

our lives, satisfies us physically and spiritually, injecting meaning into everything we do.

Lastly, Torah is like milk. Milk is the sustenance of a baby, making the connection between mother and child, in a bond of love and dedication for life. So too, Torah connects us to the traditions of our past, based on the love and commitment of our mothers and parents who came before us.

On the holiday of Shavuot, may we merit to appreciate the many different aspects of Torah that provides us with our basic sustenance like water, enriches our lives like wine and connects us to our past like milk.

Chag Sameach! Enjoy your dairy meals!



שירי שבועות

Hashem Gave us a Present

Hashem gave us a present do you know what it was?
He gave us the Torah so we can keep its laws.
He asked the other nations "Do you want this gift of Mine?"
But they said "No thank you for Torah we've no time."

Then to Bnei Yisrael Hashem did go
we said Na'aseh V'neshma because we love Him so.

I Am A Mountain So Very High

I am a mountain so very high
I can reach way up to the sky
The Torah should be given on me
For I am as tall as can be, you see

Oh No! I am much greater than you
There are so many things I can do
The Torah should be given on me
For I am as strong as can be, you see

But little Har Sinai just stood there and sighed,
"I know I'm not tall, I know I'm not wide
The Torah can't be given on me
For I'm a plain mountain," he said simply

But from all the mountains Hashem chose Sinai
Because he did not hold himself high
He had such simple and humble ways
And from here we learn humility pays.



Matan Torah Every Day

Rabbi Joshua Rohr, Assistant Principal
of Elementary School Judaic Studies



From the moment it was created, all of existence was waiting for this day. Rashi, quoting the midrash, explains that the Torah used the phrase Yom Hashishi on the sixth day of Creation to allude to another sixth day, the sixth day of Sivan. That was the day that the Jewish People would be given the Torah.

Hashem made a deal with everything that He had created: If Bnei Yisrael would accept the Torah then they would continue to live. However, if they didn't, then everything would cease to exist, because there would be no purpose for the world without the Torah. When Bnei Yisrael accepted the Torah, the entire universe breathed a sigh of relief.

The truth is that in reality, we are accepting the Torah everyday.

As the Kotzker Rebbe once quipped, although Matan Torah was a one time event, Kabalat HaTorah happens everyday. Every time we learn a word of Torah, not only are we fulfilling a mitzvah and bringing ourselves closer to Hashem, but we are actually furthering the existence of the world. The world was created, and continues to exist, only in the merit of our Torah learning.

Everyday, we say the following words in Shema: "vhayhu ha'davrim ha'eyle asher anochi mizavcha hayom al livavecha," "and these matters that I command you today shall be upon your heart" (Devarim 6:6).

What is the pasuk trying to teach when it says that we were commanded "today," if the Torah was actually given thousands of years ago?

Rashi comments on the word "hayom" that "you should always look to these matters as if they are new, fresh, and exciting – *as if* the Torah were given today." We should all try to channel the feeling of Matan Torah and harness that energy every day.

We need to thank Hashem for giving us the Torah and trusting us with the ability to keep the world going. On Shavuot we celebrate the fact that Hashem trusted us and gifted us His most precious possession - the Torah! May we all merit to receive the Torah anew, learn it, and live by it until it becomes one with us!

Chag Sameach!

Long Live the King!

Morah Mashie Kopelowitz

Judaic Studies Curriculum Coordinator K-8



According to our mesorah, the great David HaMelech, and the descendant of Rut, passed away on the holiday of Shavuot. King David, revered in our tradition, embodies a rich tapestry of character traits that continue to inspire and resonate deeply within our community. Delving into his life reveals layers of complexity and depth, illuminating the essence of a true leader.

From his humble beginnings as the overlooked youngest son of Yishai, David's journey is marked by both challenges and triumphs. Unlike his brothers who received the initial attention, David was often in the background, tasked with seemingly mundane duties like delivering cheese wedges to his brothers on the front lines of war. Yet, it is precisely from this position

of perceived insignificance that David's remarkable qualities begin to emerge.

One might expect David to harbor feelings of inferiority or resentment, being constantly overshadowed by his siblings. However, David's response is anything but predictable. Rather than succumbing to self-doubt, he displays a remarkable resilience and independence of spirit. His ability to navigate difficult circumstances with ingenuity and courage sets him apart as a leader of unparalleled strength.

David's sensitivity and artistic talents further add depth to his character. As the composer of Tehilim, his poetic soul finds expression in the heartfelt words that have become an integral part of our prayers. This sensitivity, coupled with his resilience,

is a testament to the multifaceted nature of his personality.

Indeed, David's life is a testament to the intricate interplay between strength and vulnerability. Despite facing numerous hardships, he remains steadfast in his faith and commitment to his people. His legacy serves as a source of inspiration for generations, reminding us of the enduring power of resilience, faith, and integrity.

In exploring the complexities of King David's character, we are invited to reflect on our own journey and the challenges we encounter along the way. Like David, may we draw strength from our traditions, our faith, and our innate resilience as we navigate life's twists and turns.

Again?! Yom Tov Sheni Shel Golyuot

Yossi Zimilover, Director of Communications



“Again! Again! Again!” In a story popularized by the movie ‘Miracle,’ the legendary U.S. Hockey coach Herb Brooks, repeatedly makes his players skate back-and-forth on the ice after a game in which he believed the team played poorly leading up to the 1980 Olympics.

In a similar exhausting and repetitive fashion, we are left to observe a second day of chag. We just did this! Why do we have to go through the same exact motions that we did the day before?

Historically, when the Sanhedrin stood, the new month was sanctified after witnesses testified to the sighting of the new moon. This happened either after the 29th or 30th day of the previous month. The news of Rosh Chodesh’s declaration then had to spread from Eretz Yisrael to all four corners of the earth.

Sometimes this information only reached certain diaspora communities after the holidays for that month.

As a result of the doubt created from this potential one-day discrepancy, those in galut observed the chag on both days.

During the period of the Amoraim, a fixed calendar was established, and removed this doubt, theoretically making this practice obsolete. In fact, even the gemara (Beitzah 4b) questions this tradition. Thousands of years later, the question only becomes stronger. What is the reason for maintaining this archaic custom?

The gemara (ibid.) answers “hizaharhu b’minhag avoteychem b’yadechem,” be careful to observe the customs your ancestors transmitted to you.

Rabbi Norman Lamm zt”l writes that the commitment to the second day signifies the “spiritual value” of minhag. He cites Rav Kook who explains that observing a minhag is symbolic of Ahavat Yisrael, our love of Am Yisrael. Maintaining this tradition shows our connection to “our fellow Jews of all ages and climes.”

He notes that the extra day is one that is, of course, “shel Golyuot,” and serves as a poignant reminder that we currently live in galut. We must never forget that we are not living in Eretz Yisrael, our true homeland.

Beyond merely being a nice minhag, the second day has become a clearly established rabbinic law. Rabbi Lamm explains that the concreteness of the obligation is illustrated by the fact that we override d’orayta laws such as Tefillin and make berachot that would appear to be l’vatala. Keeping the day symbolizes our commitment to the Torah Sheba’al Peh, the Oral Torah.

Perhaps, the first day of chag signifies our devotion to the Torah Shebichtav, the Written Torah, and the combination of both days unites the Torah’s equal duality. It’s especially worthwhile to recognize this during the holiday of Shavuot, which celebrates the deliverance of Torat Yisrael.

Names of the Hostages

Please Daven for Their Safe and Speedy Release

אברהם גלעד בן אמונה 78 Abraham Gilad ben Emunah (Munder)	קארינה בת אירה 19 Karina bat Ira (Ariev)
אגם בת מירב 19 Agam bat Meirav (Berger)	כפיר בן שירי 1 Kfir ben Shiri (Bibas)
אלכסנדר בן אוקסנה 32 Alexander ben Oksana (Lobanov)	לירי בת שירה 18 Liri bat Shira (Elbag)
סשה אלכסנדר בן ילנה 27 Sasha Alexander ben Yelena (Troufanov)	מתן בן עינב 24 Matan ben Einav (Zangauker)
אלכסנדר בן נינה 75 Alexander ben Nina (Dancyg)	מתן בן ענת 21 Matan Shachar ben Anat (Angrest)
אלמוג בן נירה 26 Almog ben Nira (Sarusi)	מקסים בן טלה 35 Maxim ben Tella (Herkin)
אלון בן עידית 22 Alon ben Idit (Ohel)	מוחמד אל אטראש 40 Mohammad El Alatrash
ארבל בת יעל 28 Arbel bat Yael (Yehud)	נעמה בת איילת 19 Na'ama bat Ayelet (Levy)
אריאל בן שירי 4 Ariel ben Shiri (Bibas)	נמרוד בן ויקי 19 Nimrod ben Vicky (Cohen)
אריאל בן סילביה 26 Ariel ben Silvana (Konio)	עופר בן כוכבה 50 Ofer ben Kochava (Kalderon)
אברהם בן אגנש 36 Avraham ben Agranesh (Mengistu)	אוהד בן אסתר 55 Ohad ben Esther (Ben-Ami)
אבינתן בן דיצה תרצה 30 Avinathan ben Ditzza Tirtza (Or)	אוהד בן אסתר 49 Ohad ben Esther (Yahalomi)
בר אברהם בן ג'וליה 21 Bar Avraham ben Julia (Kuperstein)	עומר בן מלכה 21 Omer ben Malka (Shem Tov)
ביפין ג'ושי 23 Bipin Joshi	עומר בן ניבה 22 Omer ben Niva (Wenkert)
כרמל בת כנרת 39 Carmel bat Kineret (Gat)	עומר בן אורנה אסתר 22 Omer ben Orna Esther (Neutra)
דניאלה בת אורלי 19 Daniella bat Orly (Gilboa)	עמרי בן ורוניקה אסתר 46 Omri ben Veronika Esther (Miran)
דוד בן סילביה 33 David ben Silvana (Konio)	אור בן גאולה 33 Or ben Geula (Levy)
דורון בת שרה סימנה 30 Doron bat Sarah (Steinbrecher)	אורי בן עינב אפרת 25 Ori ben Einav Efrat (Danino)
עידן בן יעל 19 Edan ben Yael (Alexander)	פרחאן אלקאדי 53 Qaid Farhan Alkadi
עדן בת שירית 24 Eden bat Shirit (Yerushalmi)	רום בן תמר נועה 19 Rom ben Tamar Noa (Braslavski)
איתן אברהם בן אפרת 23 Eitan Avraham ben Efrat (Mor)	רומי בת מרב 23 Romi bat Merav (Gonen)
איתן בן רות אידית 37 Eitan ben Rut Idit (Horn)	שגיא בן נאמית 35 Sagui ben Naamit (Dekel-Chen)
אליה בן סיגלית 27 Eliya ben Sigalit (Cohen)	שגב בן גלית 25 Segev ben Galit (Kalfon)
אליהו בן חנה 51 Eliyahu ben Chana (Sharabi)	שירי בת מרגית 32 Shiri bat Margit (Bibas)
אלקנה בן רוחמה 34 Elkana ben Ruchama (Bohbot)	שלמה בן מרסיל 85 Shlomo ben Marcel (Mansour)
אמילי תהילה בת אמנדה 27 Emily Tehila bat Amanda (Damari)	קית' שמואל בן חוה 64 Keith Shmuel ben Chava (Siegel)
אביתר בן גילה 23 Evyatar ben Gila (David)	טל בן ניצה 38 Tal ben Nitza (Shoham)
גדי משה בן שרה 79 Gadi Moshe ben Sara (Mosez)	תמיר בן חירות 19 Tamir ben Cherut (Nimrodi)
גלי בן טליה 26 Gali ben Talya (Berman)	צחי בן דבורה 49 Tsachi ben Devorah (Idan)
גיא בן מירב 22 Guy ben Meirav (Gilboa-Dalal)	יגב בן אסתר 34 Yagev ben Esther (Buchsthab)
חמזה אלזיאדנה 22 Hamza Alziadna	יאיר בן רות אידית 45 Yair ben Rut Idit (Horn)
הישאם בן מנאל 36 Hisham ben Manal (al Sayed)	ירדן בן פנינה 34 Yarden ben Penina (Bibas)
הירש בן פערל חנה 23 Hersh ben Perel Chana (Goldberg-Polin)	יוסף חיים בן מרים 24 Yosef Chaim ben Miriam (Ohana)
ידן בן דלית 28 Idan ben Dalit (Shtivi)	יוסף אלזיאדנה 53 Yusuf Alziadna
יצחק בן חנה 69 Itzik ben Chana (Elgarat)	זיו בן טליה 26 Ziv ben Talya (Berman)



תהילים ותפילות

פרק כ

לְמִנְצָחַ מִזְמוֹר לְדָוִד: יַעֲנֶה ה' בְּיוֹם צָרָה יִשְׁגָּבֶה
שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן
יִסְעָדֶה: יִזְכֹּר כָּל מִנְחֹתֶיךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה סֶלָה:
יִתֵּן לָהּ כָּל־כְּלָבָהּ וְכָל־עֲצָתָהּ יִמְלֵא: גִּרְנָנָה
בִּישׁוּעָתָהּ וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל יִמְלֵא ה' כָּל־
מַשְׁאֲלוֹתֶיהָ: עֲתָה יִדְעָתִי כִּי הוֹשִׁיעַ ה' מְשִׁיחוֹ
יַעֲנֶהוּ מִשָּׁמַי קוֹדֶשׁוֹ בְּגִבּוֹרֹת יִשַׁע יְמִינוֹ: אֱלֹהֵה
בָּרֶכֶב וְאֱלֹהֵה בַּסּוּסִים וְאֶנְחֵנוּ בְּשֵׁם ה' אֱלֹהֵינוּ
נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ וְאֶנְחֵנוּ קִמְּנוּ וְנִתְעוֹדָד:
ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קָרְאֵנוּ:

פרק קכ"א

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאִין יָבֹא
עֲזָרִי־עֲזָרִי מֵעַם ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ אֶל־יְתֹן לַמוֹט
רַגְלָךְ אֶל־יָנוּם שְׁמֶרְךָ־הֵנָּה לֹא־יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל־ה' שְׁמֶרְךָ ה' צִלְךָ עַל־יַד
יְמִינְךָ־יֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכָה וַיָּרַח בַּלַּיְלָה־ה'
יִשְׁמְרֶךְ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ־ה'
יִשְׁמֹר־צִאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד־עוֹלָם־

פרק קכ"ב

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה' ה' שְׁמָעָה
בְּקוֹלִי תִהְיֶינָה אֲזִנֶּיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנֵי־
אִם־עֲוֹנוֹת תִּשְׁמַר־קָה ה' מִי יַעֲמֹד כִּי־עָמָךְ
הַסְּלִיחָה לְמַעַן תִּזְרָא קוֹיְתִי ה' קוֹתָה נַפְשִׁי
וְלִדְבָרוֹ הוֹחֲלֵתִי נַפְשִׁי לָהּ מִשְׁמָרִים לְבָקָר
שְׁמָרִים לְבָקָר יַחַל יִשְׂרָאֵל אֶל־ה' כִּי־עַם־ה'
הַחֲסִיד וְהָרַבָּה עָמוֹ פְּדוּתִי וְהוּא יַפְּדֶה אֶת־יִשְׂרָאֵל
מִכָּל עֲוֹנוֹתָיו־

For the IDF

מי שברך לחיילי צה"ל

מי שברך אבותינו אברהם יצחק ויעקב הוא בֵּרַךְ אֶת חֵילִי צָבָא הַגָּנָה
לְיִשְׂרָאֵל, הָעוֹמְדִים עַל מִשְׁמַר אֶרְצֵנוּ וְעָרֵי אֱלֻקֵּינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד
מִדְּבַר מִצְרַיִם וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה בַּיַּבָּשָׁה בְּאֹוִיר וּבַיָּם.
יִתֵּן ה' אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לַפְּנִיָּהם. הַקָּדוֹשׁ בָּרוּךְ הוּא
יִשְׁמַר וְיִצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. יְדַבֵּר שׁוֹנְאֵינוּ תַּחֲתֵיהֶם וַיַּעֲטֵרם
בְּכֶתֶר יְשׁוּעָה וּבְעֶטְרַת נִצָּחוֹן. וַיְקַים בָּהֶם הַכָּתוּב: כִּי ה' אֱלֹקֵיכֶם הֵהֱלִיךְ
עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אִיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם וְנֹאמַר אָמֵן:

תפילה לשלום המדינה For the State of Israel

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגּוֹאֲלוֹ, בֵּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רִאשִׁית צְמִיחַת
גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ בְּאַבְרַת חֲסִדָּהּ, וּפְרֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמָהּ, וּשְׁלַח אוֹרָהּ
וְאַמְתָּהּ לְרִאשִׁיָּהּ, שְׁרִיָּהּ וַיּוֹעֲצֶיהָ, וְתִקְּנֶם בַּעֲצָה טוֹבָה מִלְּפָנֶיהָ. חֲזֹק אֶת יָדֵי מִגְנֵי
אֶרֶץ קִדְשֵׁנוּ, וְהִנְחִילֵם אֱלֻקֵּינוּ יְשׁוּעָה וְעֶטְרַת נִצָּחוֹן תַּעֲטִרם, וְנִתַּת שְׁלוֹם בְּאֶרֶץ
וּשְׁמִיחַת עוֹלָם לְיוֹשְׁבֶיהָ. וְאֶת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל פְּקַדְנָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיכֶם מִהֲרָה קוֹמָמִיּוֹת לְצִיּוֹן עִירָהּ וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמָהּ, כַּכָּתוּב
בְּתוֹרַת מֹשֶׁה עֲבָדֶהּ: "אִם יִהְיֶה נִדְחָהּ בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצָהּ ה' אֱלֹקֶיהָ
וּמִשָּׁם יִקְחָהּ. וְהִבִּיאָהּ ה' אֱלֹקֶיהָ אֶל הָאֶרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיהָ וִירֻשָּׁתָהּ, וְהִיטְבָּהּ
וְהִרְבָּהּ מֵאֲבֹתֶיהָ." וַיַּחַד לְבַבֵּנוּ לְאַהֲבָהּ וּלְיִרְאָהּ אֶת שְׁמָהּ, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי
תוֹרָתָהּ. וּשְׁלַח לָנוּ מִהֲרָה בֶּן דָּוִד מְשִׁיחַ צִדְקָהּ, לְפָדוֹת מִחֲכֵי קֶץ יְשׁוּעָתָהּ. הוֹפֵעַ
בְּהֵדֶר גָּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרְצָהּ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפּוֹ: ה' אֱלֹקֵי
יִשְׂרָאֵל מְלֶךְ, "וּמִלְכוּתוֹ בְּכָל מְשָׁלָה." אָמֵן סְלָה:

For the Hostages

מי שברך לשבויים

מי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב יוֹסֵף מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה, הוּא יְבָרְךְ וְיִשְׁמַר וְיִנָּצֵר אֶת נַעֲדָרֵי צָבָא הַגָּנָה לְיִשְׂרָאֵל וְאֶת הַשְּׁבוּיִים בְּתוֹךְ שָׂאֵר אַחֵינוּ בֵּית יִשְׂרָאֵל הַנִּתְּוֻנִים בְּצָרָה וּבְשִׁבְיָהּ. בַּעֲבוּר שְׁהֻקָּהּ מִתְּפִלָּל בַּעֲבוּרָם, הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם, וְיוֹצִיאֵם מִחֲשָׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנָּתֵק, וּמַמְצוּקוֹתֵיהֶם יוֹשִׁיעֵם, וְיִשְׁיבֵם מִהֶרָה לְחֵיק מִשְׁפַּחוֹתֵיהֶם. "יִדְּוֹ לֵה" חֲסִדּוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם". וְיָקִים בָּהֶם מִקְרָא שְׂכָתוֹב: "וּפְדוּיֵי ה'" יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרָנָה וְשִׂמְחַת עוֹלָם עַל רָאשֵׁם. שְׁשׁוֹן וְשִׂמְחָה יִשְׁיגוּ וְנָסוּ יָגוֹן וְאַנְחָה" וְנֹאמַר אָמֵן.

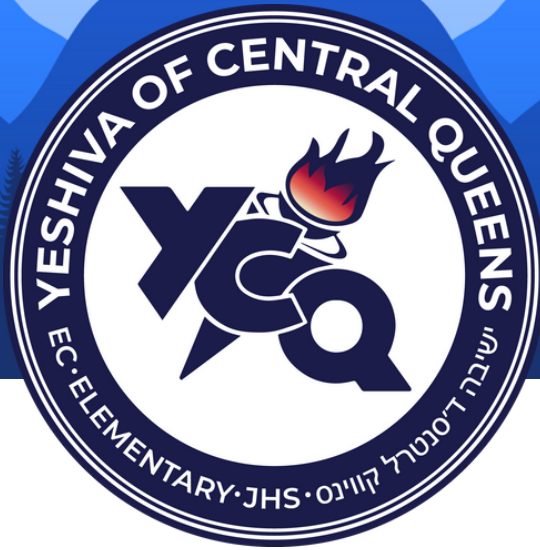
For the Injured

מי שברך לפצועים

מי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרְךְ וְיִרְפָּא אֶת כָּל הַפְּצוּעִים הַזְּקוּקִים לְרִפּוּאָה שְׁלֵמָה, בַּעֲבוּר שְׁאֲנַחְנוּ מִתְּפִלָּלִים לְהַחֲלֻמָּתָם. בְּשֹׁכֵר זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲלִימָם וּלְרַפְּאֵתָם וּלְהַחֲזִיקָם וּלְהַחֲיוֹתָם וְיִשְׁלַח לָהֶם מִהֶרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, עִם כָּל חוֹלֵי יִשְׂרָאֵל, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׁתָּא בַּעֲגָלָא וּבְזִמָּן קָרִיב וְנֹאמַר אָמֵן.

אחינו

אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל הַנִּתְּוֻנִים בְּצָרָה וּבְשִׁבְיָהּ הָעוֹמְדִים בֵּין בָּיִם וּבֵין בֵּיבֶשֶׁה הַמְּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לְרוּחָהּ וּמֵאֲפֵלָה לְאוֹרָהּ וּמִשְׁעָבוֹד לְגֻאֲלָהּ הַשְׁתָּא בַּעֲגָלָא וּבְזִמָּן קָרִיב וְנֹאמַר אָמֵן:



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