

VOLUME 18, ISSUE 1

ELUL 5785 - TISHREI 5786 / SEPTEMBER 2025 EDITION

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RABBI'S MESSAGE

RABBI YOSEF WEINSTOCK

SENIOR RABBI RYW@YIH.ORG

The Superhero: In Crown Heights, Krypton and Within Each of Us

As our summer vacation was winding down I looked back and realized that we had accomplished many of the things that I had hoped to check off my "Summer 2025 Vacation Bucket List". Visit family and friends in New York, New Jersey and Connecticut? Check. Paint pottery with our daughter Shoshana and go to a New York Yankees game with our son Eitan? Check. We visited Coney Island and the Ann Frank exhibit currently at the Center for Jewish History in Manhattan. I got to tour two different lighthouses. (Ask me about the Twin Lights Lighthouse.) On the day before Eitan and I flew back to Florida (Rebecca left a day earlier) there were only two items left on the summer vacation bucket list that I considered doing. When I shared the items with Eitan and he was on board our itinerary was set for the last day of vacation. That morning we drove to Cambria Heights in Queens, NY to visit the Ohel, the gravesite of Rabbi Menachem Mendel Schneerson; and that afternoon we went to Regal Theatres in Lynbrook Long Island to see the new Superman movie. While at the time I thought we were just checking off two last items on my vacation bucket list, I realized the connection between these two figures runs deeper. On an obvious level, we can learn that not all superheroes wear capes; some wear black hats and black frocks. And as I reflected upon my day more I realized that there is much for us to learn from the real life superhero of Crown Heights and the fictional superhero of Krypton.

Though I had met the Rebbe once when he was alive, I had never visited the Ohel, which is also the final resting place of the Rebbe's mother, his wife, his mother-in-law, and his father-in-law and predecessor Rabbi Yosef Yitzchak Schneerson. I'm not sure why it took me 33 years to visit the Rebbe's grave. It's especially hard for me to understand in light of the fact that I am not averse to visiting cemeteries and that I feel a strong connection to the Rebbe and to Chabad Chasidut. I had met the Rebbe when I was a child. One summer I attended Camp Gan Israel day camp in New Haven, CT and the camp arranged for us 8 year old boys to spend a weekend in Crown Heights, NY, near the Chabad headquarters. As I reflect on my memories of that experience as an adult I now realize that my definition of human greatness as one who cares about individuals and about small details is something that I felt in a profound way from the Rebbe. This attention to detail is a characteristic that is exhibited by Superman, a character created by two Jewish teenagers (Jerry Siegel and Joe Shuster) over 90 years ago in Cleveland, OH. No matter the degree of mayhem and destruction that the villains rain down on Metropolis, Superman is careful to protect and save every single life; from the one woman whose car is stuck on a collapsing bridge, and even a lone squirrel in the path of danger.

While it may seem that the plot of all Superman tales is the battle between good and evil, between Superman and the villains, the real

story is always the superhero's internal struggle as Superman tries to figure out who he really is. Is he the son of the planet Krypton with superhuman strength, or is he the son of Smallville, Kansas, with all of the insecurities and weaknesses that all humans feel? Does nature or nurture play most prominently in Superman's persona? What is more important for Superman's identity: where he came from or where he is going? (I'm trying my best to avoid divulging any spoilers from the newest movie.)

The Lubavitcher Rebbe taught that every human being must similarly struggle with a dual identity. On the one hand we are physical mortals, and on the other hand we possess a divine soul. These two identities can at times pull us in different directions and leave us unsure how to act. The Rebbe would often teach people and remind his Chasidim that we are not physical beings that occasionally have spiritual experiences. Rather due to the presence of our souls, whose source is the Divine, we are primarily spiritual beings with some necessary physical qualities and needs. According to the Rebbe each of us has a superpower; a talent, strength, an ability that is unique to each individual. Our purpose in life is to cultivate and maximize that God-given ability in ways that better ourselves and positively contribute to the world around us. We figure out who we are by getting in touch with our souls and with ourselves. One way to get in touch with ourselves is by talking to ourselves. Some people say that only crazy people talk to themselves. Other people say that talking to yourself is one of the few ways to ensure an interesting conversation. The Rebbe would encourage people to talk to themselves in order to answer their own questions.

One of my favorite stories about the Rebbe is one that happened to Rabbi Dr. Tzvi Hersh Weinreb, former Executive Director of the Orthodox Union. Rabbi Weinreb has spoken at our shul a number

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ASSISTANT RABBI'S MESSAGE

RABBI DAVID CLAMAN

ASSISTANT RABBI

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Our Annual Checkup

One of the most well-known converts to Judaism was Onkelos, the author of *Targum Onkelos*, the authoritative Aramaic translation of the Torah. The Gemara (Avodah Zara 11a) recounts a remarkable story surrounding his conversion:

The Roman Emperor, Titus, sent a brigade of soldiers to bring him back to Rome. But when Onkelos engaged the soldiers in discussion and showed them the beauty of Torah, they converted to Judaism. Titus then sent another brigade, instructing them not to speak to Onkelos. But after they listened to what he had to say without him even speaking to them, they too converted to Judaism. Finally, Titus sent a third brigade and instructed them not even to listen to Onkelos.

When they were leading Onkelos back to Rome, he placed his hand on the mezuzah and inquisitively asked, "What is this?" "You tell us," the soldiers said. He replied, "Normally, a human king sits inside and his servants stand outside and guard him. But, Hashem, His servants are inside and He guards them from the outside, as the verse says, 'God will guard your going out and coming in from now and forever (Tehillim 121).' They too converted. Titus did not send any more soldiers.

This powerful story is the basis for a custom cited by the Rema (Yoreh De'ah 285:2):

כשאדם יוצא מן הבית יניח ידו על המזוזה, ויאמר: ה' ישמר צאתי וכו'. וכן כשיכנס אדם לבית, יניח ידו על המזוזה

Some say that when you leave the house you should place your hand on the mezuzah and say "God guard my going out etc.". Similarly when entering you should place your hand on the mezuzah.

Not only is the mezuzah a visibly recognizable sign of a Jewish home, the mezuzah as a container of Jewish fundamentals, can inspire one to higher levels of spiritual attainment.

Although, strictly speaking, one need not inspect the kashrus of one's mezuzos annually (see Halichos Shlomo: Tefilla 4), the Kitzur Shulchan Aruch (128:3) writes that it is customary to check one's mezuzos during the month of Elul. Although Elul is a natural time to check the kashrus of the mezuzah in advance of the New Year, perhaps there is another dimension to this custom.

The Rambam writes regarding what one should be contemplating when passing a mezuzah (Hilchos Mezuzah 6:13):

וכל זמן שיכנס ויצא יפגע ביחוד השם שמו של הקדוש ב"ה ויזכור אהבתו ויעור משנתו ושגיותו בהבלי הזמן

Each time that one enters and leaves [his home] he should concentrate on the Oneness of the Name of Hashem, and remember His love, and be aroused from his sleep and his mistaken involvement in the meaningless use of time... This thought will immediately restore him to his right senses, and he will walk in the paths of righteousness.

I find it fascinating how this language is strikingly similar to the Rambam's words (Hilchos Teshuva 3:4) where he explains the purpose of the shofar:

רמז יש בו כלומר עורר ישינים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם, אלו השוכחים את האמת בהבלי הזמן

It is as if [the shofar's call] is saying: Wake up you sleepy ones from your sleep ... Those who forget the truth in the vanities of time and throughout the entire year, devote their energies to vanity and emptiness which will not benefit or save: Look to your souls...

Both the mezuzah and the shofar, two mitzvos that take on heightened significance during Elul, serve as spiritual alarms, designed to snap us out of our spiritual sleep and help to orient our priorities. The shofar provides a powerful, daily wake-up call. The mezuzah, in contrast, offers countless subtle reminders placed at every threshold of transition throughout the day.

Like an alarm clock, the shofar gives us the daily jolt in the morning and the mezuzah provides us with constant opportunities to stay true to our convictions.

This idea is reflected in the etymology of the word "mezuzah" as described in the Zohar (Zohar 3:300b):

מזוזות אותיות ז"ז מו"ת שלא נתן רשות למשחית לחבל וזז מפתחו.

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FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

RABBI EDWARD DAVIS

MARTEF HASHOAH, CHAMBER OF THE HOLOCAUST.

This is a small Holocaust museum that was established on Mt. Zion adjacent to the Old City in Yerushalayim. It was started in December 1949 by some Holocaust survivors and formally endorsed and worked by the Minister of Religious Affairs Rabbi Dr. Samuel Zangvil Kahane. In the museum were placed ashes from a concentration camp, parts of a desecrated Torah scroll from Nazi Europe. There is a memorial for more than 2,000 Jewish communities. There is a bloodstained Torah scroll and a handwritten Siddur from Buchenwald and a coat sewn from Torah parchment that was worn by a Nazi officer. And there is RIF soap made from human fat. When Yad Vashem opened in the early 50's some artifacts were transferred from this small museum. The museum is open each day for a half day. It is right beneath the Diaspora Yeshivah which cares for the property.

RABBEINU YONAH. Rabbi Yonah ben Avraham Gerondi (1200-1263, Spain) was a brilliant Talmudist, and a cousin of the Rambam. He was initially involved with the anti Rambam movement, against the Rambam's philosophy. He helped initiate the public burning of the works of the Rambam in Paris by the Catholics in 1233. He would travel from city to city speaking against the Rambam's writings. Later he would see the error in his ways and took a vow that he would go to Tiveria, Israel and gather a Minyan, lie on the Rambam's grave every day for a week and beg forgiveness for what he did. He left France and when he reached Toledo, Spain, he was convinced by the Jewish community to settle there (temporarily). He built a Yeshivah and then suddenly died of a mysterious illness. The word spread that he died there due to his not fulfilling his vow. Later his body was transferred and buried next to the Rambam.

SUPERMAN IS JEWISH. Superman was created by Joe Schuster and Jerry Siegel, both Jewish, in 1938. If you are not convinced that Superman was Jewish, consider that he came to America from Krypton, where his name was Kal-El, Hebrew for an Easy God. In the current 2025 Superman movie, our hero is played by David Corenswet, a Jewish guy from Philadelphia. His love interest in the movie is Lois Lane, played by actress Rachel Brosnahan, also Jewish. Corenswet was turned on to acting when he saw his sister in a production of Fiddler on the Roof. He is proud of his Jewish heritage even though he married a Christian woman in a church, officiated by a minister and a Reform rabbi. [Oh well, it sounded pretty good.]

JOSEPH TRUMPELDOR, PART II. Although he is heralded as a Jewish hero, he was not successful in his military or political career. The one-armed military leader was courageous and valiant, a true leader, but the efforts in creation the Zion Mule Corps and involvement in World War I did not last. He was instrumental in convincing many Russian Jews to make Aliyah. Making it to

Israel after the Big War, he immediately involved himself in the military end of the Zionist movement. In the end of 1919: David Ben Gurion asked Trumpeldor to help in the defense of Tel Hai in the Galilee. In March 1920, Trumpeter was severely injured in the abdomen. To his doctor, it is said that he told him that "It's nothing; it's worth dying for the country." He died then. He never married. Engaged twice, he was never idle enough to tie the knot.

ALAYNU. This prayer ends each service in our ritual. There are different versions of its origin. According to one tradition, it was composed by Yehoshua upon the conquest of Yericho. Another opinion assigns its authorship to the Amora Rav, the third century Babylonian scholar, because he is credited with arranging the entire Rosh Hashanah Mussaf. The prayer did not become part of the daily prayers until probably around the year 1300. A Baptized Jew in the year 1400 spread the rumor that one line slurred Christianity. He said that the numerical value of the word VARIK (emptiness) is 316, the same as Yeshu, the Hebrew name of Jesus. The Christian censors insisted that the line be deleted (in the early 18th century). Some Ashkenazic rabbis started to restore the line in the beginning of the 20th century. Sephardim were unaffected by this problem.

AN EARLY ABORTED TALMUD. In 1842, a new edition of the Talmud (Berachot) was published in Germany. The text is clear; the text and commentaries are vocalized. The editor was Dr. E. M. Pinner who added his own commentary, which I presume were written in German. The German translation and commentary were expertly done, but there were no more volumes printed. Perhaps this was because Pinner dedicated his work to Czar Nicholas I, "high-minded protector of every pure aspiration," who in fact was so anti-Semitic a monarch that the Jews in his realm dubbed him "Haman II." This volume is located in the American Library of Congress in the Hebrew section.

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Additional information coming soon.





PRESIDENT'S MESSAGE

ARI PEARL

I'd like to extend my heartfelt gratitude to Phil Baratz for his tireless efforts and exceptional leadership in serving the Young Israel of Hollywood community as our President (for the Second time).

As I step into my new role, I am beyond thrilled to be part of this vibrant community and look forward to driving growth and progress. With a strong foundation built on our tradition and values, I believe we can take the Young Israel of Hollywood to new heights. From expanding programming and events to enhancing our facilities, I'm eager to collaborate with our dedicated team and

work closely with our Rabbis, Board of Directors, and members to ensure that our initiatives align with our community's needs.

I'm honored to be part of this journey and look forward to seeing the incredible things we'll achieve together, with Hashem's guidance and support. As we move forward, I'm confident that our shul will remain a source of strength, comfort, and joy for all who walk through our doors. With a great sense of energy and excitement, let us embark on this new chapter together, building on the strong legacy of the Young Israel of Hollywood and creating a bright future for generations to come.

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SISTERHOOD PRESIDENTS' MESSAGE

LAUREN BERLEY & KASS FIALKOFF

As the Jewish New Year approaches, bringing with it the promise of renewal and reflection, we are also excited to be starting the beginning of a new chapter for our shul's Sisterhood — a vital and vibrant part of our spiritual and communal life.

Kass and I are excited to be stepping into the role as Co-presidents for the Sisterhood, with the goal of inspiring and bringing together the incredible women of the Young Israel community.

Growing up in Hollywood as a young teen, the neighborhood was growing and yet still felt very tight knit. I would know everyone I saw at shul or at the kosher store and it was a comfortable neighborhood to explore and individuate who I was, and who I was becoming. The shul was at the center of the community for all events and gatherings and I began to understand the necessity for that hub, not only for myself but for the greater community.

Now, as an adult back in Hollywood and raising my own family, I am excited to be taking on the role as Sisterhood Co-president in our growing community to create a space for women to explore, connect, and develop.

The Sisterhood is committed to making our shul a welcoming and empowering space for all women — regardless of age, background, or level of observance.

Kass and I have already begun outlining thoughtful goals for the coming year; from continuing the already successful Sisterhood events to organizing new events that will support intergenerational connection, cultivate deeper spiritual engagement, and create joyous experiences.

As the Jewish New Year approaches, bringing with it the promise of renewal and reflection, we are also excited to be starting the beginning of a new chapter for our shul's Sisterhood — a vital and vibrant part of our spiritual and communal life.

Rosh Hashanah calls on each of us to pause and reflect on the year that has passed, to embrace change, and to rededicate ourselves to what matters most. It is time to ask: Who are we becoming? What legacy are we building? What will we leave behind?

As the new Sisterhood leaders, we are asking these questions not only personally, but communally. We have Hakarat Hatov to Lauren Stamm and Bim Zahavi for all the amazing work they put into the Sisterhood over the past two years and hope that we can continue to expand on their impact. We hope to continue building a shul where women's voices continue to shape the soul of the congregation — where connection, compassion, and creativity guide every program, and where tradition and progress walk hand in hand.

As the shofar sounds and we dip apples in honey, we share our collective hope that this year will be one of sweetness, strength, and growth. We look forward to the Sisterhood thriving and may its efforts inspire deeper connections between our female members. Shanah Tovah U'Metukah — may it be a good and sweet year for all.

Lauren Berley, on behalf of the Sisterhood

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BROTHERHOOD PRESIDENT'S MESSAGE

SHIMMY LAZAR

The Minyan Men and the Summer Bowlers: A Tale of Two Memberships

As the summer winds down and we enter the sacred month of Elul, leading us to Rosh Hashanah and Yom Kippur, my thoughts often turn to the many ways we engage with our community. This past year, I've been searching for new leaders to step up within the Brotherhood, and while the search continues, it has also reminded me of a profound truth: the strength of our community isn't solely dependent on those who lead, but on the quiet, consistent power of those who show up.

We are all called to lead in different ways, whether formally or informally. Yet, the role of a dedicated follower, someone who is present and engaged, is equally vital. It's in these everyday acts of participation that the true fabric of our *kehilla* is woven. While a few individuals may stand at the *amud* as *shliach tzibbur*, leading the davening, it is the consistent presence of the "minyan men" that truly holds our community together, their mere presence ensuring that we can gather and pray.

This summer, I found myself embracing a different kind of "showing up" with my son. With his Bar Mitzvah coming up on February 21st, I realized it's never too late to reinforce foundational values. We've been consistently attending minyan together, a small but significant step in setting an example and making Jewish life a tangible part of our routine. It's in these moments, side-by-side, that the lessons of Torah and community truly come alive for him.

Our summer also took an unexpected turn when my son sustained an injury at the end of camp, putting him out of contact sports for three weeks. This shift in pace led us to a different kind of activity: bowling. We signed up for a summer bowling season pass and made sure to take full advantage, going every day for two games each. It was a simple pleasure, a chance for us to connect and enjoy each other's

company, even when traditional summer activities were off-limits. It was a reminder that presence and shared experience, no matter how small, build the strongest bonds.

As we stand on the cusp of the High Holy Days, a time for introspection and renewal, let us remember the power in every act of presence. Just as we made sure to maximize our bowling membership, let's consider how we can fully leverage all that our shul membership has to offer. Whether it's attending minyan, volunteering for an event, or simply reaching out to a fellow congregant, every effort to connect and participate strengthens our collective journey. Just as my son and I found new ways to engage this summer, let us all commit to being more present and active in the year ahead, supporting our community not just from the front, but from every seat in the room.

Wishing you all a meaningful Elul and a sweet new year, filled with connection and personal growth.

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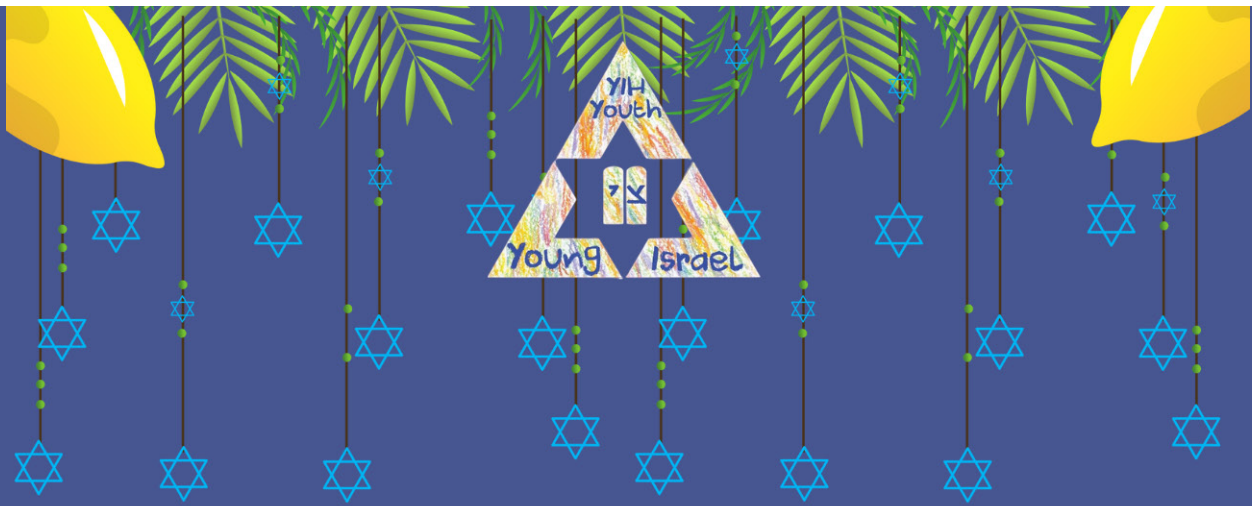
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Sukkah

Decorating

Sunday, October 5th

10:00 AM-11:30 AM

for families and kids of
all ages!

please keep in mind this is not a drop off event, please
be prepared to stay with your children

Youth Rooms



NEW MEMBERS SPOTLIGHT



Reuben and Rebecca Grabel

Children: Simon, 10, Ben, 8, Gila, 1

Address: 4101 N 37th Ave Hollywood, Florida 33021

Rebecca: 310-435-6013 ragromis@gmail.com

Rueben: 646-267-7566, rgrabel@gmail.com

Reuben, Rebecca, Simon, and Ben moved to Hollywood two years ago from Los Angeles. Baruch Hashem, they welcomed the birth of Gila a little over a year ago. Reuben and Rebecca work in Real Estate. Simon attends Scheck Hillel Community School, Ben attends BMA, and Gila attends West Hollywood Preschool. They look forward to another great year in Hollywood!



Mindy and Mark Friedlander

Children are: Elisha, who lives in Brooklyn; Ari, who lives in Memphis with his wife and two sons; Sima Burstein, who lives right here with her husband Jonathan and their children: Moses, Victoria and Gabriel.

Address: "The Woods": 4102 North 48th Terrace, Hollywood 33021.

Mark: 917-414-2222, Friedlander@gmail.com

Mindy: 917-991-5716, MindyHGreene@gmail.com

They recently moved here from Riverdale, Bronx, New York, where we lived for decades. Mark is a retired Judge of the NY State Supreme Court, (and a retired US Air Force Colonel), and Mindy is a Tax Attorney, who retired this year as Senior V.P. and Deputy General Tax Counsel at Paramount Global (formerly CBS). They moved here to be close to Sima and her family. They had visited very often for the 17 years that they had grandchildren here and finally decided to become Floridians.



Daniella and Adam Pfefer

Children: Arielle – 18; Talia – 16; Benjamin – 14; Gabriel - 9

Address: 5855 Brookfield Circle West Fort Lauderdale, FL 33312

Daniella - 917-685-5396, sperbs34@gmail.com

Adam - 201-364-4490, pfefer@gmail.com

Their family moved from Teaneck to return to Daniella's hometown and for some warm weather. Arielle will be learning this year at Migdal Oz. Talia and Ben will be attending KYHS and Gabe will be attending BMA.



Gilbert Jacobson

Address: 4000 N Hills Dr, Apt. 7, Hollywood, FL 33021

Ways to contact: (201) 757-8595, jacobson.gil@gmail.com

His 6 children are all adults, living across the country. He recently moved from Memphis. He is a retired attorney, who spent his career working for large Jewish charities including the Council of Jewish Federations, UJA-Federation of New York, and the American Friends of Bar-Ilan University.

▲ RABBI WEINSTOCK'S MESSAGE CONTINUED FROM PAGE 3

of times as Scholar in Residence. Rabbi Weinreb was in his early 30's when he experienced (in his words) an early mid-life crisis. He had received his PhD in psychology and was working in a school. He was also teaching shiurim at a local shul in Maryland. Rabbi Weinreb didn't know where to focus his talents and attention. Should he further his career in psychology or shift to synagogue rabbinics? He also had questions concerning the education of his children and general philosophical questions about Judaism and life. At the suggestion of a Chabad friend, Rabbi Weinreb decided to pick up the phone and call the Rebbe's office one day in February 1971. The Rebbe's secretary picked up the phone and asked "Who is this?" Rabbi Weinreb replied "A Yid (Jew) from Maryland". He went on to explain why he was calling and listed off his questions. As he was talking, the secretary was translating into Yiddish for the Rebbe. When he was finished, Rabbi Weinreb heard the Rebbe in the background say, "Tell him that there is a Jew who lives in Maryland that he can speak to. *Der yid hayst Weinreb*—his name is Weinreb." Rabbi Weinreb couldn't believe what he heard, so he asked the secretary to repeat what the Rebbe had said. The secretary repeated the Rebbe's words "There's a Jew in Maryland whom he should talk to. His name is Weinreb." Startled and surprised, Rabbi Weinreb replied over the phone "But I am Weinreb." The Rebbe must have heard this because he said, "If that's the case, then he should know that, sometimes, one needs to speak to himself." With that the call ended. Rabbi Weinreb reflects on this unlikely turn of events:

"I believe I understood what the Rebbe was trying to tell me. If I could put words in his mouth, he was saying, 'You're looking for answers

outside yourself. You're not a kid anymore; you're a man. You are thirty years old, you are a father, you are a teacher of Torah. You have to have more self-confidence. It's time to grow up and listen to yourself. Don't be so dependent on others. Trust yourself.'"

Talking to ourselves may seem like a daunting task, but the Torah has provided us with an outlet to do so on a daily basis: Prayer. The most common Hebrew term for prayer is "Tefilah". The verb form is "L'Hitpallel" which is a reflexive form of a verb that means to evaluate or to speak. Prayer is an opportunity for us to talk to ourselves and to evaluate to what extent are the values and priorities expressed in our tefilot find expression in our thoughts, words and deeds? In Tefilah we say that God is the source of health and healing. Our prayers emphasize the importance of knowledge, forgiveness, and redemption. Do we live lives that prioritize these values or are our prayers merely lip service? If we wore a superhero custom I suggest that we would also have an "S" on our chest- and that S would stand for "Shema". It is a prayer that we recite multiple times each day and it is an ongoing reminder of the unity of existence and how Hashem is the source and the inspiration for everything that happens.

Let us appreciate the importance- really, the necessity, of prayer in our daily lives. Prayer is a gift. It is an opportunity to talk to Hashem. It is also an opportunity to talk to ourselves. Let us commit to prayer in quantity and in quality; whether we daven three times a day with a minyan or once a day in private.

Each of us has the potential to be Super. Let us never forget that tefilah is a great opportunity for us to talk to ourselves with the goal of actualizing the superhero within each of us.

▲ RABBI CLAMAN'S MESSAGE CONTINUED FROM PAGE 5

"Mezuzot" consists of the letters "zaz mavet" (move death) because it ensures that the destroyer will have no permission to attack, and will leave the doorway.

While there are mystical elements of protection associated with the mezuzah, we might also understand this more simply: the mezuzah protects us from a far more subtle danger - spiritual disconnection. It reminds us to stay attached to eternal truths, and not, God forbid, to that which leads to spiritual decline.

Interestingly, when affixing a mezuzah, the beracha we recite is, "...who sanctified us with His mitzvot and commanded us to affix a mezuzah." This seems somewhat strange, as the term mezuzah literally means "doorpost." The mitzvah, however, is to affix a parchment containing the paragraphs of Shema onto the doorpost, not to install a doorpost itself. Wouldn't it make more sense for the bracha to say, "...commanded us to affix His name to the doorpost"? Why, then, do we refer to the object we place on the doorpost as if it is the doorpost?

Rabbi Yaakov Tzvi Mecklenburg, in his *HaKetav VeHaKabbalah*, offers a fascinating insight. He explains that the root of the word *mezuzah* is *zaz*, meaning "to move." For example, money is called *zuzim* because it moves and circulates. A doorway is called a *mezuzah* because people pass through it, they move.

The mezuzah is placed on the doorpost and referred to as a mezuzah to symbolize a person's movement through life. As we move throughout our days and lives, the mezuzah on our doorpost serves as a reminder that through all these transitions, we must conduct ourselves in accordance with the principles of the Torah.

We attach God's name, our love for Him, and our commitment

to Torah to every aspect of our lives. The mitzvah of placing a mezuzah is not a one-time task to be forgotten once the case is nailed to the doorpost. The mezuzah serves as a continual reminder not to move through life on autopilot. Rather, it is about *likboa mezuzah* - embedding God's presence into our daily routines and actions. That's why the bracha we recite is "to affix a mezuzah", not just physically placing it, but integrating its message into our lives.

During the month of Elul, we begin reciting *Selichos*, which include the oft-repeated words: "*Lo b'chessed v'lo b'maasim banu lefanekha*" — "We come before You, Hashem, not with special merit of kindness or deeds." "*Kedolim ve'rashim dafaknu d'latcha*" — "We knock on Your door like the poor and the destitute."

The great Kabbalist, the Arizal, taught that the *dal* (poor) and *rash* (destitute) represent the months of Tammuz and Av, the months of mourning and fasting for the destruction of Yerushalayim and the Beis Hamikdash. Building on this, the Chassidic master, the *Bnei Yissaschar*, explains that if Tammuz and Av symbolize poverty and loss, then the next month, Elul, is represented by the *delet* - the door.

After experiencing the spiritual desolation of Tammuz and Av, we enter Elul with a new posture: we approach, now standing before His door, ready to knock, ready to return. Elul becomes the door through which we seek to re-enter closeness with Hashem. As we move through the Elul portal and hear the shofar, let's be moved. As we touch the mezuzah, let's be touched. Because, perhaps more important than checking the mezuzah in Elul is checking in with ourselves. Wishing us all a meaningful and truly "Elul-vating" journey!



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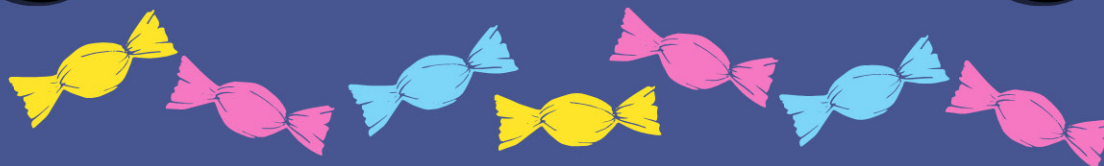
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MESSAGE FROM OUR SECURITY TEAM

Dear Community Members,

We're excited to share some significant updates to our safety and security infrastructure, made possible this summer by the support of federal grants, our board of directors, and the security committee. This community-wide commitment to safety is a top priority for all of us.

HERE'S WHAT'S NEW:

- **Upgraded Security Doors:** We've installed new, high-security doors and hardware at key interior access points. These doors, along with a new electronic access system, provide an extra layer of protection and ensure that only authorized members and staff can enter.
- **Enhanced Surveillance:** Our new, state-of-the-art surveillance system is now fully operational. This system is monitored around the clock by our team of trained professionals and volunteers.
- **Perimeter Protection:** We've also installed new bollards and motorized gates at the shul's perimeter to enhance our physical security. These improvements reflect our dedication to creating a safe and secure environment for everyone. We believe these investments will not only improve our security but also bring peace of mind to our entire community.

Thank you for your continued support,

*Ben Leubitz, Security Council Liaison
Avinoam Agame, Director of Security*



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- **Education:** Programs for kids, teens, and adults to grow in Torah and community.
- **Spiritual & Social Programs:** Events, services, and Holiday celebrations that bring us together.

Every Gift Counts

No contribution is too small. Every donation shows that YIH matters to you—and together, we can reach 100% participation this year!

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Avi & Adina Ciment on the birth of their grandson, Liam Aryeh, born to their daughter and son-in-law, Rina & Aaron Ross of Herzliya, Israel. Mazal tov to all the aunts, uncles, and great-grandparents

Barry & Jillian Galitzer on the birth of their grandson, Avi Menachem – Zachary Mason, born to Ashley & Noah Hiller. Mazal tov to uncles Andrew and Steven Galitzer, great-grandparents Sandy Borowich and Josh and Debbie Galitzer, great-aunt and uncle Rachel and Ronen Zour

Moshe & Judy Grushko on the birth of their granddaughter to their children Danielle & Heskell Balas of Jerusalem, and on the birth of their granddaughter to their children Zev & Mari Grushko of Rehovot. Mazal tov to her great-aunt and uncle, Renee & Elliot Kugelman and to all her cousins: Aliza & Peter Klechesky, Ryan & Bella Kugelman, Kim & Gabe Rudansky, and to all their children

Steven & Sarah Jacoby on the birth of their granddaughter, Sadie Rose – Shoshana Raizel, born to Matthew & Dakota Jacoby

Gerald & Ruth Mayerhoff on the birth of their granddaughter, Rivka Baila, born to Chana & Menachem Guttman

Mark & Naomi Rubin on the birth of their granddaughter, born to Aliza & Yitzhak Shavrick. *“May we celebrate many simchas together!”*

Eitan & Cindy Siev on the birth of their grandson, Jonah Levi Emmanuel, born to their children Chaim & Sarah Siev in Seattle

Jeff & Tzipi Simon on the birth of their grandson, Leo Ernest, born to Esti & Elad Jerusalem of Teaneck. Mazal tov to uncles and aunts: Naftali & Nechama Simon, Doni & Sarah Simon and Adina & Dauren Parker

Rabbi Yosef & Rebecca Weinstock on the birth of their niece, Baila Tamar, born to Devora & Scott Kove. Mazal tov to grandparents Dr. Alan & Joan Weinstock and the entire family

ENGAGEMENTS & MARRIAGES

Ari & Cheryl Pearl on the engagement of their daughter, Sophia, to Sammy Aschendorf, son of Wilma & Kenneth Aschendorf from New York

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7:00 AM MINYAN:

Edward & Jamie Czinn in honor of Edward's Bar Mitzvah parsha
Ira Posner & Sheila Klee to commemorate the yahrzeit of Ira's mother, Marjorie Posner z"l

Sid & Linda Klein in memory of Judith z"l, beloved wife and Aishes Chayil

In memory of Sid's father, Irving z"l

Jeff & Tzipi Simon on the birth of their grandson, Leo Ernest, born to Esti & Elad Jerusalem of Teaneck

8:00 AM MINYAN:

Joel & Barbara Coplowitz in memory of Joel's mother, Bessie Coplowitz – Basha bat Laybel z"l

Barry & Lois Levontin in memory of Lois's son, Joshy z"l, whose short life was exemplified by his sweet smile and special neshama

BEIT MIDRASH MINYAN:

Michael & Sylvia Kanoff in memory of Michael's mother, Esther bas Nachman z"l

Daniel & Linda Singer in memory of Daniel's father, Dr. Joseph Singer – Yosef Avraham ben Matisyahu z"l

9:00 AM MINYAN:

Sam & Rachel Chavin in honor of their son, Jacob Joseph, becoming a Bar Mitzvah

Joseph & Lily Rosenblatt in memory of Joseph's mother, Frederika Rosenblatt – Frimet bat Eliyahu z"l and in honor of their son, Joshua Rosenblatt, who was born on her yahrzeit

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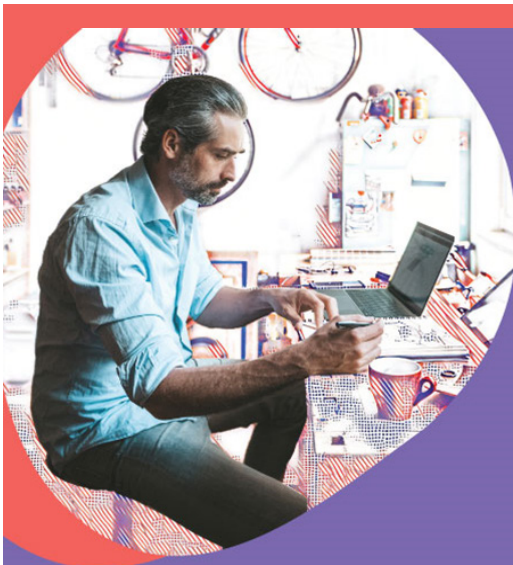
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in memory of her mother, Malka Esther bas Schmueel Hershal z"l

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SHUL DONATIONS CONTINUED:

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ב"ה



HIGH HOLIDAY LAWS & CUSTOMS



EREV ROSH HASHANAH

1. We do not blow Shofar on Erev Rosh HaShanah, thereby distinguishing between the optional Shofar blasts of the month of Elul from the Mitzvah (obligatory) Shofar blasts on Rosh HaShanah.
2. To prepare for this special holiday, there is a custom for men to go to the Mikveh before Yom Tov.
3. The Selichot (penitential prayers) of Erev Rosh HaShanah are lengthy.
4. Men and women annul their vows (Hatarat Nedarim). The annulment can be performed anytime during Tishrei and even after Yom Kippur. The formula is found in many Siddurim (p. 762 in the ArtScroll Siddur.) We normally annul our vows immediately after davening on Erev Rosh HaShanah.

ROSH HASHANAH

1. It is customary to have round Challahs on this holiday and to dip the Challah in honey before eating. This is also done with the apple right after saying Hamotzi and eating the Challah. One must say a Borei Pri Ha'etz on the apple. After eating the apple one says:

Yehi ratzon shetchadesh aleinu shanah tovah u'metukah

May it be Your will that this year be good and sweet.

2. Some have additional customs of:

- a. eating only sweet things and abstaining from bitter foods like horseradish
- b. not eating nuts because of its numerical connection in Hebrew to the word sin (*Chet and Egoz*)
- c. eating **pomegranates** (may Hashem multiply our *Zchuyot* - privileges - as He has multiplied the seeds of the pomegranate)
- d. eating **dates** (saying: May it be Your will that our enemies shall be silenced)
- e. eating **squash** (saying: May it be Your will that the evil decree shall be torn and our merits shall be read before You)
- f. eating **carrots** (*tzimms*) or **blackeyed peas** (saying: May it be Your will that our merits be multiplied)
- g. eating **leeks** (saying: May it be Your will that our enemies be restrained)
- h. eating **marigold**, **spinach**, or **beets** (saying: May it be Your will that evil shall vanish)
- i. eating **fish** (saying: May it be Your will that we should multiply and be plentiful as fish)
- j. eating the **head of a fish or sheep** (saying: May Klal Yisrael be at the head and not at the bottom-tail)
- k. not to sleep during the day.

3. On the first day of Rosh HaShanah, we recite **Tashlich** near a body of water. If one is not able to do so on Yom Tov, one may recite *Tashlich* any time during *Aseret Yemei Teshuva* and even until *Hoshana Rabba*.

4. We should end our services before midday on *Rosh HaShanah* since it is not a fast day. We should start our holiday meal by midday.

5. On the first night of *Rosh Hashanah* we wish one another: *L'Shanah tovah teekatev v'taychatem* (May you be inscribed and sealed for a good year)

6. On the **second night**, one should have a **new fruit** available in order to apply the *Shehechyanu* in *Kiddush* on the new fruit. If no new fruit or clothing is present, *Shehechyanu* is still recited as part of *Kiddush*.

7. Instead of **Ha'El HakAdosh** in *Shemoneh Esrei*, we recite **HaMelech HaKadosh** from Rosh Hashanah through Yom Kippur. If one errs, and does not correct himself before starting the next Brachah, one must start the Amidah again from the beginning.

8. The other changes in the Amidah during *Aseret Yemei Teshuva* are:

- a. **HaMelech HaMishpat** instead of **Melech Ohev Tzedaka Umishpat**
- b. the inclusion of:
....*Zachreinu L'Chayim*
....*Mi Kamocha*
....*U'Chetov L'Chaim*
....*B'Sfer Chayim* and conclude the blessing with **Oseh HaShalom**

If mistakes are made in **a.** or **b.** one need not repeat the Amidah.

9. The minimum number of **Shofar** blasts necessary to fulfill the Mitzvah is **30** (i.e. three times *Tekiah Shvarim-Truah Tekiah*, three times *Tekiah Shvarim Tekiah*, three times *Tekiah Truah Tekiah*)

10. If you will be unable to hear Shofar in shul please contact Rabbi Claman to arrange to hear Shofar. To volunteer to blow Shofar please contact Rabbi Claman. You can also request a shofar blowing or volunteer through this form: <https://www.yih.org/shofarblowing>

FAST OF GEDALIAH

The day after *Rosh HaShanah* is **Tzom Gedaliah**, the fast of Gedaliah. This year the fast is observed on Thursday, September 25. The fast begins at 6:02 am and the fast ends at 7:48 pm. Gedaliah, Governor of Judea, was assassinated, and with his death all hope of preserving national freedom faded. This occurred when the wicked King Nebuchadnezer had issued harsh decrees upon the Jews. He had destroyed the first Holy Temple in 586 B.C.E. and exiled the Jews to Babylonia for 70 years.

YOM KIPPUR

1. It is a Mitzvah to eat heartily on *Erev Yom Kippur*.
2. It is customary for men to go to the *Mikveh* in preparation of *Yom Kippur*.
3. We daven *Minchah* prior to the final meal--*Se'udah*--and include *Viduy*--confession of our sins.



HIGH HOLIDAY LAWS & CUSTOMS



4. Before lighting the candles, the women say this brachah:

Lehadlik ner shel Yom Hakipurim.

The *Shehechyanu* may be recited then also, but only if one is accepting *Yom Tov* at that time. If the woman plans to ride to shul for *Kol Nidre*, she should have in mind and say at candle lighting time that she is not accepting *Yom Kippur* then, and she should not recite the *Shehechyanu* at candle lighting, but rather after *Kol Nidre* with the *Chazzan*.

5. **Prohibited** on *Yom Kippur* are:

- eating and drinking,
- washing (this includes brushing one's teeth, using mouthwash/ mouthwash strips)
- smearing ointment (e.g. hair tonic, deodorant, perfume),
- wearing leather shoes,
- marital relations,
- all the prohibitions of Shabbat.

6. For *Havdallah* after *Yom Kippur*, we say the *Brachah* over the wine, the candle (lit from a fire burning during *Yom Kippur*) and *Hamavdil*.

TIPS FOR AN EASY FAST

Here are some quick tips to make your *Yom Kippur* fast a bit more bearable:

- The day before the fast begins, drink plenty of water.
- Eat a balanced meal before the fast. Proteins and fats are absorbed more slowly than sugars and provide the necessary energy, but you should balance your meal with 55% complex carbohydrates, 15% proteins, and 30% fats.
- Your last meal should include complex carbohydrates like pasta, rice, potatoes and wholegrain bread. When complex carbohydrates are stored in the liver, water is retained so the body suffers less dehydration during a fast.
- Do not overeat before you fast.
- Avoid salty or sweet beverages/foods before the fast, they may make you thirsty.
- The best way to break the fast: Drink a non-carbonated beverage and eat a slice of bread or dry cake. After an hour, enjoy a full meal.

(Source: Dr. Elliot Berry, head of clinical nutrition at the Hebrew University--Hadassah Medical School.)

DECORUM

We ask for everyone's cooperation and assistance in maintaining decorum during the davening. Each of us can do our part by answering Amen and singing along with the Chazzan, and by refraining from conversing with our friends inside the prayer spaces.

Parents are responsible for their children while they are on Shul campus.

Thank you for your help in creating a meaningful and enjoyable davening experience.

Special Parental Blessing to Children on Erev Yom Kippur

It has become a widely accepted custom for parents to bless their children before *Yom Kippur*. The placing of both hands upon the child's head when conferring the blessing, symbolizes that the blessing is bestowed with fullness of spirit and heart.

For a son:

יְשִׁימְךָ אֱלֹקִים כְּאַפְרַיִם וּמְנַשֶּׁה, יְבָרְכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וְיִחְנֶנֶךָ: יֵשֶׁא ה' פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם:

May God make you like Ephraim and Menashe. May Hashem bless you and guard you. May Hashem shine His countenance upon you, and be gracious unto you. May Hashem turn His countenance toward you and grant you peace.

Continue "And may it be the will" below

For a daughter:

יְשִׁימְךָ אֱלֹקִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה. יְבָרְכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וְיִחְנֶנֶךָ: יֵשֶׁא ה' פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם:

May God make you like Sarah, Rivkah, Rachel and Leah. May Hashem bless you and guard you. May Hashem shine His countenance upon you, and be gracious unto you. May Hashem turn His countenance toward you and grant you peace.

(Continue:)

וְיִהְיֶה רְצוֹן מִלְּפָנֵי אֲבִינוּ שֶׁבְּשָׁמַיִם, שֶׁיִּתֵּן בְּלִבְךָ אֱהָבָתוֹ וְיִרְאַתוֹ וְתִהְיֶה יְרֵאתָ ה' עַל פָּנֶיךָ כָּל יְמֶיךָ שְׁלֵא תַחֲטָא, וְתִהְיֶה חֲשֵׁקְךָ בַּתּוֹרָה וּבִמְצוֹת עֵינֶיךָ לִנְכַּח יִבִּטּוּ פִּיךָ יָדְכָּר חֻמּוֹת וּלְבָבְךָ יִהְיֶה אִימּוֹת: יָדִיךָ יַעֲסֻקוּ בִּמְצוֹת. רַגְלֶיךָ יִרְצוּ לַעֲשׂוֹת רְצוֹן אֲבִיךָ שֶׁבְּשָׁמַיִם. יִתֵּן לְךָ בָּנִים וּבָנוֹת צְדִיקִים וְצַדִּיקוּת עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם, וְיִהְיֶה מְקוֹרֶךָ בְּרוּךְ. וְיִזְמִין לְךָ פְּרִנְסָתְךָ בְּהִתֵּר בְּנִחַת וּבְרוּחַ מִתַּחַת יָדוֹ הִרְחֵבָה וְלֹא עַל יָדֶיךָ מִתְנַת בָּשָׂר וָדָם פְּרִנְסָה שֶׁתִּהְיֶה פָּנוּי לַעֲבוֹדָת ה' וְתִכְתֵּב וְתִחַתֵּם לְחַיִּים טוֹבִים וְאַרְכִּים בְּתוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל אָמֵן

And may it be the will of our Father in heaven, to place in your heart love and fear of Him. May the fear of Hashem be upon your face all the days of your life, so that you will not sin. May your desire be for Torah and Mitzvot, may your eyes look straightforward, may your mouth speak [with] wisdom, may your heart meditate [with] reverence, may your hands be engaged in mitzvot, and may your feet hasten to do the will of our Father in heaven. May the Almighty grant you children who will [grow up to] be righteous, occupying themselves with Torah and mitzvot all their days. May your source be blessed, and may He grant that your livelihood come with honesty, ease and abundance, from His generous hand, and not from the gifts of men; a livelihood that will free you to serve God. May you be inscribed and sealed for good, long life together with all the righteous of Yisrael. Amen.



SUKKOT LAWS & CUSTOMS



BUILDING THE SUKKAH

1. A rectangular sukkah must have at least two complete walls and at least a partial third wall.
2. The walls must be strong enough to withstand a normal wind.
3. The walls may be a permanent structure.
4. The covering of the *sukkah*, (*s'chach*), must be of vegetable origin and detached from the ground. Branches, pine, bamboo poles, or wooden slats are appropriate. If branches are used, one should use a type which will not dry out before Sukkot ends. If bamboo is used, make sure it is not split.
5. The *s'chach* cannot be stolen; consequently one must secure permission from the landowner before cutting.
6. The *s'chach* must shade the majority of the area of the sukkah. It should not be able to offer shelter from the rain.
7. The *sukkah* cannot be built under any projection (e.g. ledge, overhang or trees).
8. The *s'chach* may not rest directly upon something which is susceptible to ritual impurity.
9. The *sukkah* should be decorated. The decorations are *muktzah* (not permitted to be touched on Shabbat and Yom Tov) and are prohibited for any use until after *Simchat Torah*.
10. For further elaboration, consult the Rabbis. They make "hut calls".

THE MITZVAH OF SUKKAH

1. The *mitzvah* of *sukkah* is to make it your residence (e.g. eating, sleeping, learning socializing). If the weather causes discomfort, one is exempt from doing all of one's activities in the sukkah. Nevertheless, one should be willing to be discomforted to a degree in order to at least eat their meals in the sukkah. If it is raining, one is exempt even from eating in the sukkah.
2. Ideally, all food should be consumed only in a sukkah. Before eating, one makes the brachah over the food and the brachah of *leishev ba-sukkah*.
3. One eats in the sukkah on *Shemini Atzeret* but without the brachah of *leishev ba-sukkah*.
4. On the first two nights, one must say *Kiddush* after nightfall and eat bread in the *sukkah*, even if it means waiting for a while for the rain to stop.
5. In *Kiddush* on the first night, the *Shehechianu* is recited after the *leishev ba-sukkah*, for the *Shehechianu* applies to the *mitzvah* of *sukkah* and its construction. After the first night, the *leishev ba-sukkah* is said after the *Shehechianu* because the *Shehechianu* applies only to the holiday and not the *sukkah*. (Some have the custom to keep the order of the blessings on the second night just like the first night.)
6. Women are exempt from eating in the *sukkah*, but fulfill the *mitzvah* when they do so.

THE FOUR SPECIES

1. The *mitzvah* is that each man hold a *lulav* (palm), *etrog* (citron), 3 *hadasim* (myrtle branches) and 2 *aravot* (willow branches) together on *Sukkot*, during the daytime.
2. Although not obligated to perform the *mitzvah*, women can fulfill the *mitzvah*.
3. One holds the *lulav*, with the spine facing him, the myrtle on the right, willow on the left, all with the right hand. Hold the *etrog*, upside down, in the left hand. Left-handed *Ashkenazim* hold the *lulav* in the left hand and the *etrog* in the right. Make the brachah (*al netilat lulav*) (on the first day, add *Shehechianu*.) Turn the *etrog* upright, hold all four species together and shake them 3 times in the following directions, in this order: east, south, west, north, up, and down (symbolic of *Hashem's* total dominion over the universe.)
4. One must own the 4 species legally for the performance of the *mitzvah*. If a friend does not own a set, give him yours for the *mitzvah* and then ask for it in return. A loan arrangement is not good enough.
5. If *tefillin* are worn on *Chol HaMoed*, one should remove them before taking the *lulav* and *etrog* (i.e. before *Hallel*.)
6. The 4 species are not used on *Shabbat Sukkot*, and, except for the *etrog*, are *muktzah* (forbidden to be handled.)

ETROG

1. The *etrog* should not be dried up or punctured.
2. Its *pitum*—(a protuberance at the opposite end from the point of detachment from the tree) has to be attached. If the *etrog* never had a *pitum*, it is still kosher.

HADASIM

1. The myrtle must be 12 inches long. (3 *tefachim*)
2. For the majority of its length, the leaves must grow in clusters of 3 from the same point on the stem; and in its entirety, the leaves must cover the stem.

LULAV

1. It is not kosher if its tip is broken or its central spine is split for the majority of its length.
2. The *lulav* must be at least 16 inches in length (4 *tefachim*)

ARAVOT

1. The willow must be of the species whose leaves turn red when mature.
2. The edges of the leaves must either be smooth or obtusely serrated, not actually serrated.
3. The minimum length of a willow branch is 12 inches. (3 *tefachim*)
4. If the leaves fall off at the touch of a fingernail, the *aravot* are not acceptable and must be replaced.



SUKKOT LAWS & CUSTOMS

TREATMENT

Wrap the *lulav* with the myrtle and willow in a wet towel or in plastic which contains a wet sponge or wet cloth. After the holiday, the 4 species should not be discarded like trash. One may eat the etrog. The *hadasim* can be allowed to dry, and then may be crushed to be used as spices for *havdallah*. The willow and lulav should be burned with the *chometz* before *Pesach*.

PRAYERS

1. *Ya'aleh Ve'yavo* is added to *Shmoneh Esreh* and to Birkat HaMazon.
2. Whole *Hallel* is recited and the 4 species are taken and pointed during the course of *Hallel*.
3. *Hoshanot* are added each day with a lengthy service of *Hoshanot* on *Hoshanah Rabbah*.
4. ***Tefilat Geshem*** (Prayer for Rain) is added on *Shemini Atzeret* in *Musaf* and thereafter we begin saying ***Mashiv HaRuach***.
5. If one forgot ***Mashiv HaRuach*** he must repeat the *tefillah* from the beginning. If one is in doubt whether he said it, he must repeat the *tefillah* if it is within 30 days of *Shemini Atzeret*.



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To find out how, please contact one of our Life and Legacy Team Members:

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**We'd like to thank and recognize those that have made a commitment
to the success and continuation of the Young Israel of Hollywood-Ft. Lauderdale.**

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Mrs. Ghita Wolpowitz

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SUKKOT *Events*



Friday, 9:30 PM

The Big Sh'bang XVII

Eat, drink, sing, learn in the Sukkah with the entire community. Bring all of your friends and find out why there is the word "BIG" in the name.
More info: yih.shulcloud.com/bigshbang

Oct
10
2025



Friday, 10:00 am

Charlie Zablotsky z'l Famous Herring Kiddush

Honoring Charlie's memory with one of his favorite dishes, Herring.
More info: yih.shulcloud.com/herringkiddush

Oct
15
2025



Friday, 11:30 pm

Kol Ha'Nearim Chupah

Kol Ha'Narim Chupah has the family names and children of the supporters that have contributed. Children find their names while getting an Aliyah.
More info: yih.shulcloud.com/chupah

Oct
15
2025

yih.org/brotherhood



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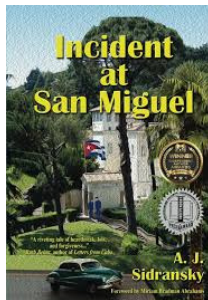
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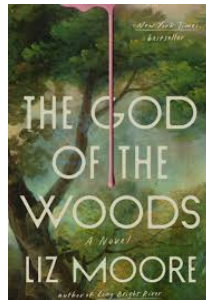
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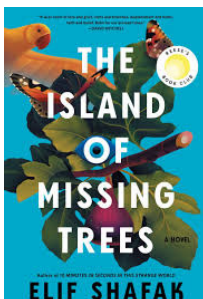
Incident at San Miguel
A.J. Sidransky
November 10, 2025



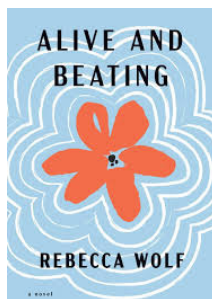
The God of the Woods
Liz Moore
December 8, 2025



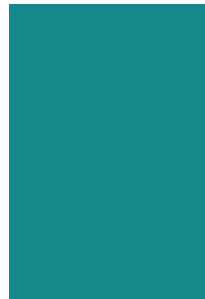
The Briar Club
Kate Quinn
January 12, 2026



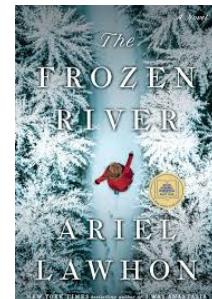
Island of the Missing Trees
Elif Shafak
February 9, 2026



Alive and Beating
Rebecca Wolf
March 9, 2026



TBA
April 20, 2026



Frozen River
Ariel Lawhon
May 18, 2026

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YH

SEPTEMBER 2025 - ELUL 5785/TISHREI 5686

Young Israel of Hollywood - Ft. Lauderdale

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

LABOR DAY
S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 7:45 am
Plog Mincha 6:05 pm
Mincha/Maariv 7:25 pm
Maariv B.M. 9:15 pm
(6 ELUL) **1**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:05 pm
Mincha/Maariv 7:25 pm
Maariv B.M. 9:15 pm
(9 ELUL) **2**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:05 pm
Mincha/Maariv 7:25 pm
Maariv B.M. 9:15 pm
(10 ELUL) **3**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:05 pm
Mincha/Maariv 7:25 pm
Maariv B.M. 9:15 pm
(11 ELUL) **4**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 9:00 am
Sephardic 6:00 am
Earliest Lighting 6:18 pm
Mincha/Maariv 7:00 pm
Candle Lighting 7:25 pm
Maariv B.M. 9:15 pm
(12 ELUL) **5**

KI SEITZEI
See box for Shabbat times
Mincha 7:15 pm
Maariv 8:10 pm
Shabbat Ends 8:15 pm
(13 ELUL) **6**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 7:45 am
Plog Mincha 6:00 pm
Mincha/Maariv 7:15 pm
Maariv B.M. 9:15 pm
(14 ELUL) **7**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:00 pm
Mincha/Maariv 7:15 pm
Maariv B.M. 9:15 pm
(15 ELUL) **8**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:00 pm
Mincha/Maariv 7:15 pm
Maariv B.M. 9:15 pm
(16 ELUL) **9**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:00 pm
Mincha/Maariv 7:15 pm
Maariv B.M. 9:15 pm
(17 ELUL) **10**

S. 6:15, 7:15, 8:00 am
B.M. 6:45, 9:00 am
Sephardic 6:00 am
Plog Mincha 6:00 pm
Mincha/Maariv 7:15 pm
Maariv B.M. 9:15 pm
(18 ELUL) **11**

S. 6:15, 7:30, 8:00 am
B.M. 7:00, 9:00 am
Sephardic 6:00 am
Candle Lighting 7:10 pm
Mincha/Maariv 7:15 pm
(19 ELUL) **12**

KI SAVO
See box for Shabbat times
Mincha 7:05 pm
Maariv 8:02 pm
Shabbat Ends 8:07 pm
Selichot Midnight & 1:15 am
(20 ELUL) **13**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 7:45 am
Plog Mincha 5:55 pm
Mincha/Maariv 7:10 pm
Maariv B.M. 9:15 pm
(21 ELUL) **14**

S. 6:00, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:55 pm
Mincha/Maariv 7:10 pm
Maariv B.M. 9:15 pm
(22 ELUL) **15**

S. 6:00, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:55 pm
Mincha/Maariv 7:10 pm
Maariv B.M. 9:15 pm
(23 ELUL) **16**

S. 6:00, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:55 pm
Mincha/Maariv 7:10 pm
Maariv B.M. 9:15 pm
(24 ELUL) **17**

S. 6:00, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:55 pm
Mincha/Maariv 7:10 pm
Maariv B.M. 9:15 pm
(25 ELUL) **18**

S. 6:00, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Candle Lighting 7:02 pm
Mincha/Maariv 7:10 pm
(26 ELUL) **19**

NITZAVIM
See box for Shabbat times
Mincha 6:55 pm
Maariv 7:54 pm
Shabbat Ends 7:59 pm
(27 ELUL) **20**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 7:45 am
Plog Mincha 5:45 pm
Mincha/Maariv 7:00 pm
Maariv B.M. 9:15 pm
(28 ELUL) **21**

EREF ROSH HASHANA
S. 6:00, 7:00, 8:00 am
Sephardic 6:00 am
S. w/o Selichot 6:15 am
Candlelighting 6:59 pm
Mincha 7:05 pm
(29 ELUL) **22**

ROSH HASHANA
TASHLICH
V'itkin 6:30 am S. 8:00 am
Sephardic 8:30 am
Shofar 10:30 am
Mincha 7:05 pm ^{4:55 PM}
Candle Lighting 7:55 pm
(1 TISHREI) **23**

ROSH HASHANA
V'itkin 6:30 am S. 8:00 am
Sephardic 8:30 am
Shofar 10:30 am
Mincha 7:05 pm
Yom Tov Ends 7:55 pm
(2 TISHREI) **24**

TZOM GEDALIA
Fast Starts 6:02 am
S. 6:45, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:35 pm
Mincha 6:50 pm
Fast Ends 7:48 pm
(3 TISHREI) **25**

S. 5:45, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Candle Lighting 6:54 pm
Mincha/Maariv 7:00 pm
(4 TISHREI) **26**

VAEILECH
SHABBAT SHUVA
See box for Shabbat times
Mincha 6:50 pm
Maariv 7:46 pm
Shabbat Ends 7:51 pm
(5 TISHREI) **27**

S. 7:00, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 7:45 am
Plog Mincha 5:40 pm
Mincha/Maariv 6:55 pm
Maariv B.M. 9:15 pm
(6 TISHREI) **28**

S. 5:45, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:40 pm
Mincha/Maariv 6:55 pm
Maariv B.M. 9:15 pm
(6 TISHREI) **29**

S. 5:45, 7:00, 8:00 am
B.M. 6:30, 9:00 am
Sephardic 6:00 am
Plog Mincha 5:40 pm
Mincha/Maariv 6:55 pm
Maariv B.M. 9:15 pm
(8 TISHREI) **30**

FULL SCHEDULE OF SHABBAT/YOM TOV

7:00 am - Sanctuary • 8:00 am - Library • 8:45 am - Beit Midrash
8:45 am - Sephardic Center (5950 SW 33rd Ave.) • 9:00 am - Sanctuary • 9:15 am - Social Hall
9:15 am - Jr. Congregation - Small Chapel • 9:30 am - Teen Minyan - Modular

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 5:35 pm Mincha/Maariv 6:45 pm Maariv B.M. 9:15 pm (13 TISHREI) 5	EREV SUKKOT S. 6:15, 7:15, 8:00, 9:00 am B.M. 6:45 am Sephardic 6:45 am Mincha 6:50 pm Candle Lighting 6:44 pm (14 TISHREI) 6	SUKKOT See box for Yom Tov times Mincha/Maariv 6:50 pm Candle Lighting 7:40 pm AFTER (15 TISHREI) 7	EREV YOM KIPPUR S. 6:15, 7:15, 8:00 am B.M. 6:45 am Sephardic 6:00 am Mincha 3:00, 5:00 pm Kol Nidre 6:45 pm Candle Lighting 6:49 pm (9 TISHREI) 1	YOM KIPPUR YIZKOR Vatikin 6:35 am S. 9:00 am Seph. Mincha 4:30 pm Mincha 5:25 pm Neilah 6:30 pm Fast Ends 7:46 pm (10 TISHREI) 2	S. 6:15, 7:30, 8:00 am B.M. 7:00, 9:00 am Sephardic 6:45 am Candle Lighting 6:47 pm Mincha/Maariv 6:55 pm (11 TISHREI) 3	HA'AZINU See box for Shabbat times Mincha 6:40 pm Maariv 7:39 pm Shabbat Ends 7:44 pm (12 TISHREI) 4
S. 7:00, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 5:30 pm Mincha/Maariv 6:45 pm Maariv B.M. 9:15 pm (20 TISHREI) 12	HOSHANA RABAH COLUMBUS DAY S. 6:30, 8:30 am B.M. 7:30 am Sephardic 7:00 am Candle Lighting 6:37 pm Mincha/Maariv 6:45 pm (21 TISHREI) 13	SHIMINI ATZERET YIZKOR See box for Yom Tov times Mincha 6:40 pm Candle Lighting 7:33 pm AFTER (22 TISHREI) 14	SIMCHAT TORAH S. 8:00, 9:00 am Kol Hane'arim 11:30 am Mincha/Maariv 6:40 pm Yom Tov Ends 7:33 pm (23 TISHREI) 15	S. 6:15, 7:15, 8:00 am B.M. 6:45, 9:00 am Sephardic 6:45 am Plag Mincha 5:30 pm Mincha/Maariv 6:40 pm Maariv B.M. 9:15 pm (24 TISHREI) 16	S. 6:15, 7:15, 8:00 am B.M. 7:00, 9:00 am Sephardic 6:45 am Candle Lighting 6:33 pm Mincha/Maariv 6:40 pm (25 TISHREI) 17	NITZAVIM SHABBAT MEVORCHIM See box for Shabbat times Mincha 6:30 pm Maariv 7:25 pm Shabbat Ends 7:30 pm (26 TISHREI) 18
S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 5:20 pm Mincha/Maariv 6:35 pm Maariv B.M. 9:15 pm (27 TISHREI) 19	S. 6:15, 7:15, 8:00 am B.M. 6:45 am Sephardic 6:45 am Plag Mincha 5:20 pm Mincha/Maariv 6:35 pm Maariv B.M. 9:15 pm (28 TISHREI) 20	S. 6:15, 7:30, 8:00 am B.M. 7:00 am Sephardic 6:45 am Plag Mincha 5:20 pm Mincha/Maariv 6:35 pm Maariv B.M. 9:15 pm (29 TISHREI) 21	ROSH CHODESH S. 6:00, 7:00, 8:00 am B.M. 6:30, 9:00 am Sephardic 6:40 am Plag Mincha 5:20 pm Mincha/Maariv 6:35 pm Maariv B.M. 9:15 pm (30 TISHREI) 22	ROSH CHODESH S. 6:00, 7:00, 8:00 am B.M. 6:30, 9:00 am Sephardic 6:40 am Plag Mincha 5:20 pm Mincha/Maariv 6:35 pm Maariv B.M. 9:15 pm (1 CHESHVAN) 23	S. 6:15, 7:30, 8:00 am B.M. 7:00, 9:00 am Sephardic 6:45 am Candle Lighting 6:27 pm Mincha/Maariv 6:35 pm (2 CHESHVAN) 24	NOACH See box for Shabbat times Mincha 6:20 pm Maariv 7:19 pm Shabbat Ends 7:24 pm (3 CHESHVAN) 25
S. 7:15, 8:00, 9:00 am B.M. 6:45, 8:30 am Sephardic 8:30 am Plag Mincha 5:20 pm Mincha/Maariv 6:25 pm Maariv B.M. 9:15 pm (4 CHESHVAN) 26	S. 6:15, 7:15, 8:00 am B.M. 6:45, 9:00 am Sephardic 6:45 am Plag Mincha 5:20 pm Mincha/Maariv 6:25 pm Maariv B.M. 9:15 pm (5 CHESHVAN) 27	S. 6:15, 7:30, 8:00 am B.M. 7:00, 9:00 am Sephardic 6:45 am Plag Mincha 5:20 pm Mincha/Maariv 6:25 pm Maariv B.M. 9:15 pm (6 CHESHVAN) 28	S. 6:15, 7:30, 8:00 am B.M. 7:00, 9:00 am Sephardic 6:45 am Plag Mincha 5:20 pm Mincha/Maariv 6:25 pm Maariv B.M. 9:15 pm (7 CHESHVAN) 29	S. 6:15, 7:15, 8:00 am B.M. 6:45, 9:00 am Sephardic 6:45 am Plag Mincha 5:20 pm Mincha/Maariv 6:25 pm Maariv B.M. 9:15 pm (8 CHESHVAN) 30	S. 6:15, 7:30, 8:00 am B.M. 7:00, 9:00 am Sephardic 6:45 am Candle Lighting 6:21 pm Mincha/Maariv 6:25 pm (9 CHESHVAN) 31	

FULL SCHEDULE OF SHABBAT/YOM TOV

7:00 am – Sanctuary • 8:00 am – Library • 8:45 am – Beit Midrash

8:45 am – Sephardic Center (5950 SW 33rd Ave.) • 9:00 am – Sanctuary • 9:15 am – Social Hall

9:15 am – Jr. Congregation – Small Chapel • 9:30 am – Teen Minyan – Modular



YOUNG ISRAEL OF HOLLYWOOD – FT. LAUDERDALE

Tishrei Schedule 5786

HIGH HOLIDAYS

MOTZEI SHABBAT – SEPT. 13, 2025

Pre Selichot Program with Sivan Rahav Meir

Selichot 12:00 midnight and 1:15 AM

MONDAY – SEPT. 22, 2025

EREV ROSH HASHANAH

Shacharit (WITH SELICHOT) 6:00 AM

Shacharit (WITHOUT SELICHOT) 6:15 AM

Shacharit (WITH SELICHOT) 7:00 AM

Shacharit (WITH SELICHOT) 8:00 AM

Light Yom Tov Candles 6:59 PM

Mincha (open seating) 7:05 PM

TUESDAY – SEPT. 23, 2025

FIRST DAY ROSH HASHANAH

Shacharit Vatikim Minyan 6:30 AM

Shacharit 8:00 AM

Shacharit Sephardic Minyan 8:30 AM

Shofar Blowing approx. 10:30 AM

Services Conclude by 1:00 PM

Mincha (open seating) 7:05 PM

Followed by a shiur and Maariv

Light Yom Tov Candles (FROM AN EXISTING FLAME) After 7:55 PM

WEDNESDAY – SEPT. 24, 2025 SECOND DAY ROSH HASHANAH

Shacharit Vatikim Minyan 6:30 AM

Shacharit 8:00 AM

Shacharit Sephardic Minyan 8:30 AM

Shofar Blowing Approx 10:30 AM

Mincha (open seating) 7:05 PM

Followed by a shiur and Maariv

Yom Tov Ends 7:55 PM

THURSDAY – SEPT. 25, 2025

TZOM GEDALIAH

Fast Begins 6:02 AM

Shacharit 5:45, 6:30 (BM), 7:00, 8:00 AM

Plag Mincha 5:35 PM

Mincha/Maariv 6:50 PM

Fast Ends 7:48 PM

SHABBAT – SEPT. 27, 2025

SHABBAT SHUVAH

Shacharit 7:00, 8:00, 8:45, 9:00, 9:15 & 9:30 AM

Early Mincha 2:30 PM

Shabbat Shuva Drasha 5:50 PM

Mincha 6:50 PM

Shabbat Ends 7:51 PM

WEDNESDAY – OCT. 1, 2025

EREV YOM KIPPUR

Shacharit 6:15, 6:45, 7:15 & 8:00 AM

Mincha 3:00 & 5:00 PM

Kol Nidre All locations 6:45 PM

Candle Lighting 6:49 PM

THURSDAY – OCT. 2, 2025

YOM KIPPUR

Shacharit Vatikim Minyan 6:35 AM

Shacharit All locations 9:00 AM

Yizkor Approx. Noon

Mincha 5:25 PM

Ne'ilah 6:30 PM

Fast Ends 7:46 PM

SUKKOT

MONDAY – OCT. 6, 2025

EREV SUKKOT

Shacharit 6:15, 6:45, 7:15, 8:00 & 9:00 AM

Light Yom Tov Candles 6:44 PM

Mincha 6:50 PM

TUESDAY – OCT. 7, 2024

FIRST DAY SUKKOT

Shacharit 7:00, 8:00, 8:45, 9:00, 9:15 & 9:30 AM

Minchah 6:50 PM

Followed by Shiur and Maariv

Light Yom Tov Candles (FROM AN EXISTING FLAME) After 7:40 PM

WEDNESDAY – OCT. 8, 2025

SECOND DAY SUKKOT

Shacharit 7:00, 8:00, 8:45, 9:00, 9:15 & 9:30 AM

Minchah 6:50 PM

Followed by Shiur and Maariv

Yom Tov Ends 7:33 PM

THURS. & FRI. – OCT. 9-10, 2025

CHOL HAMOE'D SUKKOT

Shacharit 6:00, 7:00 (BM & Sephardic), 8:00 & 9:00 AM

Plag Mincha/Maariv (Thursday) 5:35 PM

Zman Mincha/Maariv 6:45 PM

Candle Lighting on Friday for Shabbat 6:40 PM

SHABBAT – OCT. 11, 2025

SHABBAT CHOL HAMOE'D

Shacharit 7:00, 8:00, 8:45, 9:00, 9:15, 9:30 AM

Early Mincha 2:30 PM

Rabbi's Class 5:50 PM

Mincha 6:35 PM

Followed by Seuda Shlishit in the Sukkah and Maariv

Shabbat Ends 7:37 PM

SUNDAY – OCT. 12, 2025

CHOL HAMOE'D SUKKOT

Shacharit 6:45 (BM), 7:00, 8:00, 8:30 (BM & Sephardic) & 9:00 AM

Plag Mincha/Maariv 5:30 PM

Mincha/Maariv 6:45 PM

Tikkun Leil Hoshana Rabba Program (for men and boys) 7:30 PM

MONDAY – OCT. 13, 2025

HOSHANAH RABBA

Shacharit 6:30, 7:30 & 8:30 AM

Light Yom Tov Candles 6:37 PM

Mincha 6:45 PM

TUESDAY – OCT. 14, 2025

SHEMINI ATZERET

Shacharit 7:00, 8:00, 8:45, 9:00, 9:15 & 9:30 AM

Yizkor Approx 10:30 AM

Youth Mini Hakafot 4:00 PM

Mincha 6:40 PM

Followed by a Shiur, Maariv and Hakafot

Light Yom Tov Candles (FROM AN EXISTING FLAME) After 7:33 PM

WEDNESDAY – OCT. 15, 2025

SIMCHAT TORAH

Shacharit 8:00 & 9:00 AM

Kol Hanearim Approx 11:30 AM

Minchah 6:40 PM

Followed by Shiur and Maariv

Yom Tov Ends 7:33 PM

SHABBAT BEREISHIT – OCT. 18, 2025 SHABBAT MEVORCHIM

Shacharit 7:00, 8:00, 8:45, 9:00, 9:15 & 9:30 AM

Early Mincha 2:30 PM

Rabbi's Class 5:45 PM

Mincha 6:30 PM

Shabbat Ends 7:30 PM

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Tsachi & Dr. Jessica Baitner in memory of Jessica's father Silvio Sperber (z"l), and in memory of Tsachi's father Sam Baitner (z"l).

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William & Batzi Berman

Howard Bienenfeld & Carol Lasek in honor of our grandchildren.

Gary & Sandra Bloom in honor of their children and grandchildren.

Andrew & Rachel Bronfeld

Carol Carmel in memory of her mother Joan Hirshorn (z"l).

Alvin & Tamara Cohen in honor of our children Stephan and Tammy Cohen, Elana Nawy, our grandchildren Sammy & Danielle Nawy, Ben Nawy and Elanit Lattin.

Stuart & Tova Courtney in memory of Tova's parents Asher & Masha Moshkovsky (z"l), Tova's brother Chanon Moshkovsky (z"l), Stuart's parents Richard & Frieda Courtney (z"l), Tova's beloved aunt and uncle Rivka & Shabtai Moshkovsky (z"l).

Edward & Jamie Czinn in memory of Ed's sister Aliza Sherman (z"l).

The Danis family in memory of Susu's mother Elka bat Yisroel (z"l), and father Yitzhak Bunim ben David (z"l) & Stephen's father Aharon ben Shimon (z"l).

Belle Davis in honor of Rabbi Edward & Meira Davis, and in memory of Martin Davis (z"l), & Daryl Klonoff (z"l), & Gale Teitelbaum (z"l).

Gershon & Aviva Distenfeld for a refuah sheleima for Raizal Shoshana bat Aviva Chana. Sally, Enrique, Nicole & Baruch, Tali, Josh & Abby Eichner in memory of Sally's father Leon Kanner (z"l).

Wally & Fay Fingerer

Mordechai & Zina Finkelstein in honor of their wonderful children and grandchildren, and in memory of their grandparents Rivka bat Chava (z"l), Leah bat Aryeh (z"l), Yaffa bat Avraham Yitchak (z"l), and David Ben Mordechai Shlomo (z"l).

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Herb and Edie Fishler in memory of their parents (z"l).

Aaron Flajsing & Marisa Kessler in honor of their parents Dennis Kessler & Cheryl Kessler and Rachel & Steve Flajsing.

Carey & Eve Franco in memory of their parents, Isaac & Bella Franco (z") and Milton & Marylin Baer (z"l).

Stephanie & Meyer Friedman in memory of Stephanie's parents Selma & Herman Halper (z"l), grandparents Bella & Moshe Aharon Spindel (z"l), Bella & David Halper (z"l), Aunt & Uncle Estelle & Herbert Adelstein (z"l), Great Aunt Ceilia Halper (z"l), and Meyer's parents Rose & Moshe Aharon Friedman (z"l) and sister Hinda Pessel Friedman (z"l).

Marla & Stan Frohlinger in honor of their children and grandchildren.

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Natalio & Monica Ghitelman in memory of his father Moises Ghitelman (z"l).

Paul & Yvonne Ginsberg in honor of all their children and grandchildren.

Ira & Miriam Ginsberg in memory of their parents Abe & Tillie Simon (z"l), and Max & Hana Ginsberg (z"l).

Rabbi Michael & Tsilila Goldberg

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Ronald & Sara Gottlieb in memory of: Ronnie's parents, Rabbi Nathan & Edie Gottlieb (z"l), Sara's parents, Jack & Fela Warsawiak (z"l), & Sara's brother, Michael Warsawiak (z"l).

Bob & Debbie Hirsch in memory of his parents Murray & Roslyn Hirsch (z"l), and in honor of their children, grandchildren and grand grandchild.

Vera & Charles Hirsh in honor of their children and grandchildren.

Steven & Sarah Jacoby in honor of Shoshana Raizel.

Rabbi Yossi & Mimi Jankovits in memory of her father Menachem Mendel ben David (z"l).

Doron & DV Kahn praying for the safe return of the hostages, the safety of our chayalim and a Refuah Shelaima to all those in need.

Lev & Raya Kandinov in honor of their parents and children.

The Kogan Family.

Doris & Jonathan Konovitch in memory of Jonathan's parents, Bernyce & Rabbi Harold Konovitch (z"l), Jonathan's sister Robyn L. Konovitch (z"l), and Doris' parents Walter & Margie Berger (z"l).

Shelly & Lynda Levin in memory of her parents Sol & Faye Comet (z"l), and his parents Dr. Hyman & Dorothy Levin (z"l).

Isaac & Nahva Maman in honor of the birth of their daughter Liana Belle.

Marc & Rita Morse in memory of Rita's parents Adina and Bernard Jerusalem z"l, and their family who perished in the Shoah and in defending the State of Israel.

Ira & Sheila in honor of our family.

Dr. Sam & Mrs. Deborah Rand & Jacob Bean in memory of Dr. Abraham Rand (z"l), and Rabbi Yaacov Yosef Rand (z"l).

Nessa & Jim Reich in honor of their parents, and in memory of their dear mother Shayna Esther bat Chana (z"l).

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

Jeff Resnick in loving memory of his parents Rhoda & Stanley Resnick (z"l).

Sean & Anita Ritterman in memory of his father Shlomo Pinchas (z"l) and his uncle Baruch Alexander Zisha Ritterman (z"l).

Leonard & Emilia Rosenstein in memory of Emilia's parents Salah & Mazal Aslan (z"l), and Leonard's parents Isaac & Betty Rosenstein (z"l).

Alexander & Eva Rosner in memory of their beloved parents, Jacob & Yoly Sojcher (z"l) and Joel & Edith Rosner (z"l).

Ricky Rothstein in memory of her parents Asher & Deborah Fensterheim (z"l).

Ellen Rotterdam in loving memory of her beloved husband Howard Rotterdam (z"l), and her parents Henry & Manya Goldberg (z"l) and George & Lillian Rotterdam (z"l), and in honor of her children and grandchildren.

Mark & Naomi Rubin in honor of his fellow Hatzalah members and their dedicated hard work at all hours of the day and night.

Daniel & Deborah Salama in memory of their beloved Rivka bat Sara (z"l) and Baruch ben Abraham (z"l).

Rabbi Arnie & Deborah Samlan in memory of their parents Raymond and Gertrude Samlan (z"l) and Sam and Marga Schottland (z"l) and in memory of Arnie's brother Marv Samlan.

Jeffrey & Risa Schiff & family in memory of her beloved parents Natalie & Philip Manas (z"l), Rabbi Solomon Schiff (z"l) and aunt Miriam Silverman (z"l).

Myra Shulkes & family in memory of Dr. Howard Shulkes (z"l).

Schulman Family in honor of their children.

Ethan & Cindy Siev in honor of their children and grandchildren.

Ellis & Elaine Sinyor in honor of their children and grandchildren.

Daniel Stahl in memory of his parents, Mordka & Miriam Stahl - Mordechai ben Chaim Noach, (z"l), and Miriam bas Yaakov, (z"l).

Maish & Tziviah Staiman in memory of her mother Judie Warman (z"l).

Perry & Deirdre Stein in memory of her son Elias (z"l).

Ronald & Risa Steiner in honor of their wonderful children, grandchildren and great grandchildren.

Joe & Rochelle Tabbouche in Memory of Yitchak Ben Chaim Ha'Levi (z"l) and Harav Moshe Ben Naomi (z"l).

David & Haya Tepper and family in honor of the IDF.

The Vogel Family in honor of Jacques Vogel.

Keith & Jessica Wasserstrom in honor of Barry & Glenda Wasserstrom for continued health and happiness.

Larry & Judy Weiss in memory of their daughter Elizabeth Susan Weiss (z"l), his father Seymour S. Weiss (z"l), & mother Roslyn L. Weiss (z"l), & Judy's father Benjamin Hammerman (z"l).

Dr. Sidney Weiser

Fred & Lori Wittlin in loving memory of Lori's parents, David & Gerry Bernstein (z"l).

Ari Zeltzer in memory of his father J. Jerry Zeltzer - Yosef ben Avraham (z"l).

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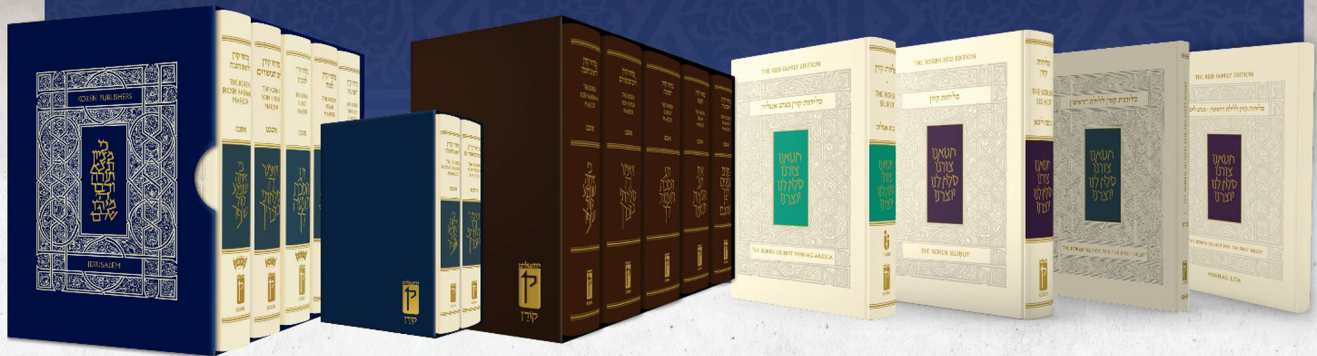
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RABBI MEIR SOLOVEICHIK

Shabbat Parshat Nitzavim

September 19-20

Meir Soloveichik is the Rabbi of Congregation Shearith Israel, The Spanish and Portuguese Synagogue of York, the oldest Jewish congregation in the United States. He is the Director of the Straus Center for Torah and Western Thought at Yeshiva University. His podcasts and lectures for the Tikvah Fund, including "Bible365," "Jerusalem365," and "Parsha and Politics," can be found at meirsoloveichik.com, and he is the author of Providence and Power: Ten Portraits in Jewish Statesmanship.



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