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# RABBI'S MESSAGE

## RABBI YOSEF WEINSTOCK

SENIOR RABBI RYW@YIH.ORG

### The Big Sukkah, The Big Tent and the Big Boat

There are two unique mitzvot on Sukkot: 1) dwelling in a sukkah 2) taking a lulav and etrog. The Talmud notes that a difference between these two mitzvot can be found in the requirement of ownership. When it comes to lulav and etrog the Torah says **בְּיוֹם הָרִאשׁוֹן וּלְקַחְתֶּם לָכֶם** “And you shall take for yourselves on the first day.” The Talmud derives from the underlined word that a person must own the lulav and etrog that they use to perform the mitzvah (on the first day of Sukkot). A borrowed lulav and etrog does not suffice. If a person does not have their own set they must take possession of the four species from their friend in the form of a full-fledged gift/ transfer of ownership. Borrowing does not suffice; it must be owned by you at the time that you fulfill the mitzvah. After you fulfill the mitzvah you can (and should) transfer ownership back to their original owner. Whether the requirement of “*Lachem*”, as it is known in halachic parlance, also applies to a sukkah is a matter of debate, as recorded in Talmud Sukkah 27b:

*Rabbi Eliezer says: Just as a person does not fulfill his obligation on the first day of the Festival with the lulav of another, as it is written: “And you shall take for yourselves on the first day the fruit of a beautiful tree, branches of a date palm” (Leviticus 23:40), so too, a person does not fulfill his obligation with the sukka of another, as it is written: “You shall prepare for yourself the festival of Sukkot for seven days” (Deuteronomy 16:13).*

However the Halacha is in accordance with the rabbis who held otherwise:

*And the Rabbis say: Although they said that a person does not fulfill his obligation on the first day of the Festival with the lulav of another, he fulfills his obligation with the sukka of another, as it is written: “All the citizens in Israel shall reside in sukkot” (Leviticus 23:42). This teaches that all of the Jewish people are fit to reside in one sukkah.*

While the Mishnah discusses the minimum dimensions necessary for a kosher sukkah, this Talmudic passage indicates that there is no maximum size for a sukkah. Anyone who has ever been in Israel over Sukkot can attest to the massive sukkahs that are erected at hotels and public areas. Rav Kook noted that it is practically impossible for all Jews to sit in one sukkah. The Talmud is teaching us that after Rosh Hashanah and Yom Kippur we are on a lofty spiritual level, one on which we can appreciate the intrinsic unity that permeates throughout Am Yisrael. On Sukkot it is *as if* the entire Jewish People are sitting together, united in purpose and basking in the holiness of the holiday.

The idea of the big sukkah reminds me of the notion of “the big tent”, an idea that has been a hallmark and a mantra of our community for decades. We pride ourselves in being a community that welcomes everyone, and the primary requirement for admission into our kehillah has been a desire to be a part of our Orthodox synagogue. Throughout this time we have gained a reputation as a warm and

welcoming community. And consistent with “the big tent” philosophy our offerings have grown in quantity and quality. When I arrived in Hollywood 20 years ago we had 2 daily morning minyanim and one evening service; today we have 5 morning minyanim (6 on Sundays) plus 3 evening services and a late 9:15 PM Maariv. Before I came to YIH, there was one rabbi on staff. Today our pastoral and engagement team consists of six rabbis and two rebbetzins. With exponential growth over the past 5 years, questions have been asked regarding “the big tent”. For example: are there limits to “the big tent”? Are there any principles, values or expectations that unite us and obligate us all? As we leaned into the “synplex” model – ie many minyanim on one synagogue campus- it can be challenging to identify and highlight the common threads that bind us together.

A few years ago I suggested, in my articles and my sermons, that there are three values that should bind us as a community – no matter how big we get:

**1) There is strength in diversity:** I often tell people that one can find at our shul almost anything that they might be looking for in an Orthodox synagogue community (we now have **two** men's basketball leagues!) except for uniformity. If a person wants to be a part of a shul where everyone thinks the same and everyone acts the same- then we are not the right place for them. We view diversity as a *LeChatchila*, something that we don't just tolerate but we embrace. Diversity can be a strength, not a liability.

**2) We are committed to a trajectory of religious growth.** Though each of us is on a unique religious journey, we should all be able to agree that life is about growing. Growth takes place for different people in different ways and at different rates. The angle of the growth line will be different for each of us, but everyone should be headed in the same general direction. In our shul we should all be able to agree that

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# ASSISTANT RABBI'S MESSAGE

## RABBI DAVID CLAMAN

ASSISTANT RABBI

RDC@YIH.ORG

## Connect - Grow - Together To Infinity & Beyond

We at the Young Israel of Hollywood are excited to unveil our new vision tagline. More than just a catchy phrase, **Connect - Grow - Together** captures the very essence of who we are as a community. YIH is an extraordinary place filled with incredible people. With a diverse membership representing a wide range of backgrounds, our shul is a Big Tent. Better yet, a Big Sukkah. But what does it mean to be inside a Big Sukkah (hopefully with A/C)?

To fulfill the mitzvah of *lulav* and *esrog* on the first day of Sukkot, one must own the set being used. In contrast, the mitzvah of dwelling in a sukkah does not require personal ownership, it can belong to someone else. Supporting this idea, the Gemara (Sukkah 27b) cites the pasuk: "*Kol ha'ezrach b'Yisrael yeishvu ba'sukkot*"—"Every native of Israel shall dwell in sukkot" (Vayikra 23:42). From this, the Gemara derives the following principle:

מִלְמַד שֶׁכָּל יִשְׂרָאֵל רְאוּיִם לִישֵׁב בְּסוּכָה אֶחָת

This teaches that all of the Jewish people are fit to reside in one *sukkah*.

Rav Kook (*Mo'adei HaRe'iyah*, p. 96) explains that in the wake of Yom Kippur's spiritual purification, we experience a profound sense of *achdut*, unity, which reflects our natural state when unburdened by sin. The image of the entire Jewish people dwelling together in a single sukkah represents this ideal state of existence. This concept is beautifully expressed in halacha: one does not need personal ownership of a sukkah to fulfill the mitzvah. At YIH, our Big Sukkah embodies this very spirit - we **Connect. Grow. Together.**

As inspiring as the Big Tent or Sukkah model is, I'd like to offer a slightly different image - one that I believe better captures the vibrancy and dynamism of YIH: the Big Boat. Unlike a tent or sukkah, which are stationary, a boat moves forward, charting a course toward a destination. The Big Boat is a more fitting metaphor for our shul because it reflects our collective journey to **Connect - Grow - Together**. As a kehilla, we are not standing still; we are striving toward meaningful goals, deepening our spiritual connection to Hashem, strengthening our bonds with one another, and pursuing ongoing personal growth.

Being on a boat may seem unsettling for some. Inclement weather. Choppy waters. Fear of capsizing. There is a part of us that would rather the comfort and security of staying still on terra firma. There is a beautiful episode related in the Gemara (*Sukkah* 23a) that I believe speaks to this concern:

מַעֲשֵׂה בִרְבֵּן גְּמְלִיאל וְרַבִּי עֲקִיבָא שֶׁהָיוּ בָּאִין בַּסְפִּינָה, עָמַד רַבִּי עֲקִיבָא וַעֲשֵׂה סוּכָה בְּרֹאשׁ הַסְפִּינָה. לְמַחֵר נִשְׁבָּה רוּחַ וַעֲקָרְתָּהּ. אָמַר לוֹ רְבֵן גְּמְלִיאל: עֲקִיבָא! הֵיכֵן סוּכְתְּךָ?

*Rabban Gamliel and Rabbi Akiva were traveling on a boat. Rabbi Akiva built a sukkah at the top of the boat. The next day the wind blew and uprooted it. Rabban Gamliel said to him: Akiva, where is your sukkah?*

The Gemara doesn't record Rabbi Akiva's response after his sukkah fell. Some suggest that we know how Rabbi Akiva reacted

from another famous episode. At the end of Maseches Makos, Rabban Gamliel, Rabbi Akiva and others were walking along the ruins of the recently destroyed Beis Hamikdash. They witnessed a fox emerge from the site of the Holy of Holies. Everyone began crying except for Rabbi Akiva. Rabbi Akiva laughed! With his hope-filled attitude, Rabbi Akiva explained that if the prophecies describing the destruction of Yerushalayim have been fulfilled I am confident that the prophecy of "There shall yet be elderly men and elderly women sitting in the streets of Jerusalem" will be fulfilled as well. They responded with the timeless words:

עֲקִיבָא נִחְמָתָנוּ, עֲקִיבָא נִחְמָתָנוּ

*Akiva, you have comforted us; Akiva, you have comforted us.*

Rabbi Akiva, who smiled and laughed in the face of a destroyed Beis Hamikdash, presumably smiled and laughed at his collapsed sukkah. With his optimism, he is confident that the sukkah will stand again. He understands that being on a boat can be met with setbacks and failure. He also understands that there is nothing as invigorating and satisfying as having a destination and goal in sight and setting sail to achieve it.

An intriguing halachic concept related to sukkah construction is the principle of "ta'aseh v'lo min ha'asu" תַּעֲשֶׂה וְלֹא מִן הָעֹשִׂי

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# FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

## RABBI EDWARD DAVIS

**THE MELTING POT.** Israel Zangwill (1864-1926) was a successful Jewish British author and playwright. He was a close friend of Theodor Herzl, but split from mainstream Zionism and favored any land in the world which would allow the Jews to build a new land of their own, like Uganda. In 1908, Zangwill wrote a popular play entitled *The Melting Pot*, about Jewish immigration to America in the early twentieth century. It debuted in Washington, DC in October 1909. After the play, the president of the United States, Theodore Roosevelt, who was there, leaned over his box seat, and yelled down "That's a great play, Mr. Zangwill. That's a great play." Zangwill attempted to write in English an acrostic poem, as a translation of the Piyut (liturgical poem) of Salachti, which we say on Kol Nidre night in Ashkenazic Shuls. It is awkward but demonstrates the talent needed to write a meaningful acrostic poem in any language. An example of Salachti goes like this: "Ay, 'tis thus, Evil us, hath in bond; By the grace, guilt efface and respond. "Forgiven!"

**THE JAFFA ORANGES.** The Jaffa orange was originally developed by Arab farmers in the middle of the 19th century in Ottoman Palestine. The name came about because the oranges were grown near the city of Jaffa. The early Zionist pioneers brought with them modern scientific methods to the farming process, turning the fruit into an important and highly successful industry. By 1939, Jewish and Arab orchards employed 100,000 workers and exported 15 million cases. In the 50's and 60's the Jaffa orange became Israel's main export. In Wikipedia, the Israelis "stole" the product from the Arabs. The origin of the fruit is that it was brought from China to the Mediterranean region by the Portuguese explorer Vasco de Gama in 1498. In the 1880s American grower H. S. Sanford tried to cultivate the Jaffa orange in Florida.

**ETHNOGRAPHER CLINTON BAILEY.** An ethnographer is one who studies the social life of people. Clinton Bailey (1936-2025) was born as Irwin Glaser in Buffalo, New York and was called Itzik all his life. At the age of 12, he read Singer's short story *Gimpel the Fool*, which inspired him to learn Yiddish. His Yiddish tutor was an Israeli kibbutznick who introduced him to Hebrew. As a late teen he went to Israel in the late 50s. He completed his BA in Jerusalem. Came back to America and received his PhD in Middle East studies at Columbia University. Then he made Aliyah and devoted his life to learning and spending years studying and living among the Bedouin tribes in Israel and beyond. That's when he changed his name, hiding his Jewish name to make it easier to travel around the Middle East, studying the Bedouin. It's this last tidbit about him that made me smile. How did he come up with Clinton Bailey? His father, a Jewish immigrant, owned several gas stations in Buffalo. The main station was at the intersection of Clinton St. and Bailey Rd.

**WHO INVENTED THE SHOPPING CART?** His name was Sylvan Goldman (1898-1984) and was a successful grocery store owner in Oklahoma and Texas. For his invention he took 2 large wire baskets

and connected them by tubular metal arms and four wheels. Women didn't want to use them because they had had it when trying to shop pushing a baby carriage. Goldman hired men and women to shop in his store using his invention and showing the women how it was a good item. The rest is history. Goldman served in World War I as a food requisitioning. He and others in his family introduced the supermarket to the public in Oklahoma and developed the Sun Grocery Co. in 3 years they had 21 stores in the state. In 1929 they sold the stores to Skaggs Safeway Stores. They lost their fortune in the crash of 1929. They moved to Oklahoma City and started over with Standard Grocery. Then bought the Humpty Dumpty Grocery chain. In 1937, he invented the shopping cart, and filed a patent in '38. The he invented a nesting system to store the carts. It caught on big time nationwide and he received royalties on every cart made until his patent expired. He was a major philanthropist, giving to everybody, even his own Reform Temple.

**YELLOW JOURNALISM.** At the end of the 19th century, the term yellow journalism was coined. It means to exaggerate and sensationalize news to attract readers. The story is told that in 1897, William Randolph Hearst sent Frederic Remington to Havana, to cover the war. Remington went there and found everything quiet. When he told Hearst, the boss replied: "Please remain. You furnish the pictures, I'll furnish the war." Historians today question the veracity of this story, but I have one to match it. In 1990, a Jewish group purchased a large hostel in the Christian Quarter of the Old City of Yerushalayim. That summer my family and I were living in the Old City while on Sabbatical. I used to take my 2 year old daughter for a stroll to that area where there were foreign reporters milling about waiting for the action between Jewish settlers and Arab neighbors. I would develop friendships with these reporters. I saw a British photographer in the group every day. I asked him where was the reporter. Oh, he said, he is in London. I send him pictures and he makes up the story. That was the London Times!

**EVA FRANK.** (1754-1816). Her father was more famous than she. Jacob Frank (1726-1791) was a false messiah. Born in the Ukraine during the still existing Shabtai Tzvi false messianic movement. Frank was very ignorant of Judaism, having no knowledge of Talmud. Yet he was able to attract some 30,000 followers. He believed in his own version of religion, thoroughly Mystical in nature. And more Christian in many aspects than Jewish. You needed to be baptized and believe that to get religious you needed to sin. The Christian church imprisoned him for twelve years. While in prison, he claimed that his daughter Eva was the reincarnation of the Virgin Mary. She led the movement during that time, and took over complete leadership when her father died. She was the only Jewish female messianic cult figure in our history. Used to a life of luxury, she fundraised to keep the movement alive. Eventually she ran out of money and probably died in poverty.

## △ RABBI WEINSTOCK'S MESSAGE CONTINUED FROM PAGE 3

religious growth is a value and that a primary function of our shul is to assist with and facilitate such growth.

**3) We foster a culture of caring:** Since its early days, Young Israel of Hollywood has been renowned for our warmth and caring. This has been expressed in our hospitality, our advocacy for Israel, our support for charitable causes locally and in Israel- the list goes on and on. We believe that being Jewish means caring about our fellow Jews and fellow human beings. Caring for people is a mitzvah, is religiously significant and helps us connect to Hashem.

Over the past year the professional team has been discussing the challenge of getting all of our members aligned with these values in a tent as big as ours. A major breakthrough came when Rabbi Claman suggested that we think of our shul not as a "Big Tent" but as a "Big Boat". This shift in metaphor is significant. A boat can be very big like Noah's Ark, but it has boundaries. While you can continue to add square footage to a tent, a boat has a definite footprint. Viewing our shul as a boat implies that we cannot always build and adapt to include more people on the boat. A tent is stationary, while a boat is in motion. The image of a boat better reflects our value of growth. A boat has a destination, just as our shul has goals. To reach that destination those on the boat have to row together in the same direction, just like to reach our goals shul professionals, lay leaders and stakeholders must all work together. Not every passenger on the boat has to row. But everyone has to agree not to row in the opposite direction, and those just standing on the deck have to agree on the destination and be willing to come along for the ride.

## △ RABBI CLAMAN'S MESSAGE CONTINUED FROM PAGE 5

- "it shall be made, and not from that which is already made."

In the context of a sukkah, this means that the schach must be placed intentionally as part of the mitzvah of building a sukkah. If you built a pergola and then decided to use it as a sukkah, the sukkah is invalid unless you actively redo the placement of the schach. The sukkah must be built for the sake of the mitzvah and it can't be something passively retrofitted or repurposed.

Continuing with the Sukkah on a Boat Expedition, the "ta'aseh" rule teaches us that true spiritual development and growth must be "ta'aseh" - active, deliberate, and intentional - not "min ha'asui" - passive or circumstantial. By simply coasting, we're stunting our capacity to grow. To the extent that we take responsibility for our decisions and act with intentionality, we are making something genuinely ours.

As we further discussed these goals we decided to develop a tag line, a mantra that we could publicize and promote so that every YIH would know what we're about. We came up with the following:

### Connect - Grow - Together

**Connect:** Being a Jew means being connected- to Hashem, to our traditions and our history, to each other, to the State of Israel, etc. Our shul encourages and provides connection in many different ways. We offer connection through our **Programs** i.e. minyanim, shiurim, events and initiatives; as well as through our **People** i.e. the relationships developed by our rabbinic and engagement staff.

**Grow:** Growth is a natural part of life and an essential part of being Jewish. Members may define growth differently, but everyone should agree that growth is valuable and necessary. We offer growth opportunities through our Programs and our People. The destination of our Big Boat is increased connections and enhanced growth.

**Together:** While it is possible to connect with Hashem by yourself and to spiritually grow in solitude, our shul is predicated on the belief in the value of community. We have greater impact as part of a community. We are personally more impacted as part of a community.

**Connect - Grow - Together.** I believe that these words contain direction for our journey forward as a community.

An example of Passive Development would be: "I go to shul because that's what I've always done." Active Development is: "I choose to go to shul because I find meaning there and want to build a deeper relationship with Hashem."

As a Big Boat, the Young Israel of Hollywood serves as a hub for **connection** through the many programs offered for all ages. The Young Israel of Hollywood is committed to opportunities for **growth** in Torah and Tefilla with the many shiurim, classes and minyanim offered. The best of all is that we do it **together**, as a kehilla. **Connect - Grow - Together.** Being part of a shul is wonderful. Being on a journey with your shul, your family, is invigorating.

May we all have an amazing year ahead of unlimited success as we connect & grow together!



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# PRESIDENT'S MESSAGE

## ARI PEARL

As we emerge from the powerful days of Rosh Hashanah and Yom Kippur and enter the Simcha of Sukkos, I find myself reflecting on the unique strength of our YIH community. The Yomim Noraim are always a reminder of what it means to come together in Tefillah, in Learning, and in support of one another. It has been a truly Inspiring time in our Shul and Community.

Our Kol Nidre Campaign is a vital part of sustaining the shul. I am deeply grateful to all who have already pledged, and I encourage those who have not yet had the chance to join in to do so. Every gift, no matter the size, strengthens our ability to serve you and your family, and allows YIH to continue to be the vibrant center of Jewish life in Hollywood.

But this campaign is about more than just financial support, it is about the vision we share: **CONNECT - GROW - TOGETHER**. This is the essence of who we are and who we strive to be. As our shul continues to expand, we are shaping not just a building, but a true **YIH Campus**, a Campus with spaces that create a dynamic and welcoming hub where all generations can thrive.

As we move forward, let us carry the inspiration of these Yamim Noraim into the days ahead. May this Sukkos be filled with Simcha, unity, and a deep sense of connection as we continue to build, both physically and spiritually, for the future of our community.

Chag Sameach!!

## Volunteer and Help Us Grow!

*There are many opportunities for you to get involved and make a difference.  
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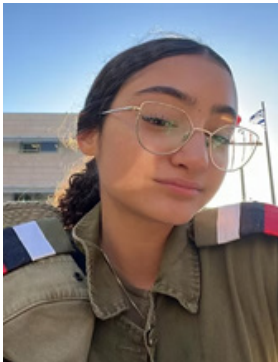




# SISTERHOOD PRESIDENTS' MESSAGE

LAUREN BERLEY & KASS FIALKOFF

A few weeks ago, the shul sent out an email about signing up to receive daily inspiration in memory of Israel's fallen heroes through the "Legacies of Light" project sponsored by the Afikim Foundation. The project is devoted to recognizing the heroes who fell defending Israel in the October 7th Gaza war. I signed up.



This morning I received an email about Sergeant Shir Biton. Shir served as a combat medic in the Northern Gaza Division. Shir was the daughter of Uri and Asaf, and the sister to Liad and Avia. She dreamed of becoming a surgical doctor. She was known as a wise and joyful young woman who always placed others before herself. She fell on October 7th during the battle for the Nahal Oz outpost. Shir was 19 years old.

The email shared a quote from Shir:

***"To put others before myself, to truly see who's in front of me on the outside and the inside - and help them."***

October brings us Sukkot, Simchat Torah and Shimni Azeret. The holidays that no one has heard of in most workplaces, and comes just days after the big holidays of Rosh Hashanah and Yom Kippur. Generally speaking, women are exempt from time bound positive Mitzvot (i.e. lulav and Sukkah). If, however, women wish to perform these mitzvot, they are allowed to do so. Yet even knowing this, the season can still weigh heavy with demands. The Sukkah needs building, meals need cooking, Simchat Torah gatherings need organizing—each task building upon the last in an endless cascade of preparation.

**But what if we don't "have to"...but we "get to"? It's a burden when you "have to"... but... It's a blessing when you "get to".**

The words "have to" conveys a negative attitude. It demonstrates feelings of weightiness, tiredness, being dragged down...more like an obligation. I HAVE to... The words "get to" conveys a positive

attitude. It demonstrates feelings of enthusiasm, excitement, joy... more like anticipation.



A great example of this attitude is seen in the relationship between Ruth and Naomi. Ruth was the daughter-in-law of Naomi. When both of their husbands died in battle, Naomi planned to return to Israel from Moab and encouraged Ruth and her sister-in-law Orpah to return to their families. Orpah chose to go back to Moab but Ruth instead answered *"Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried."*

Ruth had a choice. She didn't *have* to go to Israel with her mother-in-law Naomi but she *got* to go with her and because of her decision and her attitude, Hashem blessed her. Hashem allowed Ruth to remarry and give birth to a son named Obed who became grandfather to King David.

Sergeant Shir Biton also had a choice. She chose the difficult role of being a combat medic, over many other less dangerous positions in the Israeli Army. Combat medics spend months training on how to apply tourniquets, administer pain medication, and tie bandages. They are taught to work professionally without allowing emotions to take over at catastrophic events. Shir didn't see her position as a burden and died putting others before herself.

I propose that we go into the upcoming holidays with an "I GET to" attitude instead of "I HAVE to". Jump into the holidays with feelings of enthusiasm, excitement, and joy. Do it for yourself. Do it for your family. Do it for Shir. Do as many mitzvot as you can and do it with a smile.

Chag Sameach,  
Kass Fialkoff, on behalf of the Sisterhood



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# BROTHERHOOD PRESIDENT'S MESSAGE

## SHIMMY LAZAR

### Running Towards a Mitzvah and the Power of Growth

We find ourselves in the heart of Tishrei, a month brimming with both profound reflection and joyous celebration. Having just experienced the awe-inspiring High Holy Days. We now stand on the cusp of Succot and Simchat Torah, a time when we joyously conclude and immediately begin the Torah anew. This cyclical journey of learning and renewal offers us a powerful metaphor for our own lives and our commitment to growth within our community. Though I must admit, I felt a pang of disappointment not being in Hollywood for Succot this year, missing the usual communal festivities and the familiar faces. The Sh'Bang, the intense celebration and dancing with the Torah, Charlie Zablotsky's z"l Famous Herring Kiddush, and the Kol Hanearim Chupah. No other community can replace the special environment we have cultivated at YIH. It's also a time when our family feels a little spread out, with one daughter studying in seminary and the other partially with us as she's at the University of Maryland. Thankfully, our son, still in middle school, keeps the home fires burning and offers a constant source of camaraderie.

In the spirit of the upcoming Simchat Torah, where we dance with the Torah and eagerly recommence its study, I've been thinking about the idea of "running to do a mitzvah." The Talmud tells us, "He who runs to do a mitzvah is rewarded" (Pirkei Avot 4:2). This isn't just about physical speed (thank God); it's about eagerness, enthusiasm, and a proactive desire to fulfill our obligations and contribute positively to the world around us. Just as we celebrated our ability to restart the Torah immediately after finishing it, so too should we approach opportunities to do good with renewed vigor.

The Torah portions we read in October, beginning with *Bereshit*, remind us of creation, new beginnings, and our inherent potential. From the very first verses, we learn about the world being formed from chaos, and humanity being given the charge to be stewards of this creation. This echoes the idea that we, too, have the power to create, to build, and to grow—both individually and collectively.

This commitment to growth and running towards a mitzvah is a cornerstone of our Brotherhood. It's about seeing a need and stepping up, just as we did with the events on Succot, or the Rosh Chodesh Tishes that are upcoming. It's about recognizing that our community thrives not just on grand gestures, but on the cumulative impact of countless small, consistent acts of participation. Whether it's volunteering for an event, inviting a new member for Shabbat, or simply attending a minyan, each action, undertaken with enthusiasm, strengthens the fabric of our *kehilla*.

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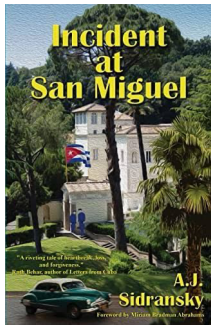
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## SISTERHOOD BOOK CLUB



Please join us as we open our Book Club season with ***Incident at San Miguel*** by *Aj Sidransky*; a story about two Jewish brothers in the turbulent times of pre- and post-revolutionary Cuba.

### SPECIAL GUESTS:

We are honored to welcome community members **Dr. Salomon Imiak** and his mother-in-law, **Sara Esquenazi**, who lived through both Batista's and Castro's Cuba. They will share their own fascinating stories experienced during these difficult times.

### AS A SPECIAL BONUS:

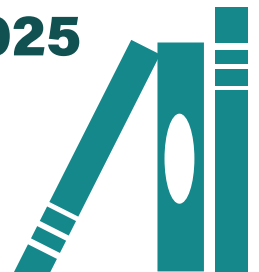
Enjoy a taste of Cuba with authentic light refreshments and lively Cuban music to set the mood for an immersive cultural experience!!!

**COMING NEXT!** December 8  
***The God of the Woods*** by *Liz Moore*

**MONDAY, NOVEMBER 10, 2025**

**8:00 PM**

**REVIEWED BY: SHELLY TUCHMAN**  
**LOCATION: TBA**



We look forward to seeing you either in person or on zoom at:

***[yih.org/zoom/sisterhood](https://yih.org/zoom/sisterhood)***

The Book Club Committee

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# NEW MEMBER SPOTLIGHT



## Dr. Ephraim & Rose Zinberg

5996 Brookfield Circle E

Ephraim: 248-752-6328, [ezinberg1@gmail.com](mailto:ezinberg1@gmail.com) | Rose: 248-910-7642, [zinbergrose@yahoo.com](mailto:zinbergrose@yahoo.com)

Dr. Ephraim and Rose Zinberg have lived in Southfield, Michigan for the last 24 years. They, along with their son, Moshe, 22, have now become Florida residents. Ephraim is a retired orthopedic hand surgeon; Rose is a retired occupational therapist. Moshe will soon complete his undergraduate degree in business at Touro University. Their daughter Jessica and son-in-law Yossi Naiman live in Southfield, and have 6 children; their daughter Elyse just became engaged to Yechiel Muken of Brooklyn and they are planning their wedding IY"H this winter. The Zinberg family is very excited to join this wonderful community!

## Solomon & Devorah Sultan

3672 Estate Oak Circle

413-478-2229 | [devorah.pava@gmail.com](mailto:devorah.pava@gmail.com), [solomonsultan0@gmail.com](mailto:solomonsultan0@gmail.com)

Devorah, Solomon, Elliot (3 years old), and Max (4 months old) recently moved to Hollywood from Austin, Texas.

Devorah is originally from Springfield, MA and Solomon is from Deal, NJ. Solomon works in tech at Dell, and Devorah is a pediatric Speech Language Pathologist. They are looking forward to living in South Florida and being closer to family.



## Sam & Michal Jacobs

4040 N 37th Ave

Sam: 917-685-3423, [sam@samjacobs.com](mailto:sam@samjacobs.com) | Michal: 718-753-8633, [emmzee11@gmail.com](mailto:emmzee11@gmail.com)

Sam is a magician and mentalist who captivates audiences at a wide variety of venues. Michal is the creative force behind Winx & Blinx, designs and crafts adorable and practical baby accessories with a touch of love.

Michal has three children - Avigail, Ayelet, and Yossi Inglis. Sam's two kids are Yocheved and Yechiel Jacobs.



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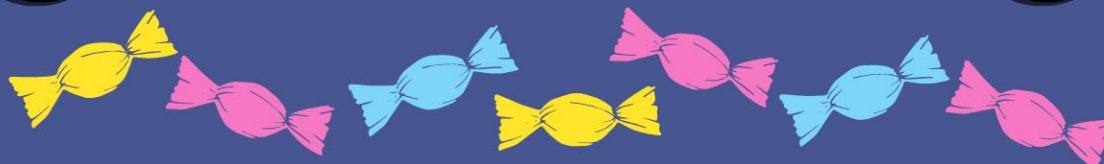
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**To find out how, please contact one of our Life and Legacy Team Members:**

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Carol Lasek-mobile: 954.494.5567-carol\_lasek@yahoo.com

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

Melissa Leonard-office: 954.966.7877-melissa@yih.org

**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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## TESTIMONIAL



*"We have pledged a legacy gift to help create an endowment for our shul. We did this as an expression of gratitude for all that the shul has provided for our family. We also did this because we believe in the future of our shul and we want to ensure that Young Israel of Hollywood-Ft. Lauderdale remains strong and vibrant for families in the future."*

***Rabbi Yosef & Rebecca Weinstock***

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# *Pink Shabbat*

## *October 25, 2025*

Please join us for the  
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**Annual Pink Shabbat Kiddush**  
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---

**Shabbat afternoon at 4:30 PM**  
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**Mickey & Arin Taillard** on their son, Dani, becoming a Bar Mitzvah

## BIRTHS

**Motti & Zina Finkelstein** on the birth of a granddaughter, Sophia Elisheva, born to their children, Kelly & Daniel Swartz of Yerushalayim. Mazal tov to the older sisters and brother, to grandparents Jeff & Debbie Swartz of Yerushalayim, and to all the great-grandparents. Mazal tov also on the birth of a grandson, born to their children Jordana & Michael Finkelstein of Miami, to older sister Isabelle, to grandparents Meryl & Daniel Rotenberg, and to all the great-grandparents

**Raviv & Ashley Gailor** on the birth of their son, Benjamin Bradley. Mazal tov to his siblings, Sienna, Mason, and Seth, and to proud grandparents Erin & Ben Gailor of Ottawa/Delray Beach and Denniela & Ben Hakimian, z"l of Great Neck

**Naftali & Nechama Gardyn** on the birth of their daughter, Bailey. Mazal tov to her siblings, AJ and Becca

**Rabbi Yaakov & Reva Homnick** on the birth of their grandson, Shmuel Baruch, born to their children Devorah & Shua Heisler

**Rabbi Fred & Miriam Klein** on the birth of a grandson, Erez Shalom, born to parents Moshe & Eliana Klein in Silver Spring, Maryland

**Stephen & Roni Kurtz** on the birth of their grandson, born to Gabby & Aaron Kurtz. Mazal tov to the entire Kurtz family and to Ezra, Isaac & Reizl, and Yoni

**Rabbi Tzvi & Karen Nightingale** on the birth of a grandson, born to Tzippy & Yehuda Sahar

**Rami & Rose Ovadia** on the birth of their grandson, Shlomo, born to Michal & Jacob Ovadia. Mazal tov to proud aunts and uncles, Isaac & Ellee Ovadia, Joseph Ovadia, and David Ovadia

**Rabbi Moshe & Rebbetzin Naama Parnes** on the birth of a grandson to their children, Yitzchok Isaac & Elka Parnes of Lakewood, NJ. Mazal tov to Chava Parnes and the entire Parnes & Feder families

## ENGAGEMENTS & MARRIAGES

**Jay & Ellen Adler** on the engagement of their daughter Melissa to Shaul Menachem

**Joel & Liz Brauser** on the engagement of their son, Shalom, to Miri Granik of West Hempstead

**Carl & Debbie Drucker** on the wedding of their son, Sam, to Ilana Bleich of Gaithersburg, Maryland. Mazal tov to Scott and Yael, Beth and Yoni, Jacob and Gilana, Deena Bleich, and the entire Mendelsohn, Bleich, and Dennis families

**Avi & Dina Frisch** on the engagement of their daughter, Avigayil, to Raphael Andrusier of Bal Harbour, Florida, and to Raphael's parents, Yankie & Devorah Leah Andrusier

**Ronnie & Sara Gottlieb** on the wedding of their grandson, Yaakov, son of Rabbi Dovid & Ilana Gottlieb of Ramat Beit Shemesh, to Yael Jungreis of Lawrence, NY

**Robert & Debbie Hirsch** on the engagement of their granddaughter, Allyson Rose Hirsch, to Samuel Ashendorf, son of David Ashendorf and Rachel Feiner of Bergenfield, NJ, and mazal tov to parents Adam and Lauren Hirsch and to siblings Daniel, Naomi, and Jack

**Rabbi Yaakov & Reva Homnick** on the engagement of their granddaughter, Simi Rudner of Toronto, to Yisrael Samel of Lakewood, NJ

**Max & Tamar Levine** on the engagement of their daughter, Avigail, to Yehuda Koslowe of Teaneck, NJ. Mazal tov also to Avigail's siblings, Yosef and Yael Levine, to Yehuda's parents, Shana and Jamin Koslowe, and to the grandmother, Tobi Wolf

**Ari & Roneet Merkin** on the engagement of their daughter, Sara, to Ilan Kogan. Mazal tov to grandparents, Stuart & Pam Gross, and to the Linzer and Ditchek families

**Ariel Schochet** on the engagement of his daughter, Sara Schochet, to Yakir Zwebner, son of Moshe Zwebner of Teaneck, NJ, and Felicia Zwebner of Englewood, NJ. Mazal tov to Sara's siblings, Frank and JJ Schochet, and to uncle and nephews Elie, Meir, Noam, and Yishai Schochet

**Lenny & Risa Yudkowitz** on the marriage of their grandson, Naftuli Schulman, to Yael Hulaber in Israel

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**Oren Schwartz, Jacob Chavin**

### SHABBAT NACHAMU - VAETCHANAN

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**Ephraim Zinberg, Tzvi Aronin, Shlomo Schwartz**

### SHABBAT MEVORCHIM - RE'EH

**Jordan Burger, Eli Hagler, Ephraim Zinberg, William Zombek, Dani Taillard, Shlomo Schwartz**

### SHOFTIM

**Dov Linzer, Shlomo Schwartz, Zak Chiger, Kevin Ohayon, Mark Friedlander**

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### 7:00 AM MINYAN:

**Aaron & Melissa Burger** in honor of their son Jordan's Bar Mitzvah parsha anniversary and 25th birthday

**Motti & Zina Finkelstein** in honor of the birth of a granddaughter, Sophia Elisheva, born to their children, Kelly & Daniel Swartz of Yerushalayim and in honor of the birth of a grandson, born to their children Jordana & Michael Finkelstein of Miami

**Lenny & Ellen Hoenig** to commemorate the yahrzeit of Lenny's brother, Menachem Mendel Yehudah ben Ezriel HaKohen z"l

**Larry & Tobi Reiss** in honor of those dedicated men and women making a Siyum on Masechet Avodas Zarah, and in honor of their Golden Anniversary (50th)

**Daniel Stahl** to commemorate the anniversary of his Bar Mitzvah parsha

**Rabbi Yaakov & Naomi Sprung** in memory of Rabbi Yaakov's father, Saul M. Sprung - שלמה מיכאל ב"ר מנחם אליהו -

### 8:00 AM MINYAN:

**Robert & Debbie Hirsch** in memory of Robert's father, Murray Hirsch - Moshe ben Aryeh z"l, and on the engagement of their granddaughter, Allyson Rose Hirsch, to Samuel Ashendorf

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## KIDDUSH SPONSORS CONTINUED:

### BEIT MIDRASH MINYAN:

**Jay & Ellen Adler** in honor of the engagement of their daughter, Melissa, to Shaul Menachem from Israel

### 9:00 AM MINYAN:

**Carl & Debbie Drucker** in honor of their son, Samuel's aufruf  
**Mickey & Arin Taillard** in honor of their son, Dani, becoming a Bar Mitzvah

### 9:15 AM MINYAN:

**Ari & Roneet Merkin** in honor of the aufruf and marriage of their son, Sam, to Esti Weiss  
**Mickey & Arin Taillard** in honor of their son, Dani, becoming a Bar Mitzvah

### SEPHARDIC MINYAN:

**Andre Benayoun** in memory of his father, Roger Benayoun - Gavriel ben Freja z"l  
**Robert & Rebecca Matalon** in memory of Robert's father, Chanoch ben Estrella z"l

### TEEN MINYAN:

**The Kogan Family** in honor of Jordan Kogan's Bar Mitzvah parsha anniversary  
**Steven & Judy Schultz** in honor of their son, Eitan's Bar Mitzvah parsha

## TORAH DIALOGUE:

**Gary & Beth Hopfen** in loving commemoration of the yahrzeits of Beth's parents, Kalman Talansky - Kalman ben HaRav Dovid z"l, and Irene Talansky - Chaya bas Moshe z"l. May their neshamas have the highest of aliyahs

## SEUDAH SHLISHIT:

**Eitan & Cindy Siev** to commemorate the yahrzeit of Eitan's father, Yosef ben Yaakov Shlomo, z"l

## CONDOLENCES

**Farrah & (Yossi) Izsak** and **Ben Kerzer** on the passing of their beloved father, and member, Steve Kerzer z"l

**Alexander (Sasha) Krawiecki** on the passing of his beloved father, Nicolas Krawiecki z"l

**Spencer (& Eliana Balk) Moore** on the passing of his beloved mother, Jeri Moore - Yosefa bat Reuven z"l

**Marci Pachter** on the passing of her beloved father, Albert Uvlin z"l

**Simi Rosen** on the passing of her beloved husband, and **Paul & Linda Rosen** on the passing of their beloved son, David Rosen - Menachem Aryeh z"l, and father to Bella, Aaron Yitzchak, and Yosef Chanan

**Shua & (Lori Beth) Schlinsky** on the passing of his beloved mother, Edith Schlinsky - Yiti Yedudit bat Baruch z"l

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**Mordechai & Zina Finkelstein** in honor of the birth of their grandchildren

**Sidney & Linda Klein** in memory of his mother, Florence - Friedl bas Pesach z"l. May her neshama have an aliyah

**Peter & Cyndi Scher** in honor of their 28th anniversary on September 28th

**Jason & Randi Schulman** to commemorate the yahrzeit of her mother, Sandra Sperling z"l

**Laurence & Martha Smolley** in honor of early birds who make the early minyan possible

**Yaakov & Naomi Sprung** in memory of his father, Saul M. Sprung z"l - שלמה מיכאל ב"ר מנחם אליהו -

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**Steven & Martine Newman** in honor of Yaakov and Talia Borenstein and family's upcoming aliya to Ra'anana, "Wishing them tzeitchem L'shalom, and klita neima!"

**Michael Stavsky**

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**Jay & Ellen Adler** in memory of their parents, Shirley & Aaron Feder z"l, Lillian & Joseph Adler z"l, and their granddaughter, Lianna Tikvah Saiman z"l

**Alvin & Tamara Cohen** in memory of her mother, Shirley Demar z"l

**Gershon & Aviva Distenfeld** in honor of the chayalim and all our brothers and sisters in Eretz Yisrael who serve and live on the front lines of history

**Herb & Edie Fishler** in memory of his mother, Esther Fishler - Esther bat Kalman Hirsch z"l

**Ben J. & Dorit and Monica & David Genet** in memory of their brother, Michael Genet z"l

**Joel & Ronit Kornbluth** to commemorate the yahrzeit of her grandfather, Gershon Frenkel z"l

**Yoram & Bella Padeh** in loving memory of his father, Asher Padeh z"l

**Judy Pelman & Yoni Pelman and Ronit & Kenny Reinhard & Family** in loving memory of Judy's husband and Yoni & Ronit's father, Eliyahu Zalman ben Avraham Issachar z"l

**Jeffrey & Risa Schiff** in memory of her mother, Nacha bat Yitzchak Zev z"l. May all those being held hostage be freed

**Maish & Tzivia Staiman** in memory of his father, Shalom Staiman z"l

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**Daniel & Tammy Berkowitz** in memory of his father, Richard Berkowitz - Reuvein ben Esther z"l

**David & Maxine Gill** in honor of Daniel & Anniel Nagler, on the birth of their granddaughter

**Fred & Lori Wittlin**

**Daniel & Jennifer Cohen** in honor of Melissa & Aron Burger in appreciation of their hospitality

**Benjamin & Clara Wainberg**

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**Dorit & Ben J. Genet** in memory of Albert Uvlin z"l, father of Marci Pachter

**Irene Friederwitzer** in loving memory of her beloved husband, Stanley Friederwitzer - Yehoshua ben Nesanel z"l



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in honor of Alex Rosner

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**Harrison & Michelle Nadel**

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**Leonard & Risa Yudkowitz** in appreciation of his aliyah, in memory of his father, Leo Yudkowitz z"l

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**Henry & Abigail Bensmihen** in appreciation of his aliyah

**Howard & Carol Bienenfeld** in honor of Yehuda Aryeh Eisenmann becoming a Bar Mitzvah, and to parents, Astrid & Marc Eisenmann

in memory of Albert Uvlin z"l, beloved father of Marci Pachter

in memory of Nicolas Krawiecki z"l, beloved father to Alexander Krawiecki

**Michael Bondi** in appreciation of his aliyah in the Beit Midrash (Revii) on parshat Re'eh

**Alan & Bonnie Borck**

**Steven Chess** - our heartfelt condolences go out to the Rosen Family, as we honor and remember David, z"l. May happy memories bring comfort and peace during this difficult time

**Stephen & Shulamit Danis** in loving memory of Albert Uvlin z"l, beloved father of Marci Pachter

**Carl & Debra Drucker** in appreciation of their son Scott's aliyah in appreciation of Rabbi Weinstock

in honor of Ilya Shekhter

**Enrique & Sally Eichner** in appreciation of his aliyah in the 9:15 am minyan

**Benji Epstein**

**Herb & Edith Fishler** in memory of David Rosen z"l, beloved husband of Simi Rosen

**Carey & Eve Franco** in appreciation of his aliyah in the Sephardic minyan in honor of the Ovadia family, on the birth of their grandson

**Ben & Erin Gailor** in memory of David Rosen z"l, beloved husband of Simi Rosen

**Barry & Jillian Galitzer** in appreciation of his aliyah

**Ben J. & Dorit Genet** in memory of David Rosen-Menachem Aryeh, z"l, beloved husband of Simi Rosen, and beloved son of Paul and Linda Rosen

**Norman & Rivka Ginsparg** in appreciation of his aliyah

**David Goldis** in appreciation of his aliyah in the Beit Midrash

**Stuart & Pamela Gross** in honor of Sam Merkin's aufruf

**David & Donna Halberstam** in honor of Tsachi Baitner, who will be davening over Rosh Hashanah Negunim from yeshivas Beltz

**Joshua & Arielle Hay** in appreciation of his aliyah in the Sephardic minyan

**Jamie & Heather Hoffman** in appreciation of his aliyah

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**Jonathan & Doris Konovitch** in appreciation of his aliyah

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**Ilan & Stephanie Levy** in appreciation for his aliyah in the Sephardic minyan

**Moshe & Michelle Levy** in appreciation of his aliyah in the Sephardic minyan



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## SHUL DONATIONS CONTINUED:

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**Michael Perkins**

**Nikolas Pugatchenko** in memory of David Rosen z"l, beloved husband of Simi Rosen

**Doron Rachman** in appreciation for his aliyah in the main minyan

**Cindy & Ethan Siev** in honor of his aliyah in the 8:00 am minyan

**Yisroel & Goldie Silverman** in appreciation of his aliyah in memory of her father, Tzvi ben Shmuel z"l, his neshama should have an aliyah

**Laurence & Martha Smolley** in appreciation of his aliyah

**Andrew & Samantha Sossin** in memory of David Rosen z"l, beloved husband of Simi Rosen

**Rabbi Yaakov & Naomi Sprung** in appreciation of his aliyah

**Jerome Stein and Sharon Schild**

**Dale Stern** in memory of her parents Jean & Irving Gross z"l, brother Brian Neil Gross z"l, uncle Al & aunt Dotty z"l, aunt Marion and grandparents z"l

**Sidney Weiser** in appreciation of his aliyah in honor of the birth of his granddaughter, Haddasah Tehilla, born to Ari & Aviva Forman

**Fred & Lori Wittlin** in appreciation of his aliyot

in loving memory of her beloved parents, David & Gerry Burstein z"l, on their second yahrzeit

in commemoration of yizkor for Lori's & Fred's parents, David and Gerry Burstein z"l, Samuel Wittlin z"l, Pearl Wittlin z"l, and for Fred's brother, Howard Wittlin - Chaim Baruch ben Shmuel z"l

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# 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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Rabbi Dr. Meir Y. Soloveichik is director of the Zahava and Moshele Straus Center for Torah and Western Thought at Yeshiva University and the rabbi of Congregation Shearith Israel, the oldest Jewish congregation in the United States.



NOVEMBER 14-15

**Raizi Chechik**

Ms. Raizi Chechik studied Tanach and Counseling at Michlala Jerusalem Teacher's College, holds an MA in Jewish History, and is currently a doctoral candidate at the Bernard Revel Graduate School where she focuses on the printing of the Vilna Talmud. Ms. Chechik is a recipient of numerous professional and academic awards, among them the national Grinspoon-Steinhardt Award for Excellence in Jewish Education.



NOVEMBER 16

**Rabbi Daniel Glatstein**

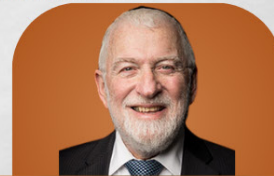
Rabbi Daniel Glatstein serves as Morah D'sara of Kehilas Tiferes Mordechai in Cedarhurst, NY. Rabbi Glatstein is a prolific speaker with a global following and has also led Jewish Heritage tours around the globe, from Italy to Spain, Morocco, Poland, Bratislava, and Austria, imparting the eternal values of Torah and lessons of Jewish history.



NOVEMBER 22

**Rabbi Mordechai Willig**

Rabbi Mordechai Willig is the Av Beth Din of the Beth Din of America and also serves as the Segan Rosh Kollel of the Kollel L'Horaah Yadin Yadin at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University.



NOVEMBER 30

**Rabbi Hershel Schachter**

Rabbi Schachter, a noted Talmudic scholar, has had a distinguished career with RIETS, serving as the Rosh Kollel in RIETS' Marcos and Adina Katz Kollel. Rabbi Schachter lectures, writes, and serves as a world renowned decisor of Jewish Law. His seforim written include Eretz HaTzvi, Bikvei HaTzon, Ginas Haegoz, Nefesh HaRav, MiPineil HaRav and Divrei HaRav.



DECEMBER 5-6

**Rabbi Michael Schudrich**

Rabbi Michael Schudrich is the current Chief Rabbi of Poland and served as rabbi of the Jewish Community of Japan from 1983 to 1989. He is a member of the Rabbinical Council of America, the Conference of European Rabbis and has played a central role in the "Jewish Renaissance" in Poland.



DECEMBER 12-13

**JNF Partnership Shabbat**

Yoel Zilberman, CEO and Founder of Hashomer Hachadash (as well as Navy Seal commander), together with Liat Tahar, an accomplished engineer in one of Israel's leading defense industry.



JANUARY 2-3

**Rabbi Dovid Gottlieb**

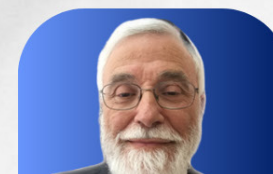
Rabbi Dovid Gottlieb is rabbi of Kehillat HaEla. Additionally, he serves as the director of Tzalah, an organization which helps soldiers maintain their religious commitment. Additionally he serves as a Ra"m at Yeshivat Har Etzion (Gush). Prior to his aliyah to Israel, Rabbi Gottlieb served as rabbi of Congregation Shomrei Emunah, in Baltimore, MD.



FEBRUARY 13-14

**Rabbi Yitzchak Etshalom**

An alumnus of Har Etzion, Rav Etshalom has been teaching in the Los Angeles community for over 30 years; and serves as the Rosh Beit Midrash at Shalhevet High School as well as Bible Chair at YULA High School. Rav Etshalom has authored two volumes of "Between the Lines of the Bible" as well as an in-depth commentary on Sefer Amos.



FEBRUARY 28

**Rabbi Jeffrey Bienenfeld**

Rabbi Jeffrey Bienenfeld served in various pulpits in the US, most recently at the Young Israel of St. Louis, before making aliyah in 2006. He currently is on the faculty at the Israel Center and gives shiurim in the Jerusalem area.



MARCH 13-14

**Dr. Alan Kadish**

Alan Kadish is president of the Touro University System, the largest Jewish-sponsored educational institution in the United States. Before becoming Touro's second president in March 2010, Kadish distinguished himself as a cardiologist, teacher, researcher, and administrator.



MIZRACHI

APRIL 17-18

**Mizrachi 360 Shabbat**

**ISRAEL360**  
CELEBRATING ISRAEL ACROSS THE WORLD





# 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](http://yih.shulcloud.com/bigshbang)

Oct  
**10**  
2025



Friday, 10:00 am

## *Charlie Zablotzky z"l Famous Herring Kiddush*

Honoring Charlie's memory with one of his favorite dishes, Herring.

More info: [yih.shulcloud.com/herringkiddush](http://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](http://yih.shulcloud.com/chupah)

Oct  
**15**  
2025

[yih.org/brotherhood](http://yih.org/brotherhood)

# Making a Simcha IN ISRAEL?



**EVENTS BY HINDY  
IS HERE TO MAKE YOUR  
EVENT SEAMLESS & SPECIAL**

We coordinate events and do balloon decor for every budget.

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## OCTOBER 2025 - TISHREI/CHESHVAN 5686

Young Israel of Hollywood - Ft. Lauderdale

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**  
**Plog 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**  
**(15 TISHREI)**  
**7**

**SUKKOT**  
 See box for Yom Tov times  
**Mincha/Maariv 6:50 pm**  
**Yom Tov Ends 7:40 pm**  
**(16 TISHREI)**  
**8**

**CHOL HAMOED SUKKOT**  
**S. 6:00, 8:00 am**  
**B.M. 7:00, 9:00 am**  
**Sephardic 7:00 am**  
**Plog Mincha 5:35 pm**  
**Mincha/Maariv 6:45 pm**  
**Maariv B.M. 9:15 pm**  
**(17 TISHREI)**  
**9**

**CHOL HAMOED SUKKOT**  
**S. 6:00, 8:00 am**  
**B.M. 7:00, 9:00 am**  
**Sephardic 7:00 am**  
**Candle Lighting 6:40 pm**  
**Mincha/Maariv 6:45 pm**  
**(18 TISHREI)**  
**10**

**CHOL HAMOED**  
 See box for Shabbat times  
**Mincha 6:35 pm**  
**Maariv 7:32 pm**  
**Shabbat Ends 7:37 pm**  
**(19 TISHREI)**  
**11**

**CHOL HAMOED SUKKOT**  
**S. 7:00, 8:00, 9:00 am**  
**B.M. 6:45, 8:30 am**  
**Sephardic 8:30 am**  
**Plog 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**

**SHMINI ATZERET**  
**YIZKOR**  
 See box for Yom Tov times  
**Youth Hakarat 4:00 pm**  
**Mincha 6:40 pm**  
**Candle Lighting 7:33 pm**  
**(22 TISHREI)**  
**14**

**SIMCHAT TORAH**  
**S. 8:00, 9:00 am**  
**Kol Haneirim 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**  
**Plog 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**

**BEREISHIT**  
**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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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**  
**Plog 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

NOVEMBER 2025 -

CHESHVAN/KISLEV 5686

Young Israel of Hollywood-Ft. Lauderdale

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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**LECH LECHA**  
See box for Shabbat times  
Mincha 6:15 pm  
Maariv 7:14 pm  
Shabbat Ends 7:19 pm  
(10 CHESHVAN) **1**


**DAYLIGHT SAVINGS BEGINS**  
S. 7:15, 8:00, 9:00 am  
B.M. 6:45, 8:30 am  
Sephardic 8:30 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:25 pm  
Maariv B.M. 9:15 pm  
(11 CHESHVAN) **2**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:25 pm  
Maariv B.M. 9:15 pm  
(12 CHESHVAN) **3**

**ELECTION DAY**  
S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:25 pm  
Maariv B.M. 9:15 pm  
(13 CHESHVAN) **4**

S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:25 pm  
Maariv B.M. 9:15 pm  
(14 CHESHVAN) **5**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:25 pm  
Maariv B.M. 9:15 pm  
(15 CHESHVAN) **6**

 S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Candle Lighting 5:17 pm  
Mincha/Maariv 5:25 pm  
(16 CHESHVAN) **7**

**VAYERA**  
See box for Shabbat times  
Mincha 5:10 pm  
Maariv 6:09 pm  
Shabbat Ends 6:14 pm  
(17 CHESHVAN) **8**


S. 7:15, 8:00, 9:00 am  
B.M. 6:45, 8:30 am  
Sephardic 8:30 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:20 pm  
Maariv B.M. 9:15 pm  
(18 CHESHVAN) **9**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:20 pm  
Maariv B.M. 9:15 pm  
(19 CHESHVAN) **10**

**VETERANS DAY**  
S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:20 pm  
Maariv B.M. 9:15 pm  
(20 CHESHVAN) **11**

S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:20 pm  
Maariv B.M. 9:15 pm  
(21 CHESHVAN) **12**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:15 pm  
Mincha/Maariv 5:20 pm  
Maariv B.M. 9:15 pm  
(22 CHESHVAN) **13**

 S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Candle Lighting 5:13 pm  
Mincha/Maariv 5:20 pm  
(23 CHESHVAN) **14**

**CHAYEI SARA  
SHABBAT MEVORCHIM**  
See box for Shabbat times  
Mincha 5:05 pm  
Maariv 6:06 pm  
Shabbat Ends 6:11 pm  
(24 CHESHVAN) **15**


S. 7:15, 8:00, 9:00 am  
B.M. 6:45, 8:30 am  
Sephardic 8:30 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(25 CHESHVAN) **16**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(26 CHESHVAN) **17**

S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(27 CHESHVAN) **18**

S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(28 CHESHVAN) **19**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(29 CHESHVAN) **20**

 **ROSH CHODESH**  
S. 6:00, 7:00, 8:00 am  
B.M. 6:30, 9:00 am  
Sephardic 6:40 am  
Candle Lighting 5:11 pm  
Mincha/Maariv 5:15 pm  
(1 KISLEV) **21**

**TOLDOT**  
See box for Shabbat times  
Mincha 5:05 pm  
Maariv 6:04 pm  
Shabbat Ends 6:09 pm  
(2 KISLEV) **22**


S. 7:15, 8:00, 9:00 am  
B.M. 6:45, 8:30 am  
Sephardic 8:30 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(3 KISLEV) **23**

S. 6:15, 7:15, 8:00 am  
B.M. 6:45 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(4 KISLEV) **24**

S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(5 KISLEV) **25**

S. 6:15, 7:30, 8:00 am  
B.M. 7:00 am  
Sephardic 6:45 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(6 KISLEV) **26**

**THANKSGIVING DAY**  
S. 7:15, 8:00, 9:00 am  
B.M. 6:45, 8:30 am  
Sephardic 8:30 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(7 KISLEV) **27**

 S. 6:15, 7:30, 8:00 am  
B.M. 7:00, 9:00 am  
Sephardic 6:45 am  
Candle Lighting 5:10 pm  
Mincha/Maariv 5:15 pm  
(8 KISLEV) **28**

**VAYETZEI**  
See box for Shabbat times  
Mincha 5:05 pm  
Maariv 6:03 pm  
Shabbat Ends 6:08 pm  
(9 KISLEV) **29**

S. 7:15, 8:00, 9:00 am  
B.M. 6:45, 8:30 am  
Sephardic 8:30 am  
Plag Mincha 4:10 pm  
Mincha/Maariv 5:15 pm  
Maariv B.M. 9:15 pm  
(10 KISLEV) **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

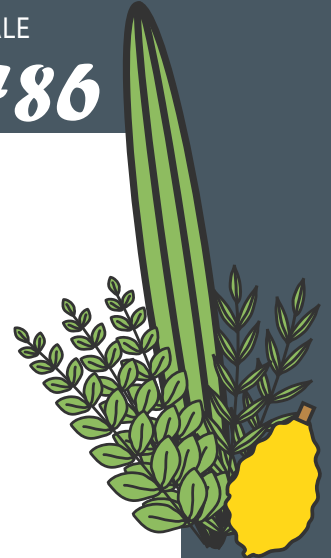
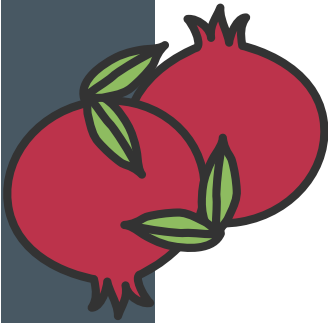
9:15 am - Jr. Congregation - Small Chapel • 9:30 am - Teen Minyan - Modular





YOUNG ISRAEL OF HOLLYWOOD – FT. LAUDERDALE

# Sukkot Schedule 5786



## 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, 2025

### 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	7:40 PM

## THURS. & FRI. – OCT. 9-10, 2025

### CHOL HAMOED 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 HAMOED

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 HAMOED 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

# SHABBAT SPONSORS *for 5786*

Join our generous sponsors who through their kindness make our unsponsored Kiddushim & Seudot Shlishit possible!

**Please Call the Office 954-966-7877 or email [tanya@yih.org](mailto:tanya@yih.org)**

**The family of Rabbi Dr. Ted Abramson** (z"l) in honor of the Daf Yomi participants L'hagdil Torah u'/eha'adira.

**Jay & Ellen Adler** in memory of their beloved granddaughter Liana Tikva Saiman (z"l).

**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).

**Earl & Donna Barron** in memory of his parents Jack & Sarah Barron (z"l).

**Lisa Beitler** in memory of her parents Larry & Barbara Schechter (z"l).

**Dror & Avivit Ben-Aharon** in memory of their parents Rivka bat Avraham (z"l), Yehudit bat Shmuel (z"l) and Chaoul ben Morris (z"l).

**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).

**Lippy & Mati Fischman**

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

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

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

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**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 chaya'im and a Refuah Shelaima to all those in need.

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

The Kogan Family.

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

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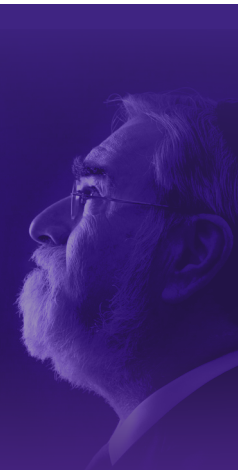
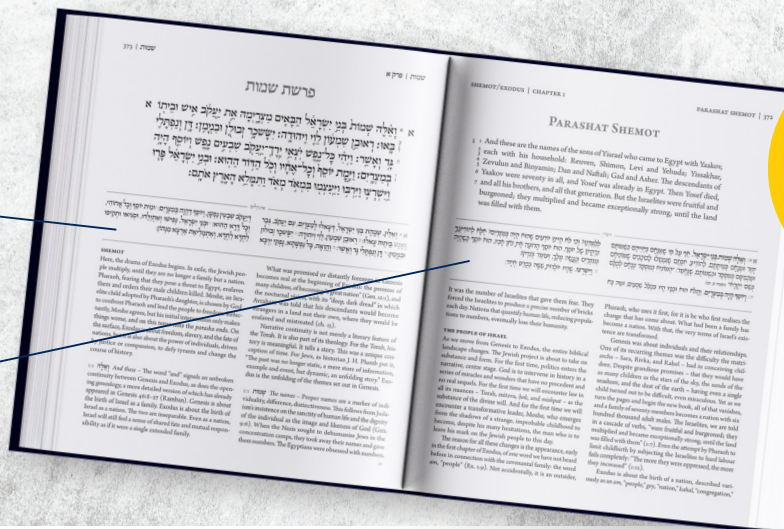
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