

VOLUME 18, ISSUE 4

KISLEV-TEVET 5786 / DECEMBER 2025 EDITION

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RABBI'S MESSAGE

RABBI YOSEF WEINSTOCK

SENIOR RABBI

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The Vision Test of Chanukah

In 1952, a young Florence Chadwick stepped into the waters of the Pacific Ocean off Catalina Island, determined to swim to the shore of mainland California. She'd already been the first woman to swim the English Channel both ways. The weather was foggy and chilly; she could hardly see the boats accompanying her. Still, she swam for fifteen hours. When she begged to be taken out of the water along the way, her mother, in a boat alongside, told her she was close and that she could make it. Finally, physically and emotionally exhausted, she stopped swimming and was pulled out- quitting with less than a mile to go.

Afterwards she said, "All I could see was the fog... If I could have seen the shore, I could have made it. It was not fatigue that defeated her, but the fog that blurred her vision and disoriented her.

As she put it, "Like doubt, confusion or discouragement, the fog alone had no power to stop me. But because I let it blind my heart and reason, as well as my eyes, then it really defeated me."

Two months later, on September 20, 1952, Chadwick tried again. This time she was prepared to "see" the shore, even if the fog should hide it. Fog did in fact hide it, but in her mind's eye the shore was there. The shore's presence became a fact in which she found the courage and strength to persevere until her feet touched the California coast.

Rabbi Simon Eckstein z'l, an esteemed past member of our community and Nahva Maman's grandfather, utilized this story in a Chanukah sermon to explain the greatness of the Maccabees. He wrote that despite all indications that seemed to point to utter failure, the Maccabees were able to keep their eye on the goal even through the fog and maintain the hope and faith in Hashem that ultimately led to their victory. They may not have always been able to see clearly how a victory would be achieved, but they were always able to vividly imagine and visualize in detail what victory would look like and why it was so important.

Seeing the Chanukah lights is an important element of the mitzvah. As we say in *Haneirot Hallalu* right after lighting the Chanukah candles: *V'eyn lanu reshut lihishtamesh lahem, ela lirotam bilvad*; we are only allowed to look at the Chanukah candles, and we are not allowed to utilize their light for mundane purposes.

In an attempt to explain why a menorah may not be placed higher than 20 amot, Rashi explains: "D'lo Shalta bei eina L'Maalah M'Chof Amah, V'leika Pirsumei Nisa." A person (even with 20/20 vision) may not be able to see the Chanukah lights if placed at a height above 20 amot (about 30 feet), and if the lights cannot be seen then there is no publicity of the miracle, an integral aspect of the Mitzvah. The lesson that can be learned from this halacha is that success can only be achieved if we can see the goal, whether with our physical eyes or in our mind's eye.

In the Talmudic immediately after the discussion of the menorah's height, a second teaching of Rabbi Tanchum is quoted. In Parshat Vayeshev. Yosef's brother's plan to throw him into a pit. The pasuk

states that "the pit was empty-there was no water in it." Noting the peculiarity of this phrase, Rashi quotes Rabbi Tanchum as explaining: "Mayim ein bo, aval nechashim v'akravim yesh bo." While there was no water in the pit, there were snakes and scorpions.

The placement of these two teachings is deliberate. The teaching about the pit reminds us that nature abhors a vacuum. You will not find an empty pit: it might not have water in it, but if there's no water then it will inevitably be filled with something and probably with dangerous scorpions and snakes.

Just as nature abhors a vacuum, so too does the soul. Each of us has a soul that yearns to connect with spirituality and meaning, to be a part of something bigger than ourselves. The Chanukah candles are often utilized as the symbol of both the spiritual spark that exists within each one of us as well as the warmth of spirituality that we seek out in our lives. The lesson of the menorah's maximum height is that we can only seek out that which we can see. If we can't see the light of the menorah, then we are going to turn our attention to something that we can perceive. This can perhaps explain the phenomenon of Jewish success, and our representation in areas of achievement in a much greater proportion than our numbers. We are naturally goal oriented. Our spiritual DNA leads us towards noble goals of Avodat Hashem and Tikkun Olam. If we don't perceive the value in those goals Jews will seek to excel in other arenas

One of the reason why rates of Jewish identification and observance have steadily declined in this country is because Torah and Mitzvot have been placed "L'maalah M'Chof Amot". Most American Jews don't see Torah and Mitzvot as being a relevant goal. And at times unfortunately what they see in people who identify with observance is not something appealing.

One of the key questions we must ask ourselves, as individuals, families and as a nation is: what are we looking for? How do we define success? To shed light (pun intended) on this idea, let us review another

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ASSISTANT RABBI'S MESSAGE

RABBI DAVID CLAMAN

ASSISTANT RABBI

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The Absent-Minded Prayer

Have you ever lost your car keys? You *just* had them - so where could they be??

There is a traditional prayer and procedure to follow when seeking Hashem's help in retrieving a lost object. The first segment appears in a Midrash (Bereishis Rabbah 53:14), and the rest is based on an incredible story in the Gemara. This is followed by the widespread custom to give tzedaka in honor of Rabbi Meir Baal HaNes:

אמר רבי בנימין, הכל בחזקת סומין, עד שהקדוש ברוך הוא מאיר את עיניהם. מן הכא, "ויפקח אלוקים את עיניה ותרא באר מים, ותלך ותמלא את החמת."
אלקא דמאיר ענני, אלקא דמאיר ענני, אלקא דמאיר בעל הנס, בזכות הצדקה שאני נודב לכבוד התנא רבי מאיר בעל הנס, זכותו יגן עלינו, אמצא את אבידתי.

Rabbi Binyamin said: All are in the presumed status of being blind, until Hashem enlightens their eyes. "And God opened her eyes, and she saw a well of water; and she (Hagar) went, and filled the bottle with water, and gave the child (Yishmael) a drink." (Bereishis 21:19)

(Say three times:) G-d of Meir answer me!

In the merit of the charity that I am donating for the sake of Rabbi Meir the Miracle Worker, may his merit protect us, and may I find what I have lost.

The Midrash highlights that the well was always there, but Hagar did not see it. Only after praying did Hashem "open her eyes" and reveal what was right in front of her. Similarly, this prayer is invoked when an object is *somewhere around us* - perhaps even in plain sight - and we need Hashem to remove our momentary blindness.

What does Rabbi Meir have to do with this? The Gemara (Avodah Zarah 18a-b) relates an astounding incident:

When Rabbi Meir's in-laws were caught teaching Torah publicly, they were executed, and his sister-in-law was taken by the Romans. Determined to free her, Rabbi Meir approached her warden with a large bag of golden dinars. "Take the dinars and give her to me!" he demanded. The warden refused, knowing the fatal consequences if the escape were uncovered.

Rabbi Meir then told him that if he were threatened, he should cry out:

"אלוקא דמאיר ענני" — "G-d of Meir, answer me!"

The warden was skeptical. Rabbi Meir therefore demonstrated by throwing a stone at the vicious prison dogs; when they lunged at him, Rabbi Meir called out the formula and the dogs retreated calmly. Convinced, the warden released the girl.

When her absence was discovered, the guard was taken to be hanged. At the last moment he cried out, "G-d of Meir, answer me!" The executioner suddenly stopped, took him down from the gallows, and wondered why he was unable to hang him.

Based upon this incident in the Gemara the Chida (Pesach Einaymim) records a custom to say אלוקא דמאיר ענני in a time of need:

וישראל קדושים נוהגים בכל תפוצות ישראל, אם יארע ח"ו גניבה ואבידה ובכל עת צרה וחולי ומכאוב ר"ל, נודרים שמן או מעות על קברו ואומרים 'אלקא דמאיר ענני' והוא יענם ויפלטם

"And the holy people of Israel customarily practice, throughout all Jewish communities, that if a theft or a loss occurs, and at any time of trouble, illness, or pain, they vow oil or money at his grave and say: 'God of Meir, answer me' and he will answer them and deliver them."

Whereas, the simple read of the gemara indicates that Rabbi Meir was invoking his own name, the Maharsha understands the Gemara differently:

אלהא דמאיר לנו במלכות יון הקודמת בנס הנרות של חנוכה הוא יעננו להציל אותנו בנס מידיהם ...

Rabbi Meir was not suggesting mentioning his own name, Meir, when calling out to Hashem but rather *Elaka d'Me'ir*, the G-d who gives light, - referencing Hashem, who performed the miracle of lights on Chanukah - *He* should answer and save us.

This reading is reinforced by another Gemara (Eiruvin 13b): Rabbi Meir's name was Rabbi Nehorai, but he was called "Meir" because he

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FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

RABBI EDWARD DAVIS

HAKKAFOT. The ritual of walking around, making a circuit in the synagogue and in other rituals. It is common to do a Hakkafah during the week of Sukkot with the Lulav and Etrog, and then seven times on HaShanah Raba. And then again on Simchat Torah, to dance around the Torah seven times. (It is related that Rav Hai Gaon made a pilgrimage to Yerushalayim and made seven processional circuits around the Mount of Olives.) HAKKAFOT can occur during the dedication of a synagogue and a cemetery. Among Ashkenazim a bride may make seven (or three) circuits around the groom under the Chuppah. Some Sephardim and some Chassidim walk around a coffin seven times prior to burial. Supposedly to ward off evil spirits. Decades ago my wife and I attended a funeral in Yerushalayim of a prominent member of the Spanish Portuguese Synagogue in Manhattan. They walked around the coffin seven times and blew Shofar after each circuit. He was a wealthy important person.

WHAT PROMPTED KRISTALLNACHT. Not to say that the Nazis needed one! Herschel Grynszpan (Gruenspan), 1921-?, was born in Germany into a family of Polish Jews, and moved to Paris in 1938. When he learned that his parents, and other Jews, were being deported from Germany, he attempted to assassinate the German ambassador, he ended up killing a German embassy official. This event prompted the Nazis to start Kristallnacht. The Germans accused Gruenspan of being a tool of "world Jewry." Eventually Gruenspan was turned over to the Germans by the French. The Germans prepared for an elaborate show trial. In the end, the whole affair was hushed up, and Gruenspan disappeared without a trace.

RAV ZVI HIRSCH GRODZINSKI (1857-1947). More known to us was his younger cousin, HaRav Chaim Ozer Grodzinski (1863-1940), prominent Rav and Dayan in Vilna. In 1891, Rav Zvi Hirsch accepted the position of rabbi for two synagogues in Omaha, Nebraska. He preferred to be in a remote religiously underdeveloped community where he could learn a great deal on his own. He served there for some 45 years, and he is buried in Omaha. Recently two young frum Jews in the New York area discovered some of his writings and started preparing them for publication. (His English name was Henry, but he never used it.) When Rav Elyashiv in Israel read an article by Rav Zvi Hirsch, he said "I never knew there were rabbanim of this caliber in America."

THE GRAVE OF RAV MEIR OF ROTHENBERG. Rav Meir, the Maharam, (1215-1293) was the rabbinical leader of his generation in Germany and beyond. In 1286, King Richard I instituted a new persecution of the Jews, declaring them "serfs of the treasury" which basically negated their political freedoms. Rav Meir tried to leave with his family and friends but was captured in Lombardy and imprisoned in Alsace. A ransom of 23,000 marks silver was raised by the Rosh, but Rav Meir refused it, for fear of encouraging the imprisonment of other rabbis. He died in prison after seven years. Fourteen years later a ransom was paid for his body by Alexander

ben Salomon Wimpfen. His reward for ransoming the Rav's body was that he was buried next to the Maharam in the cemetery in Germany.

THE UGANDA PLAN. This plan was proposed by British colonial Secretary Joseph Chamberlain to create a Jewish homeland in a portion of British East Africa. Actually it was land that became Kenya, but then it was proposed, it was the very east area of Uganda. The plan was presented to the sixth World Zionist Congress in Basel in 1903 by Theodor Herzl, the founder of the Zionist movement. Herzl saw it as a temporary refuge for Jews to escape the rising anti-Semitism in Europe. Herzl was determined upon Palestine, but began to see value in the Uganda Plan as a temporary refuge after the Kishinev Pogroms. The plan touched off a wide strong dispute in the Zionist community until 1905, when the British withdrew the offer. With hindsight, we can look into the plan and imagine how many Jews might have been able to escape the Hitler Final Solution had the Plan been passed and put into action.

HAMMERIN' HANK. Henry (Hank) Greenberg, (1911-1986) was a Hall of Fame Jewish baseball player, playing mostly for the Detroit Tigers. In 1938 he hit 58 home runs. He spent 5 seasons in the US military during World War II, more than any other ball player. Those were prime years of his career. In 1934 he grappled with the decision of whether to play during the High Holidays. After conferring with his Reform rabbi, he decided to play on Rosh Hashanah but decided not to play on Yom Kippur. On that holy day while the Cantor and choir were performing Mussaf on Yom Kippur, all of a sudden the crowd stood up and applauded. The Cantor thought maybe it was something he did, but soon realized what had caused the disturbance. Hank Greenberg had entered the Temple to join the services. When Jackie Robinson entered the league as the first black player, the two men met at first base during a game. Greenberg told Robinson to keep his chin up while being razzed by some loud fans because he had suffered similarly when he started his career as a Jew. Robinson truly appreciated the remark. Greenberg was a class person.

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▲ RABBI WEINSTOCK'S MESSAGE CONTINUED FROM PAGE 3

Talmudic teaching regarding Chanukah (Shabbat 23): "Rav Huna said: 'If one is meticulously careful in lighting candles, he will merit to have children who are Torah scholars.'" Rashi explains: "This is based on the verse (Mishlei 6:23), 'For a mitzvah is a candle and Torah is light'—through the mitzvah of Shabbat and Chanukah candles comes the light of Torah."

One wonders about this teaching in light of the realities. Many people are meticulous in their lighting Chanukah candles, so why are there so few Torah scholars among their children? Perhaps Rav Huna's assurance is only addressed to those parents who sincerely desire that from their children. The bracha will only be fulfilled in those families who include Torah study and spiritual achievement as important, something they see as a value and they set as a goal. If those ideals remain *l'maalah m'chof*, outside of their purview, then parents will look to other achievements as fulfilling their wishes for their children.

▲ RABBI CLAMAN'S MESSAGE CONTINUED FROM PAGE 5

"illuminated the eyes of the Sages with halacha" שְׁמַאִיר עֵינֵי חֲכָמִים בְּהִלְכָּה

Since he used the *descriptive* name "Meir," rather than his given name, it suggests he was invoking not himself, but the One who enlightens - Hashem.

What's the relevance to Chanukah?

Rabbi Meir is famous for his position (Kiddushin 36a) that the Jewish People are called 'בָּנִים לַה' - children of Hashem - *even when they sin*. This contrasts with Rabbi Yehuda, who holds that one must be deserving of the title through proper behavior.

The Chanukah liturgy has prominent references to the Jewish people being the children of Hashem:

"ואחר כך באו בניך לדביר ביתך ופינו את היכלך"

At the beginning of Parshat Miketz, Pharaoh has a dream but does not know its interpretation. Rashi compares this episode to one later in Jewish history, when Babylonian King Nevuchadnezzar was in a similar predicament. Not only did Nevuchadnezzar not know the dream's interpretation, he could not even remember what the dream was. We must do all that we can to clearly visualize our hopes and dreams, and keep those dreams/ aspirations in the forefront of our minds. All of our actions can then be with the goal to realize those dreams through a well thought out and clearly defined plan.

The battle encountered on Chanukah was primarily a clash of cultures. The question that the Maccabees were forced to answer was: What do you see? What do you strive to see? Greek culture or Torah values? *Bayamim Hahem ubizman Haze*. The challenge continues to this day. Let us utilize the holiday of Chanukah and the mitzvah of Ner Chanukah to test our vision and to refocus when necessary.

"Then Your children came into Your Sanctuary and purified Your Temple."

"בְּנֵי בִינָה יְמֵי שְׂמֵנָה קִבְּעוּ שִׁיר וּרְנָנִים"

"Your children of understanding established the eight days of song and praise."

On Chanukah we emphasize our unbreakable identity as Hashem's children, celebrating our Torah heritage despite Greek attempts to strip it away. Rabbi Meir, champion of the idea that our status as Hashem's children is immutable, reflects a core message of the holiday.

The next time you lose your keys, glasses, or anything else, take a moment to speak to the One who can truly "open our eyes" to see clearly.

After all - wouldn't any loving Father do that for His child?



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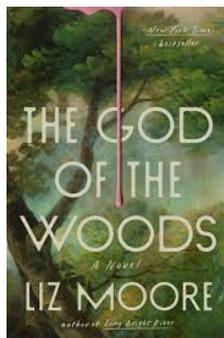
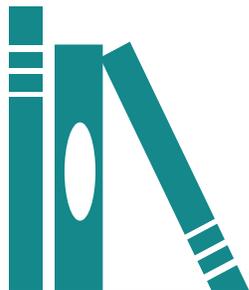


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SISTERHOOD PRESIDENTS' MESSAGE

LAUREN BERLEY & KASS FIALKOFF

Women's Role in the Chanukah Miracle

We all know the Hanukkah story, it celebrates the victory of the Maccabees, who routed the Syrian-Greeks from the Holy Land and restored the Temple. The culmination of the miracle was when a small bottle of pure oil—enough to fuel the Temple menorah for one day—burned for 8 days straight.

But did you know the Maccabean women also played a role in the war against the Syrian-Greeks? One of the evil decrees issued by the Greeks was that every woman who wanted to get married was first required to have relations with the Greek ruler. Yehudit, the daughter of Yochanan the High Priest, volunteered to save the Jewish people by visiting the Syrian-Greek tyrant Eliforni. She fed him salty food, and gave him wine to quench his thirst. He got drunk, passed out, and she took his sword and lopped off his head. When she showed the head to the Greek commanders, they fled in fear.



Women's role in the war was so great that there is a tradition for women not to do any work during the time the Chanukah candles are lit. Hear that ladies? So, grab a glass of wine, sit down on the couch, and put your feet up for a while the candles are burning.

Happy Chanukah!

Kass Fialkoff, on behalf of the Sisterhood

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LATKE RECIPE *from Norene Gilletz:*

INGREDIENTS:

4 medium potatoes, peeled & scrubbed
1 medium onion
2 eggs (or 1 egg plus 2 egg whites)
½ cup flour or matzah meal
1 teaspoon baking powder
¾ teaspoon salt
Freshly ground black pepper to taste
2 Tablespoons oil (plus more as needed)



INSTRUCTIONS:

1. Insert steel blade in food processor. Cut potatoes in chunks and cut onion in half. Place both in the processor with eggs. Process until puréed, about 20 to 30 seconds.
2. Add all remaining ingredients except oil; process a few seconds longer to blend into a smooth mixture.
3. Heat oil in a large nonstick skillet over medium-high heat. Drop large spoonfuls of potato mixture into hot oil to form pancakes; brown well on both sides. Repeat with remaining batter, adding more oil if necessary.
4. Drain well on paper towels.

NOTE: Stir batter before cooking each new batch. Latkes can be placed on a baking sheet and kept warm in a 250°F oven. They freeze well.

BAKED VERSION: Place oven racks on the lowest and middle positions in oven. Preheat oven to 450°F. Drop spoonfuls of potato mixture onto well-oiled baking sheets; flatten slightly. Bake 10 minutes, until bottoms are browned and crispy. Turn latkes over and transfer pan from upper rack to lower rack and vice versa. Bake 8 to 10 minutes longer.

מעוניין לעלות לארץ? קיבלת ירושה בארץ ואינך יודע מה לעשות? מעוניין לרכוש נכס בארץ?

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BROTHERHOOD PRESIDENT'S MESSAGE

SHIMMY LAZAR

Brotherhood's Guiding Light: Reflecting on Our Values this Chanukah

As the days grow shorter and the glow of Chanukah approaches, we find ourselves reflecting on the enduring values that illuminate our Brotherhood and strengthen our community. Just as the Chanukah lights remind us of miracles, dedication, and the power of light over darkness, so too do the core tenets of our Brotherhood—Torah, Avodah, and Gemilut Chasadim—guide us in building a vibrant and supportive *kehilla*.

As I have mentioned in the past, the Brotherhood's mission is to emulate the three pillars that the world stands on, as referenced in *Pirkei Avot* (Ethics of the Fathers). This Chanukah, let us consider how these values, like the flames of our menorah, can continuously brighten our collective path.

- **Torah (Learning):** Chanukah celebrates the rededication of the Temple and the triumph of Jewish learning and tradition. Similarly, Torah is about more than just study; it's about shaping our worldview through continuous learning and engagement. When we delve into Jewish wisdom, ask thoughtful questions, and share insights, we are, in essence, lighting a candle of knowledge that guides us and inspires those around us. This commitment to learning ensures that our community remains rooted in tradition while embracing growth and understanding.

- **Avodah (Service):** The Maccabees' dedication to fighting for the Jewish people and values is a powerful example of *avodah*,

or service. *Avodah* reminds us that our actions have spiritual significance. Whether it's volunteering our time for an event, showing up for *minyan*, or contributing to a community initiative, these acts of service are vital. They are the daily kindling of our communal flame, demonstrating our commitment to a purpose greater than ourselves and ensuring that the light of our community continues to shine brightly.

- **Gemilut Chasadim (Acts of Loving-Kindness):** The story of Chanukah is also one of resilience and mutual support. *Gemilut Chasadim*, acts of loving-kindness. These are the small, consistent gestures—checking in on a friend, offering a helping hand, or simply showing patience and understanding—that weave the moral fabric of our community. Each act of kindness adds another flicker to our collective light, creating warmth and strengthening the bonds that connect us all.

This Chanukah, as we gather with family and friends to light the menorah, let us recommit to these guiding values. May our dedication to Torah, Avodah, and Gemilut Chasadim be like the ever-increasing lights of Chanukah, illuminating our individual lives and collectively strengthening the beautiful community we are building together. May our shul be a constant source of light, kindness, and connection for all.

Wishing you a meaningful and joyous Chanukah!

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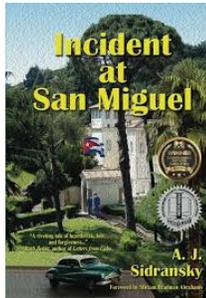


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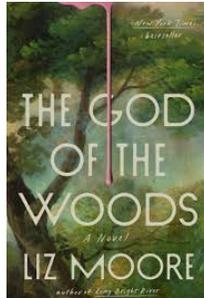
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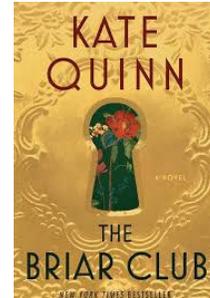
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Incident at San Miguel
A.J. Sidransky
November 10, 2025



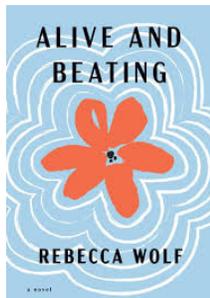
The God of the Woods
Liz Moore
December 8, 2025



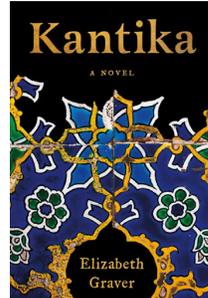
The Briar Club
Kate Quinn
January 12, 2026



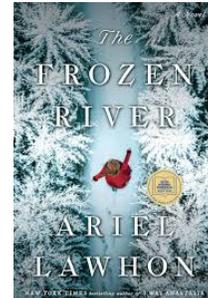
Island of the Missing Trees
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YOUTH DIRECTORS' MESSAGE

RABBI JEREMY & MELISSA LITTON

Our Motzei Shabbat V'Shenantem Family Learning program has been a tremendous success, drawing over 100 participants each week for meaningful Torah learning and family connection. This year we introduced a new structure tailored specifically for our younger children, giving them age-appropriate activities that keep them engaged and excited. Families have shared incredibly helpful

feedback, and we've been using it each week to fine-tune and elevate the experience for everyone. The energy in the room has been warm, spirited, and truly multi-generational. We're so proud of how this program has grown and how it continues to bring our community together. We look forward to more beautiful learning and memories every Motzei Shabbat.

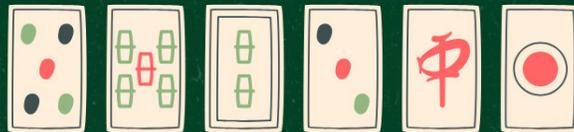


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NEW MEMBER SPOTLIGHT



Mark & Miriam Cohen-Melamed

3017 Willow Lane
Mark: 412-735-3678, mark7cm@gmail.com
Miriam: 412-418-3720, miriam50cm@gmail.com

Mark and Miriam Cohen-Melamed recently relocated to Hollywood, Florida from Pittsburgh. Miriam and Mark have long standing careers in the health and medical research field. They are excited to be closer to their children and grandchildren.

Max & Rivki Tune

5800 Lakeshore Drive
Max: 732-570-2223, maxwelltune@gmail.com
Rivki: 917-406-2500, rebeccaktune@gmail.com

Max, Rivki and their son Jordan (2) recently moved to Hollywood from Teaneck, NJ. Max is an endodontic resident at Nova Southeastern University, Rivki works as a CPA at Ernst & Young and Jordan attends Chabad Daycare. They are so excited to be members of the YIH community!



Avi Liberman

2800 N 46th Ave
Avi: 310-486-8115

Avi Liberman just moved from Los Angeles and works in the entertainment industry as a stand up comic, screen writer and is most known for the Comedy For Koby shows he does in Israel benefiting the Koby Mandell Foundation.

Hernan Roiz & Rachel Lipoff-Roiz

5800 Lakeshore Drive
Hernan: 305-710-1238, hernanroiz@gmail.com
Rachel: 845) 445-5188, rachelalipoff@gmail.com

Hernan and Rachel like traveling, going to restaurants, finding fun ways to spend time together, making new friends and hosting young professional events. Whether it's a relaxing night in, a weekend adventure, or a getaway somewhere in the Caribbean, they keep life easygoing and full of good energy. Hernan studies Torah in the mornings and works as a Software Engineer. Rachel works as a UX/UI designer so they like to call themselves the tech couple.



Alex & Nechama Bublick

3930 N 56 Avenue
Alex: 317-690-7144, alexbublick@gmail.com
Nechama: 917-593-0730, bublicknechama@gmail.com

Nechama and Alex Bublick and their son Amichai (16 months) moved to Hollywood from New York just two months ago and are so excited to be part of this wonderful community. Alex works in finance with Stifel, and Nechama is an in-home personal trainer passionate about helping people feel strong, confident, and healthy. The Bublicks are always looking to connect with new people, build friendships, and get involved. They feel incredibly grateful for this new chapter and can't wait to continue building their lives in Hollywood.

Yaakov & Miriam Pollak

3840 N 40th Ave
Yaakov: 216-287-5738, yycp81@gmail.com
Miriam: 216-402-4625, miriampollak86@gmail.com

Yaakov and Miriam Pollak are originally from Cleveland, Ohio. They live in Emerald Hills with their four children: Avigayil, Michal, Goldie and Tzvi



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Marisa Kessler & Aaron Flajsing on their son, Max, becoming a Bar Mitzvah and mazal tov to his brothers, Davis and Jojo
Danielle & Benjamin Jaffe on their son Chase becoming a Bar Mitzvah. Mazal tov to big brother Ethan, little sister Abigail, and honored grandparents Debbi & Gary Schulman, and Sandy & Todd Jaffe
Ari & Bashie Kellerman on their daughter, Maytal, becoming a Bat Mitzvah! Mazal tov to the grandparents, Alan & Elaine Kellerman
Fred & Lori Wittlin on the Bar Mitzvah of their grandson Yaron, son of Noam & Sari Wittlin of Chicago

BIRTHS

Carol & Howard Bienenfeld on the birth of their twin grandchildren, a boy and a girl. Warmest mazal tov to the happy parents, Brooke and Sammy Salamon, and to the proud aunts and uncles, Tara Bienenfeld, Rachel and Akiva Distenfeld, and Jenna and Sam Goldstein
Ben J. & Dorit Genet on the birth of their grandson
Chesky & Sara Margolis on the birth of their daughter, Emanuelle - Emma

ENGAGEMENTS & MARRIAGES

Rabbi Yaakov & Reva Homnick on the recent wedding of their 1st grandchild Simi Rudner, to Yisroel Samel
Sam & Arlene Lasko on the engagement of their grandson, Brendan, to Rebecca Hershkowitz of New York City, to parents Jon & Ellen, to the entire Lasko family, and Mazal Tov to Ethan & Lauren Gross Lasko on the birth of their baby boy
Tamar & Max Levine and family on the recent marriage of their daughter, Avigail, to Yehuda Koslowe, to her grandmother, Tobi Wolf, to his parents and family, Shana & Jamin Koslowe from Teaneck
Ari & Cheryl Pearl on the marriage of their children, Sophia and Sammy. Mazal tov to the grandparents, Susan & Mitchel Nerenberg, and Renee & Shlomie Blau, and the entire family

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7:00 AM MINYAN:

Edward & Jamie Czinn to commemorate the 20th yearzeit of Ed's father, Albert V. Czinn - Bunem Tzvi ben Chaim z"l
Edith & Herb Fishler in honor of Herb's Bar Mitzvah anniversary

Evelyn & Joel Davis to commemorate the yearzeit of Evelyn's parents, Jack - Yaakov ben Esther z"l and Frances - Frimet Etel bas Bluma Sanders z"l

Paul & Yvonne Ginsberg in memory of Paul's father, Moshe Mordechai ben Avraham Asher HaCohen z"l

Ruby Allman & Lee Seligman in memory of Lee's Oma's yearzeit; in honor of Herb Fishler's Bar Mitzvah anniversary and in honor of Lee's Bar Mitzvah anniversary

Sidney & Linda Klein in commemoration of her father's first yearzeit, Gerald Turnauer's z"l

Tziviah & Maish Staiman in honor of their wedding anniversary in memory of his mother, Nechama bas Moshe HaCohen z"l, and in honor of the birth of their granddaughter, Tova Leah, born to Dina & Joe Kamelhar of New York

8:00 AM MINYAN:

Joel & Barbara Coplowitz in memory of Barbara's mother, Lillian Safer - Chava Leah bas Shlomo Leib HaCohen z"l

Raisy & Suchie Gittler in commemoration of her father's yearzeit, Rabbi Manuel Koegel - R' Menachem Yoseph ben HaRav Eliezer Koegel z"l, and in gratitude to Hashem for the birth of their latest grandchildren, Eliyahu Akiva and Shlomo Eliyahu

Sharon & Yosie Goldberger in memory of his father, Asher ben Yoseph z"l

Bob & Debbie Hirsch to commemorate the 29th yearzeit of his mother, Roslyn Hirsch - Shoshanna bas Chaim Jakov z"l, and on the birth of their first great granddaughter, Avigayil

Shelly & Lynda Levin to commemorate the yearzeit of Shelly's mother, Dorothy S. Levin - Devorah bas Yaakov z"l

Jay & Michelle Mendelsohn to commemorate the yearzeit of Michelle's father, Joseph Samuel Schachnow - Rav Yoseph Schachna ben Yaakov Yehoshua z"l

9:00 AM MINYAN:

Danielle & Benjamin Jaffe in honor of their son, Chase, becoming a Bar Mitzvah

Ari & Cheryl Pearl in honor of the marriage of their dear children, Sophia and Sammy

9:15 AM MINYAN:

Marisa Kessler & Aaron Flajsing in honor of their son, Max, becoming a Bar Mitzvah

Ari & Cheryl Pearl in honor of the marriage of their children, Sophia & Sammy

SEPHARDIC MINYAN:

Sephardic Minyan in honor of their honorary Sephardi, David Kenigsberg's 50th birthday, "never looked so good". From his Sephardic friends

BEIT MIDRASH:

Sylvia & Michael Kanoff in commemoration of her father's yearzeit, R' Bencion Neiss ben Rav Yakkov z"l

Sara & Chesky Margolis in honor of the birth of their daughter

TEEN MINYAN:

Ben Pfefer in honor of his Parshat Bereshit Bar Mitzvah anniversary

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Jaymie & Dov Oxenberg in gratitude to the YIH community for the support during the shiva for Lois - Leah bas Braindel z"l beloved sister of Jaymie (& Dov) Oxenberg

SEUDAH SHLISHIT:

Jillian & Barry Galitzer in loving memory of her father, Dr. Abba E. Borowich z"l, on the occasion of his first yahrzeit on the 13th of Cheshvan ז"ל אבא מנחם בן שמואל צבי ויפה שינה זעלדע

Ari & Cheryl Pearl in honor of the marriage of their dear children, Sophia and Sammy

Cindy & Eitan Siev in commemoration of his brother's yahrzeit, Dr. Jay Siev - Yechiel Tzvi ben Yosef z"l

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Marisa Kessler & Aaron Flajsing in honor of their son, Max, becoming a Bar Mitzvah

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Samantha (& Josh) Fischler on the passing of her beloved brother, Brian Eisenberg z"l

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Solomon Lerer on the passing of his beloved wife, and Beth (& Gary) Hopon on the passing of her beloved sister, our esteemed member Dr. Deborah Lerer z"l

Jaymie (& Dov) Oxenberg on the passing of her beloved sister, Lois Kurtzman z"l

Josh (& Melissa) Glaser and Alli (& Yoav) Shans on the passing of their beloved father, Sandy Glaser - ז"ל שמחה בן זלמן וסף

We wish to extend our deepest gratitude for your support and kindness during the shiva for our beloved Deborah z"l. The meals you provided were a tremendous comfort during this time. Your thoughtfulness meant the world to us.

With heartfelt thanks,

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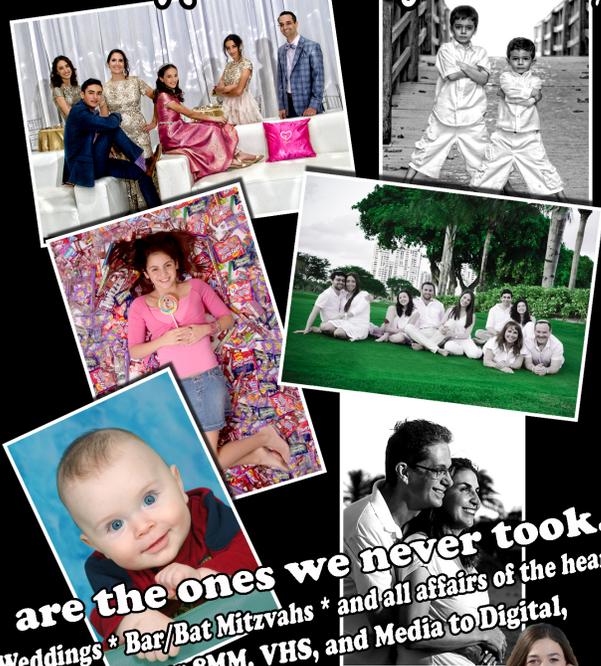
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Sunday Monday Tuesday Wednesday Thursday Friday Saturday

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Pleg Mincha 4:10 pm
Mincha/Maariv 5:15 pm
Maariv B.M. 9:15 pm
(7 KISLEV) **1**

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Pleg Mincha 4:10 pm
Mincha/Maariv 5:15 pm
Maariv B.M. 9:15 pm
(12 KISLEV) **2**

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

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

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Candle Lighting 5:11 pm
Mincha/Maariv 5:15 pm
(15 KISLEV) **5**

VAYISHLACH
See box for Shabbat times
Mincha 5:05 pm
Maariv 6:04 pm
Shabbat Ends 6:09 pm
(16 KISLEV) **6**

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

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

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

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

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Pleg Mincha 4:10 pm
Mincha/Maariv 5:15 pm
Maariv B.M. 9:15 pm
(21 KISLEV) **11**

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Candle Lighting 5:12 pm
Mincha/Maariv 5:15 pm
(22 KISLEV) **12**

VAYESHEV
SHABBAT MEVORCHIM
See box for Shabbat times
Mincha 5:05 pm
Maariv 6:05 pm
Shabbat Ends 6:10 pm
(23 KISLEV) **13**

EREV CHANUKAH
S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Pleg Mincha 4:15 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(24 KISLEV) **14**

CHANUKAH
S. 6:15, 7:00, 8:00 am
B.M. 6:45 am
Sephardic 6:40 am
Pleg Mincha 4:15 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(25 KISLEV) **15**

CHANUKAH
S. 6:15, 7:00, 8:00 am
B.M. 6:45 am
Sephardic 6:40 am
Pleg Mincha 4:15 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(26 KISLEV) **16**

CHANUKAH
S. 6:15, 7:00, 8:00 am
B.M. 6:45 am
Sephardic 6:40 am
Pleg Mincha 4:15 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(27 KISLEV) **17**

CHANUKAH
S. 6:15, 7:00, 8:00 am
B.M. 6:45 am
Sephardic 6:40 am
Pleg Mincha 4:15 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(28 KISLEV) **18**

CHANUKAH
S. 6:15, 7:00, 8:00 am
B.M. 6:45 am
Sephardic 6:49 am
Candle Lighting 5:15 pm
Mincha/Maariv 5:20 pm
(29 KISLEV) **19**

MIKETZ
CHANUKAH
ROSH CHODESH
See box for Shabbat times
Mincha 5:10 pm
Maariv 6:08 pm
Shabbat Ends 6:13 pm
(30 KISLEV) **20**

CHANUKAH
ROSH CHODESH
S. 7:00, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(1 TEVET) **21**

CHANUKAH
S. 6:15, 7:00, 8:00 am
B.M. 6:45 am
Sephardic 6:40 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(2 TEVET) **22**

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(3 TEVET) **23**

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(4 TEVET) **24**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:20 pm
Maariv B.M. 9:15 pm
(5 TEVET) **25**

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Candle Lighting 5:18 pm
Mincha/Maariv 5:20 pm
(6 TEVET) **26**

VAYIGASH
See box for Shabbat times
Mincha 5:15 pm
Maariv 6:12 pm
Shabbat Ends 6:17 pm
(7 TEVET) **27**

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:25 pm
Maariv B.M. 9:15 pm
(8 TEVET) **28**

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:25 pm
Maariv B.M. 9:15 pm
(9 TEVET) **29**

FAST OF TEVET
Fast Begins 5:54 am
S. 6:00, 7:00, 8:00 am
B.M. 6:30 am
Sephardic 6:40 am
Pleg Mincha 4:10 pm
Mincha/Maariv 5:10 pm
Fast Ends 6:16 pm
(10 TEVET) **30**

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Pleg Mincha 4:20 pm
Mincha/Maariv 5:25 pm
Maariv B.M. 9:15 pm
(11 TEVET) **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

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 4:25 pm
Mincha/Maariv 5:30 pm
Maariv B.M. 9:15 pm
(15 TEVET) 4

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

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

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

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

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

SHEMOS
See box for Shabbat times
Mincha 5:25 pm
Maariv 6:22 pm
Shabbat Ends 6:27 pm
(21 TEVET) 10

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Plag Mincha 4:30 pm
Mincha/Maariv 5:35 pm
Maariv B.M. 9:15 pm
(22 TEVET) 11

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Plag Mincha 4:30 pm
Mincha/Maariv 5:35 pm
Maariv B.M. 9:15 pm
(23 TEVET) 12

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Plag Mincha 4:30 pm
Mincha/Maariv 5:35 pm
Maariv B.M. 9:15 pm
(24 TEVET) 13

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Plag Mincha 4:30 pm
Mincha/Maariv 5:35 pm
Maariv B.M. 9:15 pm
(25 TEVET) 14

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Plag Mincha 4:30 pm
Mincha/Maariv 5:35 pm
Maariv B.M. 9:15 pm
(26 TEVET) 15

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Candle Lighting 5:33 pm
Mincha/Maariv 5:35 pm
(27 TEVET) 16

VAERA
SHABBAT MEVORCHIM
See box for Shabbat times
Mincha 5:30 pm
Maariv 6:27 pm
Shabbat Ends 6:32pm
(28 TEVET) 17

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Plag Mincha 4:35 pm
Mincha/Maariv 5:40 pm
Maariv B.M. 9:15 pm
(29 TEVET) 18

ROSH CHODESH
S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Plag Mincha 4:35 pm
Mincha/Maariv 5:40 pm
Maariv B.M. 9:15 pm
(1 SHVAT) 19

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Plag Mincha 4:35 pm
Mincha/Maariv 5:40 pm
Maariv B.M. 9:15 pm
(2 SHVAT) 20

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Plag Mincha 4:35 pm
Mincha/Maariv 5:40 pm
Maariv B.M. 9:15 pm
(3 SHVAT) 21

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Plag Mincha 4:35 pm
Mincha/Maariv 5:40 pm
Maariv B.M. 9:15 pm
(4 SHVAT) 22

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Candle Lighting 5:39 pm
Mincha/Maariv 5:40 pm
(5 SHVAT) 23

BO
See box for Shabbat times
Mincha 5:35 pm
Maariv 6:32 pm
Shabbat Ends 6:37 pm
(6 SHVAT) 24

S. 7:15, 8:00, 9:00 am
B.M. 6:45, 8:30 am
Sephardic 8:30 am
Plag Mincha 4:40 pm
Mincha/Maariv 5:45 pm
Maariv B.M. 9:15 pm
(7 SHVAT) 25

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Plag Mincha 4:40 pm
Mincha/Maariv 5:45 pm
Maariv B.M. 9:15 pm
(8 SHVAT) 26

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Plag Mincha 4:40 pm
Mincha/Maariv 5:45 pm
Maariv B.M. 9:15 pm
(9 SHVAT) 27

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Plag Mincha 4:40 pm
Mincha/Maariv 5:45 pm
Maariv B.M. 9:15 pm
(10 SHVAT) 28

S. 6:15, 7:15, 8:00 am
B.M. 6:45 am
Sephardic 6:45 am
Plag Mincha 4:40 pm
Mincha/Maariv 5:45 pm
Maariv B.M. 9:15 pm
(11 SHVAT) 29

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Sephardic 6:45 am
Candle Lighting 5:44 pm
Mincha/Maariv 5:45 pm
(12 SHVAT) 30

BESHALACH
See box for Shabbat times
Mincha 5:40 pm
Maariv 6:38 pm
Shabbat Ends 6:43 pm
(13 SHVAT) 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



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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"l) 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.

Avidan & Melissa Frommer

Dr. Barry & Jillian Galitzer in memory of her father, Dr. Abba Borowich (z"l), and in honor of their children and grandson, and in honor of Sandy Borowich, and Debbie & Josh Galitzer.

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

Drs. Yosie & Sharon Goldberger

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 auent 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.

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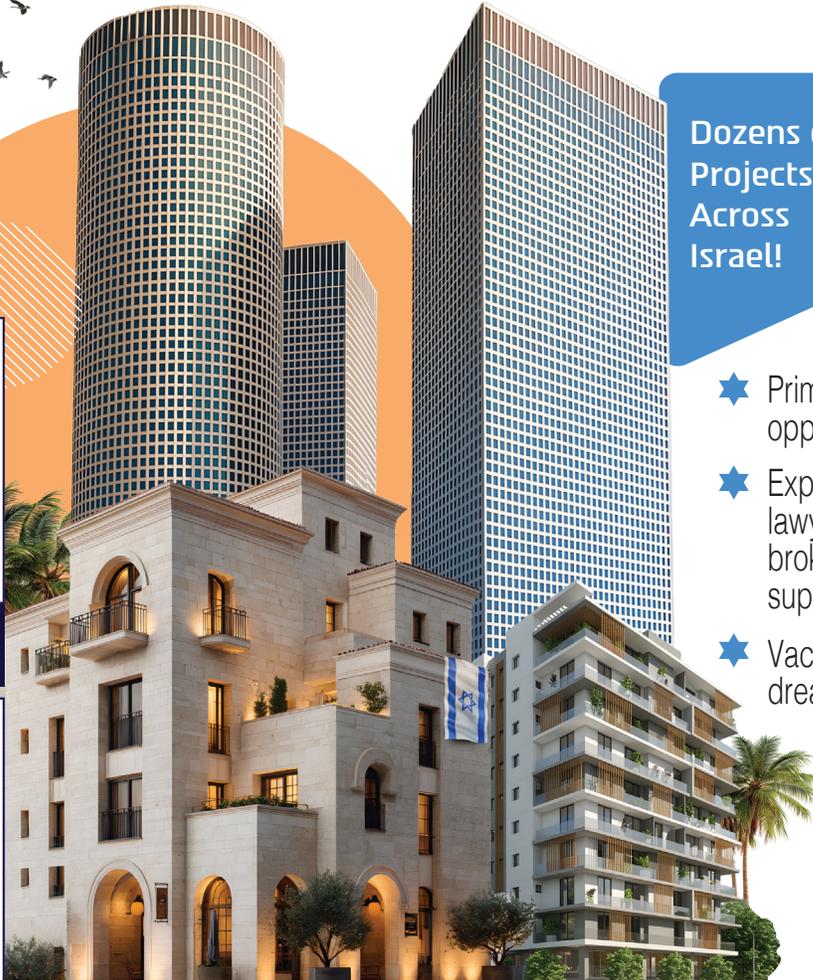
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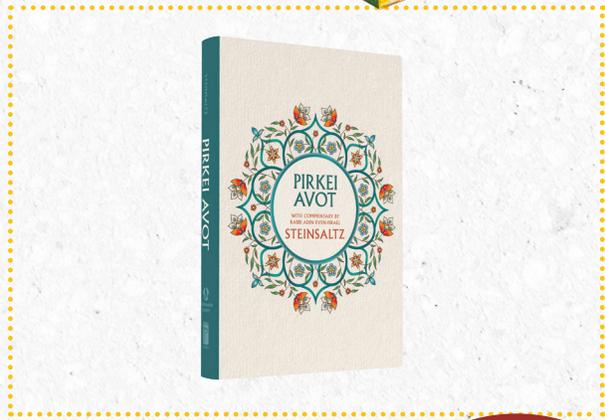
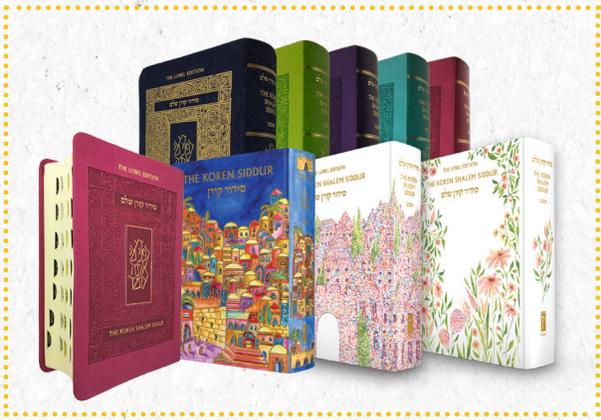
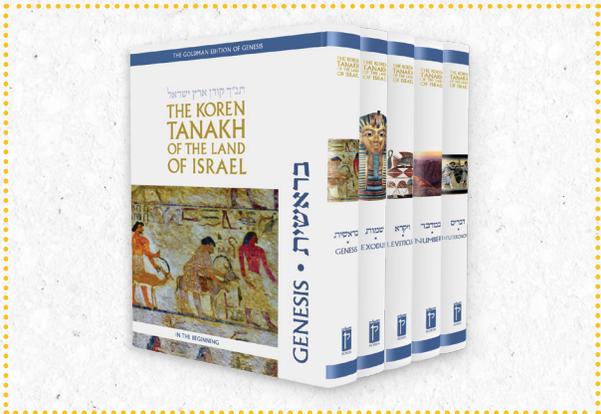


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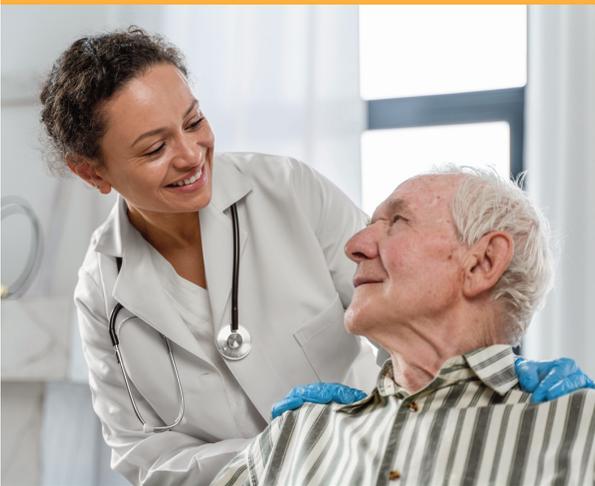
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