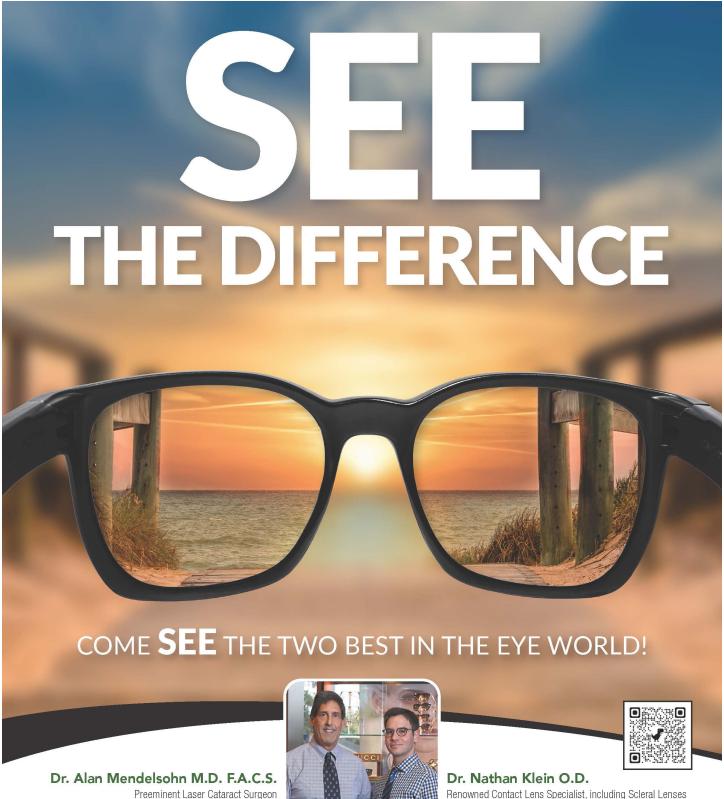
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#### RABBI'S MESSAGE

#### RABBI YOSEF WEINSTOCK

SENIOR RABBI

RYW@YIH.ORG

#### Voting for Your Rabbi

Standing on the National Mall in Washington DC at the March for Israel was a proud moment for me. First of all, I was proud to be representing my shul at this momentous and historic event. Although over 100 shul members were with me that day, many more told me how they wish they could attend and that they were happy that I would be there representing our Young Israel of Hollywood community. I was proud to be there as a Zionist standing shoulder to shoulder with Jews and Christians from diverse backgrounds and political persuasions but with the common cause of supporting Israel in her time of need and her war against evil. I was also proud to be there as a patriotic Jewish American. On my maternal side, I am a 5th generation American born in this country: my grandmother's grandfather (and my namesake) was born in New York. He was involved in New York City politics during the early part of the 20th century.

At the rally in Washington DC Deborah Lipstadt, Special Envoy to Monitor and Combat Antisemitism, quoted the famous line attributed to George Washington from his 1790 letter to the Jewish community of Newport, Rhode Island: "For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens." Washington's beautiful sentiment of American values and religious tolerance is actually a quote from the letter to which Washington was responding. On August 17, 1790, Moses Seixas, the leader of Congregation Kahal Kadosh Yeshuat Israel, better known as the Hebrew Congregation of Newport, wrote a letter to George Washington, welcoming the newly elected first president of the United States on his visit to that city. In that letter Seixas refers to the new country of America as:

"a Government which to bigotry gives no sanction, to persecution no assistance—but generously affording to All liberty of conscience, and immunities of citizenship: - deeming every one, of whatever nation, tongue or language equal parts of the great Governmental Machine: – This so ample and extensive federal union whose basis is Philanthropy, mutual confidence, and public virtue, we cannot but acknowledge to be the work of the Great God..."

To be a religious Jew in America requires one to be grateful for the opportunities, rights and protections afforded to the Jewish community. Democracy is a system of governance consistent with Jewish values and Jewish rules. The notion of a Jewish monarchy, even a benevolent one, is considered a concession to the people's desires and not necessarily the ideal form of government. Daniel Elazar wrote that there are two dimensions to democracy: 1) the freedom for people to live and grow in the ways in which they choose and 2) meaningful participation of individual citizens in the establishment and running of one's surroundings. It is this second dimension of democracy that shul members will be called upon to exercise on December 17 when there will be a vote on whether to extend my contract as Senior Rabbi beyond July 2024 when my current contract expires.

Some people find it uncomfortable to discuss the Rabbi's contract. They view it as a slight to the Rabbi's honor and to his standing as a religious leader. In Chasidic communities the position of rabbinic leader is inherited. Usually the position of Chasidic Rebbe is passed down from father to son. But sometimes the succession is not that clean cut. Some recent stories of mystery and intrigue surrounding succession within Chasidic movements could be made into a movie. Lest you think nepotism only exists within Chasidic communities, the mantle of leadership within many Litvish yeshivas is also kept within the family. For example Beis Medrash Gevoha in Lakewood, NJ is the largest yeshiva in the world. It was founded by Rav Aharon Kotler, who was succeeded by his son Rav Schneur Kotler. Today BMG has a team of four Roshei Yeshiva: Rav Malkiel Kotler, son of Rav Schneur Kotler, Rav Yerucham Olshin (who is married to a granddaughter of Rav Aharon Kotler), Rav Dovid Schustal (who is married to the daughter of Rav Schneur Kotler), and Rav Yisroel Neuman (who is married to another granddaughter of Rav Aharon Kotler). There was an assumption within many European communities that the position of community Rabbi was inheritable.

But even in instances when the appointment of a Rabbi was irrevocable, the position always entailed an understanding that the role of Rabbi is one of service, not of standing. While it is true that some

#### Δ CONTINUED ON PAGE 4



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#### Δ RABBI WEINSTOCK'S MESSAGE CONTINUED

community Rabbis are known as "Mara D'Atra" ie "Master of the city", those same rabbis know that they are responsible for, and accountable to, every member of that city.

Halacha is clear that leaders should be voted into their positions by a vote of the (dues paying- yes that is specifically mentioned in the Halachic sources) members of the community. The Aruch Hashulchan (Choshen Mishpat 163:2) raises the possibility that for a leadership vote to be binding perhaps it requires 100% voter participation (or at least more than 50%). Rabbi Epstein rejects this notion and states that one who does not vote is viewed as voting to defer his/ her vote to the decision of those who actually vote. Rabbi Epstein points out that if we wait for everyone to get around to voting/ saying their piece- then nothing would ever get done.

The fact that my contract is voted on by the entire membership is a reminder- for me and for you- that my constituency includes every member of our congregation and my focus includes all aspects of our synagogue's mission and programming. It would be impossible for one person to tend to all of the needs of a congregation of our size-especially since we have high expectations of what our shul should offer programmatically, educationally, pastorally, ritually, spiritually, socially, etc. While there's a part of me that wishes I could be "The 1 and only YIH Rabbi" that teaches all of the classes, tends to all of the lifecycle events, answers all of the shaylas, runs all aspects of the shul's program

and activities, and proactively engages with all of our members to check in and to catch up; most of me knows that is impossible and that our congregation is best served with our current model. As Senior Rabbi I am committed to managing and partnering with our amazing, talented and committed Rabbinic and Engagement teams to the best of our abilities and to the maximal effect and impact. I encourage you to review the job descriptions for the Rabbinic Team and for Senior Rabbi that are included in this issue of HaChodesh.

Rebecca and I feel blessed to call Hollywood our home for the past 18 years. It has been an amazing place to raise our children. We have met incredible people and have made friends that are like family. Today Hollywood is on the Jewish map. Many of those who now move to Hollywood do so because they want to be a part of the YIH community. Our shul remains unique and special even as it grows huge, and that is thanks to the dedication and contributions of many, many people; both past and present. I take tremendous pride in the community that we have here in Hollywood. And I also take some credit for what has developed under my leadership. I look forward to the next chapter of the YIH story, one that entails an expansion of our *Guf* (body/ campus space) to properly reflect and nurture our *Neshama* (soul/ values, program, staff and people). I thank you for the opportunity to serve you and to lead you.



#### ASSISTANT RABBI'S MESSAGE

#### RABBI DAVID CLAMAN

ASSISTANT RABBI

RDC@YIH.ORG

#### My Day at the Mall

No, not the Mall of America, American Dream or even Sawgrass Mills. On Tuesday, November 14, I traveled to the National Mall in Washington DC along with hundreds of thousands in the historic and memorable March for Israel.

Home to some of the most iconic museums and art galleries, the National Mall hosts around 24 million visitors every year. Historically, rallies and marches have taken place at this location and have been recorded as early as 1894 as a protest march by unemployed workers. Almost a hundred years later, 250,000 people demanded that the Soviet government allow Jewish emigration from the USSR.

As a rabbi standing on those hallowed grounds, I was reminded of the Rabbi's March that took place almost eighty years ago. On October 6 1943, three days before Yom Kippur, more than 400 rabbis participated in what is known as the Rabbi's March. It was a demonstration in support of American and allied action to stop the annihilation of European Jewry and It was the only such protest in Washington during the Holocaust. The rabbanim included notables such as Rabbi Eliezer Silver and Rabbi Avraham Kalmanowitz of the Vaad Hatzalah, as well as the venerated Rabbi Moshe Feinstein.

One of the participants was the young Rabbi Joseph B. Soloveitchik. Rabbi Soloveitchik later wrote that he "could not forget" the day "when the Agudas HaRabbonim brought to Washington some 500 hundred rabbis who asked to be received by President Roosevelt in order to express their anguish, and propose concrete steps for rescue. I, too, was among this large rabbinic group that arrived at the White House just before Yom Kippur," he wrote.

The rabbis were received at steps of the Capitol by the Senate majority and minority leaders, and the Speaker of the House. Afterwards, the rabbis proceeded to the Lincoln Memorial to recite prayers and sing the national anthem. But, at the White House they were sadly denied a meeting with President Franklin D. Roosevelt. Ironically, the presidential snub received much media attention and the headline in the Washington Times Herald read: "Rabbis Report 'Cold Welcome' at the White House." Eventually, a congressional resolution founded the War Refugee Board providing funds to hide Jewish refugees, bribe Nazi officials, and move tens of thousands of Jews out of the way of the retreating German armies. Historians calculate that the Board played a crucial role in saving the lives of some 200,000 Jews in Europe during the final 15 months of the war.

Surrounded by Jews from communities across the country unified in purpose evoked the sentiment of the Isha HaShunamis, who said to Elisha Hanavi, "B'toch ami anochi yoshaves — I dwell among my people" (Melachim II 4:13). I felt immensely proud to be part of a sea of people who stood in solidarity with morality, justice and truth. It was heartwarming to see such a cross-section of Jewish communities from all over the country.

I was surrounded by prominent rabbanim and among them was

Rabbi Meir Twersky, a Rosh Yeshiva at Yeshiva University. It was particularly poignant for me to see him there, as just a few days earlier marked the 9th anniversary of the Har Nof Massacre, in which his esteemed older brother and eldest grandson of Rav Soloveitchik, Rabbi Moshe Twersky HYD was brutally murdered by Arab terrorists.

I took the opportunity to ask Rabbi Twersky, "what is our avoda (duty) today?" He answered succinctly: outwardly it's political advocacy, inwardly it is tefilla. His answer gave me pause and helped me get emotionally oriented. Yes, I was blessed to be able to participate in the largest ever rally in support of Israel which has important political ramifications, but I was also able to appreciate it as a deeply spiritual endeavor. Responsively reciting Tehillim with hundreds of thousands and shedding tears for the hostages while listening to their family's sheer agony was extremely powerful.

The midrash teaches that three people counseled Pharaoh in his decree to murder the male babies in Egypt: Bilaam, Yisro and Iyov. Bilaam approved; Yisro protested and had to flee Pharaoh's wrath. Iyov remained silent and was punished with terrible suffering.

The Brisker Ray, Rabbi Yitzchak Zev Soloveitchik, wonders that after seeing that Yisro's protest was counterproductive and endangered his life, what was wrong with Iyov remaining silent? "Because," he famously answered, "when something hurts, we scream."

Am Yisrael showed up. Am Yisrael screamed and prayed. Because

May Hashem protect our brothers and sisters in Israel as they put their lives on the line to protect us. May Hashem bring the hostages back to their families. And may we all see the day that Am Yisrael can all come together, not at the National Mall, but the International Mall and Spiritual Center of Bayit Shlishi, in our days.



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## FACTS I DISCOVERED WHILE LOOKING UP OTHER THINGS

#### RABBI EDWARD DAVIS

MARRYING A STEPSISTER: In a small book entitled 1,001 QUESTIONS AND ANSWERS ABOUT JUDAISM, question 996 was "May a man marry his stepsister?", and the author's response was a definitive NO. Yet the Shulchan Aruch (Even HaEzer 15) states that such a union is permitted. Rav Yehudah HaChasid (1150-1217, Germany) wrote prohibiting such a union, but that was never accepted as normative Halachah. Consider the case of the Chafetz Chaim (Yisrael Meir HaKohen Kagan, 1838-1933 Poland). His father died when he was eleven, and his mother remarried a couple years later to a Rav Shimon Poupko, a widower with a daughter from his previous married. At the age of 17, the Chafetz Chaim married Freida, his stepsister. Case closed!

THE MAHARIVAL: Rabbi Yosef ben David Ibn Lev, 1505-1580, was a scholarly Talmudic scholar, who died in Constantinople, Turkey. Due to a quarrel with a colleague, he moved to Salonica in 1534. He was fearless in his defense of the poor and downtrodden. He pursued justice relentlessly. In so doing, he angered the rich and powerful of the city. Following a dispute with a Jewish tyrant Baruch of Salonica, the powerful man hired an assassin to murder the rabbi's son, Reb David. David was only 28 years old when he was murdered. A little while later, the Maharival's second son drowned. These events and the hostile attitude of his opponents caused him to move to Constantinople in 1550, where he taught in the Yeshivah. At the instigation of Garcia and Joseph Nasi, he issued a Responsum banning trade with Ancona and taking reprisals against Pope Paul IV who was against the Marranos of Ancona.

#### SOME MERITORIOUS DEEDS OF RAV OVADIA YOSEF: Rav

Ovadia Yosef (1920 Baghdad-2013, Yerushalayim) arrived in Israel at the of 4 with his family and settled in Yerushalayim. Throughout his career it was clear that he was a Rabbinic scholar with an encyclopedic mind. I raise here three cases where his dedication to Torah excelled where only a few were applying themselves. When the arrival of Black Jews from Ethiopia surfaced, Rav Ovadia loudly declared them to be 100% Jewish. The second case was the intent of Karaite Jews to marry within the Jewish population of Israel. Because Karaites never had Gittin, Jewish divorces, many rabbis for centuries denied their entry into the general Jewish public due to the presence of Mamzerim. Rav Ovadia embraced the opinion that since there were no kosher witnesses at the Karaite weddings, the subsequent children would not be Mamzerim. He would write a personal letter to each rabbi faced with this question to request their officiating at a kosher wedding between a Karaite and a regular Jewish partner. Many of these letters exist today. The third case was the widows of Israeli soldiers of the Yom Kippur War, where the deceased bodies were never found. Rav Ovadia worked tirelessly to release these Agunot, allowing them to remarry.

**EXCEPTIONAL BERACHOT:** Fruits of trees require the Berachah of HaEtz. A bush which produces fruit year after year is considered a tree. If the bush is lower than 9 inches, then the Beracharah is HaAdamah. Blueberries bought in a grocery store come from large bushes. Hence: HaEtz. If you go fruit picking at a farm, if you pick blueberries from

low bushes: HaAdamah. Cranberries are from low vines, therefore HaAdamah. String beans and zucchini are eaten cooked or raw in America. Berachah: HaAdamah. In Israel, they are only eaten cooked. Therefore if you eat a raw green bean in Israel (after making Aliyah) the Berachah is Shehakol. An onion is never eaten raw by itself. Therefore Shehakol is said. A banana tree is really a plant; therefore HaAdamah.

THOMAS MANN (1875-1955) was a successful German novelist. His wife was from a secular Jewish family and later became a Lutheran. But Mann was labeled a Jew lover. When the Nazis took power in 1933, Mann made a voluntary departure from Germany, becoming an anti Nazi. The Nazis took away his German citizenship. In 1941 he emigrated to America. In 1952, he left the US (probably due to McCarthyism) and settled in Switzerland where he died three years later. During the War, he begged the United States to help the Jews of Europe. When he wrote his book JOSEPH AND HIS BROTHERS, it originally appeared in four volumes. When I read it, I was amazed as to how many Midrashim Mann knew and incorporated all of them in his work. During the War Mann made 8 minute anti Nazi speeches in German addressing the German people, broadcast over the BBC. He received the Nobel Prize in Literature in 1929.

A COSMOPOLITAN COMMENT IN THE ARTSCROLL CHUMASH: In Parshat Noach, the ARTSCROLL quotes the Zohar which states that in the sixth century of the sixth millennium, there will be a flood of spiritual growth. That meant that in the years 1739-40 to 1839-40, there would be an unusual flowering of Torah accomplishment, and also a secular explosion of thought and achievement, such as the American and French Revolutions, the Industrial Revolution, and an explosion of political and economic thought. I believe it really started with Sir Isaac Newton, but it includes the age of the Vilna Gaon, the Lubavitcher Rebbe, and so many others, and secularly: Benjamin Franklin and many other great thinkers.

ISRAEL'S FLAWED HERO: Moshe Dayan (1915-1981) was a prominent Israeli military leader and politician. His picture with a patch over his left eye made him photogenic and easily recognizable. (He lost his eye in June 1941, fighting alongside the Australians against the Vichy French in Lebanon.) He was bold in battle in the 1948 Independence War. He was forever understanding of Arab hostility. He even declared his preference for a permanent Israeli presence at Sharm el-Sheikh in Sinai over peace with Egypt. During the ups and downs of his political career, he was extremely dedicated to the Jewish people and the State of Israel. Even though he was a womanizer and an alleged thief of archaeological artifacts, he still earned my respect. [RED's note: When I was a young teen, attending our Yom Kippur services in Washington DC, in walked Dayan at about 2 o'clock during Mussaf. He was ushered to the front row. Immediately a meeting took place on the pulpit between the rabbi, president, and the gabbai. After the meeting, the gabbai offered Dayan the honor of opening the Aron Kodesh. Dayan took over his leather issues and had the honor. He left 10 minutes later. The entire synagogue felt elevated spiritually from his presence.]

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## PRESIDENT'S MESSAGE PHIL BARATZ

#### The Big Tent

Lisa and I have a friend named Stuart Hershkowitz who lives in Israel. He has always been involved in Jewish causes and is one of those guys who just "gets it" and gets things done. We visited his family over Sukkot and discussed with him his new role (10 months in) as president of the OU of Israel. Aside from some political Kashrut stuff it didn't seem like an overly stressful lay leader position.

When I saw him again, just three weeks later, he was showing me around the Ramada Hotel in Jerusalem and the 1400 refugees, true refugees, from Sderot that were being housed there. The next day I sat with him on the bus – to Acco, to an Army Base, to a hospital – and aside from him lamenting the miserable play in the Giants-Jets football game, he was just working the phones to get things ordered, delivered, set up and paid for. Arranging for kids to get their hair cut, arranging for washing machines to be delivered, speaking with donors, and speaking with people who were fixated on telling him what his priorities needed to be and how to do his job...

On one hand, it made me realize how simple it is to be the President of "only" a shul. On the other hand, it made me realize that while our "big tent" has a lot of small constituencies under it, we all have so much in common. We all try to be Halachic Jews and with what is going on in our motherland we are starting to share a lot more Hashkafically. I see more men wearing tzitzit than before.

I see more Israel advocacy than ever before – including almost 100 who attended the rally in D.C. on November 14th. I see more women saying Tehillim and at Challah bakes. I see more kids at our activities, more people at our Chanukah event, more people wanting to be involved in a mikvah beautification project, more people in shul every morning and afternoon, more people not only in shul on Shabbat morning, but coming back in the afternoon for a class and for Mincha. Whatever our small differences may be, the events of October 7th have galvanized us in a way that we have not seen in decades – or more.

This is the time to be a proud Jew. We need to support Israel and we need to support each other. Each of us is no more than one or two steps away from someone who is risking his or her life for the State of Israel. There is no partisan politics, there is no failure of leadership being discussed (the time will come for all of that, but not now). When we focus together on our community as a whole and the strength and power of both faith and action, there is nothing we cannot achieve. Our children (and grandchildren) watch us every day and they will remember how and what we prioritized during these times. We owe it to ourselves, to them, and to the future generations to stand strong and to support each other, our community, and our unity.



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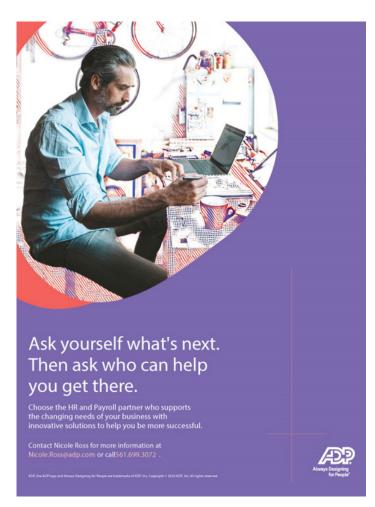
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#### SISTERHOOD PRESIDENTS' MESSAGE

#### LAUREN STAMM & BINYAMINA ZAHAVI

Reflecting on this past month, I have to admit it was quite challenging to say the least. We ran some extraordinary Sisterhood events while I simultaneously had to deal with some difficult moments of my own. We put together an amazing Challah Bake event that had completely raised the bar for other YIH challah bakes to come. Our incredible committee chairs and the group of volunteers and committee members truly transformed the event into something spectacular, even though the focus was very heavy. Less than 24 hours before, we were able to get Maya Parizer, survivor of the NOVA festival in Israel, to speak prior to our event. Following that, our challah bake had a flyer taped to each chair of a hostage being held by Hamas. Seeing the faces so clear with the names printed right next to it really seemed to touch every person in that room. A friend told me after the event that she even took her flyer home- she felt connected to her hostage and now continues to pray for him. It was a beautiful event and we were able to raise thousands of dollars that were disbursed among 4 different charities in Israel.

While we had received humbling praise from throwing such a monumental event, unfortunately, I was unable to attend at the last minute. The night before, just after setting up the social hall with our endless supply of volunteers, I received a call that my mother-in-law had passed away. My husband and I took the first flight out the next morning to New Jersey for the funeral, and were back the next day to prepare for Shiva in our home. I happened to be very close to my mother-in-law, and feel so lucky to have known her for over 15 years. Prior to her death, I hadn't had anyone in my life who passed away that I was very close with. I am truly lucky for that, but I now found myself in such a weird and unfamiliar place. I had to navigate how to be there for my spouse, while also grieving and coping with everything that follows. The biggest surprise for me was having to experience Shiva in my own house - how to explain to the kids that people will be coming in and out throughout the week and bringing endless amounts of food. The one major take away I have is about the people who came to pay a shiva call. You expect your friends to come, and there's so much comfort in having them in your home. But it's the people that we were not so close with who came to pay their respects that I will always remember. It was such a warm, heartfelt thing to see people who cared enough to take time out of their day to show up. Someone told me recently that a famous rabbi mentioned that if you had to choose between going to a simcha or going to pay a shiva call, the shiva call is more important. The people that showed up-like the ones I didn't get to invite over for a Shabbos meal yet, or the ones who simply just say hi in shul, or the ones you barely see at all- they make a difference. And while no one really enjoys the awkwardness of shiva, like how long to stay where it's not too short or not too long, and will you remember to say the special phrase at the end, just showing up means so much to the family. My one advice to everyone is this- our community is large but paying a shiva call is so meaningful and sincere. You

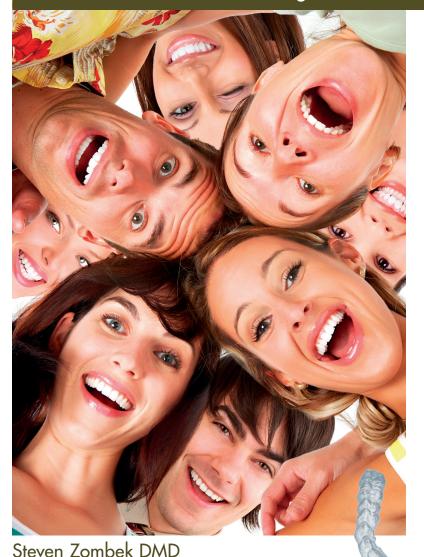
should really try to go, even for a few minutes. You won't realize how impactful it can be until you experience it.

Following that, we also received the news that our 8-year-old was diagnosed with Crohn's. This was another new reality for our family and a challenge we had to face, whether ready for it or not. Instead of being angry and questioning why these things happen, I feel grateful that we were able to catch it early on. A silver lining was that a new friend of mine brought up the idea of having a gluten free table at our challah bake. With my brother-in-law and niece both having Celiac, I always wanted to learn how to make gluten free challah for when they come to visit. We put this idea into action, and my friend graciously sponsored the gluten free table. Although I didn't make the actual event, I now have this delicious recipe that I find myself needing for my own family. Many challah bakes are happening around this time and when I went to New Jersey for the funeral, I was talking to another friend about our gluten free table. Her son has Celiac and she avoided challah bakes because she needed gluten free and that was never an option. She called me a week later to tell me she pushed to create a gluten free table at the challah bake in her shul at the Young Israel of Teaneck. She told another friend and they're planning on doing it at their shul as well. It was so touching to see the trickle-down effects of one idea and how it can impact many other people.

After our Challah Bake, we had jumped right in to our amazing Chanukah Bazaar. After such a crazy month, the bazaar reminded us of the upcoming holiday season and the warmth that it brings. We were so successful with the outcome that we'll need to discuss possibly using a different venue to be more accommodating to our growing community next year. Our committee chairs worked tirelessly, along with the rest of the committee, that I didn't even realize what goes in to putting on such a large event like that. They are already gearing up for next year to make it even better!

I can't end this piece without highlighting our first ever Mah Jongg event coming up in December. My Bubbie taught all of us grandchildren how to play when we were very small. It was a Shabbos afternoon activity that my siblings and cousins would all play together, because none of my friends knew how to play. Only a few years ago, a friend asked if I knew how to play and my response was, "Yes, but do you?!" Mah Jongg has somehow become a Hollywood thing and more and more women (and some men actually) are learning how to play. Both Bim and I are very excited, along with our enthusiastic committee, to put this event together. It's important to have positive things to look forward to when life throws you a few curveballs. We'd like to give one more shout out to all the Sisterhood volunteers who have made these things possible, as we definitely would not have been able to do it without you. Thank you for devoting your time and energy into creating these unique and fantastic events for our rapidly growing community. We truly are grateful.

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**Benjamin & Danielle Jaffe & Family** in honor of their son Ethan's Bar Mitzvah.

#### BAR/BAT MITZVAH

**Michael & Jackie Estreicher** on their daughter, Lillian becoming a Bat Mitzvah. Mazal Tov to grandparents David & Joan Kornbluth & Sheldon Estreicher & Donna Estreicher.

**Rabbi David & Shira Claman** on their son Yaakov becoming a Bar Mitzvah.

**Paul & Yvonne Ginsberg** on the Bar Mitzvah of their grandson, Asher Ginsberg in Eretz Yisrael.

**Danielle & Benjamin Jaffe** on the Bar Mitzvah of their son, Ethan Paul. Mazal tov to Ethan's brother & sister, Chase & Abigail.

#### **BIRTHS**

Norman & Sandy Goldglantz on the birth of their granddaughter Maytal Nili, born to Zack & Shira Goldglantz. Mazal tov to aunt & uncle Lauren & Simeon Stamm, cousins Jordan, Juliette & Chloe. Jason & Randi Schulman on the birth of a grandson, born to Jacob & Danielle Schulman. Mazal Tov to Uncle Sammy. Josh & Rachel Cohen on the birth of their son, Eliyahu Meir.

#### **ENGAGEMENTS & MARRIAGES**

**Mark & Naomi Rubin** upon the marriage of their daughter, Aliza to Yitzchak Shavrick.

#### **KIDDUSH SPONSORS**

#### 7:00 AM MINYAN:

**Lee Seligman & Ruby Allman** in memory of Lee's grandmother on the occasion of her yahrzeit & in honor of Maish & Tziviah Staiman's wedding anniversary.

**Herb & Edith Fishler** in honor of Herb, Lee Seligman & Rafael Salid's Bar Mitzvah parsha anniversaries.

**Lawrence & Tobi Reiss** to commemorate the yahrzeit of her mother, Sally Javits z"l & Siyyum for all those dedicated Daf Yomi talmidim completing Masechet Kiddushim.

**Daniel Stahl** in memory of his grandmother Ruchla Stahl-Rachel bas Harav Avraham Asher Alter HaLevy z"l on the occasion of her yahrzeit.

**Ira Posner & Sheila Klee** in honor of his Bar Mitzvah parsha. **Paul & Yvonne Ginsberg** in memory of her father, Istvan Csendes z"l. **8:00** *AM MINYAN*:

**David Harris** to commemorate the yahrzeit of his father, Morris Harris-Moshe ben Simcha z"l.

**Bob & Debbie Hirsch** to commemorate the yahrzeit of his mother, Roslyn Hirsch-Shoshana bas Yaakov z"l.

**Lynda & Shelly Levin & Sara & Ronnie Gottlieb** in honor of the IDF soldiers.

**David & Sandy Epstein** in memory of his mother, Celia Epstein z"l on the occasion of her yahrzeit.

**The 8:00 Minyan participants** wishing Alan & Brenda Pritzker Derech Tzlecah upon their aliyah to Israel. We will miss you!

#### **BEIT MIDRASH MINYAN:**

Marc & Ruth Kalton in memory of his mother, Alice Kalton-Feiga Chana bas HaRav Menachem Mendel z"l on the occasion of her yahrzeit.

**Jamie & Menachem Frank** in memory of his father, Ronald A. Frank-Shmuel ben Avraham HaLevi z"l on the occasion of his yahrzeit.

#### 9:00 AM MINYAN:

**Rabbi David & Shira Claman** in honor of their son Yaakov's Bar Mitzvah.

Benjamin & Danielle Jaffe in honor of their son Ethan's Bar Mitzvah.

#### SHABBAT MEVORCHIM KIDDUSH PARASHAT CHAYEI SARA:

Benjamin & Danielle Jaffe in honor of their son Ethan's Bar Mitzvah.

#### **SEUDAH SHLISHIT:**

**Eitan & Cindy Siev** in memory of Eitan's brother, Yechiel Tzvi ben Yosef z"l.

The participants of the Daily Morning Chabura and Beit Midrash Wednesday - in honor of Yaakov Claman's Bar Mitzvah: Ranan Amster, Chesky Eisenberger, Yehuda Fisch, Stan Frohlinger, Elliot Haller, Stephen Kurtz, Alex Markovich, Daniel Nagler, Gabriel Seghi, Joe Shapiro, Ilya Shekhter & Maish Staiman



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#### TORAH DIALOGUE

**Michael & Jackie Estreicher** in honor of their daughter, Lilly's Bat Mitzvah.

Barry & Lois Levontin in memory her mother, Edith Greenberg Scher-Edith bat Liba Rachel z"l on the occasion of her yahrzeit. Benjamin & Danielle Jaffe in honor of their son Ethan's Bar

Mitzvah.

#### SHABBAT ANNOUNCEMENTS

Michael & Jackie Estreicher in honor of their daughter, Lilly's Bat Mitzvah.

Benjamin & Danielle Jaffe & Family in honor of their son Ethan's Bar Mitzvah.

#### CONDOLENCES

Yitz (& Gabriella) Mendlowitz & Sara (& Alexander) Auerbacher on the passing of their beloved father, Sheya Mendlowitz z"l.

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**Maxine (& David) Gill** on the passing of her mother, Evelyn Cohen z"l.

**Yoram (& Bella) Padeh** on the passing of his mother, Ilonka Leah Padeh-Schwartz z"l.

**Moshe Averbuch** on the passing of his grandson IDF soldier Binyamin Airley, killed in Gaza in defense of the Jewish People and Medinat Yisrael. Binyamin is the son of Robert and Jennifer (Averbuch) Airley, and the grandson of our friend Julie Averbuch - Wolk.

#### **MESSAGE FROM OUR MEMBERS**

To the Young Israel Community,

We would like to thank everyone for the generosity and sincere kind words about our beloved patriarch, Maurice. Thank you for remembering him with such warmth and kindness

-The Gruber Family

A heartfelt thank you to our Young Israel of Hollywood Ft. Lauderdale family for the outpouring of support during the shiva of Evelyn Cohen a"h, beloved mom and grandma. Your kindness and heartwarming outreach touched our hearts in ways words cannot fully express. We are deeply grateful for the strength and comfort our YIH family provided during this difficult time.

-Maxine, David and Evy Gill.



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**Steven & Martine Newman** in honor of everyone still learning on behalf of our brothers & sisters.

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in honor of Zohara Epstein's new granddaughter.

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**Cindy & Ethan Siev** in memory of Tammy Stern's father, Abraham Kleinman z"l.

David & Maxine Gill in honor of Bonnie

Betesh, just for being Bonnie!

Mark Streit in loving memory of his wife,

Laura Garber Streit z"l.









### CHODESH

#### TEVET TISH



Tuesday, December 12, 2023 8:00 PM - 10 PM

Room 1 & 2 in the Main Building



### FAQ: RABBINIC CONTRACT GENERAL VOTE

#### **Explaining The Vote**



#### What, exactly, are we voting for?

This General Membership vote is for the membership to express whether they would like the shul to extend Rabbi Weinstock's contract for his position as Senior Rabbi. In order to pass, 60% of the votes must be in favor. At present, the Rabbi's contract is set to end in July of 2024.

The vote is not something that should be contentious. Rabbinic contracts naturally come to an end. According to the shul's bylaws, contract renewals for the position of Senior Rabbi must be voted on by the General Membership (although this is not true for other Rabbinic positions). We expect and anticipate that people will have differing opinions, and that our members will be respectful of the opinions of others.

#### What is the definition of the "Senior Rabbi" position?

The Senior Rabbi is the de facto Chief Rabbinical Officer of the shul. For a detailed description of the Senior Rabbi's official job expectations – as well as the defined expectations of the entire Rabbinic Team – please see below the addendum entitled "Rabbinic Job Description".

#### Why does there need to be an entire Rabbinic Team? Shouldn't the Senior Rabbi be able to do everything himself?

With the size of our community, it is not possible to have one person replace our entire rabbinic staff. That is not something up for vote.

At this time, the only question the board has put up for vote is whether the membership would like to extend Rabbi Weinstock's position as Senior Rabbi, as defined in the addendum.

#### What are the terms of the contract we are considering offering to Rabbi Weinstock?

The length of an employment contract – as well as any contractual benefits – are not subject to vote. If this measure is passed, those details are determined by conversation between the contract negotiation committee and the Rabbi.

#### What happens after the vote?

Once the results of the vote are tallied, either a search committee or a contract negotiation committee will begin their work. Rabbi Weinstock's current employment contract expires in July of 2024.

#### PRACTICAL DETAILS

#### When is the vote?

We will be holding the vote on **Sunday**, **December 17th**.

Voting will begin following a brief General Membership meeting at 6:00pm. For those interested in attending the meeting via zoom, login information will be shared closer to the event. It is not necessary for you to be in person at any point in order to vote. All polling – both in-person and electronic - will open at the conclusion of this meeting. In-person polls will remain open until 7:00pm. Online voting will remain open until 5:00 p.m. on December 18th. Additionally, you may cast your ballot in the shul office during office hours on Monday, December 18th between 9am-5pm.

#### When will the results of the vote be published?

The results will be published via email by Tuesday, December 19th, no later than 12:00pm.

#### What if I can't be there in person?

You may cast your ballot online between 6pm on Sunday, December 17th through Monday December 18th at 5pm, or in the shul office during office hours on Monday, December 18th.

#### What is the online voting platform and how does it work?

For this vote, the shul has paid to use a software called Survey & Ballot System. This platform can be accessed from any browser on your computer or smartphone. When the voting window officially opens at 6:00pm, all members will receive an email (make sure to check your spam folders in case you don't see it!) and SMS (if the shul has your mobile number on file) with a unique link (with your specific credentials attached to it) to vote.

You will open the email or SMS and click the link which will take

#### FAQ: RABBINIC CONTRACT GENERAL VOTE CONT.

you to a web browser where you will cast your vote. Once your unique link has been used to vote once (either by email or SMS), it will no longer accept any additional votes. If you have any technical questions in advance of the vote, please email yihvote2023@gmail. com.

If you're unsure that the shul has your correct contact information, please email yihvote2023@gmail.com with your preferred contact information no later than December 10th.

#### We have a family membership, which means we are eligible for two votes. Can I cast a poll for my spouse?

No. Since the recent adoption of online voting, our bylaws have changed. Every member must cast his or her own vote. If your spouse is not able to attend in-person voting, he or she may cast their vote online.

If you have a family membership and you are uncertain if we have a unique email / phone number on file for each spouse, we strongly encourage you to email yihvote2023@gmail.com with your preferred contact information by December 10th so that we can confirm that each spouse will receive an electronic ballot.

#### What is the ballot security offered by this system?

The Survey & Ballot System is SOC-2 Type 2 compliant, which includes all security process compliance, guarantees the anonymity of the voter and maintains an electronic record of each vote cast with a timestamp.

#### What measures do you have to prevent people from voting twice? (Once online and once in-person?)

There will be live ballot counters to check off each in-person ballot. The name of each member casting an in-person ballot will be entered into the voting software by the ballot counters. If the voting software marks this person as having voted online separately, two of the family unit's votes will be deleted.

To avoid any confusion and invalidating your vote, please be sure to only vote once.

#### **CONCERNS**

#### Why now? We have more than usual anxiety due to the war with Israel at this time.

We know that this is a stressful time for many congregants, but this vote is not something that should be considered contentious. Rabbinic contracts naturally come to an end, and it would be more contentious if we chose to ignore the standard procedures in this case. The shul board has consulted with Rabbi Weinstock, who agrees that it is better for us to maintain order.

#### What happens if the membership votes not to renew Rabbi Weinstock's contract? Will one of the other Rabbis automatically become Senior Rabbi?

No. The position of Senior Rabbi is filled only by General Membership vote.

If the current position is vacated, a rabbinic search committee will be assembled by the shul board and Rabbinic applicants will be interviewed. The search committee will present their findings to the board and recommend their top choice. The shul board will weigh these options and then present a single candidate for the shul membership. Another General Membership vote would be held at that time, with the requirement being an approval by 60% of the votes cast.

#### RABBINIC JOB DESCRIPTION

Senior Rabbi Description

Role as part of the Rabbinic Team: The Senior Rabbi is the de facto CRO (Chief Rabbinical Officer), ensuring that the Rabbinic Team's responsibilities are fulfilled and expectations are met. This is accomplished both by coordinating the Rabbinic Team and executing those elements that he is best suited to fulfill.

**Target Demographics:** While other members of the Rabbinic Team may be tasked with focusing on specific demographics or groups within the shul, the Senior Rabbi's focus is the entire shul membership.

**Pastoral Care:** The Senior Rabbi makes sure that the Rabbinic and Engagement teams are responsive to member needs, addressing all aspects of pastoral care and that there is a plan for ongoing proactive engagement of our membership.

**Synagogue Activities:** He ensures that our synagogue activities reflect our mission and our values. This includes executing the vision, priorities, and action plan consistent with our values – in consultation with lay leadership and the Rabbinic Team – in response to the times, needs, and member feedback.

Setting Priorities: The Senior Rabbi is responsible for Setting Priorities in consultation and coordination with lay leadership, the Rabbinic Team and professional staff. He takes the lead role in deciding what programs should be offered that are not, which demographics need more attention, and how to respond to issues affecting the global Jewish community (e.g. the current situation in Israel). The Senior Rabbi crafts and disseminates ongoing communication with the membership through written articles, emails and social media posts that speak to our Values and Mission and Action Plan.

**Arbiter of Halacha:** The Senior Rabbi is the final arbiter of matters of shul policy and practice related to Halacha and Hashkafa.

**Public Persona:** The Senior Rabbi is the public rabbinic persona of the shul. He takes the lead in interacting with other organizations and the broader community in ways that help further our mission, promote our values and service our members.

#### THE RABBINIC TEAM'S RESPONSIBILITIES:

1) Our synagogue provides all of the services, programs, and events that our membership and the broader Jewish community have come to expect from us as the center and hub of Orthodox Jewish life in Hollywood.

The Team focuses on all facets of synagogue programming. For example:

The Team works with Gabbaim to ensure that all ritual aspects of our shul operate smoothly and appropriately. In addition, the Team makes sure we appropriately celebrate all Yomim Tovim

#### FAQ: RABBINIC CONTRACT GENERAL VOTE CONT.

and significant Jewish dates, including Yom Haatzmaut, Yom Yerushalayim, Yom Hashoah, etc.

The Team ensures that we have a well-rounded, robust, and exciting Adult Education program (including Guest Speakers, Scholars in Residence, weekly/daily shiurim, mini-series, specific learning initiatives such as Semichas Chaver, V'Shinantem, community wide learning such as Project Tanach, POP, etc.).

2) Our synagogue is responsive to the expressed needs of all our members and works to proactively engage all members in our synagogue community on an ongoing basis.

The Rabbis are concerned with the welfare of all synagogue members, regardless of age, length of affiliation with the shul or member's intensity of engagement. The Rabbis are responsive to member needs, including answering Halachic questions, pastoral counseling, visiting and calling those hospitalized or homebound,

lifecycle events: birth, bar/ bat mitzvah, marriage, divorce, illness, death etc.

The Team also ensures that there is a plan for ongoing proactive engagement of our membership by the Rabbinic and Engagement professionals.

3) Our synagogue activities reflect our mission and our values at all times.

Our core values include a commitment to a trajectory of religious and spiritual growth, celebrating diversity, and a culture of caring. Other values include Modern Orthodoxy, Torah Umada, Religious Zionism, Medinat Yisrael, and women's Torah learning.

4) Our synagogue remains the center of Orthodox life in Hollywood and a model of a full-service religious institution in the United States. Our Rabbinic Team promotes our values and services our members.





#### YIH BROTHERHOOD ANNUAL CHANUKAH TEXAS HOLD 'EM CHARITY

#### POKER TOURNAMENT

Date: Wednesday, December 13, 2023
Time: 6:30 PM
Location: YIH Social Hall

**BUY-IN: \$118** 

Buy-in includes tournament seat, 5,000 chips starting stack, dealer tips, buffet dinner, and open bar





Register by December 6th and you'll start with **1,000** bonus chips

Register at yih.org/poker



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#### DR. DAVID EPSTEIN:

A Military History of the Maccabees



Join us on December 13, 2023 at Noon, Upstairs in rooms 1 & 2.

RSVP: yih.org/emptynesters

# Sunday

# DECEMBER/2023 - KISLEV/TEVET 5784

Young Israel of Hollywood-Ft. Lauderdale

# Monday Tuesday Wednesday Thursday Friday Saturday

**S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am Candle Lighting 5:10 pm Mincha/Maariv 5:15 pm

Shabbat Ends 6:08 pm Maariv 6:03 pm Mincha 5:05 pm

See box for Shabbat times VAYISHLACH

(19 KISLEV)

N

(18 KISLEV)

Mincha/Maariv 5:15 pm (25 KISLEV) 00

SHABBAT MEVORCHIM
See box for Shabbat times
Mincha 5:05 pm
Maariv 6:04 pm Shabbat Ends 6:09 pm (26 KISLEV)

Shabbat Ends 6:11 pm Maariv 6:06 pm Mincha 5:10 pm See box for Shabbat times MKETZ

(4 TEVET) **16** 

Mincha/Maariv 5:20 pm CHANUKAH Mincha 3:00 pm **B.M.** 6:45 am s. 6:15, 7:00, 8:00 am

ASARAH B'TEVET

Mincha/Maariv 5.05 pm Candle Lighting 5:16 pm Fast Ends: 6:11 pm (10 TEVET) 22 **Fast Begins:** 5:50 am **S.** 6:00, 7:00, 8:00 am **B.M.** 6:30 am

> Shabbat Ends 6:15 pm Maariv 6:10 pm Mincha 5:15 pm See box for Shabbat times VAYIGASH

(11 TEVET) 23

22

VAYECHI

Shabbat Ends 6:19 pm Mincha 5:15 pm Maariv 6:14 pm See box for Shabbat times

(18 TEVET) **30** 

(19 TEVET)

မ

**s.** 7:15, 8:00, 9:00 am Mincha/Maariv 5:25 pm Plag Mincha 4:25 pm **B.M.** 6:45, 8:30 am

**s.** 7:15, 8:00, 9:00 am

Mincha/Maariv 5:25 pm Plag Mincha 4:20 pm Sephardic 8:30 am **B.M.** 6:45, 8:30 am

> Plag Mincha 4:20 pm **B.M.** 8:30 am

**Mincha/Maariv** 5:25 pm

Mincha/Maariv 5:25 pm Plag Mincha 4:20 pm

Mincha/Maariv 5:25 pm Plag Mincha 4:20 pm

Plag Mincha 4:20 pm Mincha/Maariv 5:25 pm

Candle Lighting 5:20 pm Mincha/Maariv 5:25 pm **S.** 6:15, 7:30; 8:00 am **B.M.** 7:00 am

**B.M.** 6:45 am S. 6:15, 7:15, 8:00 am

S. 6:45, 7:15, 8:00, 9:00 am

**S.** 6:15, 7:30, 8:00 **B.M.** 7:00 am

**S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am

(12 TEVET) **24** 

(13 TEVET) **25** 

(14 TEVET) **26** 

(15 TEVET)

27

(16 TEVET) **28** 

(17 TEVET)

29

**s.** 7:15, 8:00, 9:00 am

Mincha/Maariv 5:20 pm Plag Mincha 4:20 pm Sephardic 8:30 am **B.M.** 6:45, 8:30 am **s.** 7:00, 8:00, 9:00 am CHANUKAH

(27 KISLEV) **10** 

(28 KISLEV)

Plag Mincha 4:20 pm **B.M.** 6:45 am **S.** 6:15, 7:00, 8:00 CHANUKAH

**Mincha/Maariv** 5:20 pm

Mincha/Maariv 5:20 pm Plag Mincha 4:20 pm **B.M.** 6:45 am S. 6:15, 7:00, 8:00 am CHANUKAH

Plag Mincha 4:20 pm Mincha/Maariv 5:20 pm

(1 TEVET)

3

(2 TEVET)

**S.** 6:00, 7:00, 8:00 am CHANUKAH ROSH CHODESH

> S. 6:15, 7:00, 8:00 am CHANUKAH

Plag Mincha 4:20 pm **B.M.** 6:45 am

Mincha/Maariv 5:20 pm

**B.M.** 6:30 am

(29 KISLEV) **12** 

Mincha/Maariv 5:15 pm Plag Mincha 4:15 pm Sephardic 8:30 am **B.M.** 6:45, 8:30 am **s.** 7:15, 8:00, 9:00 am

Plag Mincha 4:15 pm Mincha/Maariv 5:15 pm

Mincha/Maariv 5:15 pm Plag Mincha 4:15 pm **B.M.** 7:00 am S. 6:15, 7:30, 8:00 am

Mincha/Maariv 5:15 pm Plag Mincha 4:15 pm **B.M.** 7:00 am s. 6:15, 7:30, 8:00 am

**s.** 6:15, 7:15, 8:00 am

**CHANUKAH S.** 6:15, 7:00, 8:00 am

**VAYESHEV** CHANUKAH

**B.M.** 6:45 am

Candle Lighting 5:11 pm

**B.M.** 6:45 am **EREV CHANUKAH** 

Mincha/Maariv 5:15 pm Plag Mincha 4:15 pm

(24 KISLEV)

**B.M.** 6:45 am S. 6:15, 7:15, 8:00

(20 KISLEV)

(21 KISLEV)

(22 KISLEV)

J

(23 KISLEV)

Mincha/Maariv 5:20 pm Plag Mincha 4:20 pm **sephardic** 8:30 am **B.M.** 6:45, 8:30 am

Plag Mincha 4:20 pm Mincha/Maariv 5:20 pm

S. 6:15, 7:15, 8:00 am

**B.M.** 6:45 am

**B.M.** 7:00 am s. 6:15, 7:30, 8:00 am

**B.M.** 7:00 am **s.** 6:15, 7:30, 8:00 am

**B.M.** 6:45 am S. 6:15, 7:15, 8:00

(5 TEVET)

(6 TEVET)

(7 TEVET)

19

(8 TEVET) **20** 

(9 TEVET)

2

# **FULL SCHEDULE OF** SHABBAT

7:00 am - Sanctuary • 8:00 am (Upstairs) Room 1-2 • 8:45 am - Beit Midrash • 8:45 am - Sephardic Minyan Library

9:00 am - Sanctuary • 9:15 am - Social Hall • 9:30 am - Teen Minyan Modular

# JANUARY/2024 - TEVET/SHVAT 5784

Young Israel of Hollywood-Ft. Lauderdale

# Saturday Friday Thursday Wednesday Tuesday Monday Sunday

Mincha/Maariv 5:25 pm Plag Mincha 4:25 pm **NEW YEAR'S DAY S.** 7:15, 8:00, 9:00 am **B.M.** 6:45, 8:30 am

(20 TEVET)

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Plag Mincha 425 pm
Mincha/Maariv 5:25 pm

(21 TEVET) S. 6:15, 7:30, 8:00 am

Plag Mincha 4:25 pm Mincha/Maariv 5:25 pm (22 TEVET) S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am N

Plag Mincha 4:30 pm Mincha/Maariv 5:35 pm S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

B.M. 7:00 am Plag Mincha 4:30 pm Mincha/Maariv 5:35 pm

Plag Mincha 4:30 pm Mincha/Maariv 5:35 pm

Mincha/Maariv 5:35 pm

(26 TEVET)

Plag Mincha 4:30 pm

Sephardic 8:30 am

S. 7:15, 8:00, 9:00 am **B.M.** 6:45, 8:30 am

S. 6:15, 7:15, 8:00 **B.M.** 6:45 am (29 TEVET) 10

0

(28 TEVET)

8

(27 TEVET)

Mincha/Maariv 5:35 pm

(1SHVAT)

Plag Mincha 4:30 pm

S. 6:00, 7:00, 8:00 am

**ROSH CHODESH B.M.** 6:30 am

S. 6:15, 7:30, 8:00 am

Plag Mincha 4:35 pm Mincha/Maariv 5:40 pm **B.M.** 7:00 am

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Plag Mincha 4:35 pm
Mincha/Maariv 5:40 pm

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

(7SHVAT)

(6 SHVAT) 16

(5 SHVAT)

(4 SHVAT) 14

Plag Mincha 4:35 pm Mincha/Maariv 5:40 pm

Sephardic 8:30 am

S. 7:00, 8:00, 9:00 am

**B.M.** 6:45, 8:30 am

(8 SHVAT)

Plag Mincha 4:40 pm Mincha/Maariv 5:45 pm S. 6:15, 7:30, 8:00 am **B.M.** 7:00 am

Plag Mincha 4:40 pm Mincha/Maariv 5:45 pm

Plag Mincha 4:40 pm Mincha/Maariv 5:45 pm

Plag Mincha 4:40 pm Mincha/Maariv 5:45 pm

Sephardic 8:30 am

S. 7:15, 8:00, 9:00 am

**B.M.** 6:45, 8:30 am

**S.** 6:15, 7:15, 8:00 **B.M.** 6:45 am

S. 6:15, 7:30, 8:00 am

**B.M.** 7:00 am

(14 SHVAT) **24** 

(13 SHVAT) **23** 

(12 SHVAT) **22** 

(II SHVAT)

S. 6:15, 7:30, 8:00 am

Plag Mincha 4:45 pm Mincha/Maariv 5:50 pm **B.M.** 7:00 am

B.M. 7:00 am Plag Mincha 4:45 pm Mincha/Maariv 5:50 pm

S. 6:15, 7:30, 8:00

Plag Mincha 4:25 pm S. 6:15, 7:15, 8:00 am **B.M.** 6:45 am

SHABBAT MEVORCHIM See box for Shabbat times

S. 6:15, 7:30, 8:00 am
B.M. 7:00 am
Candle Lighting 5:25 pm
Mincha/Maariv 5:25 pm

Mincha 5:20 pm

Maariv 6:19 pm

SHEMOT

Mincha/Maariv 5:25 pm

**S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am

See box for Shabbat times

Mincha 5:25 pm

Maariv 6:24 pm Shabbat Ends 629 pm

9

(25 TEVET)

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(24 TEVET)

4

(23 TEVET)

m

Shabbat Ends 624 pm

7 Candle Lighting 5:30 pm Mincha/Maariv 5:35 pm (2 SHVAT)

Candle Lighting 5:36 pm Mincha/Maariv 5:40 pm **S.** 6:15, 7:30, 8:00 am **B.M.** 7:00 am

Plag Mincha 4:35 pm Mincha/Maariv 5:40 pm

S. 6:15, 7:15, 8:00 am

**B.M.** 6:45 am

9 (9 SHVAT)

**S.** 6:00, 7:30, 8:00 am **B.M.** 7:00 am

Candle Lighting 5:41 pm Mincha/Maariv 5:45 pm

Plag Mincha 4:40 pm Mincha/Maariv 5:45 pm

S. 6:15, 7:15, 8:00 am

**B.M.** 6:45 am

(16 SHVAT) **26** 

(15 SHVAT) **25** 

(17 SHVAT)

See box for Shabbat times

Mincha 5:30 pm Maariv 6:29 pm

M

(3 SHVAT)

(10 SHVAT) 20 Shabbat Ends 6:34 pm

See box for Shabbat times **Mincha** 5:40 pm BESHALACH **Maariv** 6:35 pm

Shabbat Ends 6:40 pm

Plag Mincha 4:45 pm Mincha/Maariv 5:50 pm S. 7:15, 8:00, 9:00 am Sephardic 8:30 am **B.M.** 6:45, 8:30 am

**S.** 6:15, 7:15, 8:00 am **B.M.** 6:45 am

(19 SHVAT) 29 Plag Mincha 4:45 pm Mincha/Maariv 5:50 pm

(18 SHVAT) **28** 

(20 SHVAT) 30

m (21 SHVAT)

SHABBAT FULL SCHEDULE OF

7:00 am - Sanctuary • 8:00 am (Upstairs) Room 1-2 • 8:45 am - Beit Midrash • 8:45 am - Sephardic Minyan Library 9:00 am - Sanctuary • 9:15 am - Social Hall • 9:30 am - Teen Minyan Modular

#### **TESTIMONIAL:**



"We joined the Life & Legacy program because we believe in investing in the future of our community. Through this program we can leave a lasting impact, ensuring that the values and traditions we hold dear are preserved for generations to come. It's a meaningful way to contribute to the Young Israel of Hollywood-Ft. Lauderdale and it's our honor and privilege to be a part of shaping the future of our community."

#### Maish & Tziviah Staiman







#### YOU CAN CREATE

- By passing on your values to your family & communityBy becoming a part of something larger than yourself
- By perpetuating the culture & programs you love here
  By ensuring the vitality of our kehillah in the future

#### TO FIND OUT HOW, PLEASE CONTACT ONE OF OUR LIFE AND LEGACY TEAM MEMBERS:

Reva Homnick-office: 954.966.7877-reva@yih.org Carol Lasek-mobile: 954.494.5567-carol\_lasek@yahoo.com Keith Wasserstrom-954.648.5253-keith@corporatecounsel.com Sharon Ness-786.423.7083- sness1836@gmail.com Rabbi Yosef Weinstock-646.229.6452-ryw@yih.org Dr. Jessica Baitner- 917.439.9432-Jessbaitner@gmail.com

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 by signing a Declaration of Intent (DOI) to assure our future.

#### **Anonymous**

Mr. Tsachi & Dr. Jessica Baitner

Mr. Marc & Dr. Lori Ben-Ezra

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**Tsachi & Dr. Jessica Baitner** in memory of her father Silvio Sperber (z"l). **Earl & Donna Barron** in memory of his parents Jack & Sarah Barron (z"l).

**Lisa Beitler** in memory of her father Larry Schechter (z"l).

**Dror & Avivit Ben-Aharon** in memory of her mother Riva Fox (z"l).

Kobi & Bracha Berkson in memory of his cousin Rhonda Ores (z"l).

William & Batzi Berman

**Howard Bienenfeld & Carol Lasek** for refuah sheleima for their son Jered Bienenfeld (Baruch Yered ben Brinah Sarah).

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

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

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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).

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

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Doron & DV Kahn for a refuah sheleimah for all those in need.

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

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**Dr. Ethan & Cindy Siev** in honor of their children & grandchildren.

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Ronald & Risa Steiner in honor of their wonderful children & grand-children.

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