



CHABAD AT MONTERRA
ROSH HASHANAH · YOM KIPPUR · SUKKOT

5787

High Holiday Reader

High Holiday Insights ·
Year in Review · 5787 Guide

CHABAD
AT MONTERRA

A Message from the Rebbe

Greeting and Blessing:

The present period of preparation for Rosh Hashanah—the day on which G-d concluded the creation of the world with the creation of man, the “chosen one of the creatures”—is also the time to reflect on the Creation and its design and order, with a view to deducing there from—as from every thing—guidelines for the daily life and conduct, and the “essential thing is the deed.”

In accordance with the will of the Creator to create a world with a multitude of diverse things, as it is written, O, how many are Thy works, G-d!—the world consists of innumerable, distinct and different things. At the same time, however, all things have certain underlying features which unite them, and some which unify them into one entity.

This is to be expected, considering that all things have been created by the one and the same Creator, the One G-d. Consequently, an inner and true unity pervades all the things He created, from an inanimate object to a human being. Of course, within each of the four created “kingdoms”—mineral, vegetable, animal and man—their unity is more evident.

The said concept was brought out by our Sages of blessed memory especially in connection with the human species. Observed our Sages: The Creator formed all mankind in the same “stamp” in the image of the first man, Adam; yet every human being is different, no two humans anywhere in the world are alike in all respects. Thus, their facial features are dissimilar, and in three respects human beings differ one from the other: in voice, appearance and in intellect.

The principle of diversity coupled with unity embracing all things in the world applies also to time. Time is divided into day and night, weekdays, Shabbos, Yom-Tov, etc., each season having its own inherent quality and significance in general, and for man in particular. Yet there are elements that unite all time-sectors into one continuity.

This is true also of Rosh Hashanah: All Rosh Hashanah’s have many aspects in common, such as pertain to general teachings and inspiration for the new year, for, as has often been mentioned, Rosh Hashanah is the “head” (Rosh) of the year. At the same time, however, each Rosh Hashanah is new and unique—each inaugurates specific and new forces and qualities.

Particularly unique is a Rosh Hashanah, compared with the majority of Rosh Hashanahs, when it coincides with Shabbos, that is, when the first day of Rosh Hashanah occurs on Shabbos, as this year. In this event, the holiness of Rosh Hashanah becomes one with the holiness of Shabbos, giving this Rosh Hashanah a new dimension and content, which—in view of Rosh Hashanah being the “head” of the year, as mentioned above—must influence the daily life throughout the year.

The general difference between the weekdays and Shabbos, particularly in so far as man is concerned, is that the weekdays are work days (Six days shalt thou labor and do all thy work), whereas Shabbos is a day of abstention from work (thou shalt do no work), a day of rest.

At first glance this leads to an anomaly: From birth a man’s destiny is linked to work, as the Torah declares, A man to toil is born (with intervals of rest, sleep, etc., in order to recuperate for further toil). Yet, when Rosh Hashanah occurs on Shabbos, its emphasis—as “head” of the year, setting the tone and pace for each and all the days of the year—would be on the idea of abstention from work. How is this to be reconciled with the principle of “man to toil is born”?

One of the explanations, which removes the contradiction, is as follows: A human being is a composite of a variety of things and qualities—broadly speaking, he consists of body and soul. Consequently, all his affairs and activities likewise contain the elements of “body” and “soul”, or, in other words, the material and spiritual. It follows that also in the human destiny of man to toil is born both elements are present, namely, physical toil and spiritual toil, or, as our Sages of blessed memory express it: the toil of work and the toil of Torah. More specifically: The material-spiritual composition is to be found in both kinds of toil: In the “toil of work” (as also in the “toil of Torah”) there is the physical as well as the spiritual toil, for in each of them there is a spiritual side and a material side.

On Shabbos a Jew fulfills his destiny of a “man to toil is born” by dedicating the day to the “toil of Torah”. In this sense, Rosh Hashanah that occurs on Shabbos conveys also the message that in all the coming days of this year, a special emphasis should be put on the “toil of Torah (and Mitzvos)” and that also in the realm of “toil of work” (mundane affairs) one should bring out and accentuate the spiritual side of it.

By way of a simple illustration: A person holding a job, or engaged in business, and the like, is generally motivated by the income and desire to earn a living. Yet the underlying spiritual aspect, the “soul” of these mundane affairs, must be the recognition that “all your actions should be for the sake of Heaven”. Instead of being motivated solely or mainly by material gains, a Jew should be motivated by higher incentives: to be able to give Tzedoko generously, to be able to study the Torah without worry about Parnosso, to be able to pay tuition for the children’s Torah education, and so forth. And it is to attain these higher goals in life that he engages in the “toil of work.”

To repeat and in other words: It is expected of every Jew, man or woman, young or old, that he (or she) bring in “Shabbosdikeit” (the spirit of Shabbos) into all his toil, including also the mundane activities; to bring in spirituality and holiness also in the ordinary and mundane activities of the daily life, until they are thoroughly permeated with the spirit of Shabbos.

And when a person is permeated with spiritual motivations, his toil will obviously not interfere with his learning Torah, the fulfillment of a Mitzvah, giving Tzedoko generously and wholeheartedly, and so forth.

Should the question be asked: How can everyone attain such a high level, and maintain it consistently each and every day of the year? The answer is simple, and everyone can understand it: Inasmuch as G-d, the Creator of man, set this guideline for each and every Jew, it is certain that everyone, regardless of upbringing and station, has been provided with the capacity to carry it out in actual life, and, indeed, to do so with joy and gladness of heart.

And so we say with David: “(Because) On Thee, O G-d, I rely—(it is certain that) I will not ever be put to shame.”

All the more so, since this trust and this commitment derive from Rosh Hashanah, when Jews celebrate the “Coronation” of G-d, and willingly accept His Kingship. Moreover, “The King’s servant is (also) royalty,” and on Rosh Hashanah every Jew becomes the King’s servant anew.

With the blessing of Kesivo vaChasimo tovo for a good and sweet year—

M. Schneerson

To the Sons and
Daughters of
Our People Israel,
Everywhere,
G-d bless you all!



The Rebbe

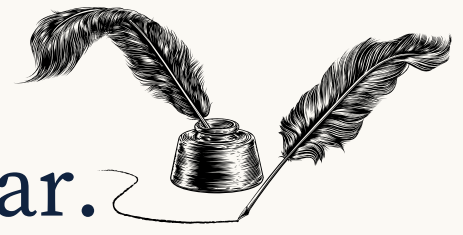
LEADER OF
CHABAD LUBAVITCH

By the Grace of G-d
Chai Elul, 5732
Brooklyn, New York

“On Rosh
Hashanah every
Jew becomes the
King’s servant
anew.”

To learn more or to send a
letter.
jewishmonterra.com/rebbe





Wow! Our Bar Mitzvah Year.

Dear Friend,

As we take a step back and reflect on how far we've come, it feels surreal. This year, Chabad at Monterra celebrates its Bar Mitzvah year—thirteen years since opening our doors with one goal: to create a warm, welcoming home where Judaism enriches your life and every Jew feels they belong.

To our founding members and to the many new families who joined us this past year, thank you. Whether you attend our Hebrew School, weekday minyan, holiday celebration, Torah classes, CTeen, CSeniors group, or Shabbat services; whether we've shared in your family simcha or held your hand during a time of need; whether we see you once a year or every day of the year—we thank you for making our community what it is. Thank you for understanding our vision and being so awesome.

Week after week, our room is filled with people of all ages & backgrounds—Israeli, American, Latin, young and wise, Sephardic, Ashkenazic, and more—all united by warmth and a sense of belonging. Nobody is pressured to be here; everyone simply wants to be. Visiting parents from Israel even tell us, “Back home, I don't attend services, but in Chabad at Monterra, I never miss.”

With our community's rapid growth, we urgently needed more space. We are deeply grateful to the leadership of the Posnack JCC for stepping up to welcome us and allowing us to rent their facility so that our services and programs can thrive while we search for a permanent home. Both Chabad and the JCC share the same heart: ensuring every Jewish person feels at home.

Yet, we haven't even scratched the surface of our potential. With so many neshamas yearning for connection and at a time when Jewish pride and traditions matter most, we are committed to doing whatever it takes to keep providing a thriving and proud Jewish community. The new year has brought new opportunities, so take advantage of what our community offers! Deepen your roots: gift your children a Jewish education, drop in for Shabbat, host a dinner, or set aside a few minutes to learn Torah. The best way to support the Jewish future is to strengthen your connection to the community today.

We hope you enjoy the High Holiday reader, along with the articles that offer a glimpse of some of the magic happening in our community and the joy we hope you will find in it.

Thank you for making Chabad at Monterra a part of your life. Malky and I wish you and your family a sweet, healthy, and blessed New Year.



Rabbi Adi Goodman

DIRECTOR,
CHABAD AT MONTERRA

“The best way to support the Jewish future is to strengthen your connection today.”



Impact = Love



Rebbetzin Malky Goodman

CO-DIRECTOR,
CHABAD AT MONTERA

*“Pull up a chair
this Shabbat—
there is always
room, and there is
always enough.”*

Dear Friends,

I was asked to write an impact report for this magazine, and I'll be honest with you—I've been stuck on one word: impact.

Is impact a number? Is it how many meals we served, how many kids came to Hebrew School, how many phone calls we made to check in on someone? I could give you those numbers, counting somewhere along the way, counting started to feel hollow to me. A phone call to see how you're doing isn't a data point. It's either real, or it isn't.

So here's what I've landed on. Impact, to me, means feeling loved. It means belonging. And if that's true, then our impact isn't really measured by what Adi and I know, or what we can teach from the front of a room. It's measured by who we are when nobody's counting. It's the giving, the showing up, the running over when it's needed, the being there—not the performing of it. Because the truth is, people don't just want to hear about a Jewish home. They want to see one. They want to watch how we live it, so they know it's possible to build one of their own.

That's really what "Welcome Home" means to us. It was never just Adi and me standing at a door with open arms, welcoming you in. Welcome home means this is now your home too—which means you're not just a guest here, you're a contributor. You bring who you are into this. Because the alternative is that we're all just wandering, each of us alone in our own desert. Welcome home is our pact that we won't do that. We'll walk toward Torah, and toward each other, together.

So if you're looking for our impact report this year, here it is: friendships that formed that wouldn't have otherwise. Families opening their homes to host a meal for someone they just met. People taking on a little more learning than they had the year before. Kids reaching milestones with a whole community standing behind them. And a group of people who no longer call this a shul or an organization—they call it family.

That's the number that matters to us.
May this new year keep that family growing.
Wishing you a Shana Tovah—sweet, healthy, and full of belonging.

With love,
Rebbetzin Malky



Connecting Every Generation



As we approach the High Holidays, I find myself especially grateful for the opportunity to connect with the incredible seniors in our community. Through CSeniors, I have the privilege of visiting, listening, sharing a smile, delivering a holiday package, learning together, and simply reminding someone that they are never alone and never forgotten. For many of our seniors and empty nesters, these moments of connection can mean so much. A conversation, a familiar face, or a small gesture of care can bring warmth and joy to someone's day. It is truly a privilege to be part of their lives and to help strengthen their connection to our community and to their Jewish heritage.

As we enter a new year, my greatest blessing is knowing that we can continue to bring more love, friendship, and light to those who have given so much to all of us.

With warm wishes for a Shana Tova,
Rabbi Aharon Spielman



**Rabbi Aharon
Spielman**

SENIORS,
CHABAD AT MONTERRA



**Rebbetzin Elky
Spielman**

CKIDS,
CHABAD AT MONTERRA

There is something incredibly special about watching a child discover the beauty of their Jewish heritage. Through CKids, I have the privilege of creating meaningful experiences and nurturing an environment where every child feels loved, valued, and proud to be Jewish. My hope is that through our curriculum, programs, celebrations, and the relationships we build, Jewish education becomes more than something children learn—it becomes something they feel and carry with them. When a child walks away with a smile, a new connection, or a deeper sense of who they are, I know we have accomplished something truly meaningful.

As we welcome the New Year, I feel deeply grateful for the opportunity to work with our incredible children and families, and I look forward to another year of growing, learning, and creating beautiful Jewish memories together.

With warm wishes for a Shana Tova,
Rebbetzin Elky Spielman

CHABAD

AT MONTERRA



join us for
HIGH HOLIDAYS
5787



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ROSH HASHANAH

FRIDAY, SEPTEMBER 11 · EREV

7:00 PM Mincha & Evening Services (JCC)
Candle lighting by 7:12 PM

SATURDAY, SEPTEMBER 12 · DAY 1

9:30 AM Morning Services (JCC)
10:00 AM CKids Youthzone begins
6:45 PM Mincha (JCC)
Candles lit after nightfall (8:03 PM), from a pre-existing flame only

SUNDAY, SEPTEMBER 13 · DAY 2

9:30 AM Morning Services (JCC)
10:00 AM CKids Youthzone begins
11:00 AM Shofar Blowing
5:30 PM Tashlich at Monterra Circle
6:45 PM Mincha & Kumzits at Rabbi's Home
8:02 PM Holiday ends

YOM KIPPUR

SUNDAY, SEPTEMBER 20 · EREV

7:00 PM Kol Nidre
7:15 PM CKids Youth Program (open play)
Candle lighting before 7:02 PM

MONDAY, SEPTEMBER 21

9:00 AM Morning Services (JCC)
10:00 AM CKids Youthzone begins
11:30 AM Yizkor Memorial Service
5:15 PM Mincha & Maftir Yonah
6:45 PM Neilah
7:53 PM Final Shofar Blast — Fast ends

SUKKOT

FRIDAY, SEPTEMBER 25

6:45 PM Evening Service
(Lippman Hall)

SATURDAY, SEPTEMBER 26

9:30 AM Morning Services
6:45 PM Evening Service
(Lippman Hall)

SUNDAY, SEPTEMBER 27

9:30 AM Morning Services - Bring Lulav & Etrog
(Lippman Hall)
7:46 PM Havdalah

SHEMINI ATZERET **SIMCHAT TORAH**

FRIDAY, OCTOBER 2

6:45 PM Evening Service &
Soulful Hakafof Under the Stars
(Goodman Sukkah)

SATURDAY, OCTOBER 3

9:30 AM Morning Services
11:00 AM Yizkor Memorial Service
(Lippman Hall)
6:45 PM Simchat Torah Party
(Orlove Hall)

SUNDAY, OCTOBER 4

9:30 AM Morning Service
11:00 AM Festive Lunch & Hakafof
(Orlove Hall)
7:38 PM Havdalah



CHOL HAMOED



Rosh Hashanah

ראש השנה

Rosh Hashanah is the Jewish New Year. Marking the day G-d created Adam and Eve, it's celebrated as the "birthday of the world."

FROM THE TORAH
Leviticus 23:24

בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָּכֶם שַׁבָּתוֹן זְכֹרֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ

In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion.

■ WHERE IT COMES FROM

A day of sounding, and a birthday

The Torah gives this day one line and no name we would recognize. It calls it *Yom Teruah* — a day of sounding — and says to make it a day of rest and to hear the blast. Nothing about a new year at all.

The name and the meaning come from the Sages, who identified the first of Tishrei as the day Adam and Eve were created. Which makes Rosh Hashanah the birthday of humanity rather than of the world; the world itself was already six days old. That is why the day is about people, and why it feels personal.

■ THE INNER MEANING

A coronation you are part of

Hayom harat olam
"Today the world is conceived."
— Rosh Hashanah Musaf

הַיּוֹם הָרֵת עוֹלָם

Chassidus reads Rosh Hashanah as a coronation. A king is not a king without a people who want him; every year, the relationship has to be freely renewed from our side. That is what the shofar is for — it is the sound a coronation makes.

And notice the word: *head* of the year, not start of the year. A start is just the earliest point on a line. A head governs everything below it. Whatever you put into these two days is not simply the first of many days — it is the part that directs the rest.

Which is also the comfort in it. You are not being asked to fix a year in forty-eight hours. You are being asked to be present at the beginning of one.

■ ROSH HASHANA DAY 1 ON SHABBAT

What to do

- 01 Light candles before sunset Friday, and Saturday night from an existing flame (Shehecheyanu both nights).
- 02 Hear the shofar Sunday morning (Day 2 only)—100 blasts; not sounded on Shabbat.
- 03 Dip round challah & apples in honey; eat sweet symbolic foods, avoiding nuts or bitter tastes.
- 04 New fruit on the second night before Kiddush to recite Shehecheyanu.
- 05 Tashlich on Sunday afternoon by a body of water with live fish (postponed due to Shabbat).
- 06 Greet people Friday night with L'shana tovah tikatevu v'techatemu—a good year, written and sealed.

■ STORY

The notes he could not remember

The Baal Shem Tov asked his student Rabbi Zev Kitizes to blow the shofar, and taught him the deep kabbalistic intentions behind each sound. Rabbi Zev studied them for weeks and wrote them on a slip of paper he kept in his pocket. On Rosh Hashanah morning he reached for the paper and it was gone. He stood in front of the whole congregation with nothing prepared, and blew the shofar weeping, because plain crying was all he had left.

Afterwards the Baal Shem Tov told him it was the best sounding of his life. In a king's palace, he said, every room has its own key — but an axe opens any door. A broken heart is the axe.

TOLD OF THE BAAL SHEM TOV · SEFER HABAAL SHEM TOV

"The shofar has no words in it. That is exactly why everyone can be understood."

Yom Kippur

יום כפור

The Alter Rebbe and Rebbe emphasize that Yom Kippur is fundamentally a day of supreme joy—not sadness or dread—because the soul is restored to its pristine, untouched state before God (Lifnei Hashem tit haru).

FROM THE TORAH
Leviticus 16:30.

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ

“For on this day He shall effect atonement for you to cleanse you; from all your sins before God you shall be cleansed.”

WHERE IT COMES FROM

The day Moses came back down

Forty days after the golden calf, Moses ascended Mount Sinai a third time to plead for the people’s forgiveness. He came down on the tenth of Tishrei carrying the second set of tablets, and the answer he brought was yes. That date became the day of atonement for every generation after. In Temple times, it was the single day the High Priest entered the Holy of Holies, and the day ended with the people returning home joyful in white, knowing they were completely cleansed.

THE INNER MEANING

The part of you that never sinned

Ner Hashem nishmat adam

נֵר ה' נִשְׁמַת אָדָם

“The soul of a person is a lamp of God.” —
Proverbs 20:27

Read as a list, the Viduy confessions can make the day feel like an audit. It is not one. Chassidus explains that at the core of every Jew lies an innermost soul level called yechidah—a spark so intimately bound to God that sin cannot touch it. It has never sinned, because it cannot. Yom Kippur allows that buried essence to rise to the surface unhindered. The fast is not mourning; for one day we simply step above bodily constraints and reveal who we truly are. The Talmud teaches that the day itself atones—you do not have to earn it, only step inside it.

“The only time all year we pray five services, reaching the fifth dimension (Yechida) of the soul”

MAARIV <i>Nefesh</i>	SHACHARIT <i>Ruach</i>	MUSAF <i>Neshama</i>	MINCHA <i>Chaya</i>	NEILAH <i>Yechida</i>
Action & Vitality Grounding the holy day as night begins.	Heart & Emotion Awakening true love and awe at dawn.	Divine Mind Deep contemplation & sacred connection.	Transcendent Will Pure surrender at the day’s peak.	Soul Essence locking in total oneness

THE BASICS

What to do

- 01 Ask forgiveness from people beforehand. The day covers what is between you and God; the rest you go and do yourself.
- 02 Eat a full meal in the afternoon before — the meal is itself a mitzvah.
- 03 Light candles before sunset, and a memorial candle for those you have lost.
- 04 Come to shul and enjoy the many special prayers and connect and unite.
- 05 The five: no eating or drinking, no washing for pleasure, no creams, no leather shoes, no marital relations.
- 06 Yizkor follows the morning Torah reading. Saying the name is enough.
- 07 Stay for Neilah at the end, one long shofar blast, then break the fast together.

A STORY

The boy with the flute

A simple shepherd boy was brought to shul on Yom Kippur by his father. He could not read a Hebrew letter and knew none of the liturgy, but carried his small reed flute in his pocket. As the sun began to set and Neilah reached its height, the boy could no longer hold back his longing. Breaking free of his father’s grip, he blew one clear, piercing note across the hushed sanctuary. The congregants were shocked, but the Baal Shem Tov smiled: all day the community’s prayers had remained locked at heaven’s gates, until this boy’s pure, sincere note threw every door wide open.

TOLD OF THE BAAL SHEM TOV

“You are not on trial for the year.
You are being reminded of the part of you that was never in question.”

Sukkot

סוכות

Four days after the most serious day of the year we move outside into a hut with holes in the roof, and the Torah calls it the season of our joy.

FROM THE TORAH
Leviticus 23:43

בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת:

You shall dwell in booths for seven days; all citizens in Israel shall live in booths

■ WHERE IT COMES FROM

Booths, clouds, and a harvest



Sukkot commemorates the forty years we traveled the desert sheltered under the divine Clouds of Glory, alongside the huts built along the journey. It was also the biblical harvest festival—the time of gathering,

Sukkot, when the year's fieldwork was complete, and thanksgiving filled the air. In the Holy Temple, it brought the largest gatherings of the year for the nightly Simchat Beit HaShoeva (water-drawing celebration), dancing with fiery torches until dawn.

■ THE INNER MEANING

The mitzvah you walk into

U'smachtem lifnei Hashem

"And you shall rejoice before the Lord your God." — Leviticus 23:40

וּשְׂמַחְתֶּם לִפְנֵי ה'

Every mitzvah engages a distinct faculty: Tefillin binds the arm and mind, charity uses the hand, prayer uses the mouth and heart. The sukkah is unique—it is the only mitzvah you step into completely with your entire being, right down to your shoes. It surrounds you in an embrace of pure, unearned love (makif), representing God's total shelter.

The four kinds carry the same message of indivisible unity: the fragrant, tasty etrog (learning and deeds), the sweet lulav (learning), the scented hadass (good deeds), and the plain aravah (neither). The mitzvah can only be fulfilled when all four are bound and held together as one—no Jew is left behind.



The Four Kinds Represent Every Jew:

1 **The Etrog** (taste & scent), 2 **Lulav** (taste),
3 **Hadass** (scent), and 4 **Aravah** (neither)

These 4 represent the full spectrum of Jewish people. The mitzvah cannot be fulfilled unless all four are bound and held as one—no one left out.

■ THE BASICS

What to do

- 01 Eat in the sukkah. Make it your home for seven days. First two nights, with Shehecheyanu at kiddush
- 02 Shabbat & holiday candles: Women and girls light candles before sunset and from a pre-existing flame on Yom Tov
- 03 Shake the lulav and etrog each morning except shabbat share the mitzvah with others
- 04 Open your Sukkah - Invite the *ushpizin*, and invite actual guests. The sukkah is built to be shared.
- 05 Be Joyous: Celebrate. Come out at night for a Simchat Beit HaShoeva. Music, food, and no agenda.
- 06 Sukkot & Chol Hamoed services - Get into the spirit with your Lulav and Etrog, enjoying Hallel, Hoshanot, Torah, and the Kohen's Blessing.

■ STORY

The light of the water-drawing

The Mishnah relates that four towering golden menorahs were lit in the Temple courtyard on the nights of Sukkot, rising so tall and radiant that there was not a courtyard in all of Jerusalem that went unlit by their glow.

The greatest leaders did not watch from the sidelines—they danced all night with the people. Rabban Shimon ben Gamliel, the prince of the Sanhedrin, would take eight burning torches, juggling them with such skill that not one ever touched another or hit the ground. As the Talmud records: "Whoever did not witness the joy of the water-drawing has never seen true joy in their life."

TALMUD, SUKKAH 51A & 53A

"The one mitzvah you cannot do halfway. You walk into it, boots and all."

Final Days

שְׁמִינִי תוֹרָה

Shemini Atzeret and Simchat Torah form an intimate chag laHashem to hold onto the month's inspiration, pray for rain, and celebrate renewing the Torah with pure joy and dancing.

FROM THE TORAH
Leviticus 23:24

בַּחֹדֶשׁ הַשְּׂבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זְכוֹרֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ

In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion.

■ WHERE IT COMES FROM

Three days that close the month

- **Hoshana Rabbah:** The seventh day of Sukkot brings the final seal of Yom Kippur's judgment. We circle the bimah seven times and beat willow bundles (aravot) upon the floor.
- **Shemini Atzeret:** The Torah establishes the eighth day as an independent festival. The Midrash explains with a parable: after hosting many guests all week, the King says to His beloved child, "Stay with Me just one more day; your departure is difficult for Me." We recite the solemn prayer for rain (Mashiv HaRuach U'Morid HaGeshem) and eat our final meals in the sukkah.
- **Simchat Torah:** Completing and restarting the annual Torah cycle with exuberant dancing began in the Geonic era and became the emotional high point of the Chassidic year.

■ THE INNER MEANING

Danced with the feet

Torah tzivah lanu Moshe

"The Torah that Moses commanded us." —
Deuteronomy 33:4

תוֹרָה צִוָּה לָנוּ מֹשֶׁה

On the day dedicated to the Torah, we don't open the scrolls to study—they remain rolled up, cloaked, and clutched in our arms as we dance. Intellectual study naturally distinguishes people: one understands deeply, another less so. But dancing is done with the feet—the part of the body every person possesses in equal measure. A great scholar and someone who cannot read a single letter dance in the exact same circle, holding the same scroll.

The Rebbe emphasized that on Simchat Torah, it is not merely that we rejoice with the Torah; the Torah itself rejoices in us, celebrating the essential, unbroken bond between God and every Jewish soul.

We read the Torah's last letter, **ו**,
and immediately restart with its first letter, **א**,
forming the word **לב** (Lev · Heart)

■ THE BASICS

What to do

- 01 Hoshana Rabbah morning: come for the seven circuits, and take the hoshanot.
- 02 Shemini Atzeret: Yizkor, and *Tefillat Geshem*, the prayer for rain.
- 03 Eat one last meal in the sukkah — no blessing this time.
- 04 Come at night for hakafot. Seven circuits, and it goes on longer than you expect.
- 05 Dance even if you do not sing, and hold a scroll even if you have never held one.
- 06 Every person gets an aliyah, and all the children are called up together for *Kol HaNe'arim*.
- 07 Bring the kids. This is the night they will remember the shul by.

A STORY

Arkipova Street

For decades during the Soviet era, being a young Jew in Moscow meant knowing almost nothing about Jewish heritage, and knowing it was dangerous to ask.

Yet every year on Simchat Torah, thousands of young students and families gathered in front of the central synagogue on Arkipova Street. Unable to read Hebrew and surrounded by KGB surveillance, they locked arms and danced in the street for hours.

When Western visitors witnessed this fearless joy, it galvanized the international movement to free Soviet Jewry. As the Rebbe taught, their simple, defiant dancing with the feet carried the power to crack iron curtains.

MOSCOW, 1960S–1970S

"The dancing is done with the feet — the part of us that everybody has in equal measure."

Remembering, out loud

Yizkor Elokim nishmat

“May God remember the soul of...” — into which the name is said

יִזְכּוֹר אֱלֹהִים נִשְׁמַת

Yizkor is recited four times a year: Yom Kippur, Shemini Atzeret, the final day of Pesach, and Shavuot. On the surface, it is a moment to recall those who are no longer physically with us. But in Jewish thought, memory is not passive nostalgia—it is active elevation.

Once a soul departs this physical world, it can no longer perform mitzvot or gather merits on its own. It enters the World of Truth, where its spiritual elevation depends entirely on us. The Sifri teaches an astonishing principle: “The living redeem the dead.” Through our physical actions down here, a soul in Gan Eden is propelled upward—as the Midrash describes, “like an arrow shot from a bow.”

This is why the core of Yizkor is our pledge to give tzedakah in their memory. By channeling charity, prayer, and good deeds into the physical world on their behalf, their light continues to act through our hands. You are not just remembering their story; you are continuing to write it.

A STORY

The Arrow and the Bow

A person once asked the Rebbe: “If my parents have passed on to a higher realm, what can my humble deeds down here really add to their holy souls?”

The Rebbe explained with a simple parable. A person standing on the ground cannot reach high into the sky with their bare hands. But when you place an arrow into a bow and draw the string back with effort, that arrow can pierce the highest heavens.

Our world is the bow. Because the physical realm is where real choice, struggle, and effort exist, an act of charity or a mitzvah performed down here possesses boundless lift.

When you recite their name, give tzedakah, or do a kindness in their honor, you do not simply remember them—you send an arrow of light straight to their neshama. They feel that elevation, and in return, they stand as advocates before the Almighty, showering blessings, protection, and strength back down onto you.

Yizkor questions to sit with

Not to answer now, and not to answer well. Read one, stop reading, and let the service continue around you.

- 01 **The Living Hands:** If my loved one were here in the physical world today for just five minutes, what mitzvah or act of kindness would they rush to do? Can I do it for them?
- 02 **Continuous Impact:** When I give tzedakah or say a blessing with extra focus in their memory, do I realize their neshama feels that surge of light instantly in Gan Eden?
- 03 **Carrying the Torch:** What value, Jewish tradition, or character trait did they embody that I can make a permanent part of my home and family?
- 04 **Mutual Connection:** Knowing that a soul above looks down with love and prays for my well-being, what burden can I let go of, trusting they are advocating for me?
- 05 **Beyond Physical Absence:** Death only separates the body; the soul remains alive, aware, and near. How can I bring their presence into my everyday actions this coming year?

WAYS TO DEDICATE FOR A LOVED ONE

Rosen Memorial Plaque — Inscribe their name permanently in our sanctuary.

Prayer Book Dedication — Dedicate a Siddur or Machzor in their memory.

Sponsor a Kiddush — Bring warmth, blessing, and community together.

Torah & Programs — Sponsor adult classes, youth clubs, or holiday events.

Shul Dedications — Beautify Hashem's home with sanctuary furnishings.

Contact Chabad to learn how we can honor your loved one

Shabbat With Chabad

A rhythm that begins Friday night and carries you through the whole week ahead.

שַׁבָּת

SHABBAT · A DAY SET APART,
SHARED TOGETHER



GENESIS 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
“And God blessed the seventh day and sanctified it.”

The song that gets you into the zone

Friday night services carry you into the Shabbat zone through song and prayer. It is a specific kind of energy, and once you have felt it, it stays with you through the week that follows.

■ SHABBAT MORNING

Leave your worries at the door

Shabbat morning services create their own kind of energy — everyone leaves the week's worries at the door and settles into community, friendship, an inspirational sermon, and a Torah reading that speaks to you. All levels feel welcome, and the service is easy to follow whether this is your first time or your five-hundredth.

A few years ago we put up an eruv, and we pay for its upkeep every week. Watching the streets fill with families walking together to celebrate Shabbat makes it worth every penny.

Kiddush & Simchas

קידוש

Kiddush is a great time for the whole community to share in your memorial or celebration — lechaims, milestones, even grown members redoing their bar mitzvah portion years later. And the most beautiful part: watching neighbors invite each other over for Shabbat dinner afterward, carrying that same energy home.

Seudah Shlishit & Havdalah

SETS THE TONE

As Shabbat winds down in the summertime: Mincha, a weekly seudah shlishit, and — in the summer — Havdalah together, men, women, and children alike. It closes out Shabbat and sets the tone for the whole week ahead.



“One Shabbat sets the tone for the whole week ahead.”

Social Life & Torah Classes

A jam-packed week of learning and gathering, built around one idea: everyone feels at home here.



KEHILLAH · COMMUNITY,
GATHERED AS ONE



(PSALMS 133:1)

הִנֵּה מָה טוֹב וְמָה נָעִים שֹׁכֵת אֲחִים גַּם יַחַד
“How good and how pleasant it is when brothers sit together in unity.”

■ BEYOND THE SANCTUARY

Where friendships get made

Outside the sanctuary, our week is full: Torah classes to learn in, social nights to unwind in, and one-on-one study for whoever wants a room of their own. Mahjong nights, a men's class, BLT — Beginners Lunch & Torah — and pre-Shabbat socials each draw a different crowd, and each one adds another thread to the same community.

Social events, Torah classes, and one-on-one learning — that is what makes our kehilla. Different rooms, different moods, all pulling toward one thing: a community bound by shared love and real, authentic relationship.

Building personal relationships is at the heart of what we do. Whether dropping off a Shabbat welcome bag, coordinating a meal train, or lending a helping hand, our community rallies together so no one walks alone.



Keep In Touch:
Scan below to connect
across WhatsApp,
social media, and our
weekly email updates.



INSTAGRAM



FACEBOOK



WHATSAPP



EMAIL

■ OUR PROGRAMS

Classes and 1 on 1

Whether you prefer the energy of a group class or the depth of a one-on-one chavrusa, explore Torah at your own pace and connect on any level.

Women's Programs

Classes, special events, Mahjong nights, and more. A space for women to connect, build lasting friendships, and enjoy some well-earned time for themselves.

Socials and events

From pre-Shabbat socials and Thursday night bites to inspiring guest lectures, kosher drop-ins, and friendly outings—always creating fun, easy spaces to hang out and enjoy each other's company.

Shul

Whether for weekday minyan or Shabbat morning, the sanctuary is where shared tradition turns into deep, everyday friendships.



“A community united by shared love and real, authentic connection.”

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CHABAD OF MONTERRA · HOLLYWOOD, FL

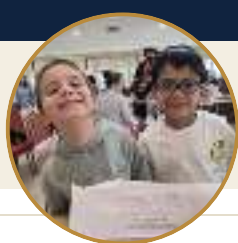
■ PROGRAM GUIDE · YOUTH

Youth Programs, All Year Long

CKids, CTeen, and CTeen Jr — every age, every season. Youth is our number one concern.

ילדים

YELADIM · CHILDREN,
OUR FIRST PRIORITY



“Children are not just the future of our people;
they are the guarantors of our present.”

• THE REBBE



■ A PROGRAM FOR EVERY AGE

From CKids Hebrew school on Sunday mornings to CTeen Jr and CTeen for our older kids, plus Shabbat kids programs, holiday events, and birthday packages all through the year — no child ages out of a place here.

CKids

חנור

Rooted in Tradition, Built with Love
From Sunday Hebrew School and CKids Club mitzvah projects to holiday workshops, weekly Shabbat Shul Club, and Hebrew birthday packages that make every child feel celebrated—we make the foundational years count. We instill natural Jewish pride, meaningful traditions, and genuine friendships that last a lifetime.

CTeen & CTeen Jr

נוער

Middle and high school years built on Jewish pride, authentic friendship, and leadership. From Bar/Bat Mitzvah Club in CTeen Jr to local teen lounges and the global NYC Shabbaton with CTeen High School—our local chapter was one of the very first in what is now the world's fastest-growing Jewish teen network.



“Every child is known, celebrated,
and an essential part of our community.”

Life Cycle Events

“From your child’s first moments to your family’s greatest celebrations—and walking with you through life’s harder seasons—Chabad is here for every step of your journey.”



(PSALMS 118:24)

זֶה הַיּוֹם עָשָׂה ה' נִגִּילָה וְנִשְׁמָחָה בּוֹ

“This is the day the Lord has made; let us exult and rejoice on it.”

■ EVERY MILESTONE, MARKED WITH MEANING

No two simchas are ever alike. We specialize in making every milestone a truly unique, warm, and pleasurable experience—meeting your family right where you are and bringing timeless Jewish traditions to life with a genuine smile.

Welcoming a Child בְּרִית

From pregnancy through the birth, bris, or baby naming, we are by your side for every milestone. From timeless traditions and blessings to practical hands-on help, we make sure welcoming new life is a stress-free, beautiful simcha.

Coming of Age בָּר/בַּת מִצְוָה

Preparation and celebration designed completely around your child. Open to every background through our Bar/Bat Mitzvah Clubs, we offer hands-on, personal guidance to ensure the focus stays entirely on them—entering Jewish adulthood with confidence, deep pride, and a smile.



Under the Chuppah חֻפָּה

Far beyond the chuppah, we walk with the bride and groom every step of the way. From engaging wedding prep classes to uniting both families under the canopy, we create a sacred, stress-free celebration you will cherish forever.

Standing With You נִחוּם

Life’s difficult moments are also part of community life. In times of serious illness or loss, we stand faithfully by your side—guiding you through sacred prayers, coordinating funeral logistics, and supporting your family through shiva with quiet strength and love.

-House warming חֲנוּכַּת הַבַּיִת

New home, new mazal! Turning a house into a warm Jewish home is a special simcha. We’re right by your side to help affix kosher mezuzot, stock your home with sacred books, and celebrate your fresh start surrounded by blessings and joy.



Planning a life-cycle event? Reach out to see how we can make it special and help turn your simcha into a seamless, stress-free milestone.

“It’s your special day. Let’s celebrate it with all the warmth, meaning, and love it deserves.”

Our Senior Community

More parents are moving closer to their children every year. We're building the Jewish life to meet them here.



TALMUD, KINNIM 3:6

זְקֵנֵי תִלְמִידֵי חֲכָמִים, כָּל זְמַן שְׂמֻזְקִינֵן דַּעְתָּן מְתִישְׁבֶּת עֲלֵיהֶן
 “As the wise grow older, their insight deepens and their minds gain clarity.”

■ JEWISH LIFE, CLOSE TO HOME

Our senior members are an essential, cherished part of the Chabad at Monterra community. Whether joining daily minyanim and weekly services, building deep friendships at our programs, or receiving personal visits, they find a warm, multigenerational home that embraces the entire family with unconditional love.

Inspiration

Weekly Torah classes, pre-Shabbat prayer services, and inspiring discussions designed to stimulate the mind, uplift the soul, and bring tradition to life.

Social

Monthly social gatherings, festive holiday celebrations, and warm Shabbat packages delivered with care —creating joy, shared memories, and lasting camaraderie.

Rabbinical Care & Visitation

Unconditional love when it matters most. Dedicated rabbinical guidance, personal home visits, hospital visitation, and support across every step of life.



Have a family member living in the area or moving in that could use CSeniors services?
 Please contact Chabad so we can connect with them and welcome them home.

“Wherever our seniors have landed, we've made sure Jewish life is there too.”

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CHABAD

AT MONTERRA

ב"ה

Save
The
Date

MOSHAV BAND
LIVE AT SWAY
NIGHT CLUB

SUNDAY,
FEB. 21, 2027
פורים קטן



KOSHER FOOD AND DRINKS



GENERAL ADMISSION & VIP SECTIONS AVAILABLE



SPONSORSHIPS AVAILABLE



TICKET SALES OPEN AFTER THE HOLIDAYS

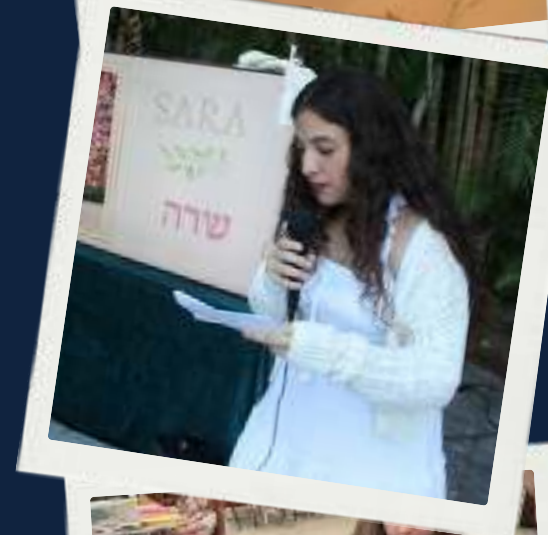
JEWISHMONTERRA.COM/MOSHAV

A NIGHT OF MUSIC AND CELEBRATION
HONORING 13 YEARS OF CHABAD AT MONTERRA

Year 5786 in Review



Year 5786 in Review



Year 5786 in Review



The Numbers

Eleven numbers worth sitting with



386

HOUSEHOLDS ENGAGED

Many of them experiencing Jewish community life for the first time.



200 +

CHILDREN SERVED THIS YEAR



148

TORAH CLASSES TAUGHT

Hebrew School, Bar Mitzvah Club, and Bat Mitzvah Club.

Weekly parsha, morning prayer, Tanya, and modern topics — close to three a week, every week.



1,240

TABLECLOTHS USED

Fifty-two weeks of kiddush, every Friday night, every yom tov meal, and every art project. Roughly twenty-four a week.



550

POUNDS OF LOX SERVED

More than a quarter of a ton of smoked salmon.



475

CHALLAHS BAKED BY MALKY

Nine every Friday of the year, without exception.



250+

PURIM BASKETS DELIVERED

Delivered by hand, to every home that wanted one.



50

SUKKAHS BUILT

As the community grows, so do the sukkahs.



4,000

NUDGES FROM RABBI ADI

For a minyan, a Torah class, a campaign, or to borrow a drill. About eleven a day.



613

ACTS OF CHESED (KINDNESS)

Hospital visits, rides, meal trains, shiva minyanim. Every community member's acts of kindness don't go unnoticed



13

YEARS OF CHABAD

Entering our Bar Mitzvah year: 13 years of welcoming, uplifting, and serving every Jewish soul.

Our annual budget has officially reached \$1M—and we’re just getting started



A common misconception is that Chabad centers receive central funding. In reality, Chabad of Monterra is 100% financially independent and relies entirely on our local community and friends. It takes roughly one million dollars each year to power every service, program, and open door featured in this reader—and all of it must be raised right here at home.



\$1M
— TO RUN A FULL YEAR



\$2,740
— TO OPEN THE DOORS FOR ONE DAY



100 %
— OF EVERY DOLLAR GOES TO SUPPORT CHABAD AT MONTERRA

THE EXPENSES

-  Education & youth
-  Shabbat, holidays & hospitality
-  Building & operations
-  Chesed & family assistance
-  Administration

WHERE IT COMES FROM

-  **Individual Donors**
(Friends, family, & community) **68%**
-  **Fundraisers** **11%**
-  **Annual Membership** **12%**
-  **Program & tuition fees** **9%**

We don’t receive institutional funding or central grants—68% of our budget comes directly from local families who step up to keep our doors open. It’s real people like you who make every program, meal, and community service possible each day.

Partners in Impact

\$5,400 +

With deep gratitude to the families whose leadership and generosity powered our community in 5786.

"REAL GROWTH TAKES VISIONARY PARTNERS BEYOND MEMBERSHIP. CONSIDER AN ANNUAL INVESTMENT OF \$5,400 OR MORE TO HELP UNDERWRITE OUR FUTURE—WE’D LOVE TO SEE YOUR NAME ON THIS LIST. [SCHEDULE A MEETING WITH RABBI ADI]"

- The Benjaminson Family
- The Rosen Family
- The Green Family
- The Posner Family
- The Robbins Family
- The Vadash Family
- The Kalkstein Family
- The Kantor Family

- The Portnoy/Goodman Family
- The Sharf Family
- The Blatman Family
- The Bernstein Family
- The Seltzer Family
- The Goodman Family
- The Heller Family
- The Nahmani Family

Five ways to go up

Nefesh, Ruach, Neshamah, Chaya, Yechida. They are the five levels of the soul, in ascending order, and they are what we named the partnerships after — because membership here does not buy access. Nobody is charged to daven, to learn, or to eat. What a tier decides is how much of somebody else's year you are willing to underwrite. Each one is named for how far up you are choosing to reach.

Ner Hashem nishmat adam — Proverbs 20:27

Nefesh

PARTNER



\$1,800
\$150 / mo

I'm here. I belong.

Nefesh is the soul that shows up. This is presence — being counted in the room, for individuals and couples who want to be part of it.

5 COMPLIMENTARY HOLIDAY TICKETS + DISCOUNTED EXTRAS

Ruach

FAMILY PARTNER



\$3,600
\$300 / mo

This is for our family.

Ruach is spirit and connection. For families weaving Chabad into their home and into their children's year, not just their own.

5 COMPLIMENTARY HOLIDAY TICKETS + DISCOUNTED EXTRAS

Neshamah

COMMUNITY PARTNER



\$5,400
\$450 / mo

I'm invested in this community.

Neshamah is depth and purpose. This is the level where a member stops being someone the community serves and becomes someone holding it up.

6 COMPLIMENTARY HOLIDAY TICKETS + DISCOUNTED EXTRAS

Chaya

GROWTH PARTNER



\$18,000
\$1,500 / mo

I can't wait to see this grow.

Chaya is life and expansion. Chaya partners are the reason we can say yes to something new before we know where the money for it is.

6 COMPLIMENTARY HOLIDAY TICKETS + DISCOUNTED EXTRAS

Yechida

SUSTAINING PARTNER

\$36,000+
\$3,000+ / mo

Keeping Jewish life alive every day.

Yechida is oneness — the part of the soul that is responsible for the whole. Yechida partners hold up the ordinary days nobody sees.

6 COMPLIMENTARY HOLIDAY TICKETS + DISCOUNTED EXTRAS

Becoming a partner isn't just an investment in where we stand today—it's a commitment to shaping what comes next. Together, we're not simply supporting a project; we're actively building the future of the community we all know and love.

Cost should never stand between a Jew and their community. If you need financial assistance for High Holiday seats, Hebrew School, or partnership, please reach out to Rabbi Adi directly. It is completely confidential, always dignified, and an open door for everyone.

Shabbat & Holiday Times

5787

SEPTEMBER 2026

Sep 11	Rosh Hashanah (1)	7:12p	—
Sep 12	Rosh Hashanah (2)	8:03p	8:02p
Sep 18	Ha'azinu	7:04p	7:55p
Sep 20	Yom Kippur	7:02p	7:53p
Sep 25	Sukkot (1)	6:56p	—
Sep 26	Sukkot (2)	7:47p	7:46p

OCTOBER 2026

Oct 2	Shemini Atzeret	6:48p	—
Oct 3	Simchat Torah	7:39p	7:38p
Oct 9	Bereshit	6:41p	7:32p
Oct 16	Noach	6:34p	7:26p
Oct 23	Lech-Lecha	6:28p	7:20p
Oct 30	Vayera	6:22p	7:15p

NOVEMBER 2026

Nov 6	Chayei Sara	5:18p	6:11p
Nov 13	Toldot	5:14p	6:08p
Nov 20	Vayetzei	5:12p	6:06p
Nov 27	Vayishlach	5:11p	6:06p

DECEMBER 2026

Dec 4	Vayeshev Chanukah	5:11p	6:06p
Dec 11	Miketz	5:13p	6:08p
Dec 18	Vayigash	5:15p	6:11p
Dec 25	Vayechi	5:19p	6:15p

JANUARY 2027

Jan 1	Shemot	5:23p	6:19p
Jan 8	Vaera	5:28p	6:24p
Jan 15	Bo	5:33p	6:29p
Jan 22	Beshalach	5:39p	6:34p
Jan 29	Yitro	5:44p	6:39p

FEBRUARY 2027

Feb 5	Mishpatim	5:49p	6:43p
Feb 12	Terumah	5:54p	6:48p
Feb 19	Tetzaveh	5:59p	6:52p
Feb 26	Ki Tisa	6:03p	6:56p

MARCH 2027

Mar 5	Vayakhel	6:07p	6:59p
Mar 12	Pekudei	6:10p	7:03p
Mar 19	Vayikra	7:14p	8:06p
Mar 26	Tzav	7:17p	8:10p

APRIL 2027

Apr 2	Shmini	7:20p	8:13p
Apr 9	Tazria	7:24p	8:17p
Apr 16	Metzora	7:27p	8:21p
Apr 21	Pesach (1)	7:29p	—
Apr 22	Pesach (2)	8:23p	—
Apr 23	Pesach (Chol HaMoed)	7:30p	8:25p

APRIL 2027

Apr 27	Pesach (7)	7:32p	—
Apr 28	Pesach (8)	8:27p	8:28p
Apr 30	Achrei Mot	7:34p	8:29p

MAY 2027

May 7	Kedoshim	7:38p	8:33p
May 14	Emor	7:42p	8:37p
May 21	Behar	7:45p	8:42p
May 28	Bechukotai	7:49p	8:46p

JUNE 2027

Jun 4	Bamidbar	7:52p	8:49p
Jun 10	Shavuot (1)	7:55p	—
Jun 11	Shavuot (2)	7:55p	8:52p
Jun 18	Nasso	7:57p	8:54p
Jun 25	Beha'alotcha	7:59p	8:56p

JULY 2027

Jul 2	Sh'lach	7:59p	8:56p
Jul 9	Korach	7:59p	8:55p
Jul 16	Chukat-Balak	7:57p	8:53p
Jul 23	Pinchas	7:54p	8:49p
Jul 30	Matot-Masei	7:51p	8:45p

AUGUST 2027

Aug 6	Devarim	7:46p	8:40p
Aug 13	Vaetchanan	7:41p	8:34p
Aug 20	Eikev	7:35p	8:27p
Aug 27	Re'eh	7:28p	8:20p

SEPTEMBER 2027

Sep 3	Shoftim	7:20p	8:12p
Sep 10	Ki Teitzei	7:13p	8:04p
Sep 17	Ki Tavo	7:05p	7:56p
Sep 24	Nitzavim	6:57p	7:48p

HOLIDAYS & FASTS • 5787

FALL

Sep 11–13 Rosh Hashanah
 Sep 14 Tzom Gedaliah **FAST**
 Sep 20–21 Yom Kippur **FAST**
 Sep 25–Oct 2 Sukkot
 Oct 2–3 Shemini Atzeret
 Oct 3–4 Simchat Torah

WINTER

Dec 4–12 Chanukah
 Dec 20 Asara B'Tevet **FAST**
 Jan 22–23 Tu B'Shvat

SPRING

Mar 22 Ta'anit Esther **FAST**
 Mar 22–23 Purim
 Apr 21–29 Pesach
 May 24–25 Lag B'Omer

SUMMER

Jun 10–12 Shavuot
 Jul 22 Tzom Tammuz **FAST**
 Aug 11–12 Tisha B'Av **FAST**

Second-night candles (Rosh Hashanah, Sukkot, Simchat Torah, Pesach nights 2 & 8, Shavuot night 2) are lit from an existing flame — a new flame can't be struck once Yom Tov has begun.

Chabad at Monterra

info@jewishmonterra.com

David Posnack JCC

• 5850 S Pine Island Rd, Davie, FL 33328 •

954-306-6064 (call, text or WhatsApp) •

Office hours Mon–Fri 9:30 AM–2:00 PM

jewishmonterra.com



CHABAD
AT MONTERRA

Exact candle-lighting times, holiday guides & every upcoming event — always current.

www.jewishmonterra.com/calendar