

Preparation

August - September 2012

הכנה

Elul 5772 - Tishrei 5773

Kehillat Chovevei Tzion

Kehillat Chovevei Tzion
Route 25A at Nicolls Road
P.O. Box 544
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(631) 689-0257

Visit us on-line at
www.kct.org

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*A Kehillah For Those
Wishing To Participate
In Traditional Religious
Service On Shabbat
And Yom Tov*

***Celebrating The Strength
Of Our Nineteenth Year!***



Preparing
to
Celebrate
the
High Holidays
at
Kehillat
Chovevei
Tzion

Graphic courtesy of Sergev Vasiliev. Decorative honey pots
courtesy of the respective artists

Celebrating, studying and growing together as a community of the committed, the extended member families of Kehillat Chovevei Tzion will again come together this year, to celebrate its nineteenth year in its Setauket Beit Midrash for the High Holiday period. The KCT Ritual Committee is delighted to provide you with this compendium for self-study, for family and individual use, in preparation for the upcoming holidays.

In the seventh month, on the first day of the month, you shall observe a rest day, a remembrance with shofar blasts, a holy convocation. Vayikra 23:24

Shanah Tovah Tikatevu!

... KCT: For Holidays, For Year-round

ברוך

Dear Chaverim,

Welcome to **Kehillat Chovevei Tzion** for the High Holiday season, 2012/5773. This information packet will help you prepare for this holiday period. Here you will find information about observance of the High holidays, and about the KCT schedule of holiday services.

KCT is now well into its 19th year. From the beginning, we have been a group of Jews committed to praying together and learning together. We are not only a religious community, but a community of friends, gathering for religious observances and for life cycle events, both happy and sad.

We hope you will enjoy the holidays at KCT. But more than that, we hope you will continue to come join us often in shul - you will find a place for religious reflection, for connection to your Jewish heritage, and a community of your committed friends and neighbors.

Wishing you a sweet and wonderful 5773.

Shana Tova Umetukah

Charlie

For the member families

of Kehillat Chovevei Tzion,

Elaine Ehrenberg	Seth Forman
Harvey Goldstein	Craig Harris
Michael Lamm	Douglas Lee
Charles Mann	Karen Mann
Burton Schwartz	Martin Vitberg
Herman Werner	

.K.

... Seating

Everyone will have reserved seats for *Rosh HaShanah* and *Yom Kippur*. Seats are normally reserved for husband and wife, and dependents and household members. Additional seats are available for other family members who live outside our local area, or for guests who likewise live outside our local area. ***Full-time students are guests of KCT and will be seated by the ushers in unoccupied seats.*** Seating request information and purchases of additional seats, should be received **no later than Friday, August 31, 2012.**

The charge for all additional seats is \$54 each. If you need additional seats for your family or guests coming from a distance, please use this same reservation form. You will receive individual tickets for all of your seating assignments, which must be brought with you to each service and shown to the guard at the entrance for security reasons. **Your understanding of, and compliance with, the long-standing policy that tickets are not shareable and are intended for use by the person whose name appears on them, are greatly appreciated.** By the time of arranging for seats, your family's financial commitments to the *Kehillah* will need to have been met. **.K.**

... Honors

Members of every family in the *Kehillah* will be offered honors at some point during services on *Rosh HaShanah* and *Yom Kippur*, consistent with our *minhag*, our traditions. Please be sure to send in the English and Hebrew names of your family members (printed, script or transliterated, as you prefer) so that those being honored with *aliyot* can be called up appropriately. **.K.**

... Tashlich

As has been KCT's custom each year, we will once again gather at the **Setauket Duck Pond** on **Monday, September 17, at 5:15 PM** for the personal and meaningful brief Tashlich service. Following a verse from the Book of Micah, the community gathers at a flowing body of water and recites the prayers symbolically casting our sins into the moving waters, often in the physical form of bread crumbs, as the moving waters take them out to sea. Some opinions require the waters to be home to fish, reminding us of our precarious existence on earth, and that like the fish, we too are caught up by a net, the net of divine judgement. If one can not perform Tashlich on Rosh HaShanah, one may do so any time prior to Yom Kippur. **.K.**

... Lulavim and Etrogim



Planning for *Sukkot* includes the purchase of a set of *lulavim* and *etrogim*. Some people make a delightful family expedition of this process, seeking out vendors in the City or elsewhere on Long Island; (see the accompanying article elsewhere in this booklet). Others prefer to arrange for their order to be placed through KCT. Orders paid by check in the amount of \$55 to KCT may be placed, if received no later than **Tuesday, September 25**, using the enclosed form. **.K.**

... Tzedakah and Yizkor

The essence of *Yizkor* is an act of *tzedakah*, a contribution made on behalf of loved ones, of which the *Kodosh Baruchu* takes note, to earn merit for the deceased in His eyes. Our *Kehillah* has made a significant, commitment to *tzedakah* over the years. **We consider it appropriate and necessary that a substantial part of our operating budget goes for various contributions throughout the year made by the Kehillah in the name of the collective member families.** We encourage you, as you plan your individual *tzedakot*, for whatever contributions are within your means and family custom, to consider Kehillat Chovevei Tzion as a worthy beneficiary of your generosity and support. **.K.**

... Food Makes the Holiday

With no scarcity of recipes and cooking suggestions coming into all Jewish holidays, most of the *Kehillah's* participants renew fond culinary memories each year throughout the holiday period. But the fragrance and the special tastes will most assuredly be enhanced if you know that you have provided for those in the surrounding community who perhaps eat less lavishly or often not at all. The *Kehillah* has been a longtime supporter of several food pantries in the Brookhaven area, and while donations of non-perishable foods may be made at various times, we have set aside *Kol Nidre* evening as the point of special urgency for strong support of this *gemillut chesed*, and we ask when you come to services that evening, that you bring two or more such items with you, to deposit in the specially marked boxes in the entrance way. Should you wish to make a financial donation by mail, you may also find **Mazon** to be a respected and appropriate organization with such an outreach mission. **.K.**

... KCT Partners with M'Yad L'Yad



M'Yad L'Yad
Helping Hands

M'Yad L'Yad (Helping Hands) is committed to enhancing the lives of the Jewish needy in our own Long Island community. Volunteer sponsors paired anonymously with recipients encourages ongoing relationships and provides friendship and dignity, as well as material support. Visit www.myadlyad.org or call Amy Engelberg at 471-8414. **.K.**

... Melodious Prayer Elevates the Holiday

Leading us this year again at the *amud* as our holiday *chazzanim*, will be **Bruce Engelberg** and **Ben Zion Levy**, whose talents and beautiful voices inspire us at Shabbat and Yom Tov services throughout the year. We are delighted to welcome back **Harvey Goldstein** as the Ba'al Shofar again this year, and we invite all those wishing to participate in leading any portions of the service to contact us at this time at 689-0257. **.K.**

.... The KCT Memorial Wall

In the KCT Beit Midrash, the Memorial Wall represents the *Kehillah's* commemoration of our loved ones. Each plaque contains the name of person recalled, in Hebrew and English, and the date of death. *Yahrzeit* lamps on each side of the plaque are lit during the week of the appropriate date and for *Yizkor*. New additions to the Memorial Wall are specially dedicated at the next *Yizkor* service following placement, and each is individually remembered at every *Yizkor* service that follows.

A memorial plaque order form is enclosed. Please call with any questions, as the plaques are cast bronze and permanent, making accuracy especially important at the time of ordering. **.K.**

.... The Kehillah Remembers

The *Kehillah* remembers with great fondness and respect all the loved ones whom we have individually

.... KCT Remembers

Throughout this past year, 5772, the *Kehillah* has continued to remember its extended family at all of its services, through the inclusion of names in its Memorial Book. Their names, alongside all those departed members of the House of Israel, who sacrificed their lives for **קדוש השם**, the sanctification of God's holy name, are enshrined in our souls and appear here as a lasting tribute to their memories, as we mindfully approach the start of another year with the promise of Life, Peace and Goodness for all humanity.

~

Ellen and Richard Baron and Family

Michael Baron
Eleanor Baron
David Schuster
Jean Schuster
Jack Feinstein
Jules Gordon
Sheldon Altman

Fran and Stan Bogaty

Ethel Galonsky
Max Galonsky
Lillian Levy
Sidney Levy, MD
Sophie Brody
William Brody

Ira and Rona Dressler

Philip and Eva Dressler
Hana and Louis Piotrkowski
Molly Lasky

Alan Ellman and Sons

Wendy Ellman
Jack Ellman
Ronald Ellman
Judith Norbitz
Stanley Norbitz
Anna and William Walitsky
Zina and Nachum Norbitz
Regina and Usher Turkel

Elaine and Howard Ehrenberg and Family

Irving Kotler
Frieda Kotler
Bessie Fiance
Shulem Dambrot
Esther Dambrot
David Dambrot
Edouard Dambrot
Mirai Dambrot
Hillel Rosner
Lucien Dambrot

Amy, Bruce, Pamela and Rachel Engelberg

Paul Engelberg
Sylvia Engelberg
Lawrence S. Foss
Rae Danish
Robert Danish

Carole and Phil Epstein and Family

Hyman Shainwald
Muriel Shainwald

Lori, Jeff and Steven Forst

Abraham David Perlmutter
Helen Perlmutter

Aaron Foss

Lawrence S. Foss
Albert Elias Foss
Paul Engelberg
Sylvia Engelberg

Ruth and Herb Gelernter

Samuel Gelernter
Beatrice Gelernter
Rabbi Theodore N. Lewis
Dorothy Lewis
Lillian Lewis

Harriette Gilbert

William Gilbert
Karen Gilbert
Yetta and Jacob Granate
Sarah Saleem
Ida and Isidore Goldsmith

lost over the years. KCT produces a **Book of Remembrance** to be used at the four *Yizkor* services throughout the year. All names of family members who are so remembered are placed into the book by the *Kehillah*. There is no charge for any listings in this *Yizkor* book, and we invite you to take home a copy after services.

On these pages, you will find a listing of the included names from previous years. These will continue to be included automatically in future years. Should there be any changes to the listing, you need only send in those changes, to be received **no later than Friday, August 31**. *Yizkor* is at once both a collective experience and an individual one, and is the timeless prayer of personal memory of the Jewish people. *Yizkor* is recited twice during the High Holiday season, on Yom Kippur (Wednesday, September 26) and on Shmini Atzeret (Monday, October 8). **.K.**

.... May the Memory of the Righteous Forever be for a Blessing

Esther and Isaac Granate
Rose and Meyer Gilbert

Nancy Gold

Burton Gold
Abraham I. Gold
David Gaines
Ruth Gaines

Harvey and Regina Goldstein and Family

Emanuel Goldstein
Bernard Rosenberg
Anna Katz
Chaim Katz
Tillie Goldstein
Frances Schenkel
Benjamin Schenkel
Joseph Schenkel
Pearl Cohen
Shirley Wurtzel
Sam Wurtzel
Yetta Wurtzel

Stephen Goldstein

Helaine Susan Goldstein
Dr. Jacob Martin Goldstein
Adele Goldstein
Sydney Benjamin Nadler
Burton Jay Nadler

The Friends of Claire and Julius Gordon
Claire and Julius Gordon

The Hanish Family

Leah Abrahams
Al Abrahams
Rachel Shulkin
Leon Hanish

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Florence Kaplan
Herbert Kaplan
Esther Harris
Nathan Harris

Stanley Harris

Janet Harris
Sally Harris
Minnie Levine
Ethel Weinstein
Ida Rhoda Lapp
Irving Harris
Jacob W. Harris
Mark I. Gross
Paula Harris
Harry Weinstein
Rebecca Lewinson

Carol and Sid Harvey

Anna Harvey
Herman Block

Mickey and Neil Hecht and Family

Florence Hecht
Morris Hecht
Alan David Hecht
Sam Loewenstein
Ida Loewenstein

Rose Lowenstein
Max Lowenstein
Sam Kaplan
Anna Kaplan
Sam Schneider
Tess Schneider
Larry Karlan
Blanche Karlan
Penny Karlan Geisman
Rick Geisman

Madalyn and Lewis Helfstein

Hyman Karl Hellmann
Mamie Hellmann
Morris Hellmann
Samuel Hellmann
Sophie Hellman
Lillian Helfstein
Michael Helfstein
Sarah Helfstein
Harriet Helfstein
Cecelia Jennie Katzin
Jacob Katzin
Estelle Corman
Louis Corman
Eugene Corman
Abraham Chefitz
Harry Helman
Rae Helman
Norman Blaustein
Gertrude Blaustein

Rochelle Hochstadt

Moe Gottlieb
Sarah Gottlieb

The Friends of the Jarecki Family

Fran Jarecki
Herb Jarecki

Harvey and Mady Kolker and Family

Ernest L. Hall
Ruth Hall
Morris Kolker

Ronnie and Michael Lamm and Family

Irving Nadler
Miriam Nadler
Kurt Lamm
Jerrold L. Kash
Arthur Field
Adele Singer
Lucille Stanzler-Field

The Lee Family and Charlotte Berke

Henry Berke
Celia and Henry Katz
Rebecca and Barney Berke
Herman and Beatrice Berkeley
Harvey and Dorothy Lee
Sidney Berkeley
Irving and Paulette Berkeley
Joseph Berke
Richard Lee
Joseph and Esther Berkeley
Melvin and Mildred Madison
Ethel Mark
Pauline Hurwitz

Vilma and Ben-Zion Levy
Abraham Shmuel Levy
Mazal Tov Levy
Meir Michael
Georgia Michael
Haim Michael
Gila BenHarosh
Reffael BenHarosh
Rosette Bendugo
Moshe Bendugo
Victoria Levy
Eliyahu Yadgar
David Levy

Mort Lifson and Family

Joyce Lifson
Josef Herman Lifson
Hannah Lifson
Leonore Lifson
Gussie Maurer
Joseph Maurer
George Maurer
Sue Maurer
Harry Maurer
Sadie Simon
Mamie Neff

Nola and Robert Makofsky

Norma Goldberg
Abe Makofsky
Esther Gurin

Charles and Barbara Mann and Family

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Isabele Mann
Milton Mann
Ruth Stein
Solomon Stein
Phil Manning
Pearl Goldberg
Solomon Goldberg
Eric Gray
Nettie Friedman
Solomon Friedman
Helen Propper
Edward Propper
Martin Propper
Rose Savel
Morris Savel
Dora Tulchin
Abraham Tulchin

Karen and Alfred Mann and Family

Rabbi Yitzchak Socachevsky
Bracha Socachevsky
Rebecca Rossman
Morris Rossman
Lena Mandelbaum
Chaim Mandelbaum
David Scher
Sadie Scher

Marilyn and Jeffrey Margulies

Lee, Amy and Gabe, Paul and Ilana
Esther Margulies
Henry Margulies
Ethel Oken

The Mendelsohn Family
Dr. Burton L. Mendelsohn
Rebecca Mendelsohn
Gregory Mendelsohn
Lila Schell

Bruce and Tova Merriam and Family
Shmuel Youdelevich
Miriam Merriam
Alex Merriam
Sarah Merriam
John Merriam

Joyce and Rick Miller and Family
Joseph Guzik
Claire and Seymour Karsh
Henrietta and Max Miller
Bertha and Alex Neulicht

Sue Nadelson and Family
Etta Lerner
Al Lerner
Morton Nadelson
Sally Nadelson

Judy, David, Michael, Michelle and Marc Nathan
Henrietta Silfen
Samuel Silfen
Gabriel Nathan
Arnold Nathan
Jean Nathan
May Helfand

The Neber Family
Morris Hecht
Florence Hecht
Rose Lowenstein
Hedwig Neber
Helaine Goldstein
Fran Greenspan

Larry and Linda Padwa
Leslie Baum
May Baum
Betty Padwa

Miriam and Samuel Rozengarten
Sara Rozengarten
Molly Schorr

Ronald, Roberta, Shayna, Joshua, Cari and Miles Sacks
Samuel Sacks
Rebecca Sacks
Joseph Charatan
Esther Charatan
Morris Lieberman
Faye Lieberman
Michael Weg
Florence Weg
Sol Sacks
Eva Sacks
William Charatan
Belle Charatan

Burton and Perelle Schwartz
Charles Schwartz

Flora Schwartz
Rose Chieco

Laurie Schwartz and Family
Paul Schwartz
Marilyn Kamen
Paul Kamen
Esther Schwartz
Edward Schwartz
Fay Rosenthal
Harry Rosenthal
Lena Kamanowitz
Joseph Kamanowitz

Randy and Leonard Spier and Family
Florence Streimer
Nathan Streimer
Evelyn Streimer
Max Streimer
Lynn Susman

Richard Seidell and Loraine Foss-Seidell
Lawrence S. Foss
Albert Elias Foss
Paul Engelberg
Sylvia Engelberg
Helene Seidell
Louis Seidell
Mary Seidell

Roberta and Jeff Tiskowitz
Anita Israel
Jack Elias
Shirley Elias
Irving Tiskowitz
Sophie Tiskowitz
Sondra Noble
Esther Kravitsky

Barry Tobachnick and Family
Albert Kasden
Esther Kasden
Lillian Tobachnick
Albert Tobachnick

Myra and Herman Treitel and Sons
Rose and Isidore Treitel
Helen and Hyman Weinberg
Chana and Isaac Sukenik
Esther and Mordechai Waisbord
Yerechmiel, Devorah, Chaim Nachum and Avram Waisbord
Adele Sukenik Waisbord
Jacob Israel Waisbord
Florence Streimer
Nathan Streimer
Evelyn Streimer
Max Streimer
Lynn Susman

Fred and Rosalind Turnofsky and Family
Abraham Turnofsky
Joseph and Lillian Littwin
Paul and Ruth Milch
Harvey Littwin
JoAnne Weissbart
Sarah Turnofsky

Gail and Martin Vitberg
David, Aliza, Yaffa, and Zehava
Aviva Sara Vitberg
Alan Charles Lehrman
Dr. Joseph Lehrman
Rose Lehrman
Bernard Vitberg
Betty Vitberg

Marilyn Weinberg and Children
Leonard Weinberg
Pearl Forman
Lester Forman
Harvey Forman
Fannie Weinberg
Morris Weinberg

Jerry and Randee Weingarten and Family
Martin Weingarten
Ella Weingarten
Daniel Emert
Bess Emert

Herman, Stefanie and Elyssa Werner
Diane Werner
Minnie Werner
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Florence Katz
Samuel and Emma Rosenfeld
Joseph Katz
Monroe and Sylvia Scheiner
Emil and Ada Menist
Gilbert and Elsie Rose
Philip Menist
Rene Bluvial
Edward Berkowitz
Michael Newman
Phyllis Katz
Erica Alexis Kluger

Cherie Zager and Family
Bill Zager
Arthur Salzman
Morton Zager
Helen and Jack Zager
Minnie and Harry Meissel
Rose and Harry Tillem
Ida and Sam Salzman

~

Zichronom L'Bracha

**May their memories be for
a blessing and for good.**

Names of loved ones to be memorialized with new plaques on the KCT Memorial Wall will be included in this year's Memorial Book if the plaque order form is received by the August 31 date, as well. **.K.**

... Preparation through Study and Action

*Drawn from various sources, ancient, historic and modern, the selection of personal study materials on the following pages is presented by the editors of **KCT Preparations** with a view toward stimulating thought, study, discussion, agreement and disagreement, and evaluation approaching and leading into the days of our holiday preparations in a variety of different ways. Previous holiday booklets are available for one-click download from the KCT website at www.kct.org/holiday_booklets.htm. Perhaps readers will find materials that trigger further thought and inquiry, even resulting in the development of a D'var Torah to be presented at KCT on Shabbat or a Yom Tov. Please contact us to arrange for you to present your D'var Torah to the Kehillah. We start this section with an overview of the names and significances associated with the holiday of Rosh HaShanah.*

... Rosh HaShanah: Its Many Names

Called to our holiday preparation signaled by various names, we begin this section of study materials with an excerpt from the writings of Fred Toczek on behalf of Anshe Emes Synagogue in Los Angeles, CA.

Rosh Hashanah, is known by many names historically and liturgically, reflecting the many facets of the unique day.

A Day of Judgment. The Talmud (Rosh Hashanah 16b) teaches that three books are opened before God on Rosh Hashonah: one for the wholly virtuous, one for total evildoers, and one for those in-between. The first are inscribed and sealed in the Book of Life; the second are inscribed and sealed in the Book of Death; the fate of the third is held in the balance between Rosh Hashanah until Yom Kippur -- if they repent and are found worthy, they are inscribed for life; if not and they are found unworthy, they are inscribed for death. *Hilchot Teshuvah* teaches that each of us should consider ourselves in the last category. That is, each of us should consider ourselves (and the entire world) during the entire year as half-meritorious and half-guilty -- one sin tips the scale of guilt for ourselves and for the entire world; one mitzvah tips the scale of merit for our ourselves and the entire world. Incidentally, how can Rosh Hashanah be both a Day of Judgment and a Yom Tov (i.e., a day of

celebration)? While we are being judged, we know that God does so with kindness and to give us life; thus, we celebrate.

A Day On Which God Tests Our Hearts. As we recite in the Rosh Hashonah liturgy, "Give praise to the One Who tests hearts on the Day Of Judgment; to the One Who reveals the depths in judgment." As the *Siach Sarfei Kodesh* teaches, deep inside the heart of every Jew -- even the most estranged -- there is a spark of Jewishness that remains pure and perfect; this spark is reawakened and invigorated on Rosh Hashonah.

A Day Of New Beginnings. Rosh Hashanah, which occurs at the beginning of the month of Tishri, has been a time of new beginnings throughout history. Among the new beginnings ushered in by Tishri are the following: (a) God created Adam on the first day of Tishri, thus completing the creation of the universe (R' Eliezer); (b) the Patriarchs were born during Tishri; (c) God remembered Sarah, Rachel and Hannah, who had been childless for many years; (d) Joseph was freed from prison (where he had been confined on false charges), beginning his rise to power in Egypt; and (e) the process of redemption of our ancestors in Egypt began with the end of their bondage and harsh labor. Additionally, the month of Tishri is in the autumn, a time when the harvest of the previous year has been gathered in and we take stock in order to close the books.

A Day Of Personal Introspection. The knowledge that God sits in judgment of us on Rosh Hashanah, determining our collective and individual fortunes for the year to come, sobers us to do serious self-searching and reappraise our personal life. Proof of this is found in the details of the mitzvah of Shofar. This mitzvah does not prescribe an ensemble of instruments, but only one. It thus emphasizes that our orientation should be, first and foremost, on improving ourselves, and introducing sanctity into even the ordinary and commonplace of our daily lives. As Rabbi Samson Raphael Hirsch wrote, "First become a blessing to yourself so that you may be a blessing to others." Additionally, the Shofar is symbolic of prayer/introspection in the purest form -- during the entire year, we pray with our physical being (our throat, tongue, teeth and lips); on Rosh Hashanah, we pray with our spiritual essence (our breath). **.H.**

KCT . . Strengthening Jewish Community

... Selichot

This overview of the Selichot prayers, traditions and practices, excerpted from the writings of Rabbi Yaakov Haber.

What are Selichot?

Selichot are special prayers for forgiveness.

When are they said? They are usually said on fast days, which are occasions when the Jewish People needs special forgiveness for sin. They are also said during the period preceding Yom Kippur, which is obviously also such an occasion. In the Sephardic tradition, Selichot are said beginning with the month of Elul, through Yom Kippur. In the Ashkenazic tradition, they are begun at a time such that there will be ten opportunities for their recitation before and including Yom Kippur. This is based on the custom, once prevalent, that Jews would fast for ten days (eating at night, of course) before and including Yom Kippur. During the period from and including Rosh HaShanah, through Yom Kippur, there are four occasions when fasting is inappropriate (the two days of Rosh HaShanah, the Shabbat between Rosh HaShanah and Yom Kippur, and the eve of Yom Kippur).

In general, the proper time of day on which to recite the Selichot is the end of the night, just before the morning, since this time is considered, in terms of Jewish Mysticism, a specially favorable time, in terms of the "presence" and "closeness" of God.

It is customary to say Selichot the first night before going to sleep, and, since the first part of the night is considered a time of din (judgment), the Selichot are usually not recited on the first night until after *chatzot* (relative midnight). In the Ashkenazic tradition, Selichot always begins on Motzei Shabbat, and in many congregations the first prayer begins "At the end of the Day of Rest, we approached You first."

There are three Hebrew synonyms: *Selichah*, *Mechilah*, and *Kapparah* all related to the idea of "forgiveness." What does each mean?

Selichah, usually translated as "forgiveness" is the first step which must be taken if someone has committed a sin, whether it be against G-d or against Man. To ask for forgiveness is to say to the "injured" party, "I am sorry for what I did; I sincerely regret having done it, and I will never do it again."

The appropriate response to this request is to believe that the petitioner is sincere and "open the door" for him or her to "come in." A person who refuses to do this is considered a cruel person.

Mechilah, usually translated as "wiping away" is the response to the request "Can we put our relationship back on the level which it was on before I sinned against you?" A positive response to this is difficult, but within the G-dly powers given the human being, and is required.

Kapparah is usually translated as "atonement," as in Yom Kippur, the Day of Atonement. This is the response to the person who says, "My conscience will not let me live with myself, because of what I did to you and to our relationship." To respond positively to this is beyond human capacity. It is only God Who can reach inside a person and say "Be comforted." *Kapparah* is the climax of this three-part process, and is accomplished on Yom Kippurim.

The principal ingredient of all the Selichot Prayers is the "List" of the Thirteen Attributes of Mercy of God, "Hashem, Hashem, God, Compassionate and Gracious, Slow to Anger, and Abundant in Kindness and Truth, Preserver of Kindness for thousands of generations, Forgiver of iniquity, willful sin and error, and Who cleanses"

This passage appears in the Torah (Exodus 34:6-7) at the time that God proclaimed His readiness to do away with the Jewish People after the sin of the Golden Calf. According to R' Yochanan's interpretation (*Rosh HaShanah 17b*), Moshe felt that the sin of the Jewish People was so grievous that there was no possibility of his intercession on their behalf.

Thereupon, one Midrash relates that Hashem appeared to him in the form of a chazzan wrapped in a tallit, and taught him the Thirteen Attributes, saying, "Whenever Israel sins, let them recite this in its proper order and I will forgive them."

Thus, this appeal to God's mercy reassures us both that repentance is always possible, and that God always awaits our return to Him. The implication is also plain that if we emulate God's merciful ways, He will treat us mercifully in return. **.K.**

**Volunteer opportunities abound at KCT . . .
Please ask us!**

.... Psalm 27: The Echo of Oneness

Throughout the month of Elul, Psalm 27 is added to the daily liturgy to prepare us for the High Holidays. Rabbi Benjamin Segal, a past-President of Melitz, the Center for Zionist Jewish Education, and of the Schechter Institute of Jewish Studies, both in Jerusalem, has written a series of contemporary explanations of the psalms. Rabbi Segal's modern interpretation of this psalm evokes the many nuances of our relationship with God, all of which come to the light during the High Holidays.

Elul is the month of preparation and shofar blowing. The name of the month has been understood to be an acronym for the Hebrew verse from the Song of Songs: יל ידודל ידודו יל - *I am my Beloved's and my Beloved is mine*. During Elul we read Psalm 27, twice daily. This practice is relatively new, evidently some 200 years old. But it is a wise practice, perhaps even essential.

The first half of the psalm speaks of assurance. The psalmist while describing the enemy from a distance (from whom will I be afraid), approaching (as evil men come near), preparing (should an army besiege me), and attacking (should war come against me), nevertheless is calm, above all danger, sacrificing and thanking God. The opening structure reflects both the growing threat and its total disappearance. The central word of the psalm is One. Facing all these threats, the psalmist feels the peace of unity, and throughout this first half the reader senses no doubt, no real threat.

How strange it is that the second half of the psalm depicts a world so totally opposite. Here we find a desperate search, a constant request, a pleading before the Holy One ("do not hide Your face ... do not thrust [me] aside ... do not forsake me, do not abandon me").

The author is abandoned by parents and surrounded by enemies. At the apex of this section, the psalmist cries out in agony, with a sentence he cannot finish, for it depicts the worst of all: Had I not the assurance that I would enjoy the goodness of the Lord in the land of the living His faith is his sole remaining thread connecting him to the land of the living. If he did not have this faith, then ... (unfinished)

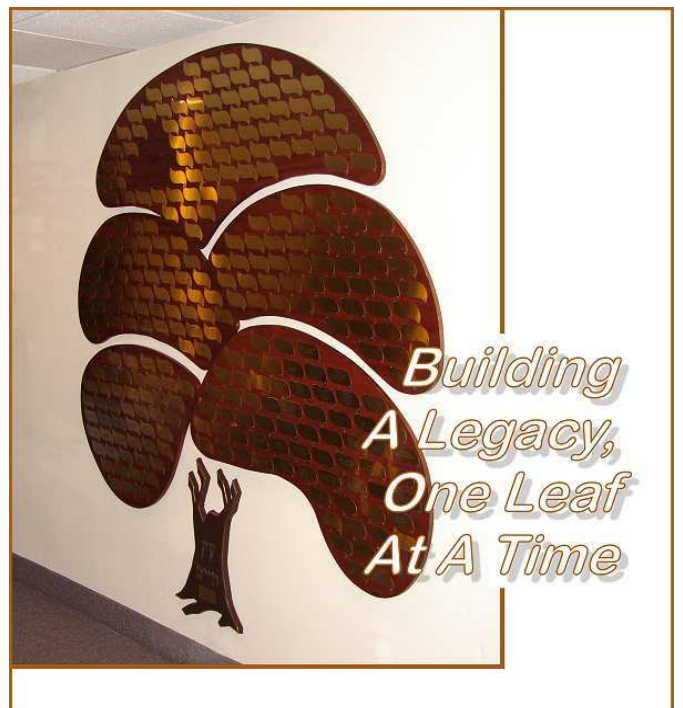
Throughout the second half of this psalm, the reader hears the echo of the central term: One. The psalmist cries out, demands, asks and pleads that

his two worlds are one. I, the sufferer, depressed to the ultimate limits, am that same I who trusts, who is safe, who sits in the presence of the Lord.

For us, this is ideal preparation. Before we can approach repentance or the joy of the High Holidays, we must honestly confront again our own faith and belief. Ever since our father Abraham, we have anticipated the rewards of God's protection, but too often we have seen our trials and tribulations as challenges to our faith. The psalmist testifies once again that love of the Holy One is achieved, not by closing one's eyes, but, even as with less significant loves, through effort, honesty, and open confrontation.

The psalm demands oneness, reflecting an integration of most difficult circumstances together with security. The psalmist is a model, a puzzle, and even a challenge to us, for he did not hide from life's troubles on one hand, and yet lives within a framework of faith on the other. Reciting this psalm demands that twice a day we struggle with ourselves and our faith, in expectation that we will arrive at the Days of Awe ready for repentance, ready to celebrate on the holiday with a full heart before God.

In Elul, we renew our faith through search, as is also reflected in a modern *midrash* on this psalm, "*One have I demanded of the Lord, that I shall seek: I seek only that forever I will demand the one, demand the oneness, demand the unity, from the Lord.*" **.K.**



.... The Day of Judgement

Written by Rabbi Dr. Reuven Hammer, this article is excerpted from Entering the High Holy Days (the Jewish Publication Society of America.)

Rosh Hashanah is called Yom Ha-Din, the day we stand in judgment before God.

The ancient Rabbis base their description of Rosh Hashanah on an analogy drawn from Roman military life. Just as a Roman commander reviews the troops who pass before him, so "on Rosh Hashanah all human being pass before [God] as troops, as it is said [in Psalms 33:15], 'He who fashions the heart of them all, who discerns all their doings'" (M. Rosh Hashanah 1.2). Seeing how they conduct themselves, the commander, like God, decrees each person's fate.

Rosh Hashanah as Day of Judgment

The liturgy of the day draws upon a second analogy: a great trial. On this day, the world is judged. The *payytanim*, the liturgical poets (such as the writer of the prayer UnetanaH tokef), expand upon this theme. The poets describe the great day of judgment when all--even the heavenly creatures--are judged by God. There are many other references to this idea, such as the piyyut *Le-e/ orekh din* (God who sits in Judgment), with its repeated emphasis on the word *din*, judgment, as well as the expression "the King of Judgment" inserted into the main prayers of Rosh Hashanah.

The idea that we, as human beings, are on trial before God is a frightening one. Franz Kafka took this concept to an extreme in his novel *The Trial*. His hero K., the helpless victim, does not even know what his crime is. Just before he is killed, he puzzles, "Where was the judge whom he had never seen? Where was the High Court, to which he had never penetrated? He raised his hands and spread out all his fingers." For us, on the contrary, Rosh Hashanah is no trial before a cruel or unknown judge on arbitrary charges, but a summing up of our deeds, an acknowledgment of responsibility for our actions.

The Days of Awe are a magnificent opportunity for us to review the past year, our deeds, misdeeds, and missed opportunities. God can and does judge us daily, but we seldom take the time to think about

our actions in more than a superficial fashion. Judaism has a term for true self- contemplation: *heshbon hanefesh* – taking an account of one's soul. Without this act, there is no possibility for change, and change is a central concept of the Days of Awe.

.K.

.... The Book of Life

By Rabbi Nina Beth Cardin, the Director of the Baltimore Jewish Environmental Network and past General Consultant to COEJL. Reprinted from The Tapestry of Jewish Time: A Spiritual Guide to Holidays and Lifecycle Events (Behrman House).

The life and death imagery of Rosh Hashanah is meant to spur people to improve their behavior.

One grand lesson of Rosh Hashanah is not that we have to be perfect, but that we are, and can continue to be, very good. It is sufficient if we strive to achieve our potential. It is only when we fail to be the fullness of who we are that we are held accountable.

Rabbi Zusya said, "In the world to come, they will not ask me, 'Why were you not Moses?' They will ask me, 'Why were you not Zusya?'"



The language of our prayers imagines God as judge and king, sitting in the divine court on the divine throne of justice, reviewing our deeds. On a table before God lies a large book with many pages, as many pages as there are people in the world. Each of us has a page dedicated just to us. Written on that page, by our own hand, in our own writing, are all the things we have done during the past year. God considers those things, weighs the good against the bad, and then, as the prayers declare, decides "who shall live and who shall die."

In order to make sense out of the conundrum of life and death, many Jews of old came to believe that death is a punishment for our sins. Others came to believe that death not only punishes--for what value lies therein?--but also atones for our wrongdoings. After the atonement, we greet the afterlife pure and cleansed, ready to enter the garden of Eden, paradise.

This theology of punishment and atonement held sway for centuries and is preserved in much of our liturgy. It is easy to understand why, for that belief brings order and meaning to the world. People find it preferable to believe that we are responsible for our own suffering than to imagine that suffering is random and meaningless. It is tempting to choose a world of guilt and punishment over a world of capriciousness, in which there is no apparent moral relationship between our actions and our suffering or our rewards.

Nonetheless, while classic rabbinic theology promotes belief in sin and punishment, it takes every opportunity to soften that belief. The best punishment is the one that is averted. That is, the goal of the theology of retribution is not to punish but to redirect. "I set before you life and death," God says in the Torah, "therefore choose life" (Deuteronomy 30:19). That is why, according to the rabbis, the rules of God's court are different from those of a worldly court. In a worldly court, the task is to discover the facts of the case and mete out justice. In God's court, the task is to explore the goodness that dwells inside each person, and to help it grow. **.K.**

... **Tashlich: Casting Away The Sins**

An extract from the writings of Rabbi Moshe Lazarus

The "Tashlich" prayer is said on the first afternoon of Rosh Hashana by a body of water that preferably has fish in it. These prayers are symbolic of the casting away of our mistakes. Of course, it is foolish to think you can rid sins by shaking out your pockets. Rather, the Jewish approach is deep introspection and commitment to change. Indeed, the whole idea of "Tashlich" is partly to commemorate the Midrash that says when Abraham went to the *Akeida* (binding of Isaac), he had to cross through water up to his neck

If Rosh Hashana falls out on Shabbat, "Tashlich" is pushed off until the second day. If "Tashlich" was

not said on Rosh Hashana itself, it may be said anytime during the Ten Days of Repentance. Both the body of water and the fish are symbolic. In Talmudic literature, Torah is represented as water. Just as fish can't live without water, so too a Jew can't live without Torah! Also, the fact that fish's eyes never close serve to remind us that, so too, God's eyes (so to speak) never close; He knows of our every move.

This is the text of "Tashlich" . . .

Who is like You, God, who removes iniquity and overlooks transgression of the remainder of His inheritance. He doesn't remain angry forever because He desires kindness. He will return and He will be merciful to us, and He will conquer our iniquities, and He will cast them into the depths of the seas.

Give truth to Jacob, kindness to Abraham like that you swore to our ancestors from long ago.

From the straits I called upon God, God answered me with expansiveness. God is with me, I will not be afraid, what can man do to me? God is with me to help me, and I will see my foes (annihilated). It is better to take refuge in God than to trust in man. It is better to take refuge in God, that to rely on nobles.

Many people also read Psalms 33 and 130. **.K.**

... **The Shofar: The Historical Connection**

The author of this historical note is unknown.

The blowing of the Shofar is the only specific commandment for Rosh Hashanah. Just as trumpeters announced the presence of their mortal king, the Shofar is used by Jews to proclaim the coronation of the King of King. The Shofar is the ritual instrument of the ancient Hebrews and the modern Jews, said by scholars to be the only Jewish cultural instrument to have survived five millennia of our history. Of martial origin, the shofar was a priestly instrument in Biblical times. According to the Mishna, two different forms of shofar were used in the Temple: one made of ibex horn, its bell ornamented with gold, was sounded at New Year and during the Yovel Days; and, one made of ram's horn, with silver ornamentation, was sounded on fast days. We learn from the Mishna and the Talmud that in the Hellenistic period, no improvements or modifications that might affect the tone were

permitted: no gold-plating of its interior, no plugging of holes, no alteration of its length (the minimum permissible length of a ritually approved horn was 3 handbreadths); the shofar tone was to be preserved unaltered. Nor was the process of steaming or boiling permitted. Apart from its liturgical uses, the shofar was closely connected with mystic symbolism. Its blast destroyed the walls of Jericho, and in the Dead Sea scrolls we read that during battles, shofar blowers sounded a powerful war cry to instill fear into the hearts of the enemy while priests blew the six "trumpets of killing". The "Great Shofar" is said to have been sounded during the greatest event in all Jewish history, the giving of the *Aseret HaDivrot* (the Ten Commandments to given Moses at Mount Sinai, establishing Shavuot). Historically, the shofar has also served in a number of popular ritual usages, including being sounded during rites to bring rain and in the event of local disasters. In our times, its liturgical use is restricted to the High Holiday period.

"Then you shall transmit a blast on the horn; in the seventh month, on the tenth day of the month, the day of Yom Kippur, you shall have the horn sounded throughout the land...And proclaim liberty throughout all the land unto all the inhabitants thereof." (Leviticus 25) **.K.**

... Blessing and Atonement

Written by Dr. Einat Ramon, who teaches modern Jewish thought and literature and Jewish feminism at the Schechter Institute of Jewish Studies.

Blessing and Atonement:
Blessings, Honoring Parents,
Atonement and Closeness

If we stop a moment to think back and ask ourselves how our Jewish identity has been formed by our individual experience, what has influenced us to keep the tradition of our ancestors, and in rare cases to join the Jewish people in order to become part of its national and religious life - in most cases, we probably will recall childhood memories of our parents, who guided us to continue in their way of life. Perhaps it was family Shabbat excursions, prayer services, or the Shabbat meals; perhaps it was discussions on Jewish identity or the Seder table. We each have our own childhood memory, distant or recent.

Jewish children in 19th or 20th century Europe (many of whom were not in synagogue on the High Holidays) must have been spiritually nourished by the emotionally charged blessing they received on Yom Kippur Eve from parents or grandparents, who placed their trembling hands on the child's head and blessed him or her through tears. The memory of this moving moment, which does not contain the content of the personal blessing, has been aptly described by Yehezkel Kotik (of Kamentz-Litovsk, in the Province of Grodno, 1847-1921), a Jewish intellectual with Hasidic roots:

"Grandfather began to bless the children on one side of the room, Grandmother on the other. He would call each child by name, in order: first the older sons, daughters and daughters-in-law, followed by his daughters' daughters... Even newborn infants were brought to be blessed. Grandfather started by blessing the males, from the eldest to the two-week old babe resting on a cushion carried by his mother. He would place his hands on the child's head and bless him. Then he blessed the women, also according to order of age.

"As he gave his blessing, Grandfather would weep bitterly, a sobbing that could melt stone. Everyone, of every age, of course cried with him. The air carried a mix of crying sounds, low and shrill. An outside observer could well think that the city had been destroyed.

"As soon as he finished, all moved to Grandmother to receive her blessing. She also cried, but quietly. She would lay her gaunt hand on the child's head and the tears would silently flow.... The blessing ceremony would take more than two hours."

Bella Chagall, the wife of painter Marc Chagall, describes the scene from her family, members of the Chabad Chasidim:

"The parents placed their hands on each child's head and blessed them. Even the older children seemed small under the spread palms of the parents' hands on their heads. I, the youngest, was last. Father, his eyes downcast, placed his hand on my head, and the tears immediately came to my eyes. I could hardly hear his words - his voice was by then hoarse.

"I felt as if I were set on fire by the wax candle made by my mother, and purified. I left the circle of fire formed by his burning hands, giving light as he blessed me, and I moved under my mother's anxious hand.

"Here I relaxed somewhat. I felt closer to her tears. I heard her simple and heartfelt prayers, and I did not wish to remove myself from under her hands. When she finished her murmured blessings, I immediately felt a chill."

What has happened to this beautiful and moving tradition? Why do the guides to holiday observance written for non-Orthodox Jews omit this custom? How is it described in Orthodox guides? Former Ashkenazic Chief Rabbi Yisrael M. Lau (1978, 1988) writes in his book *Practical Judaism*:

"It is customary before leaving for synagogue for the head of the family to bless his children, each separately, according to the *birkat habanim*."

It seems, then, that this rare and instructive custom of parents blessing their children has waned over the years. Orthodox rabbis have turned it into a purely technical matter, and secular researchers of Jewish tradition have dismissed it altogether. Both have removed any educational and philosophical significance from this custom, and the opportunity for a gentle, loving message to the child about the values and life we wish for him or her has been lost. How has this occurred?

It may be that the reason for the disappearance of this magical moment of a personal blessing to the children is to be found not in theological leanings, for even an atheist can freely take part in it, but rather in the loss of parental authority in a culture that celebrates revolution. This hundred-year old trend crosses cultures and borders, but commonly involves a lack of belief on the part of parents that they have anything of value to transmit to their children, and the children seek neither guidance nor a blessing from their parents. This rebellion perhaps began in the 1960's, or could be rooted in the socialist-nationalist revolutions that took place in the late 19th century. At the start, children rebelled against parents; but parents subsequently stopped believing in the need to guide their children. A riveting depiction of this rift is to be found in the memoirs of the Israeli secular journalist Neri Livneh, writing about her memory of Rosh Hashanah Eve in the year 5768:

"My father, donned in a blue satin kippa with pronounced creases indicating its fresh exit from the package, and a creaseless white shirt, sat alone at the teak dining room table situated in the 'lithall,'...looking sad despite his festive clothes and kippa that so rarely adorned his head.

"In the next room, called the 'salon,' sitting on the sofa bed, were his two children - my elder brother and me. My mother, with an accusing look, bounced back and forth between the table in the hall and the armchair in the salon that faced the Grundig television. My 14-year old brother, at the height of his rebellion against our parents, resisted what he termed their religious coercion and hypocrisy. He had already, a week earlier, announced his unwillingness to sit at a holiday table at which any words of Jewish text were to be recited. I, ten years old, blindly followed him like a fool.

"That is why, that year, my parents were forced to refuse the customary invitation from our relatives on the kibbutz to join them for the holiday meal, depriving my grandparents of the chance they so eagerly anticipated to spend the holiday with their daughter. We stayed home in our municipal workers' apartment, because of the principles of a fanatic anti-religious charismatic 14 -year old, who turned the holiday into a complete disaster for our father, descendent of a haredi family...

Evading family holiday celebrations became a sport for me and for my friends. Once I even hosted a holiday meal for all my friends who, like me, employed manipulations or outright lies in order to escape from celebrating the holidays with their own families, calling themselves "orphans by choice." We thought we were so original, witty and true to ourselves. I didn't realize that one day it would be too late.

"Everyone is mortal, but no one truly believes that one's parents, and the foundations that were in place when one came into the world, are transient. Neither can one imagine how it feels to be orphaned, whatever one's age, until it happens."

This phenomenon is summarized by the writer and psychologist Wendy Mogel of Los Angeles in her book, *The Blessing of a Skinned Knee* (2001). The book describes a girl who shows disdain towards her elder relatives. Her parents regret this but are unwilling to restrain her. Mogel writes: "I recalled the protest buttons and T-shirts from the 1960's and early 1970's that sported the maxims 'Question authority' and 'Don't trust anyone over 30.'" Here were two parents well past 30, but whose political philosophy was destroying their family life.

The American sociologist Christopher Lasch, in his book *Haven in a Heartless World* (1977), explains

that the disconnect between authority and love in the parent-older child relationship has caused parents to accept their own irrelevance, as if parenting is an obsolete institution.

Is the trivialization, even the negation, of the parental blessing on Yom Kippur Eve derived from the rebellion against authority that has turned us all into perpetual youths because we fear to be adults? What is required in order for parents and grandparents to spread their canopy of hopes and dreams over the younger generation and inspire them with their blessings? The tradition teaches that it is the young who must seek their elder's blessing.

In Jewish tradition, it is our cousin Esau whom the midrash praises for honoring his parents in an exemplary fashion. Although portrayed in other midrashim as the archetype hater of Israel, the Book of Genesis teaches us only that even without the loss of his birthright, Esau could not have merited to lead the monotheistic religion in the face of social pressure that supported idol worship. Instead, Jacob was endowed with the strength of character to fulfill that mission, entitling him to the birthright. Yet, the Rabbis taught that in the area of respect for parents, Esau was unparalleled. It is he who teaches us excellence in the fulfillment of this mitzva. The following midrash in Tanhuma describes him thus: "Come and see, how delightful the mitzva of honoring parents is to the Holy One Blessed be He, who rewards both the righteous and the wicked for fulfillment of this mitzva. Esau the wicked was thus rewarded; after Isaac blessed Jacob, and 'Esau lifted up his voice and wept' (Gen. 27:38).... God rewarded him for honoring his father. How much greater is the reward for one who honors his parents and fulfills other mitzvot as well. (Tanhuma Kedoshim 15)."

The writer S.Y. Agnon sums it up as follows: "A person should always seek a blessing from his/her father and mother and especially on Yom Kippur Eve. Come and learn of Esau's reward for crying out (Genesis 27), 'Bless me, too, my father,' and God granted him peace of mind."

As the New Year approaches we are left asking ourselves whether we will learn to inspire our children with our blessing, and, if our parents are still alive, to ask them for their blessing before they are taken from us; a blessing that is as a thread that links the generations and binds us together in one Jewish human fabric. **.K.**

... Four Approaches to Fasting

From an anonymous rabbinic blogger from Modiin, Israel.

Why do we fast? What is fasting supposed to accomplish?

Within Judaism and other religions, fasting is conceptualized in different ways. There are three, possibly four different approaches, only one of which has biblical support.

The first approach sees fasting as a form of expiation: my bodily suffering serves as retribution for bodily sin. I experience a little bit of pain or a little bit of death, and that cleanses me from the stigma of transgression. The pre-Yom Kippur 'Tefilah Zakah' prayer is an excellent example of this idea within the Jewish tradition. Line after line, the prayer expresses the hope that each element of suffering purges a corresponding area of sin: not wearing leather shoes atones for when my feet ran to do evil, not eating atones for forbidden foods I consumed, and so forth. The traditional 'BeHa"b' fasts are in this vein as well - fasts were observed after major Jewish holidays to atone for conspicuous consumption during the holidays.

The second approach views fasting as sobering corrective. I return to spirit by denying the body. By removing the distractions of the flesh I am able to turn back to the soul and nourish it with what it requires. This is the classic Platonic view of asceticism, that the body actually impedes the soul. One need not take an extreme ascetic view in order to see fasting as a manifestation of this idea; just as easily, fasting might be an attempt to restore balance between body and spirit. It is a temporary measure to create a certain atmosphere for a brief period of time, after which things return to normal. Perhaps the mitzvah to eat on the day before Yom Kippur echoes this view that asceticism has value, yet must be tempered. In the contemporary milieu, a form of this approach is advocated by those who cast fasts as days to reflect on personal food choices.

A third possible approach was taken by R. Tzadok HaKohen of Lublin. He turned the equation on its head by reconceptualizing fasting not as a set of behaviors intended to effect change, but as a set of behaviors that reflect a mood. On Yom Kippur, when your life hangs in the balance, food is the last thing

on your mind. How can you think about eating? On Tisha B'Av, while contemplating the smoldering ruin of God's Temple and the destruction of Jewish civilization, who even has an appetite? Who can eat?

A fourth approach is implied in Chapter 58 of Isaiah, which is tellingly recited as the Haftara on the morning of Yom Kippur. The prophet begins by criticizing those who fast and beat their chests while continuing to oppress and persecute. He declares that this is not the fast that God wants. What, then, is the fast that God wants?

Is it not to...loose the fetters of wickedness, undo the bands of the yoke, let the oppressed go free, and break every yoke? Is it not to deal your bread to the hungry, and bring the homeless poor to your house? when thou see the naked, that you cover him, and that you do not ignore your own flesh? (Isa. 58:6-7).

At first blush, the contrast seems to fail. The "fast that God desires" is not a fast at all - it is feeding the hungry, clothing the naked, and sheltering the homeless. On further contemplation, however, an entirely different conceptualization of fasting emerges.

A Jewish "fast" is more than not eating or drinking. It included wearing sackcloth and ashes as well as congregating in public places to pray and mourn (see, for example, *Mishna Taanit* 2:1 or Ch. 4 of the Book of Esther). Isaiah's prescription for the fast that God desires addresses precisely these elements: when you gather in the town square to call out to God, think of the people who sleep there at night because they have no home. When you feel the pangs of hunger after not eating for a day, think about those for whom this is a regular occurrence. When you don your sackcloth and ashes and take off your comfortable shoes, remember that there are those who do not have what to wear. The point of fasting is to sensitize us to those for whom such denials are a daily occurrence, and not by choice.

This approach to fasting is shared by Islam. According to Islamic law, one who cannot fast on Ramadan must instead feed the poor for a day. This link between fasting and feeding the poor is precisely the same as the one made by Isaiah.

The Jewish people, if not prophets, remain the children of the prophets (b. *Pesachim* 66a). Although the synagogue has replaced the public square as the site of our fasts, and although Isaiah's

linkage of fasting with social welfare goes largely ignored, it is refreshing and inspiring to see that the core instinct has not completely evaporated. Over the summer, hundreds of thousands of Israelis took to the streets to protest their country's lack of social justice. Regardless of one's opinion of the protests' aims, this linkage between voluntary homelessness and sensitivity to social ills harks back to the prophecy of Isaiah. **.K.**

. . . . Fasting and Asceticism

By Lesli Koppelman Ross, a writer and artist whose works have appeared nationally. She has devoted much of her time to the causes of Ethiopian Jewry and Jewish education. This article is appeared in "Celebrate!: The Complete Jewish Holidays Handbook", published by Jason Aronson Inc.

Fasting and Asceticism:

What is Prohibited on Yom Kippur?

While most Jews fast on Yom Kippur, a smaller percentage follow the prohibitions regarding washing and attire.

In its instructions for observing the 10th of Tishrei (Leviticus 16:29,31; 23:26,29,32; Numbers 29:7), the Torah specifies that we are to "afflict our souls." After searching Scripture and Mishnah in order to determine what affliction means, the rabbis identified five activities from which we abstain on the most solemn, but not mournful (despite the posture of many Jews, particularly of Eastern European background) day of the year. The purpose is not to punish ourselves but to gain control over our bodies and their potentially harmful appetites, which can become ends in themselves: Rambam describes the prohibitions of Yom Kippur as "resting," as if not doing them were relief from ordeals. While not engaging in our normal daily concerns and pleasures, we become more conscious of how our physical urges so often lead us into trouble.

In the Talmud's terms, for a brief time we elevate ourselves to the status of angels, who have no corporeal needs and whose sole role in the universe is to serve God. (The rabbis also explain that the things we abstain from are all those that make the soul comfortable in the body. By engaging in activities that make it uncomfortable, the soul is more likely to rise up from the body, taking us to a higher spiritual plane.)

Fasting . . .

Derived directly from the Torah, abstaining from eating and drinking from before sundown until after the following sunset is probably the greatest test of self-control during this holiday. How are we supposed to accept the promulgated notion that fasting frees us to worship when hunger pangs and distaste in a parched mouth create strong distractions to concentration on lofty spiritual thoughts?

The abstention in and of itself cannot create a sense of spirituality. The idea is to be able to refrain from giving in to our impulses. We prove to ourselves that we can control our bodies in the extreme; under normal circumstances we should certainly be able to prevent our desires from leading into damaging excesses. Allowing the body to rid itself of the toxins eating produces mirrors our efforts on this day to purge ourselves of the impurities of unhealthy thoughts and deeds.

Of course, in the extreme, the restriction of food and water results in death. On Yom Kippur, this concept is significant in two ways. First, as on Rosh Hashanah, the act of standing to be judged in a sense entails facing death, for we are waiting to see what the verdict in our trial will be, whether or not we will be written in the "Book of Life." By denying ourselves material sustenance, we symbolically engage in self-sacrifice, a recognition that we deserve to be punished. (The weight-conscious will take heart in the fact that fasting reduces the body's fat content.) That innocent animals lost their lives for human wrongdoing (their fat was burned at the altar) should have made people aware of their actions. Today it's not animals, but what, we should ask ourselves, is being sacrificed when we err?

Experiencing hunger that we know is temporary should also encourage us to do something for those who suffer from lack of food. This is the real purpose of the fast, as Isaiah explains in the day's prophetic reading. A problem since biblical times, it has not abated yet, with recurring wars, famines, and other natural disasters leaving millions to die of starvation. When we resume feeding our bodies, we are revived and, as people who have experienced near death attest, feel like we are starting over. When we do so, it should be with our priorities in order.

Since Torah stipulates that the fast begins on the ninth day, but we are to deny ourselves only on the 10th, it is understood that the fast begins before sundown and concludes the next day at nightfall.

To revive themselves during the long hours without food, worshipers sometimes sniff smelling salts (in former times, tobacco or snuff), spices, flowers, or a clove-filled etrog (citron) prepared after the previous Sukkot. Among the religious, spices are used this way just to give them the opportunity to say a brachah [blessing]. (The rabbis instructed that 100 benedictions be said daily, which is more difficult on Yom Kippur because of its restrictions.) If you smell spices, the blessing to be said is: Blessed are You, Lord our God, King of the Universe, Who creates species of fragrance.

Sexual Relations . . .

The normal and healthy drive, encouraged on Shabbat because it is an act seen to involve God and assist Him in ongoing creation, is prohibited on Yom Kippur. Again, it is an appetite whose satisfaction can lead one into sin.

Washing . . .

Cleansing oneself for pleasure or comfort is prohibited. Observant Jews do not shower, bathe, or wash their hands or faces, unless they are soiled with mud. The focus of this day is on internal, rather than external, cleanliness. You should not think you are rid of soil just because you have applied soap and water to your skin.

Anointing . . .

The application of oil to the body was once done regularly, particularly after bathing and was part of the cleansing process. Today, anointing generally refers to the use of face and hand creams, which on Yom Kippur are not to be applied except for medicinal purposes. As for the prohibition against washing, thoughts should be directed to what needs to be cleaned out from the inside.

Wearing Shoes . . .

You may notice a lot of people wearing sneakers, particularly the basic canvas and rubber models, to synagogue. It is not for comfort, although they certainly function that way with all the standing we do during the services. Wearing shoes (sandals in biblical days) of leather was forbidden in holy places, as we learned from Moses' experience before the Burning Bush (Exodus 3:5), where he removed his sandals. The Kohanim [priests] removed their shoes when giving the Priestly Benediction in the Temple (as the Kohanim do today when they stand before the Ark in front of the congregation for the dukhan

service, during which they make the blessing). Since the day of Yom Kippur entails a reliving of the Temple experience, we forego our leather shoes as well.

(As usual, the rabbis offer another reason: After Adam and Eve's sin, the earth, which was supposed to have been holy ground, became contaminated. We normally wear shoes to keep from having direct contact with the defiled ground. But on Yom Kippur, when we make atonement with God and focus on attaining the purity of Creation, the earth is holy, and so we don't have to separate ourselves from it.)

On the physical level, leather shoes protect the feet, providing comfort, while footwear of other materials or going barefoot does not. On the Day of Atonement, we forego bodily pleasure. Because of their comfort, and also their expense, even in biblical times leather shoes were considered a luxury (Song of Songs 7:2) and thought to contribute to a feeling of pride and haughtiness in the wearer. Since Yom Kippur, and the entire Ten Days of Repentance, are designed to produce feelings of humility, wearing leather shoes would interfere with one's proper frame of mind. (Despite the admonition of overzealous rabbis, the prohibition is specifically for leather shoes - whether the top or sole is of leather - and not other items made from the skins of animals. Coats, hats, watchbands, and so on are all permissible.) **.K.**

... Revisioning the Unataneh Tokef

This interpretive view of the Unetaneh Tokef was written by Rabbi Jack Reimer. Some may remember Rabbi Reimer from when then-President Bill Clinton read the rabbi's "A Time for Turning" at a National Prayer Breakfast.

Let us ask ourselves hard questions
For this is the time for truth.

How much time did we waste
In the year that is now gone?

Did we fill our days with life
Or were they dull and empty?

Was there love inside our home
Or was the affectionate word left unsaid?

Was there a real companionship with our children
Or was there a living together and a growing apart?

Were we a help to our mates
Or did we take them for granted?

How was it with our friends:
Were we there when they needed us or not?

The kind deed: did we perform it or postpone it?
The unnecessary gibe: did we say it or hold it back?

Did we live by false values?
Did we deceive others?
Did we deceive ourselves?

Were we sensitive to the rights and feelings
Of those who worked for us?

Did we acquire only possessions
Or did we acquire new insights as well?

Did we fear what the crowd would say
And keep quiet when we should have spoken out?

Did we mind only our own business
Or did we feel the heartbreak of others?

Did we live right,
And if not,
Then have we learned, and will we change? **.K.**

... Sin Offerings and the Leadership

Rabbi Joshua Heller is the third generation in his family to be ordained at the Jewish Theological Seminary (JTS) and is a ninth generation rabbi. Now the rabbi of Congregation Bnai Torah in Atlanta, GA, he served previously as the Director of Distance Learning and Educational Technology at JTS, where he wrote the following 2001 essay discussing the sin-offering requirements of the people's leaders established in Parshat Vayikra.

The sacrificial order laid out in the fourth and fifth chapters of the book of Leviticus may seem alien to modern readers, but in its textual organization and minutiae of ritual, it reflects a deep psychological understanding of the nature of error and atonement in public and private life. The text of chapter 4 follows a hierarchy of potential transgressors, relating the appropriate sacrifices to atone for the high priest who somehow leads the nation astray, for the entire community that errs, or if the Nasi - the elected leader - commits an individual sin.

The Torah demonstrates remarkable wisdom even in recognizing that each of these forces in public life is capable of going astray. One need not look far to find groups that proclaim the axiomatic infallibility of their religious leadership. And yet, years of study do

not always result in moral integrity, and even the deepest piety is not insurance against the possibility of honest error.

By the same token, others within Jewish life grant an inappropriate sanctity to the religious choices made by lay people. It is true that our ancient sages showed great reverence for the natural piety of common folk. More than once in the Talmud a dispute of law is resolved with the dictum "*Puk Hazei Mai Amma Davar* - go see what the people are doing" (*Berachot 45a, Eiruvim 14b*), as if to say that the word on the street is a reflection of the divine word. The sage Hillel, when unsure of the ruling on a particular question related to Passover which falls on the eve of Shabbat, took this view to an even more extreme level. He declared that the law should follow whatever the popular practice was. "The children of Israel, even if they are not themselves prophets, are certainly the children of prophets." (*BT. Pesachim 66a*), he said. His words implied that Jewish popular practice, as it evolves, is an echo of prophecy, an unconscious vision of the will of God.

Indeed, many rich customs have survived within Judaism, outside of, or even despite, the will and writ of the rabbis. Daniel Sperber's "*Minhagei Israel*," one of my favorite works of Jewish scholarship, catalogs and explains dozens of these folk practices and local customs. And yet, there is a limit to the applicability of this principle. *Vox Populi* cannot be viewed as equivalent to *Vox Dei*. Sometimes the community adopts, or seeks to adopt, a practice that is simply wrong, and few are the leaders courageous or foolhardy enough to challenge the force of habit of an entire people known for its stiff-neckedness. In establishing the sacrifice for the entire people that errs, the Torah reminds us that Jewish law is not established by referendum or popular will.

The third public admission of sin, that of the *Nasi*, is one which bears the least surprise for us today. In ancient times, Rabbi Yochanan Ben Zakkai could say "Blessed is the generation whose chosen leader brings a sin-offering" (*BT. Horayot 12b*). All leaders might stray, but only a truly great one can engage in a public display of contrition. In contrast, some recent leaders of our civil society have turned acceptance of blame into a meaningless exercise. We have come to expect that each lapse of judgement will be accompanied by an insincere apology or a carefully scripted declaration of penitence. We have grown accustomed to leaders who bring sin offerings that leave us unblessed and unimpressed.

The first three types of sin offerings serve as a reminder that neither the religious nor the political hierarchy nor even the will of the people is infallible. The fourth type of offering reminds us that these forces cannot always be held at fault. Though one might seek to blame religion, or the government, or society as a whole for one's shortcomings, the Biblical text remind us that it is "*nefesh ahat techta*"- (*Leviticus 4:27*) a single individual who sins.

There is an important distinction, though, between the sacrifices for public and private wrongdoing. When any of these major forces in Jewish life goes astray, the recognition must be a distinctive one - a sacrifice whose combination of location, animal and ritual, will be instantly recognizable as a public spectacle. In contrast, though, the Biblical text takes care to note the location where the individual's sin-offering is to be slaughtered not in terms of its location north of the altar, but rather by saying that it is to be brought to the exact same place where the *olah* offering is slaughtered. There are in fact minor differences between the two offerings, but they would only be apparent to a close observer or to the priest performing the sacrifice. Rabbi Shimon Bar Yohai (*BT. Sotah 32b*) notes that it as if our text is saying that it should not be apparent to the casual observer that a sin-offering is being brought. This observation of the "hidden" nature of the personal *chattat* reflects a great sensitivity to the role of guilt in repentance. People are often genuinely embarrassed to have done wrong, and admitting the wrong to one's self and the one who one has wronged are difficult enough without having to proclaim one's guilt before the assembled masses in the sanctuary. The anonymity of the sin offering removes public embarrassment as a potential barrier to repentance.

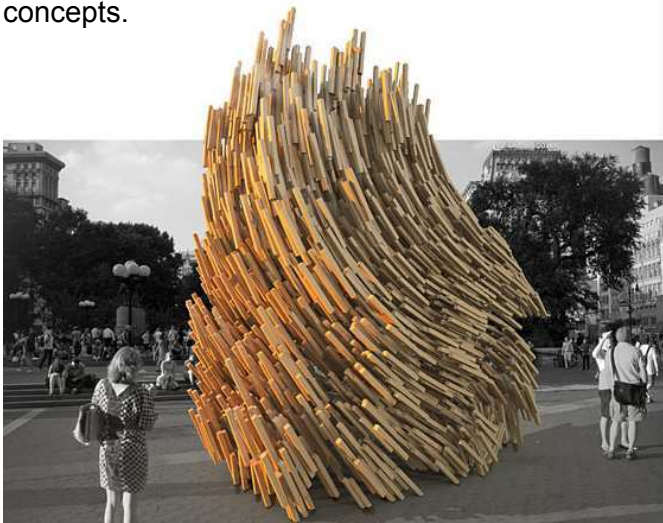
Even in its description of the bloody rituals of animal sacrifice, the Bible reflects a sensitivity to human nature. Public, national sins must be declared and atoned for openly, so that the nation will not grow overconfident in the infallibility of its leaders or its own consensus. Personal sins, though, can be atoned for privately, so that the gates of repentance offer the least possible resistance to those who would walk through. In our quiet prayers on that day, and indeed, on every weekday, we may ask, silently, privately for forgiveness for a host of personal sins. When we pray aloud, though, we do so in unison, in the plural voice so that no individual need stand up and be singled out, and all may seek atonement.

... Sukkot Theology and Themes

Reprinted from *MyJewishLearning.com*

The holiday of Sukkot begins on the 15th day of the month of Tishrei. Known in rabbinic literature as Ha-Chag--"the holiday"--the themes of Sukkot are clearly of high importance in Jewish theology.

This holiday is unique in that it is the only time Jews are instructed to build a structure as part of their observance. Each household traditionally builds or has access to a sukkah, a temporary shelter constructed only for the holiday. Lasting one week, the holiday integrates a wide range of symbols and concepts.



Most notable is the sukkah itself. It is necessary that the sukkah be a temporary structure. Although the sukkah's origin is in the temporary dwellings in which agricultural workers would reside during the hectic autumnal harvest season, Judaism has identified these huts with the dwellings of the biblical Israelites as they wandered in the desert for 40 years after the exodus from Egypt. In this manner, these temporary dwellings return us to a different time in our development and remind us of our journey to nationhood.

While traveling in the desert, the Israelites were not wandering aimlessly from place to place. As a young Jewish nation, they were trustingly following God as they ventured forth. Dependence entirely on God for food, safety, and direction, Sukkot is viewed as a beautiful and joyous time of bonding and loyalty between Jews and God. The flimsy sukkah structures return today's Jews to this time in their history and to a celebration of devotion and dependence on God, who nurtures and cares for human beings.

The sukkah is traditionally decorated with varieties of fruit. The fruit reminds us of the annual fruit harvest that was celebrated at this time. The Torah commands that on Sukkot, one of the three pilgrimage holidays, all Israelites were to bring their first fruit harvest to a national assembly. During Temple times the nation would gather together at the Temple to celebrate the harvest. Thus, once again ancient Israelites were traveling and dwelling in temporary homes.

There is also a commandment in the Torah for each person to take the fruit of a "goodly tree," later interpreted as a fruit called an etrog (citron). Along with this fruit, one must collect certain tree branches and rejoice before God. We therefore take a palm branch and connect to it myrtle twigs and willow branches. There are beautiful narratives in rabbinic literature that discuss the symbolic images of the etrog and lulav (as the combination of the palm, myrtle, and willow is collectively known). They include parallels to the Jewish matriarchs and patriarchs as well as to the body and soul of each individual Jew.

One of the more poignant images is viewing the lulav and etrog as symbolic of different Jews within our community, each of value yet each expressing their Judaism differently. On Sukkot we symbolically unite all these Jews together and celebration that although as individuals we are so different, as a nation we are unified. We joyously share our celebration with God.

Another name for the holiday of Sukkot is *z'man simchateinu*, "the time of our rejoicing." Clearly one rejoices over the harvest just completed, but more than that, there is a sense of priorities that are being established through the images of the holiday.

Dwelling in a sukkah forces us to remove ourselves from the materialistic things that normally fill our environment. Most people try to fill their homes with the most beautiful and expensive articles within their reach. We surround ourselves day to day with our materialistic accomplishments and dwell in their midst. Sukkot forces us to leave those behind and return to a much simpler, almost nomadic existence. Our priorities refocus onto affirmations of nationhood and spirituality while we are reminded how fleeting wealth can be.

Sukkot returns us to a time in Jewish history when the entire nation was homeless and wandering. In the desert, the ancient Israelites often asked neighboring nations for assistance in their travels,

but were often turned down. To show that we have learned from the travails of the past, it is traditional to invite others to share a meal in our sukkah as we remember how central compassion must be in a world where material things so easily come and go.

In a modern world it can sometimes be difficult to remember how dependent each part of nature is on the other. The holiday of Sukkot reinforces the notion that all of nature relies on a relationship with the Divine Creator and that humanity must play its part in securing favourable decrees and harmony within nature. From the individual to the community to the world at large, the holiday of Sukkot broadens our perspectives and reminds us to check our priorities. **.K.**

... When a Citrus is No Lemon

Lulav and Etrog: the Personal Mitzvah



Some people go to great lengths to precisely and joyfully fulfill the mitzvot associated with lulav and etrog, including personally selecting them for purchase from qualified sources. While they may also be purchased with confidence through KCT, those wishing to select their own, may be guided by this brief overview drawn from several respected sources among many in the Jewish community.

". . . And you shall take for yourselves on the first day (of Sukkot) the fruit of a goodly tree, a palm branch, the myrtle branch, and the willow of the brook; and you shall rejoice before the Lord your God seven days" (*Leviticus 23*). The Shulchan Aruch gives precise specifications concerning the requirements of form, appearance, and texture of the **Arba Minim** (the Four Species): **Etrog, Lulav, Hadassim, Aravot.**

The Etrog . . .

A superior *Etrog* is of medium size, its bright yellow surface is furrowed and covered with *Blitos*, bumps (which distinguishes it from the ordinary lemon). Another criterion of the etrog is its need to be grown from a strain that is not grafted with another fruit. To be considered ritually fit, the Etrog must be shaped "like a tower"--its bottom larger than its top. The *Pitom*, the flowered blossom at the tip of the fruit, and *Uketz*, the stem which is sunk into the broad base, must be examined carefully to make sure that both are present and intact. (To avoid the problem of the pitom falling off, many people prefer to use Etrogim which grow without Pitoms) The Pitom should be directly in line above the Uketz.

The Lulav . . .

The Lulav is a small, young branch of the date palm. The leaves--two-fold and spear-headed--are linked to a solid central stem. Near the pointed tip of the Lulav, the spine splits into two double-leaves called *Te-yomes*, twins. The points of the Te-yomes should not be split. The backs of the leaves should be light green, the fronts white. A select Lulav has a straight spine, against which the leaves lie flat, covering and overlapping one another.



Hadassim . . .

The oval leaves of the *Hadass* cover the myrtle branch from top to bottom in groups of three, growing from one stem. The top of the branches should not be broken off, and should overlap the stems of the upper leaves. Three Hadassim are required for the mitzvah of the Arba Minim.

Aravot . . .

The *Arava*, willow requires a great amount of water, and so it is commonly found near streams, ponds, or rivers. Select Aravot have long, slender green leaves with smooth edges, and a straight, reddish stem. Two Aravot are needed to complete the Arba Minim.



Each set of arba minim therefore includes one etrog, one lulav, three haddasim and two aravot.

The Four Species all taken together make up one single mitzvah. If any of the species are missing then one has not fulfilled the Mitzvah. The four species are not taken on Shabbat even if Shabbat is the first day of Sukkot. The Mitzvah does not apply at night.

Arba Minim: Gathering and Shaking . . .

So what do we do with them, now that we have them? See the drawing above as a guide. Take the Lulav and hold it in your right hand (unless you're a lefty) with the spine facing you, and say:

Boruch attah Ado-nai Elo-heinu melech ha'olam, asher kidishanu b'mitzvotav v'tzivanu al netilat lulav.

[Blessed are You God our God King of the Universe who has sanctified us with his commandments and commanded us regarding taking the lulav.]

Other than the first day of the holiday (or the first day when you perform the mitzvah), the etrog is lifted right after the blessing, and the shaking commences. On the first day of the holiday, (or your first time), while still holding the lulav, pick up the etrog in your left hand and recite the following blessing. (Toward the end of the blessing put the etrog and lulav together):

Boruch attah Ado-nai Elo-heinu melech ha'olam she'hechyanu, vikimanu, vi'higi'anu lazman hazeh.

[Blessed are You God our God King of the Universe who has granted us life, sustained us and enables us to reach this occasion.]

There are varying customs, including holding the etrog upside down during the blessing, and then turning it over for the shaking. If you travel to other communities during the holiday, you might wish to observe and note the different *minhagim*. **.K.**

Lulav and Etrog: The Personal Mitzvah

. . . . So Many Foods, So Little Time

(Excerpted from an essay, "Apples and Honey and More Foods for a Happy New Year", by Sheilah Kaufman.)

At no time during the year, with the possible exception of Passover, does food symbolism take center-stage more than at Rosh Hashanah.

We're all familiar with eating sweet foods, especially apples dipped in honey, to usher in a sweet New Year. Many traditional Jews refrain from eating sour or bitter foods such as pickles and horseradish since they may interfere with the sweetness of the festival.

The Talmud and other sources identify a number of other foods considered propitious to eat as we enter a new year. "On Rosh Hashanah, the performance of symbolic acts is of special value in reflecting on the past and pondering the future," Rabbi Gil Marks writes in *The World of Jewish Cooking*.

[. . .] Here are a handful of explanations about auspicious foods associated with Rosh HaShanah:

Pomegranates, often the new fruit we eat on the second night of Rosh HaShanah, are said to have 613 seeds, precisely the number of mitzvot, commandments that Jews are responsible for fulfilling. It reminds us of the hope that the "new year will be filled with as many good deeds as the pomegranate has seeds."

Pumpkin or gourds have thick skins, and food made from them expresses the hope that "as this vegetable has been protected by a thick skin, God will protect us and gird us with strength."

Black-eyed Peas: The Aramaic name for black-eyed peas, *rubiya* or *lubiya* sounds similar to the Hebrew word for "many" and thus express our hope for fertility and success.

Leeks or Cabbage: *Karsi* is the Hebrew word for leek, which sounds like the word *kares* "to cut off/destroy," and a blessing is said that requests "may our adversaries be removed."

Beetroot: In English translation, the stress is on our desire to "beat" those who intend to do us harm, again may our adversaries be removed. Beets in biblical times were not beetroot, but beet greens since roots did not come about until Italy in the 15th century.

Dates: Sweet dates are served to symbolize the wish that the New Year will be equally sweet. The word for dates sounds like the word sheyitamu, which means "that they be consumed," referring to may our enemies be consumed. While most Sephardic Jews eat the dates plain some Moroccan Jews dip the dates in a mixture of ground sesame seeds, anise seeds and powdered sugar. (Apples are also dipped in this mixture).

Apples and Honey, the most familiar of the Rosh Hashanah food customs, are sweet and associated with land of Israel. Milk and honey are ancient symbols of immortality and truth and honey does not decay. The roundness of the apple symbolizes a hope that the New Year will be a joyous one from beginning to end. By dipping an apple in honey we wish for a sweet New Year.

Rubia / fenugreek sounds like the Hebrew word *yirbu* (increase), so we pray for our merits to increase — *meren* (carrots) can also mean to increase.

Sheep or Fish Heads: Rosh Hashanah literally means "head of the year." The sheep or fish head symbolizes the hope that each of us will be at the head, rather than the tail, of whatever we do. **.K.**

... Shofrot: All Shapes and Sizes

No matter what shape your shofar is, long or short, curved or straight, if you know how to sound it, have it in shul with you for Neilah and join with our *Ba'al Shofar*, Harvey Goldstein for the concluding notes of Yom Kippur.



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The evolving library at KCT contains many volumes of traditional texts as well a growing collection of timely special-interest books, periodicals, and local as well as Israeli newspapers. The library is open whenever the building is open, and visitors are encouraged to browse the collection and to offer suggestions for enhancements and additional book purchases, and of course to offer their personal support. **.K.**

... Volunteer Opportunities Abound at KCT



Especially as we move through this 19th year, your Kehillah needs you more than ever !! Call and declare how we may best include you as the New Year unfolds: (631) 689-0257 or www.kct.org **.K.**

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*This area has been set aside for your personal use as you proceed through your own preparations . . .
individually, as a family, in the community, in the Kehillah . . .
for notes, for reminders, for study, for questions, for reflection.*



5773

SCHEDULE
OF
HOLIDAY
SERVICES

Selichot

Rosh HaShanah

Shabbat Shuvah

Yom Kippur

Sukkot

Hoshanah Rabbah

Shmini Atzeret

Simchat Torah

Shabbat Bresheet

KEHILLAT
CHOVEVEI
TZION

SERVICES CANDLE LIGHTING

SELICHOT

SATURDAY SEPT. 8 10:00 PM

ROSH HASHANAH

SUNDAY SEPT. 16 6:15 PM 6:40 PM
MONDAY SEPT. 17 8:15 AM
(TASHLICH ...) 5:15 PM
(... AT THE SETAUKET DUCK POND)
TUESDAY SEPT. 18 6:30 PM 7:37 PM
8:15 AM

SHABBAT SHUVAH

FRIDAY SEPT. 21 6:00 PM 6:32 PM
SATURDAY SEPT. 22 9:00 AM

YOM KIPPUR

TUESDAY SEPT. 25 5:45 PM 6:25 PM
WEDNESDAY SEPT. 26 8:30 AM
4:15 PM
(SHOFAR AT 7:19 PM)

SUKKOT

SUNDAY SEPT. 30 6:00 PM 6:17 PM
MONDAY OCT. 1 9:00 AM
6:00 PM 7:14 PM
TUESDAY OCT. 2 9:00 AM

SHABBAT CHOL HAMOED SUKKOT

FRIDAY OCT. 5 6:00 PM 6:09 PM
SATURDAY OCT. 6 9:00 AM

HOSHANAH RABBAH

SUNDAY OCT. 7 9:00 AM

SHMINI ATZERET

SUNDAY OCT. 7 6:00 PM 6:06 PM
MONDAY OCT. 8 9:00 AM
(INCLUDING YIZKOR)

SIMCHAT TORAH

MONDAY OCT. 8 6:00 PM 7:03 PM
(MAARIV-HAKAFOT) 7:00 PM
TUESDAY OCT. 9 9:00 AM

SHABBAT BRESHEET

FRIDAY OCT. 12 6:00 PM 5:58 PM
SATURDAY OCT. 13 9:00 AM