

Preparation

הכנה

September - October 2014

Elul 5774 - Tishrei 5775

**Kehillat  
Chovevei  
Tzion**

*Kehillat Chovevei Tzion  
Route 25A at Nicolls Road  
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*Visit us on-line at  
[www.kct.org](http://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 Twenty First Year!***

Preparing  
to  
Celebrate  
the  
High Holidays  
at  
Kehillat  
Chovevei  
Tzion



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 twenty first 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!**

בי"ה

**Best Wishes for the Holidays!**

Dear Chaverim,

Welcome to **Kehillat Chovevei Tzion** for the High Holiday season, 2014/5775.

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 21<sup>st</sup> 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.

**Shanah Tovah Umetukah! Wishing you a sweet and wonderful 5775.**

For the member families of *Kehillat Chovevei Tzion*,

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

#### .... 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 Wednesday, September 3, 2014.**

**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 **Thursday, September 25, at 5:00 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*. The *Tashlich* ritual is based on a reading from the book of the prophet Micah that is also read on *Yom Kippur* afternoon after the reading of the Book of Jonah.

*Who is a God like You, forgiving iniquity and remitting transgression;  
Who does not maintain His anger forever against His own people,  
Because He loves graciousness.  
He (God) will take us back in love, He will cover up our inequities.  
You (the people) will cast [tashlich] all your sins into the depths of the sea.* [Micah 7:18-20]

So we empty our pocket of our sins and cast them into the *depths of the sea*, or into the depths of the Setauket Duck Pond. This brief ritual is a wonderful opportunity to link the generations of Jewish grandparents, parents, children and grandchildren. Parents can bring their children; or better yet, grandparents can bring their grandchildren to feed the ducks and participate in this beautiful and meaningful Jewish ceremony. **.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 flyer 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 **Sunday, October 5**, 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 Baruch* 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](http://www.myadlyad.org) or call **Barbara Mann** at 689-9605. **.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.** **.K.**



**The KCT Library ... For Study Year-round**

**Special Dedicatory Opportunities  
Are Available ... Please Ask!**

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.**

... 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.**

**Assuring the Future of the Kehillah  
Dedication, Endowment, and Tribute  
Opportunities are Available**

... Please Ask Us!



... 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 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 Wednesday, September 3**. *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 (Saturday, October 4) and on Shmini Atzeret (Thursday, October 16). **.K.**

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

... KCT Remembers

Throughout this past year, 5774, 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

*Ira and Rona Dressler*

Philip and Eva Dressler  
Hana and Louis Piotrkowski  
Molly Lasky  
Robert Dressler

*Amy, Bruce, Pamela and Rachel Engelberg*

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

*Elaine and Howard Ehrenberg and Family*

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Frieda Kotler  
Bessie Fiance  
Shulem Dambrot  
Esther Dambrot  
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Hillel Rosner  
Lucien Dambrot  
Bernice Cohen

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

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Dr. Jacob Martin Goldstein  
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Max Lowenstein  
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Sam Schneider  
Tess Schneider  
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Blanche Karlan  
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Hyman Karl Hellmann

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Abraham Chefitz  
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Rae Helman  
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Herman and Beatrice Berkeley  
Harvey and Dorothy Lee  
Sidney Berkeley  
Irving and Paulette Berkeley  
Virginia and Joseph Berke  
Harold E. and Selma Lee  
Richard Lee  
Joseph and Esther Berkeley  
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Ethel and Saul Mark  
Pauline and Mervin Hurwitz  
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Mazal Tov Levy  
Meir Michael  
Georgia Michael  
Haim Michael  
Gila BenHarosh  
Reffael BenHarosh  
Rosette Bendugo  
Moshe Bendugo  
Victoria Levy  
Eliyahu Yadgar  
David Levy

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Sadie Scher  
Samuel Mann  
Kenneth Sherrin

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*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

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Shmuel Youdelevich  
Hedva Youdelevich  
Miriam Merriam  
Alex Merriam  
Sarah Merriam  
John Merriam

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Joseph Guzik  
Claire and Seymour Karsh  
Henrietta and Max Miller  
Bertha and Alex Neulicht  
William Miller

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Al Lerner  
Etta Lerner  
Morton Nadelson  
Sally Nadelson  
Nadine Apfelbaum

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Henrietta Silfen  
Samuel Silfen  
Gabriel Nathan  
Arnold Nathan  
Jean Nathan  
May Helfand

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Selma Nosenchuk  
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Max Lowenstein  
Rose Lowenstein

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Nachum and Avram  
Waisbord  
Adele Sukenik Waisbord  
Jacob Israel Waisbord

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

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Rosenfeld  
Joseph Katz  
Monroe and Sylvia Scheiner  
Emil and Ada Menist  
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Philip Menist  
Rene Bluval  
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Erica Alexis Kluger  
Richard Katz  
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Harvey Forman  
Fannie Weinberg  
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Bill Zager  
Morton Zager  
Arthur Salzman  
Rose and Harry Tillem  
Minnie and Harry Meissel  
Michael Newman  
Ida and Sam Salzman  
Helen and Jacob Zager

**z"l**

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 September 3 date, as well.

**.K.**

**Assuring the Future of the Kehillah  
Dedication, Endowment, and Tribute  
Opportunities are Available**

**.... Please Ask Us!**



**.... 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](http://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.*

**.... Transcending Your Comfort Zone**

*Written by Rabbi Simon Jacobson, Dean of the The Meaningful Life Center and publisher of The Algemeiner Journal.*

The Book of Genesis (18:1-2) relates that shortly after Abraham's Circumcision, G-d appeared while he sat recuperating in the groves of Mamrei. While he was communing with G-d, Abraham noticed, off in the distance, three nomads approaching across the desert. Without so much as an, "Excuse me," to G-d, he immediately stood up and ran to greet them and prepared a meal for them.

From this strange incident, the Talmud derives the equally strange lesson that, "Welcoming guests is more powerful than welcoming G-d." The Talmud does not ponder if this was the right thing to do because clearly Abraham knew—without hesitation—that this was the right thing to do. But how did Abraham know this? How did he know his actions would not offend G-d?

Abraham knew because Abraham was a holy man. Selfishly, he would have liked to spend more time with G-d. He could have asked him a lot of questions. But a holy person doesn't do just what's good for him; he does what's good for reality. He is capable of transcending his personal comfort zone for the greater good, for the love of others. The truth

is that when Abraham turned to greet his guests, he didn't turn away from G-d. He turned away from one level of G-d to experience a higher level of G-d. This higher level is defined by selflessness, by doing for others.

To love G-d and to love other people is the same thing. Your love of G-d has to bring more love to others. And fundamentally, it goes even deeper than that. When you love G-d, you will love other people more. And that is the whole point of it. Ask yourself, "Do you feel that loving G-d and loving people is the same thing?" Have you been able to apply this in your life? **.K.**

### . . . . The Confession

*Excerpted from the collection of holiday stories available on-line at [www.chabad.org/holidays/JewishNewYear](http://www.chabad.org/holidays/JewishNewYear)*

Joseph and his younger brother Benny went with their father to the synagogue on the Saturday night before *Rosh Hashanah*, for the special first *Selichot* service. It was the first time that Benny went to the synagogue at such an unusual hour, for it was well past midnight. He had, however, managed to get some sleep that Sabbath afternoon, and was wide-awake.



Benny was still too young to say the prayers, but he knew that *Selichot* meant "forgiveness", and that everybody was praying to G-d for forgiveness. He sat near his father and watched him all the time. He had never seen his father looking so serious before, especially

when he was saying a certain prayer with his head bent down, at the same time touching his heart again and again with his right hand.

After the service, Benny asked his older brother about it. Joseph opened the prayer book and showed him the prayer.

"This is the prayer of Confession," he explained.

"What is confession?" asked Benny.

"Well, when you do something wrong and you say, 'I'm sorry I did so-and-so, *that* is confession."

"What does this prayer say?"

"This prayer follows the *Aleph-Beit*. You see, *Oshamnu* begins with an *aleph*, *Bogadnu* --with a *beit*, and so on. These words mean, 'We have sinned & we have been false & we have robbed & ... But what's the matter, Benny? Why are you crying?'"

"I thought father was the most wonderful man in the world. How could he do such things?!"

"Wait a minute! You don't really think *he* did these things, do you Benny?!"

"Then, why did he say so? And he meant it! I watched him!"

Joseph could not help smiling. "Listen," he said, "I'll explain it to you. This prayer is said by all Jews, even by the holiest Rabbis. You see, all Jews are like one body. When some part of the body hurts, the whole body is sick. When one Jew sins, he hurts our whole people. Therefore, the prayer mentions all possible sins, in the order of the *Aleph-Beit*, that any Jew, anywhere, may have done. That's why the prayer is *We* have sinned – that is, all together! This goes to show how responsible we are for one another, and how we must always help each other to do only good."

Benny wiped his tears and felt much better, for he knew that his father was still the most wonderful man in the world, and he was praying not only for himself, but also for others. **.K.**

### . . . . Schoolboys, Not Soldiers

*Rabbi Ruth Abusch-Magder is the Rabbi-in-Residence for Be'chol Lashon and frequently writes about Jewish topics. This was posted at [JewishJournal.com](http://JewishJournal.com) on July 1 2014, under the title *Schoolboys, Not Soldiers: A Mother Responds*.*

How does a Jewish mother respond to the unthinkable? In Jeremiah, we read of the matriarch Rachel, the quintessential Jewish mother, who sat in Ramah crying and bitterly weeping. There was no comfort for her, her children were gone. Like our ancient matriarch, we, too, are in mourning.

In the last weeks, we have lit candles and attended vigils. In their absence, we adopted three teenage boys, whose lives were full of potential, into our own families. We prayed and hoped for Eyal Yifrach, Gilad Shaar and Naftali Frenkel, but we now know there is no longer any reason for hope. Hope is, I imagine, what carried Iris Yifrach, Bat Galim Shaar and Rachel Frenkel through the first part of this ordeal, but now their children are gone and I cannot imagine what this must mean.

These were schoolboys. They were civilians, not soldiers. The sadness and dismay that we are feeling as a community comes in part because we have taken the narratives of these boys into our own stories. It comes in part because this violence does not feel so far away. Eyal, Naftali and Gilad were young people. They were not carrying guns. They were just trying to get home. Whether or not we knew them personally, we all know someone like them. Their deaths remind us of just how high the cost of the Israeli-Palestinian conflict is. We are filled with compassion for these families, even as we struggle to know how to protect our own children.

Rachel, our matriarch, suffered over her children. First she could not conceive, and then she died in childbirth. In Hebrew, the word for womb, *rechem*, the source of her suffering, is related to the word *rachamim*, or compassion. For it is precisely the vulnerability of those who birth and care for children, in practice and metaphorically, that is tied to our ability to feel for the other, with concern and sympathy.

As a mother, as a parent who has nurtured and loved without condition, I am filled with *rachamim* for Iris Yifrach, Bat Galim Shaar and Rachel Frenkel for their suffering and for a loss that cannot be redeemed. I cannot imagine the daily pain of an empty place at the dinner table, of a bed that will never again be slept in, of a high school graduation that will not come. Their suffering is the universal suffering of all mothers, of all parents who lose innocent children to dangers and terror that ought not to be part of any childhood.

And I am scared. I wish I could believe that these horrible deaths will serve as a catalyst for moderation and understanding. I am not so naive as to advocate inaction, nor so selfless as to disavow justice. Nonetheless, I am concerned that in our pain we will be tempted toward vengeance. Just as there were those who saw in the horrific kidnaping of these three boys unconscionable reason for

celebration, there are those who see the recovery of the bodies of Eyal, Gilad and Naftali as justification for large-scale indiscriminate retribution. The possibility for a significant increase in violence is a real danger. I hope that the voices of compassion and of reasoned military strategy prevail so that all innocent children may grow in safety and mothers may be spared the pain of violent loss. **.K.**

### . . . . Where Will I Find You?

*This poem was written by Yehudah Halevi (c.1075–1141), considered to be one of the greatest Hebrew poets. He lived in both Muslim and Christian Spain before rejecting its culture of Jewish-Arab hybridization and leaving for Israel in 1140. His most famous work is the philosophical text called the Kuzari. This poem was translated By Peter Cole.*

Where, Lord, will I find you:  
your place is high and obscured.  
And where won't I find you:  
your glory fills the world.

You dwell deep within — you've fixed the ends of  
creation.  
You stand, a tower for the near, refuge to those far  
off.  
You've lain above the Ark, here, yet live in the  
highest heavens.

Exalted among your hosts,  
although beyond their hymns—  
no heavenly sphere  
could ever contain you,  
let alone a chamber within.

In being borne above them  
on an exalted throne,  
you are closer to them  
than their breath and skin.  
Their mouths bear witness for them,  
that you alone gave them form.  
Your kingdom's burden is theirs;  
who wouldn't fear you?

And who could fail to search for you—  
who sends down food when it is due?

I sought your nearness.  
With all my heart I called you.  
And in my going out to meet you,  
I found you coming toward me,  
as in the wonders of your might

and holy works I saw you.  
Who would say he hasn't seen  
your glory as the heavens' hordes declare  
their awe of you  
without a sound being heard?

But could the Lord, in truth,  
dwell in men on earth?  
How would men you made  
from the dust and clay  
fathom your presence there,  
enthroned upon their praise?  
The creatures hovering over  
the world praise your wonders—  
your throne borne high above their heads,  
as you bear all forever. **.K.**

### . . . . For the Opening of the Heart

*"Prayers for the Protection and Opening of the Heart" was written by Ya'akov Hakohen some 800 years ago, when he belonged to a circle of Jewish mystics that was active in mid-thirteenth-century Castile and Provence. The poem has been translated by Peter Cole in more recent years.*

I

May the Name send its hidden radiance  
to open the gates of deliverance  
to His servants—and shine in their hearts,  
which now are shut in silent darkness.  
May the great King be moved  
to act in perfection and righteousness—  
to open the gates of wisdom for us  
and waken the love of old, the love of ancient  
days.

II

By the power of the hidden Name I-am-that-I-am,  
and by the dew of Desire and Blessing, the dead  
will live again...

III

I-am is the power of your Name in concealment,  
and one who knows its mystery dwells in eternity's  
instant.  
Over the world, it pours forth abundance and  
favor,  
and on it all worlds hang, like grapes in a cluster.  
Send the dew of blessing, the dew of grace;  
renew my dispensation, and grant me length of  
days.  
Bring light to my eyes with your teaching, and let  
not the husks that surround your hosts obstruct  
me.

May Heaven and Adam's children judge me with  
mercy.  
Sustain me with their strength and fortune—  
but do not leave me in need of the gifts of men. **.K.**

### . . . . Ask a Jew a Question

*From the Rosh Hashanah - Yom Kippur Survival Kit at  
[www.torah.org](http://www.torah.org)*

Jewish thinking relates to holidays as far more than  
commemorations of past events. Rosh Hashanah is  
certainly more than a Jewish January first.

The essential opportunity of Rosh Hashanah is to  
clarify for ourselves what our truest, "bottom line"  
priorities are in life. No time is more appropriate than  
today for asking ourselves some basic questions in  
order to clarify—and remind ourselves—what is truly  
important to us and who we ultimately want to be.

To reflect on some of the following questions is quite  
apropos on this, the day of judgment:  
When do I most feel that my life is meaningful?  
How often do I express my feelings to those who  
mean the most to me?  
Are there any ideals I would be willing to die for?  
If I could live my life over, would I change anything?  
What would bring me more happiness than anything  
else in the world?  
What are my three most significant achievements  
since last Rosh Hashanah?  
What are the three biggest mistakes I've made since  
last Rosh Hashanah?  
What project or goal, if left undone, will I most regret  
next Rosh Hashanah?  
If I knew I couldn't fail, what would I undertake to  
accomplish in life?  
What are my three major goals in life?  
What am I doing to achieve them?  
What practical steps can I take in the next two  
months toward these goals?  
If I could give my children only three pieces of  
advice, what would they be?  
What is the most important decision I need to make  
this year?  
What important decision did I avoid making last  
year?  
What did I do last year that gave me the strongest  
feeling of self-respect?  
When do I feel closest to God?  
Do I have a vision of where I want to be one, three  
and five years from now?

What are the most important relationships in my life?  
Over the last year did those relationships become closer and deeper or was there a sense of stagnation and drifting?

What can I do to nurture those relationships this year?

If I could change only one thing about myself, what would that be?

If I could change one thing about my spiritual life, what would it be?

On a scale of one to five (five being the highest), how important are the following to you? You cannot have more than three fives or three fours, and you must have at least two threes, two twos and two ones.

- Family
- Being well educated
- Making a contribution to my community
- Marriage
- Spirituality
- Being well liked
- Having a good reputation
- Financial success
- Being Jewish
- Peer recognition in my career or profession
- Personal fulfillment
- Helping other people
- Having a good Jewish education
- Making a contribution to humanity
- Achieving peace of mind
- Having children
- Living in the home of my dreams
- Acquiring self-knowledge
- Giving my children a strong Jewish identity

These questions can also be used at your family's holiday meals to create great conversation. Try going around the table and asking everyone to respond to one of the questions. **.K.**

### ... There is No Blessing for Tzedakah?

Written by poet and Tzedakah-educator Danny Siegel.

Before and after eating — a blessing. Before hanging a *Mezuzah* on a door — another blessing. Hearing thunder, seeing lightning flash, noticing trees as they first burst into bloom — a *Brachah*. Buying a new vehicle, tool, instrument, or piece of clothing — *brachah -Shehecheyanu*.

So why is there no *Brachah* before giving *Tzedakah*, why no declaration, “Praised be You, O God, Ruler of the Universe, Who has given us the privilege to do the Mitzvah of *Tzedakah*”? Sometimes there is no time to do it. Sometimes there are Mitzvah moments where even a split second’s delay can be harmful — even lethal. Just think of rescue teams screaming down the road, running red lights, emergency room medical teams making life-and-death decisions. Some *Tikkun Olam* has to be done that quickly, and because *sometimes* we have to react and act so fast, we have to train ourselves to be ready to react and act so fast *always*. Even if the Mitzvah-at-hand is not so pressing.

Related to this concept is the Talmudic principle that a person should try to be early whenever there is a Mitzvah to be done. The text (Pesachim 8a) reads:

*Good People who are enthused to do Mitzvahs get up early in the morning to make them happen.*

That’s one reason: Be early, be quick to respond. It was an answer someone gave me long ago, and I like it. Another is: if we are to be constantly aware of God’s Intimate Presence in the world, the very act of *Tikkun Olam* contains within the act itself a sense of the Divine Presence. Even if we think we are doing it automatically, the Presence is there. We only need to feel its existence. Over the years I have heard more than a dozen good answers, all valid. I think it is one of those questions we should ask throughout our lives. Each answer only adds to the depth of our understanding of the nature and power of *Tikkun Olam*. **.K.**

### ... Inside Out

Written by Rabbi Dr. Hayim Herring, author of *Tomorrow's Synagogue Today: Creating Vibrant Centers of Jewish Life*.

“And all the congregation of Israel are forgiven, along with the strangers living in their midst...”  
(Inspired by Numbers 15:26, used in the liturgy for Kol Nidrei Service on Yom Kippur)

On Rosh Hashanah or Yom Kippur, we encounter “the strangers living in our midst,” those who only show up to synagogue for the holidays and disappear for the rest of the year. The stranger is one who stands on the outside, an “other,” not one of us.

The Hebrew allows for a playful interpretation of the phrase quoted above. We can also read it as, "...and the stranger who resides within ourselves." The stranger within ourselves – what can that mean? As the years pass, we become estranged from different parts of ourselves. Some parts go underground, like a dream or an aspiration that we once held. Some aspect of our personality changes so that we surrender to dishonorable instincts instead of rechanneling them in a positive direction. Welcoming the stranger within means learning to embrace ourselves in our totality. As a friend once said, "We cannot be someone else. We can only be more of ourselves."

Here is the magic that happens when we embrace our full selves: by working on and with all aspects that comprise who we are, we can more readily embrace the stranger in our community. We open new potential pathways of connection with those who seem distant from us. We just might find that we have a lot more in common with the "strangers" who come to pray with us on the holidays than we thought and actively invite them in throughout the year. **.K.**

## ... Shemittah 101

*Written by a staff member for the comprehensive resource website [www.chabad.org](http://www.chabad.org).*

As soon as the Jews settled in the Holy Land, they began to count and observe seven-year cycles. Every cycle would culminate in a Sabbatical year, known as "*Shemittah*," literally: to release.

The year following the destruction of the second Holy Temple was the first year of the seven-year Sabbatical cycle. In the Jewish calendar, counting from Creation, this was year 3829, 68-69 CE in the secular calendar. By counting sevens from then, we see that the next *shemittah* year will be the year 5775 after Creation, which runs from Sept. 25, 2014 through Sept. 13, 2015.

The *Shemittah* year waives all outstanding debts. The observance of *Shemittah* has several dimensions.

### Give Your Friend a Break . . .

*At the end of seven years you will make a release. And this is the manner of the release: to release the*

*hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because the time of the release for the L-rd has arrived (Deuteronomy 15:1-2).*

The *Shemittah* year waives all outstanding debts between Jewish debtors and creditors. Nowadays, a halachic mechanism called *pruzbul* circumvents this loan amnesty. This aspect of *Shemittah* observance is known as *shmitat kesafim*, "release of money [debts]."

### Take a Break from Farming

*For six years you shall sow your field, and for six years you shall prune your vineyard, and gather in its produce, but in the seventh year, the land shall have a complete rest, a Sabbath to the Lord; you shall not sow your field, you shall not prune your vineyard, nor shall you reap the after-growth of your harvest. . . And [the produce of] the Sabbath of the land shall be yours to eat for you, for your male and female servants, and for your hired worker and resident who live with you (Leviticus 25:3-6).*

During the *Shemittah* year, the residents of the Land of Israel must completely desist from cultivating their fields. They also relinquish personal ownership of their fields; whatever produce grows on its own is considered communal property, free for anyone to take. This aspect of the *Shemittah* year is known as *shmitat karka*, "release of the land."

### Refocus . . .

The nation collectively took a breather and focused on higher, more spiritual pursuits. In the ancient Israeli agrarian-based culture, the *Shemittah* year proved to be a difficult challenge for the people's collective trust in the Creator, the One who bequeathed them the Land of Milk and Honey.

*And if you should say, "What will we eat in the seventh year? We will not sow, and we will not gather in our produce!" (Leviticus 25:20)*

Yet, those who put their trust in G-d were richly rewarded:

*I, [G-d,] will command My blessing for you in the sixth year, and it will yield produce for three years. And you will sow in the eighth year, while still eating from the old crops. Until the ninth year, until the arrival of its crop, you will eat the old crop! (Leviticus 25:21-22).*

As well as giving the people an opportunity to put their faith in G-d and see it fulfilled, the year-long abstention from farming also allowed them to collectively take a breather and focus on higher, more spiritual pursuits -- as the people packed the synagogues and study halls. Even today, when the vast majority of Jews are not involved in the farming industry, the lessons of *Shemita* are very germane. During this holy year we are expected to concentrate more on our spiritual mission in life, and a little less on our material pursuits. More on why we are needed, less on what we need. More on faith in G-d, less on faith in our own talents and wiles. **.K.**

### The KCT Shabbat and Yom Tov Kiddush

Special Occasion  
Sponsorship Opportunities

Are Available . . . *Please Ask!*

Be sure to visit  
the KCT Library on your  
next visit to the Kehilah.

### . . . . A Closing Thought

## ימים נראים TIME FOR MY SOUL

“Dr. Abraham Heschel distinguished between *process* and *event*. A *process* happens regularly, following a relatively permanent pattern. An *event* is extraordinary, irregular. *Processes* are typical; *events* are unique. A *process* follows natural law; an *event*, by definition, is a miracle. The secular man perceives the wonders of the universe as processes; the man with religious insight perceives the setting of the sun in radical amazement - as an event, a miracle.”

*Rabbi Morris Shapiro*

“The Lord created man upright, walking on two, and not like a beast, for while the beast sees only the ground, man also sees Heaven.

“Just as, from the introduction to a book its contents may be learned, so too, from the behavior of a person can be seen the essence of the Torah in him.”

*Rabbi Menachem Mendel of Kotsk*

## קהילת חובבי ציון



Pray For the Peace of Jerusalem

*Sha'alu Shalom Yerushalayim*

שאלו שלום ירושלים



## **Establishing Effective Bikur Cholim and Chevra Nechama Committees at KCT**

This effort at this moment in Kehillat Chovevei Tzion's two decade history, seeks to build upon the expressed interest and existing commitment at KCT among many individuals, to fulfill the biblical traditions of visiting and comforting the sick, and comforting the mourner. Its goal is to elevate the commitment of the membership and widen the scope of coverage, to involve more participants in very practical and concrete ways, in the communal fulfillment of these two timeless and impactful mitzvot.

The organizational mission in rededicating these two groups, is to sharpen the focus of the caring and compassionate nature of the KCT family, to benefit those among the kehillah most in need of comfort, care and connectedness at times of illness or infirmity or death. We envision a collective effort in which no one known to the participants to be in need, discomfort or isolation is overlooked.

~

### ***For Bikur Cholim***

#### **Here's what YOU can do . . .**

- Telephone calls (initial and follow-up, and pre-Shabbat)
- E-mail contact
- Personal visitations
- Food preparation and delivery
- Limited shopping
- Transportation (appointments, KCT services / programs)
- Obtain and provide names for the *Mishaberach* prayer
- Inquire as to needs, referring where appropriate
- Set up on-line visitations and contact
- And more . . .

*Contact the Bikur Cholim Chevra at  
689-0257 or [BikurCholim@KCT.org](mailto:BikurCholim@KCT.org)*

### ***For Chevra Nechama***

#### **Here's what YOU can do . . .**

- As necessary, provide guidance for funeral arrangements
- Help prepare the Shiva house
- Telephone calls (initial and follow-up, and pre-Shabbat)
- Participate in, and support, the *Shiva minyanim*
- Personal visitations and limited shopping
- Assist in arranging for food preparation and delivery
- Transportation (appointments, KCT services / programs)
- Inquire as to needs, referring to others where appropriate
- Fulfill the *mitzvah* of comforting the mourner . . . And more . . .

*Contact the Chevra Nechama at  
689-0257 or [ChevraNechama@KCT.org](mailto:ChevraNechama@KCT.org)*

**At Kehilat Chovevei Tzion, Caring and Compassion Are in the Community DNA**

# Bikur Cholim



## The quiet Mitzvah

Linking ourselves to others in the community . . . to generations past, present and future . . . and to the Divine attributes of compassion and loving kindness.

# חברה נהמה

Chevra Nechama  
Kehillat Chovevei Tzion

Comforting  
Accompanying  
Uplifting  
Transitioning  
Sustaining