

Connection

“The Old Shall Become New and the New Shall Become Holy”



From the Rabbi's Desk

Volume 102 • Issue 5

Tishrei 5783

Shana Tova! A happy new year!

This summer, Wendy and I joined a small group of rabbis on a trip to the city of Lod, near Ben Gurion airport. Lod is a poor city, it is also a mixed city of Arabs and Jews. In May of 2021, riots broke out between the Jewish and Arab inhabitants and one Jew and one Arab were murdered. We went to Lod to speak to residents about the violence and the attempts to heal the community. Although most of those we spoke with were working hard to reconcile the two groups, at least two of our guest speakers, one Arab and one Jew, refused to acknowledge that the other even had basic rights in the community.

The Jew, a rabbi, absolutely would not accept that Arabs had similar rights to Jews in the city; and the Arab activist, a journalist, felt the same about the Jewish residents. We left the city with a feeling of despair and hopelessness. When people refuse to even engage with one another, or even to acknowledge the legitimate feelings of the other, there is little hope for peace.

Such is the message of the High Holydays. There are people whom we have hurt, and who have hurt us. Yet if we acknowledge the hurts, accept our share of the blame for the division, and make an honest effort to heal and repair, we are rewarded with forgiveness from those we have injured and the promise of a better future.

I am not sanguine about the future of Lod. But for us, the High Holydays brings with it the promise of reconciliation, peace, friendship, and renewed love and trust. May this come to pass for each one of us. Shana Tova Tikateyvu-May we be inscribed for a Good Year!

Rabbi Sagal



Congregation B'nai Israel of Greater Red Bank
171 Ridge Road, Rumson, NJ 07760
732-842-1800 FAX: 732-842-7269

CBIRUMSON.ORG

Rabbi Doug Sagal, D.D., x202
Rabbi Emeritus, Jack M. Rosoff, D.D.
Cantor Emerita, Marla J. Barugel
President - Barbara Newman Rosen
Operations VP - Dr. Eric Menell
Education VP - Danielle Liss
Financial VP - Richard Sussman
Secretary - Stacey Klinge
Treasurer - Martin Grodman

Executive Director, [Tara Siers](#) x203

SHMA Education Director, [Michael Wikes](#), x213

Gan Yeladim Early Childhood Director, [Suzanne Wycoff](#), x209

Communications Specialist, [Judy Kochis](#), x206

Accounting, [Alice MacPhee](#), x211

Assistant to Rabbi Sagal, [Mikki Grodman](#), x201

Librarian, [Mikki Grodman](#), x214

Main Office

Monday - Thursday 9:00 am - 5:00 pm

Friday 9:00 am - 2:00 pm

Accounting

Monday - Wednesday 8:30 am - 4:30 pm

USCJ News

Check out the United Synagogue of Conservative Judaism's website, www.uscj.org.

It's loaded with wonderful articles and information, a great resource site.

Please Note

Because of the HIPAA laws, we are not informed by the hospital when a congregant has been hospitalized. If you or someone you know from the congregation is ill or in the hospital, please notify:

Rabbi Doug Sagal, D.D., 732-842-1800, x202

or email: rabbisagal@cbirumson.org

Rabbi Emeritus, Jack M. Rosoff, D.D., 732-842-1800, x217

We thank the following families who have generously donated flowers for High Holiday Services:

ROSH HASHANAH

Wishing everyone in the Congregation a healthy, happy & blessed New Year.

Bozzi Swartz and Family

YOM KIPPUR

"In the book of life, blessing, peace and good sustenance, may we all be remembered and sealed before Thee, we and all Thy people, the house of Israel, for a happy life and for peace."

(From Neila Service)

In Memory of Gloria Landy whose light illuminated the Landy Family



The Sukkah must go up!

Sunday, October 9 at 9am

All volunteers are welcome (and needed!)
Meet us in the Social Hall to lend a hand!





President's Message

Dear Congregation Family,

On behalf of the Officers and Board of Trustees I extend a heartfelt wish for a Healthy, Happy and Sweet New Year! May the year ahead bring you and your family joy and Shalom.

Congregation B'nai Israel has worked hard to fulfill the needs and aspirations of our entire community throughout still challenging times and strives to maintain the welcoming and nurturing environment we cherish. This year we are pleased to again offer in-person, live-streamed, and outdoor family services for our High Holy Day observances. We welcome Cantor Rebecca Garfein to share the bimah with Rabbi Sagal in our sanctuary and are certain you will find an experience that is spiritually significant and meaningful for you and your family.

As our New Year reflections turn to resolve, we ask your help and support of our Annual Budget Appeal, a significant part of the fiscal well being of our Congregation. **Your participation is needed!** Funds are counted on and used to subsidize our religious school, maintain our building and operations, assist the bereaved and the needy, and strengthen our beautiful Jewish community. Your support of our synagogue is ever more important as we continue to fully re-engage in synagogue life, and plan for simchas, celebrations, and programming for our adults and children.

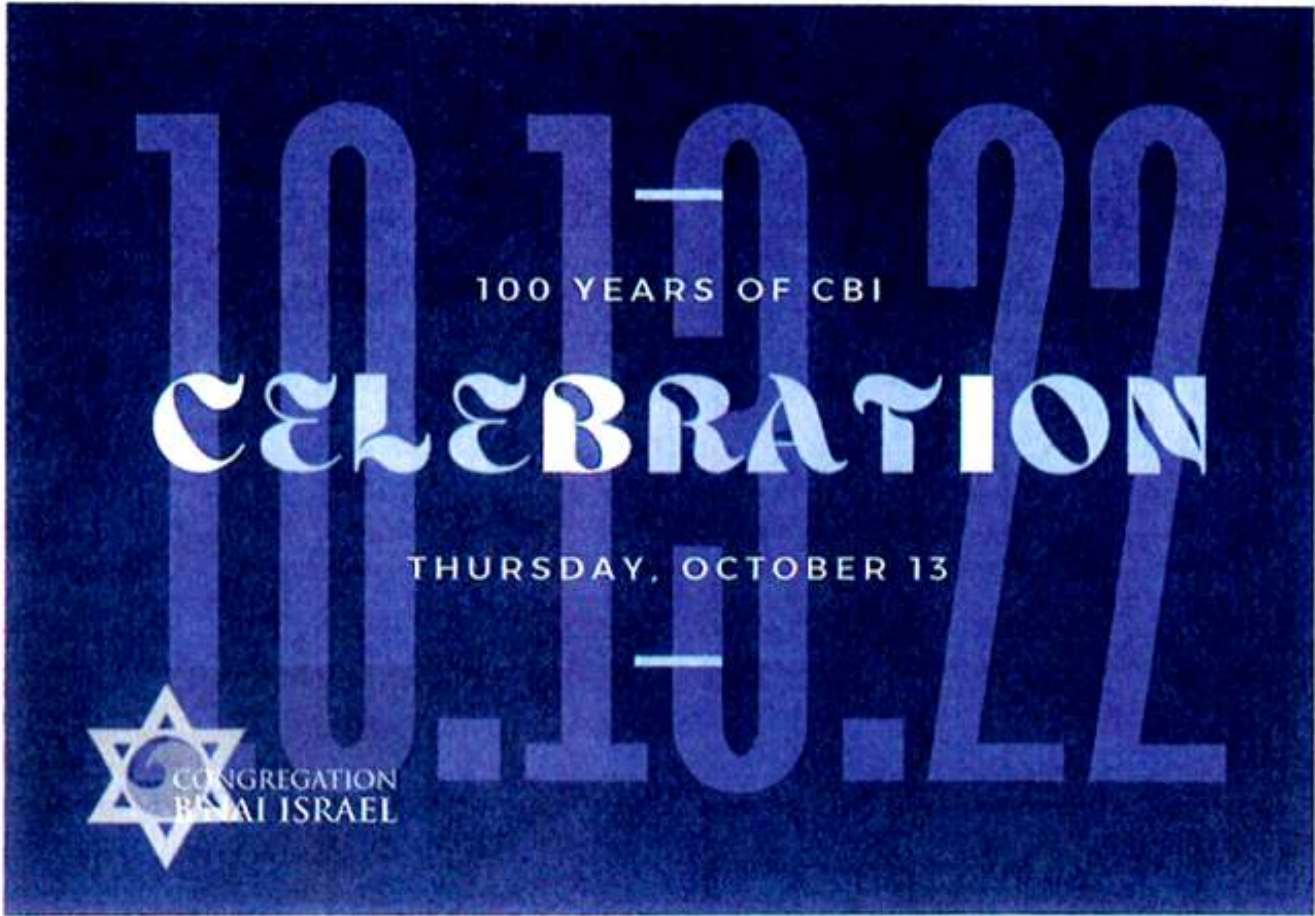
We are exceedingly grateful for your past generosity, and hope you will consider matching or increasing your past commitment. If this is your first year contributing, we truly appreciate you joining in support of our Congregation. **With a goal of 100% participation in 5783, we hope that you will be part of our Annual Appeal to invest in our community, in the landmark institution that we love, and in our future.**

Thank you for "Choosing Us" for your financial giving, and helping us to continue to thrive.

L'Shanah Tovah and Todah Rabah,

Barbara

Barbara Newman Rosen, President



10.13.22

6:30-10:30 PM

CONGREGATION B'NAI ISRAEL'S
100TH ANNIVERSARY
A CENTENNIAL CELEBRATION

An evening of cocktails, food, conversation & celebration

Donation in honor of the anniversary
\$118 per person

RSVP by September 16th
at www.cbirumson.org

FOR MORE INFORMATION, CONTACT TARA SIERS
732.842.1800 | TARA.SIERS@CBIRUMSON.ORG

HIGH HOLY DAYS FOOD DRIVE



**CBI will be collecting
CANNED FOOD AND NON-PERISHABLE ITEMS
for Fulfill Food Bank of Monmouth County
September 26 - October 19**

Donation Bags can be picked up after Rosh Hashanah Services unless sent home with your Gan or SHMA student.

Please return bags through Simchat Torah (October 19).

Questions contact Tara at tara.siers@cbirumson.org

Sponsored by Ezra, the Social Action Arm of Congregation B'nai Israel

Erev Rosh Hashanah/Sunday, September 25

7:00 pm: Sanctuary Service

Rosh Hashanah Day 1/Monday, September 26

9:00 am: Sanctuary Service

2:30 pm: Family Service – Outdoors in Tent

5:00 pm: Tashlich Service – Marine Park, Red Bank

Rosh Hashanah Day 2/Tuesday, September 27

9:00 am: Sanctuary Service

Erev Yom Kippur/Kol Nidre/Tuesday, October 4

6:30 pm (sharp): Kol Nidre – Sanctuary Service

Yom Kippur/ Wednesday, October 5

9:00 am: Sanctuary Service

10:45 am (approximately): Yizkor Service followed by Rabbi's Sermon

2:30 pm: Family Service – Outdoors in Tent

3:30 – 4:30 pm: Torah Study Session with Rabbi Sagal – Chapel

4:30 pm: Mincha & Neilah – Sanctuary

7:00 pm: Sounding of the Shofar

Cemetery Services/Sunday, October 2- 1pm Cemetery Services

at Congregation B'nai Israel Cemetery, Riverdale Ave., Tinton Falls

For the following Festival services tickets are not required:

Sukkot - Monday, October 10 - 9:30am Service in the Sanctuary

Simchat Torah Celebration and Dancing! Service in the Sanctuary - Sunday, October 16 at 6:30 pm

Atzeret Simchat Torah Service including Yizkor in Sanctuary - Monday, October 17 at 9:30 am

CBI Rumson Live Streaming 2022/5783 High Holy Day Services

Watch services live on the Vimeo CBI website

Click the link below for the Live Feed of the Service

[Erev Rosh Hashanah Service 7:00pm](#)

[Rosh Hashanah Service Day 1 - 9:00am](#)

[Family Service - 2:30pm](#)

[Rosh Hashanah Service Day 2 - 9:00am](#)

[Erev Yom Kippur/Kol Nidre Service - 6:30pm](#)

[Yom Kippur Morning Service and Yizkor Service followed by Rabbi's Sermon at CBI Rumson \(Yizkor at approximately 10:45am\)](#)

[Family Service - 2:30pm](#)

[Yom Kippur Mincha/Neila Service with Shofar](#)

Rosh Hashanah At Home

Rosh Hashanah is both a solemn and festive occasion. Its joy is spiritually disciplined by the sacred traditions of home and synagogue. Although the observance of the High Holidays is centered primarily in the synagogue, the home is where the family prepares to meet the New Year in a spirit of faith and in a mood conducive to prayer and soul searching.

The table is set with a white cloth and flowers - symbolizing purity and holiday joy. Candlesticks, wine, and challot grace the festive table as the traditional elements of religious observance. On the table, place a dish of honey and sliced apples - which symbolizes our desire for a sweet and fulfilling year.

Candle lighting: the family gathers together for the lighting of the candles, the Kiddush and HaMotzi, which precede the festive meal on both Rosh Hashanah nights. The following blessings are recited Friday, September 6 and September 7.

בְּרוּךְ אַתָּה יְהוָה	Blessed are You,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Creator of time and space,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who enriches our lives with holiness,
וְצִוָּנוּ לְהַדְלִיק נֵר	commanding us to kindle
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.	the (Shabbat and) holiday lights.

The Shehecheyanu prayer is added: (both evenings)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחַיֵּינוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch Atah Adonai Elohaynu Melech Ha'olam Shehe-cheyanu, Vekiyamanu, Vehigiyanu Lazeman Hazeh.

Blessed art Thou, O Lord, our G-d, King of the Universe, Who has kept us in life, preserved us, and enabled us to reach this season.

The Rosh Hashanah **Kiddush** prayer is then recited over the wine.

סִבְרֵי מַרְנֵנוּ וְרִבּוּתֵינוּ. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Ad-nai Elohaynu melech ha'olam borei p'ree hagofen.

Blessed art Thou, O Lord, our G-d, King of the Universe, Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-
גַּם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם) הַזְכָּרוֹן הַזֶּה,
וּם (וְזִכְרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, וְזָכַר לִיציאת
מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וַיִּדְבָּרְךָ
אֱמֶת וְקִים לְעַד. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל-הָאָרֶץ מִקְדָּשׁ
הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

CANDLELIGHTING TIMES

(Yizkor candles should be lit first)

Candles can be lit earlier if you are attending services

6:30 pm - Erev Rosh Hashanah

7:27pm - Erev 2nd day Rosh Hashanah

6:15 pm - Kol Nidre

6:07 pm - Erev Sukkot

5:56 - Erev Shemini Atzeret/Simchat Torah

Following the Kiddush, HaMotzi is recited over the challot:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai Elohaynu Melech Ha'olam, Hamotzi Lechem Min Ha'aretz.
Blessed art Thou, O Lord, King of the Universe, Who brings forth bread from the earth.

Then all members of the family dip the apple in honey and recite the following prayer:

יְהִי רָצוֹן שְׁתַּחֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה

Yehi ratzon, shetehadesh alaynu shanah Tovah umetukah.
May it be Thy will, to renew unto us a good and sweet New Year.

It is customary to introduce a new fruit (mango, pear, ripe fig, etc.) so that in addition to the blessing over fruit the Seechanna prayer may also be recited.

The Rosh Hashanah greeting - in its brief form - is *L'shana Tove Tikateyvu* - May you be inscribed for a good year.

-

Yom Kippur at Home

Yom Kippur is the one religious occasion that is observed entirely in the synagogue, yet the meal which preceded this Fast (Yom Kippur Eve) is intended to be a spiritual experience for the entire family. This meal is eaten early so that the family can be in the synagogue before sundown.

Before we light the Yom Kippur candles, we light a memorial candle for Yizkor (see below).
(On Friday night, insert the words in brackets, to acknowledge the sanctity of Shabbat.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
[שְׁבֵת וְשֶׁל] יוֹם הַכִּיפּוּרִים.

Baruch Atah Ad-nai Elohaynu Melech ha'olam, Asher Kiddeshanu bemitzvotav
vetzivanu lehadlik ner Shel [Shabbat V'Shel] Yom HaKippurim.

Blessed art Thou, O L-rd our G-d, King of the Universe, Who has sanctified us by Thy
commandments and has commanded us to kindle the lights of [Sabbath and] Yom HaKippurim.

The Shehecheyanu prayer is added:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch Atah Ad-nai Elohaynu Melech Ha'olam Shehe-cheyanu, Vekiyamanu, Vehigiyanu
Lazeman Hazeh.

Blessed art Thou, O L-rd, our G-d, King of the Universe, Who has kept us in life, preserved
us, and enabled us to reach this season.

Yizkor

Memorial Service for beloved departed is said at the Yom Kippur Morning Service. Memorial candles should be lit before the candles are blessed on the eve of Yom Kippur.

Blessing the Children

It is a beautiful tradition that before leaving for the synagogue for Kol Nidre (indeed some do this every Friday night) the father/mother blesses his/her children by placing his/her hands on the head of each one. Such blessings are introduced by the following prayer - to which parents can add words of their own. Placing hands on child's head say:

For sons:

יְשִׁמְחָה אֱלֹהִים כְּאַפְרַיִם וּכְמִנַּשֶׁה

Y'simcha El-him K'Efrayim u'k' Menashe

May G-d make you a true, faithful and honorable son of Israel
as were Ephraim and Menasseh, the sons of Joseph.

For daughters:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה

Y'simaych El-him K'Sara Rivka Rachel v'Leah

May G-d make you a true, faith and honorable daughter of Israel
as were our mothers, Sarah, Rebecca, Rachel and Leah.

Continue with the following blessing:

יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ

Y'varecha Ad-nai v'yishmarecha
May the L-rd bless you and keep you.

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיַּחַן

Ya er Ad-nai panav ay-lecha vee chu'neka
May the Lord cause His face to shine upon you and be gracious to you.

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

Yisa Ad-nai panav ay-lecha v'yasem l'cha shalom
May the Lord lift up His countenance to you and grant you peace.

Forgiveness

At this time, too, individuals are supposed to ask one another for forgiveness for the wrongs or hurts they have inflicted, knowingly or unknowingly, during the year.

Fasting

On Yom Kippur, it is incumbent on all adults to abstain from food, drink, and entertainment and to seek repentance and forgiveness. Although children are not obliged to fast until they are 13, it is traditional that the fast be observed, at least partially, at an earlier age.

Jewish law and tradition hold the maintenance of life and health as a primary religious duty. Therefore when a person is ill or weak, a physician should be consulted about fasting. Self-denial in food and other physical pleasure is part of the tradition of this "Sabbath of Sabbaths". Refraining from meals as well as work reinforces the self-discipline of heart and mind, and prepares us to face our Creator in prayer and repentance, seeking His forgiveness and His blessings for life and health in the New Year. (Judaism in the Home: National Women's League)

Sukkot

Sukkot is one of the *Shalosh Regalim*, the three pilgrimage festivals on which a Jew was obligated to go to Jerusalem and bring Sacrifices to the Temple when it was in existence. Through the ages, the *Shalosh Regalim* have been associated with various aspects of the redemption from Egypt and Jewish travels in the desert. The *Sukkah* is said to be a reminder of the booths in which the Jews lived during their travels.

Sukkot probably originated as a celebration of the fall harvest. Historians think the ancient Canaanites celebrated festival at the time the crops of the fields and vines were reaped and put into storage for the winter. It is the genius of Judaism to have seen the hand of G-d in the rhythm of the seasons and to have added the dimension of divinity to the commemoration of summer's end and the approaching fall.

On the eve of Sukkot, the table is set with a white cloth, candlesticks, wine and challot - to symbolize purity and joy. The family gathers together for the Candle-lighting, the Kiddush (prayer over the wine) and HaMotzi (blessing over challot) which precedes the festival on Sukkot night.

The following blessings are recited over the candles on Sukkot:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של
יום טוב.

Baruch Atah Adonai Elohaynu Melech Ha'olam, Asher Kiddeshanu Bemitzvotav Vetzivanu
Lehadlik Ner Shel Yom Tov.

Blessed art Thou, O Lord our G-d, King of the Universe, Who has sanctified us by Thy
commandments and instructed us to kindle the Festival Candles.

Shehecheyanu is added:

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Baruch Atah Adonai Elohoaynu Melech Ha'olam Shehe-cheyanu,
Vekiyemanu, Vehigivayanu Lazeman Hazeh.

Blessed art Thou, O Lord, our G-d, King of the Universe, Who has kept us in life, preserved
us, and enabled us to reach this season.

The companion symbols to the Sukkah are the *lulav* and *etrog*, otherwise known as the four species. The former is a conglomerate of a branch of palm (*lulav*), two branches of willow (*aravah*), and three branches of myrtle (*hadas*). The latter is a sweet-smelling citron. During the Sukkot morning services, the *lulav* is waved during the recitation of Hallel. Before the service ends, a Sefer Torah is held on the bima before the open ark and all those with a *lulav* and *etrog* march around the Sanctuary reciting Hoshanot. Although perhaps removed from our sensibilities of modernity, this procession is imbued with enormous dignity and a sense of connection to Jews who have for centuries so marched in their synagogues and to those before them whose procession was the modern temple.

We look forward to joining together in the observance of Sukkot. Please think about erecting a Sukkah at your home.

Shemini Atzeret

The concluding day of this religious holiday is observed through communal prayer at the synagogue. The night before Shemini Atzeret and the night before Simchat torah, the family gathers together for the lighting of candles, the Kiddush and HaMotzi which precede the festive meal.

The following blessings are recited over candles:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של
יום טוב.

Baruch Atah Adonai Elohaynu Melech Ha'olam, Asher Kiddeshanu Bemitzvotav Vetzivanu
Lehadlik Ner Shel Yom Tov.

Blessed art Thou, O Lord our G-d, King of the Universe, Who has sanctified us by Thy
commandments and instructed us to kindle the Festival Candles.

Shehecheyanu is added:

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה.

Baruch Atah Ad-nai Elohaynu Melech ha'olam Shehe-cheyanu,
vekivemanu, vehigiyanu lazeman hazeh.

Blessed art Thou, O L-rd, our G-d, King of the Universe,
Who has kept us in life, preserved us, and enabled us to reach this season.

At synagogue, the solemnity of Shemini Atzeret is underscored by the recitation of Yizkor, the memorial service for our departed loved ones. As this is the beginning of the growing season, The Prayer for Rain - Tefilat Geshem -is recited in the manner of a supplication. Having lived through the past year, we are able to rejoice. About to live another, we already face the fear and uncertainty and hopes that the future engenders.

Simchat Torah

Simchat Torah, the Rejoicing with the Torah, is the culmination of Sukkot. Basically, it is a great celebration involving the entire community, young and old! All the Torah scrolls are taken out and carried around the synagogue in a series of seven processions-*Hakafot*-accompanied by singing. Every adult has a chance to embrace and carry the Torah. This is also a special holiday for the children, who are blessed by the Rabbi under a large Tallit and celebrate by singing special songs in honor of the Torah. When the seven circuits are completed, all but one of the Torah scrolls are returned to the Ark. The last section of Deuteronomy is then read out of the remaining Torah. This is the only time the Torah is read in the synagogue at night.

On the following morning the *Hakafot* (processions) are repeated. After the circuits, three Torah scrolls are left out of the Ark. From the first scroll, the last portion of the Torah is read, Deuteronomy 33-34. It is customary for everyone in the congregation to be called up for an *aliyah*. The fifth aliyah is traditionally given to all children as a group. This is called *Kol ha-Noarim* - All the children. A large tallit is spread over the Torah. The person who is called for the last *aliyah* of this section is called Hatan Torah, the Groom of the Torah - a special honor, as that person's aliyah completes the Torah reading cycle for the year. After this, the second Torah replaces the first and Genesis 1:1 – 2:3 is read. This *aliyah* is called Hatan Bereshit-the Groom of the Beginning. From the third scroll Numbers 29:35-30:4 is read. The special *Haftorah* for this day, from the Book of Joshua, symbolizes the continuity of the Jewish people and its leadership after the death of Moses. The Torah readings also allude to this continuity: after chanting the final verses of the Torah, we return to the beginning and read the first verses of Bereshit, thus beginning our cycle anew. (Reference: [The Jewish Catalogue](#).)