



SHOFAR

August 2020

Av-Elul 5780

From the Membership Chair

As we began our new fiscal year in July and welcomed Rabbi David Novak into our synagogue community, please take the time to renew your membership, as you are the lifeblood of our temple and the future of Temple Sinai going forward.

While not in our building at this time, we have continued to reach out monthly with phone calls to check in on our congregants. We also continue to have virtual services, and we thank those involved who have led them.

We want all of our congregants to know how much we value you. With the changes to come with our new rabbi we hope you will all become engaged again. There will be a time for each congregant to meet Rabbi Novak, whether it be on Zoom or in person, a time to be introduced to him and him to you. He will bring with him years of experience as a rabbi and introduce some great new ideas to build our congregation. In addition, he believes in his office door being open at all times.

Please invite past members and your friends in the community to services and welcome Rabbi Novak into our Desert community. We realize we are in unusual times, but we would like to include this group into our services whether in the building or virtually. We want anyone who attends services to not only feel welcome but to say "WOW" I love the new rabbi and his services.

I encourage you to spread the word about Temple Sinai. Let's grow our congregation. We welcome the snowbirds with open arms, our permanent residents, LGBTQ, and very importantly our religious school families, and let us reengage those who have become disengaged. I want us to be known for our inclusiveness.

I want to thank all of you who have made the phone calls to our congregants and continue to do so. My thanks to Micki Greenspan, Terrie Turner, Anne Kaplan, Susan Miller, Fred Fabricant, Nancy Singer, Nancy Shorr, Judy Egendorf, Evelyn Simon and Marcia and Rick Stein.

Thank you from my heart.

Ann Miller
Membership chair



Ascend to Rosh Hashanah: Mini Adult Ed Classes During Elul

Why is Rosh Hashanah called "Yom ha Zikaron"?

Why is Yom Kippur the "Sabbath of Sabbaths"?

Why are there so many changes in the liturgy for Rosh Hashanah and Yom Kippur?

Why is the music so different?

Beginning with the Hebrew month of Elul, the month preceding Rosh Hashanah, Rabbi Novak and Cantor Linda Ecker invite you to participate in mini-adult education classes.

Rabbi Novak will teach a three-part class on the liturgy of the High Holy Days. In these classes, each one standing on its own, you will go deeper into the meaning and themes that draw congregants to their synagogues. His sessions will be held at 4:00 PM on Tuesday, August 25, September 1, and September 8.

Cantor Ecker's first session at 4:00 PM on Wednesday, August 26 is "Getting to Know You: Sharing our High Holy Day Traditions". Her second is Wednesday, September 2, "The Music of our High Holy Days".

The Zoom information will be forwarded to attendees prior to our first session. To sign up, email Toni Robinson at trobenson@templesinaipd.org.

L'Shana Tovah u'mtukah! (Why do we say that and what does it mean?)

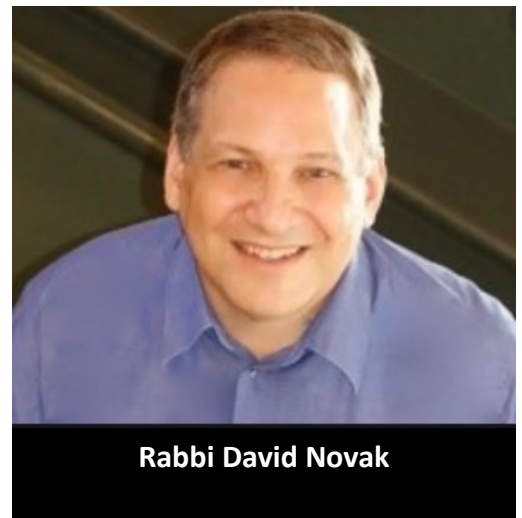


From the Rabbi

Our journey begins!

July has been a whirlwind at Temple Sinai—and I've enjoyed all of it.

My priority to find out about so many of you continues even though I am outside of our building. Through phone calls, video calls, emails and more, I am delighted in each encounter. Thank you for being part of Sinai and thank you for being so welcoming!



No doubt this is an unusual time to begin a new job, especially for a rabbi. As you may have heard, next month our sacred community will join together for High Holy Day worship online. In thinking about the opportunity, I want you to know that I am (hopefully) making sure that you experience the full range of emotions raised by the spiritual opportunities of Rosh Hashanah and Yom Kippur. Starting August 20th and following, there will be daily messages to raise your awareness as we approach Rosh Hashanah.

During this period there will be short adult learning opportunities-- a holiday challah baking workshop and other opportunities that I hope will elevate your experience of the season.

On another topic, Shabbat evening worship, Torah study and the Shabbat morning minyan are all now on Zoom. If you don't have it and/or if you would like to participate in the Shabbat morning worship, please email me at rabbi@templesinaipd.org.

Being apart does not mean being alone. Please extend yourselves. Check in with others on a regular and sustained basis. Know how much you appreciate it when you receive a phone call—think about how good it is for someone to hear from you! Your extending of yourself shows the people around you that you are thinking about them.

Smart people are working on a vaccine. For now, we are obligated to take steps to keep ourselves and the people we care about safe: wear a mask outside of your residence. Wash your hands frequently. Stay six feet from others. As seismologist Dr. Lucy Jones said recently, "Don't share your air."

We will get through this. There will be a time when we will throw Temple Sinai's doors open again. Until then, we will continue to be a community of caring, compassion and connection wherever we find ourselves. For that is where Temple Sinai resides.

L'Shalom,

Rabbi David Novak

President's Message

A big thank you to Rabbi David Novak. His first month as the Rabbi of Temple Sinai has been a whirlwind of activity. Planning for the High Holy Days has been and will continue to be a priority to present a memorable experience for all congregants. Yes, it will have a different look than our usual experience, but the creative use of technology will provide a truly memorable experience.



Bob Glast, President

The “Meet the Rabbi” calls via zoom are very successful. Rabbi Novak’s sincere desire to get to know our congregants and the Jewish community will lead to a stronger Temple Sinai.

In this time of Covid-19 the planning and effort of staff and the Temple Board of Trustees has far exceeded the activities of the prior 5 years I have been on the Board.

We have an outstanding staff and I especially want to thank our Avi Levine Religious School teachers. They made virtual learning a success last spring, and with Arava Talve’s planning the school will provide all the materials for the first few months of religious school for parents to pick up and the students will be ready to go.

Please continue to support Temple Sinai. In addition to financial support, I ask you to participate in every virtual event we currently offer and consider participating in adult education when it starts. Gary Levin, Education Chair on the Board of Trustees, has partnered with our staff and developed a creative program during these trying times.

Even with the storms of Coronavirus swirling around us I see a bright future for Temple Sinai. Please join me in making that a reality.

L’shalom

Bob Glast
President

Temple Leadership

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Torah Portions August 2020

August 1—11 Av

Vaetchanan (And I Pleaded)

Deuteronomy 3:23 - 7:11

Moses stresses to the Israelites the importance of keeping God's commandments in the Land of Israel. Moses repeats the Ten Commandments and speaks the Shema and Ve'ahavta.

August 8—18 Av

Eikev (As a Result)

Deuteronomy 7:12 - 11:25

Moses reminds them not to forget God's commandments in the land of Israel, and that they must continue the relationship.

August 15—25 Av

Re'eh (See)

Deuteronomy 11:26 - 16:17

Moses tells the Israelites not to worship idols. Moses explains the laws of kosher food, and he details the three pilgrimage festivals: Passover, Shavuot, and Sukkot

August 22—2 Elul

Shoftim (Judges)

Deuteronomy 16:18 - 21:9

Moses reviews the justice system for the Israelites. Moses talks about the limits future kings should have on their possessions. Moses explains that the priests and Levites should not be paid and should survive on donations from the people. Finally, Moses explains the laws of warfare.

August 29—9 Elul

Ki Tetze (When You Go Out)

Deuteronomy 21:10 - 25:19

Moses delivers specific rules about proper family relationships. He continues with laws involving many aspects of daily living, justice, family responsibility, work and sexuality.

FRIDAY NIGHT SERVICES

August 7 5:30

August 14 5:30

August 21 5:30

August 28 5:30

To participate in Erev Shabbat services, Torah Study, and Shabbat Morning, please check your weekly E-Shofar for the Zoom link.

If you do not receive the E-Shofar, please send an email to Rabbi Novak (rabbi@templesinaipd.org) to request a link.

If you are using a mobile device, you may have to go to your app store and download *Zoom*.

SATURDAY MORNINGS

Torah Study at 8:45, Services at 10:00

August 1

August 8

August 15

August 22

August 29



Coming in September!

The book club is going virtual on the third Wednesday in September with

The Huntress by Kate Quinn.

(Exact time will be announced at a later date)



Temple Manager Toni Robinson

From the Temple Manager

So much has happened since I last sat down to write my article. Our new rabbi hit the ground running on July 1st. The first order of business for him was to call all the people on the current Mi Shebeirach list to see how they were doing. He got his office set up and started working from day one to make our temple experience the best that it can be under the current circumstances. I hope that you all have taken advantage of the opportunity to participate in one of the “Meet the Rabbi” events on Zoom. If you do not have the time right now there will be new times made available after the High Holy Days.

We do not want to inundate you with endless emails, but you will be receiving more than usual as we roll out the various Adult Education classes that will be offered, the High Holy Day schedule, Rabbi’s month of Elul learning opportunities, religious school offerings for the fall, and our virtual Book Club offered on Zoom. During this time of confinement and restriction we have all learned a new meaning to “who’s Zooming who?” with my apologies to Aretha.

We're happy to announce that you can now log in to your account on our new ShulCloud site, located at www.templesinaipd.org.

To login, click on "My Account." at the top right hand corner of the page. You can view and update all of the information on your account. For starters:

- Click on "Edit my profile" and set a password for your account.
- Make sure that the information in your profile is correct, like your Hebrew name and birthday, yahrzeits, work and contact information.
- Add your family members and/or make sure that their information is correct.
- Add yahrzeits so you can be notified of future occurrences.

If you have open charges on your account, you can go to “My Recurring Payments” to make a payment or make an additional donation.

Please look around the site and let us know what you think! If you have any questions, please contact me at trobinson@templesinaipd.org.

I have found many blessings in this unusual time but none more gratifying than it provides me with time to reach out to people by phone, letter, email, text or Zoom and stay in touch. I have been guilty, in the past of thinking that I will get to that when I have more time. Well, I do not have more time, but its importance has become more evident. Take care everyone and I look forward to “seeing” you at the many offerings that will soon be available. I believe in my heart that we will emerge from this crisis as a much stronger community.

From the Melamedet

Throughout Jewish history it is clear that when a door closes, we Jews always seek the open window. We face our fears and find safe ways to continue to teach, learn, practice and share our joys and sorrows. And so again now we rise up and face the challenge. In the tradition of our ancestors, we work to find the good, the “ki tov,” that God built into our world.



Arava Talve, Principal

Some things stay the same. Ordering materials for our Beit Sefer, meeting with teachers, preparing for the new school year and creating a calendar and plan for the coming months. All of this is happening. We are also reimagining our virtual classrooms and what that looks like as we prepare to begin the ‘20-’21 school year with distance learning.

We are blessed with a slate of teachers that are diligently working on lesson plans and creating innovative ways of connecting with their students. While the hours of our school will stay the same, we have restructured the way the time will be used.

The school year will begin with an all-school virtual T’filah each Sunday morning from 9:30 to 10:15 AM. Every child that enters the space on time receives a virtual ticket that goes into a drawing at the end of every month for prizes. At 10:30 AM, the students enter their virtual classrooms. Class ends at 11:45 AM. Each classroom will be supported by our madrichim, who have already created fun online activities for the students. On Tuesdays, the teachers will structure their time with lessons from the Chai curriculum and chavruta (small group) learning sessions. Gary Levin has kept our tutoring program on-going during the summer months, and will continue in the school year. We have also kept the students connected during the summer months with our school T’filah and storytelling circles on Zoom.

As we begin the month of Elul, we focus on *chesbon hanefesh* (a spiritual accounting). We reflect on the blessings in our lives and how we can do and be better in appreciating all we are and all we have. Although we look forward to the day when we will all be back at Sinai, we will continue to put our students’, parents’ and teachers’ safety first. Many thanks to our strong PTO and our wonderful families for your support and assistance in making it all work!



Nancy Singer, President
Women of Sinai



A couple weeks ago, you should have received a letter (via email) inviting your participation with Women of Sinai for this year. Thank you to all who have so generously responded with your dues of \$36 or \$72. If you haven't sent your Women of Sinai dues yet, please do so as this is a major source of our financial support of the Rabbi Avi Levine Religious School. Please remember that the students NEED us and we NEED them as the future of Judaism. You can send your dues to the Temple or directly to our Treasurer.....Gladys Layne, 78328 Links Drive, Palm Desert 92211.

Save the date of Wednesday, September 2, for our first meeting of the year, which will be gratis for all dues-paying members of Women of Sinai. As has been our "tradition" whenever possible for many years, our first speaker will be our Rabbi Novak. This meeting will of course be held by Zoom and will begin at 11:00 am.

Last year, we started a recipe project but didn't receive sufficient recipes to go to print. Please help us by sending your favorite Jewish and non-Jewish recipes to Nancy Shorr at the email below. We would love to receive oodles of recipes and be able to publish an exciting cookbook that we could all give as presents to ourselves and others.

Please don't hesitate to contact any of our Board members for information about Women of Sinai:

President:	Nancy Singer	NancyS827@aol.com
Vice-President:	Reesa Manning	4reesa@gmail.com
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Fundraising:	Nancy Shorr	nancyshorr@gmail.com

GENEROUS DONATIONS

GENERAL FUND

Yahrzeit

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By: Marv Paul

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By: Lorraine & Herb Pregozen

Sadye Shimon

By: Bayla Adelman

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Walter Zemmoll

By: Bernard Zemmoll

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By: Jerry Moses

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By: Estee Gottesman

Stanley Epstein

By: Board of Trustees

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By: Leah & Norman Schweitzer

Tzedakah

By: Desert Cities Bridge Foundation

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Yahrzeit

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By: Rena Magged

IN HONOR OF

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By: Renee & Ron Partelow

Tzedakah

By: Nancy Pierce

By: Veronica & Beryl Sandor

RABBI AVI LEVINE RELIGIOUS SCHOOL

Yahrzeit

Dr. Arthur Stern

Leonard Davis

By: Nancy Singer

William H. Fiden

By: Ruth Fiden

IN HONOR OF

Gary Levin's Bar Mitzvah

By: Ann & James Loeb

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Yahrzeit

Harry Doroshow

Tobette Doroshow

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By: Fran & Mark Kaufman

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Yahrzeit

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By: Jerry Solomon

Arthur L. Sachs

By: Stephanie & Paul Ross

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By: Lynn Hannan

SAMSON ZIMRA FUND

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By: Gloria & Ed Rudetsky

Tu B'Av, the Jewish Day of Love

The 15th day of Av is both an ancient and modern holiday.

BY MJL

Tu B'Av, the 15th Day of Av, is both an ancient and modern holiday. Originally a post-biblical day of joy, it served as a matchmaking day for unmarried women in the Second Temple period (before the fall of Jerusalem in 70 C.E.). Tu B'Av was almost unnoticed in the Jewish calendar for many centuries but it has been rejuvenated in recent decades, especially in the modern state of Israel. In its modern incarnation it is gradually becoming a Hebrew-Jewish Day of Love, slightly resembling Valentine's Day in English-speaking countries.

There is no way to know exactly how early Tu B'Av began. The first mention of this date is in the Mishnah (compiled and edited in the end of the second century), where Rabban Shimon ben Gamliel is quoted saying:

There were no better (i.e. happier) days for the people of Israel than the Fifteenth of Av and Yom Kippur, since on these days the daughters of Israel/Jerusalem go out dressed in white and dance in the vineyards. What were they saying: Young man, consider whom you choose (to be your wife)? (*Ta'anit*, Chapter 4)

Origins of the Date

The Talmud attempts to find the origin of this date as a special joyous day, and offers several explanations. One of them is that on this day the Biblical “tribes of Israel were permitted to mingle with each other,” namely: to marry women from other tribes (Talmud, *Ta'anit* 30b). This explanation is somewhat surprising, since nowhere in the Bible is there a prohibition on “intermarriage” among the 12 tribes of Israel. This Talmudic source probably is alluding to a story in the book of Judges (chapter 21): After a civil war between the tribe of Benjamin and other Israelite tribes, the tribes vowed not to intermarry with men of the tribe of Benjamin.

It should be noted that Tu B'Av, like several Jewish holidays (Passover, Sukkot, Tu B'shvat) begins on the night between the 14th and 15th day of the Hebrew month, since this is the night of a full moon in our lunar calendar. Linking the night of a full moon with romance, love, and fertility is not uncommon in ancient cultures.

For almost 19 centuries — between the destruction of Jerusalem and the re-establishment of Jewish independence in the State of Israel in 1948 — the only commemoration of Tu B'Av was that the morning prayer service did not include the penitence prayer (*Tahanun*).

In recent decades Israeli civil culture promotes festivals of singing and dancing on the night of Tu B'Av. The entertainment and beauty industries work overtime on this date. It has no formal legal status as a holiday — it is a regular workday — nor has the Israeli rabbinate initiated any addition to the liturgy or called for the introduction of any ancient religious practices. The cultural gap between Israeli secular society and the Orthodox rabbinate makes it unlikely that these two will find a common denominator in the celebration of this ancient/modern holiday in the foreseeable future.

From *MyJewishLearning.com*



Robert Indiana/PikiWiki Israel

Birthdays

8/1 Gayle Jacobson
8/3 Janet Ball
Gordon Kramer
8/4 Larry Novack
8/5 Debbie Cohn
Bob Denebeim
8/6 Harvey Danciger
8/8 Sanford Friedman
8/11 Afton Kalkoske
Picce Glast
Bob Glast
Veronica Sandor
8/13 Jessica Hillier-Davidson
8/14 Gary Kreger
Ron Partelow
8/18 Jane Mattlin
Rick Stein
Jerome Solomon
8/19 Marie Sontz
Emery Greenberg
Sandi Danciger
8/21 Elise Aries
8/27 Nancy Singer
8/28 Lucas Monaco
Fran Kaufman
Lisa Gottlieb
8/29 Bayla Adelman
8/30 Richard Harris
8/31 Barry Baker
Jennifer Feldstein

Anniversaries

8/2
Barbara & Ron Borden
Renee & Ron Partelow
8/4
Marlene & Ron Caudill
8/5
Betty & Bob Denebeim
8/9
Susan & Michael Miller
8/13
Sharon & Rod Hill
8/15
Lily & Charles Mazet
8/16
Ann & Mike Hankin
8/28
Leslie & Joel Hirschberg
8/30
Lynne & Bob Livingston
8/31
Gail & Saul Jacobs



Congregants' Corner

THE MOURNER'S KADDISH

By Fred Fabricant

No prayer in all Jewish liturgy arouses greater emotion, instills greater reverence, and projects more mystery. Kaddish is usually thought of as a prayer for the dead, but it is not that at all. There are

prayers for the dead (El Maleh Rachamim: The Merciful God) but Kaddish, which means "sanctification" is not one of them.

Kaddish is a hymn that praises God and yearns for the speedy establishment of God's dominion on earth. It is a public declaration of our belief that God is great and holy. This elicits the response from others "Yehei Shmei rabba mevorakh l'olam ul'almei almaya ("May God's great Name be blessed forever and ever"). The whole purpose of saying Kaddish is not merely to praise God - many other prayers do that - but to elicit the aforementioned response from listeners. This response is the heart of Kaddish.

For this reason, Kaddish is traditionally not said when one is not praying with others for there is no one to respond to the praise.

The Kaddish was not a prayer deliberately composed for the synagogue but an outgrowth of informal prayers. This is best illustrated by the fact that "Adonai" or "Elohim", the name of God as it appears in all other prayers and blessings, does not appear in Kaddish. Less formal names of God are present, those which were widely used in the daily language of the people, such as "the Holy One, blessed be He".

The earliest version of the Kaddish goes back to the period of the Second Temple. Although this version is complete, it is referred to as the "Half Kaddish". Two more sentences were added around the eighth century, B.C.E.. These sentences reflect the traditional yearning for peace and begin with Yehei shlomo rabba and Oseh shalom.

The first mention of the custom that mourners say Kaddish is found around the 13th century. In earlier times, Kaddish was said at the conclusion of a study session (Kaddish d'rabbanan) and by the reader at the end of a section of the service (Kaddish Titkabal).

Since the Mourner's Kaddish makes no direct reference to the dead (except the Orthodox grave side version) or to a hereafter, why did it become *the* prayer that mourners say?

One explanation is that it is an expression by a bereaved person of his acceptance of the Divine judgement. In a time of tragedy and loss, one might become bitter toward God and reject God. It is precisely at the time we rise to praise God and publicly affirm our belief in God even at times of great loss.

(continued)

(Continued)

A second explanation is that the Kaddish is a prayer for the dead in an indirect sense. Its recitation by the living is a factor in redeeming the soul of the deceased. It is a way in which children can continue to show respect and concern for their parents even after they have died. This is in keeping with the commandment to “honor thy father and mother”, an honor obligated to children when their parents are dead as much as when they are alive.

Another explanation is that the association between the Kaddish and the dead probably dates back to the Talmud. One Talmudic passage states that recitation of the Kaddish wins forgiveness for sins, while another teaches that reciting Kaddish maintains the world. In other words, the Kaddish was seen as pleasing to God.

The Kaddish was eventually inserted into the prayer service to honor the memory of scholars. Over the next several centuries, belief in the mystical power of the Kaddish to redeem the souls of the dead continued to spread. In the 12th and 13th centuries, the Mourner’s Kaddish became a formal part of the prayer service. It first appeared in the Mahzor Vitry in 1208, then in virtually every prayer book to this day. The Kaddish is primarily written in the *lingua franca* of the people, Aramaic, its last line “Oseh Shalom” being the only part written in Hebrew.

As each individual says the Kaddish, it is likely that slight variations of emotion and thoughts run through each person’s head and heart. No one explanation is likely to satisfy everyone’s interpretation and emotions.

Let the glory of God be extolled, and God’s great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God’s great Name be blessed forever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, Blessed One, who yet we glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who creates harmony on high, bring peace to us and to all Israel, and let us say: Amen.

References:

“To Pray As A Jew” - Rabbi Hayim Halevy Donin

“The Jewish Home” - Rabbi Daniel B. Syme

August 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Zoom Torah Study 8:45 AM Shabbat Morning Services (Zoom) 10:00 AM
2	3	4	5  Tu B'Av	6	7 Zoom Erev Shabbat Service 5:30 PM	8 Zoom Torah Study 8:45 Shabbat Morning Services (Zoom) 10:00 AM
9 Religious School T'filah 10:00 AM	10	11	12	13	14 Zoom Erev Shabbat Service 5:30 PM	15 Zoom Torah Study 8:45 AM Shabbat Morning Services (Zoom) 10:00 AM
16	17	18	19	20	21 Zoom Erev Shabbat Service 5:30 PM	22 Zoom Torah Study 8:45 AM Shabbat Morning Services (Zoom) 10:00 AM
23	24	25 Liturgy of the High Holy Days Class with Rabbi Novak 4:00 PM	26 High Holy Days Traditions Class with Cantor Ecker 4:00 PM	27	28 Zoom Erev Shabbat Service 5:30 PM	29 Zoom Torah Study 8:45 AM Shabbat Morning Services (Zoom) 10:00 AM
30	31					



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