



# the Voice

## *Rosh Hashanah & Yom Kippur Schedules*

### **Shabbat Night, August 28<sup>th</sup>**

Selichot Program	9:00 pm
Selichot Service	10:00 pm

### **Erev Rosh Hashanah, Monday, September 6<sup>th</sup>**

Candle Lighting	7:02 pm
Mincha-Maariv	6:15 pm

### **First & Second Days Rosh Hashanah, Tuesday & Wednesday, September 7<sup>th</sup> & 8<sup>th</sup>**

Morning Service	8:30 am
Torah Reading	10:00 am
Sermon	10:30 am
Shofar	11:00 am
Mincha and Tashlich	6:00 pm (Tuesday)
Mincha	7:00 pm (Wednesday)
Maariv	7:30 pm (Tuesday)
Maariv	8:00 pm (Wednesday)
Candle Lighting	after 8:01 pm (Tuesday) from a pre-existing flame
Yom Tov Ends	7:59 pm

### **Erev Yom Kippur, Wednesday, September 15<sup>th</sup>**

Mincha	3:30 pm
Candle Lighting	6:47 pm
Kol Nidre	6:45 pm

### **Yom Kippur, Thursday, September 16<sup>th</sup>**

Morning Services	8:30 am
Torah Reading	9:45 am
Sermon	10:45 am
Yizkor	11:00 am
Mincha	5:00 pm
Ne'ilah	6:30 pm
Maariv/ Fast Ends	7:48 pm



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# FROM OUR RABBI

## Of Good and Evil – A High Holiday Reflection

By Rabbi Robert S. Pilavin

This year all the fall holidays begin and end in September. Here's a new book to read over Rosh Hashanah, Yom Kippur, Sukkot and Shemini Atzeret/Simchat Torah.

Wayne Allen's *Thinking About Good and Evil* explores how Jewish thinkers account for the paradox of an all-good/all-powerful God who tolerates evil in the world. Theodicy is "the vindication of divine goodness and fairness given the existence of evil."

Rabbi Allen begins with the Bible and Apocrypha (= a collection of books not included in our Bible). Among the passages surveyed in Genesis are Creation (ch.1), the tree of knowledge of Good and Evil (ch. 3), Cain and Abel (ch.4), Abraham's Intercession on behalf of Sodom (ch. 18) and the Binding of Isaac (ch. 22), read on Rosh Hashanah.

Deuteronomy (4:1, 11:26-27, 30:15-16,19) offer the "choice" of Good or Evil.

The survey of the Prophets includes Isaiah (5:20-21 and 45:5-7), Jeremiah (9:1-2,14-15 and 12:1-2,4) and Ezekiel (18:5-9) as well as Micah (3:1-2)

Psalms 15, 37, 49, 73 and 94 are contrasted with scattered verses in Proverbs. The Book of Job is described as "the only sustained discussion in the entire Bible on good and evil in general and of suffering as punishment for sin in particular."

In Ecclesiastes (7:15-16, 8:10-14, 9:1-3), the author observes that the righteous are not always rewarded nor the wicked always punished. The Book of Daniel (12:1-3) affirms "the revival of the dead,

many of whom will be rewarded, and others punished forever."

In reviewing the Talmud, Rabbi Allen discerns "13 rabbinic approaches to theodicy". One chapter explores "good and evil in medieval philosophy" - citing views of Sa'adiah, Bahya, Abraham ibn Daud, Maimonides, Gersonides, Crescas, Albo, and Yosef Yavetz.

Yet another chapter explores what mysticism has to contribute to this discussion.

Chasidic views include: a) what is perceived as evil is in fact good, b) there is good in evil, c) evil does not exist, d) evil induces holiness, e) good is appreciated only in contrast with evil, f) evil allows for the attainment of good...

The views of "early modern thinkers" (Spinoza, Luzzatto and Mendelssohn) are contrasted with the views of "modern thinkers" in the 20th century.

Rabbi Allen devotes a chapter to "the special problem of the Shoah (Holocaust)".

He concludes with "35 Jewish Answers to Why There Is Evil in the World" and "22 Reasons Why You Are Suffering" as well as "the virtues of uncertainty."

Allen's parting thoughts: "Thinkers past and present fixate on two quintessential Jewish values: justice and goodness...so crucial are these values in Judaism that even God is expected to act in accordance with them. And by holding God accountable...all Jews are expected to be similarly bound." May 5782 find us all accountable. Shanah Tovah! ★



## Welcome New Members

Shari & Scott Tepper, and their children Ari and Maya

# the Voice

A News Magazine Published Monthly  
by Congregation Sons of Israel

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President ..... Steven Kass  
Executive Director ..... Vic Schioppo  
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## Articles for the next issue of the Voice are due September 2



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# PRESIDENT'S MESSAGE

By Steven Kass

I hope you have all been enjoying your summer, relaxing and spending time with friends and family. I am sure you are all looking forward to the remaining few weeks and let's hope we have nothing but good weather during that time. This year, our High Holidays begin extremely early, with Rosh Hashanah commencing on Labor Day evening. This will mean for most of us transitioning out of vacation mode directly into High Holiday mode. I am pleased to report that we will be having, as we normally have had, one service on each holiday. This will certainly be a significant improvement over how we conducted our High Holiday services last year. We made this decision several months ago due to a vast improvement in the COVID-19 pandemic in our state. Unfortunately, we have all seen and heard over the past few weeks how this situation, due the Delta variant of the COVID-19 virus becoming the dominant strain, has deteriorated to the point where

we, effective the end of July, had to reinstitute the wearing of masks by everyone in the Shul without any exceptions. We are taking this prudent step out of an abundance of caution so we can continue to permit expanded activities in the Shul in a safe manner. I hope everyone understands this is for everyone's well-being when attending services during the High Holidays.

One final thought. These past eighteen months have been extremely difficult for many of us, on either a personal or financial level, or even both. Please keep in mind that our Shul has also faced similar financial difficulties. I know it will be difficult for many, but our Shul needs as much financial support as you can give. Please remember that when making out your Kol Nidre pledge this year.

On behalf of Rabbi Pilavin, your Board of Directors, and me, we wish you all a happy and healthy New Year. ★

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<i>Please circle the appropriate box or fold down the tab Send checks to CSI, PO Box 418, Montvale, NJ 07645</i>					
\$36	\$72	\$180	\$360	\$720	\$1800

## CHALLAH RECIPE

1Tbsp. dry yeast	½ cup warm water
⅓ cup sugar	¼ cup oil (canola, veg or avocado)
¼ cup honey	1 tsp. vanilla
1 large egg	½ Tbsp. salt
¾ cup hot water	4 cups high gluten flour (ie: King Arthur)

1. In a small bowl, combine the dry yeast, ½ cup warm water and a sprinkle of sugar. Set aside for 5-10 minutes until it bubbles.
2. In a large bowl, combine sugar, oil, honey, salt, vanilla, egg and hot water. Mix together.
3. Add yeast mixture into the large bowl.
4. Slowly add flour, one cup at a time, with a wooden spoon until it can no longer be stirred.
5. Knead the dough until it no longer sticks to the sides of the bowl. If it is still sticky, you may need to add some more flour and continue to knead.
6. Brush the top of dough with oil and cover with plastic wrap.
7. Let it rise for 1½ hours.
8. Turn dough onto lightly floured surface and separate into 3 equal pieces. Roll each piece into a thick rope.
9. Place the 3 pieces, side by side, together and pinch the top ends together. Braid the dough and pinch the bottom ends together.
10. Brush the dough with a beaten egg (an additional egg is used). You can make it savory and top with sesame seeds, poppy seeds, or everything bagel seasoning. Or you can make it sweet by adding chocolate chips or cinnamon sugar.
11. Let it rise uncovered for 45-60 minutes.
12. Preheat the oven to 350 degrees and bake challah for 25-35 minutes until golden brown.

Happy Baking!

### MASKS REQUIRED AT CSI

Starting immediately, due to the spread of COVID, mask wearing for everyone, whether vaccinated or not, will be **required** at all times at Congregation Sons of Israel until further notice.

In-person kiddushes have been temporarily suspended.

# Sisterhood Scoop

## Let's Talk Challah

By Donna Fassman

I started making challah when my children were younger and have been making it almost weekly for the past 15 plus years. I cannot tell you exactly when it all began or why. I believe I was inspired to try challah baking when my children attended Solomon Schechter Day School in Marlboro. One of their Hebrew teachers would teach them the significance of making challah. Then they would be given some dough to knead and shape and sent home with instructions on how to bake for the upcoming Shabbat. Baking this dough brought about the most amazing fragrance in our home along with the incredible delicious taste of fresh baked challah. Without looking at a calendar you knew Shabbat was upon us just by the smell. Suddenly, the roasted chicken dinner became inconsequential and weekly home baked challah became the most sought after event at our table. There is something truly special about making challah for Shabbat, especially knowing how much your family is eagerly looking forward to it. I will admit there were times I could not meet the weekly demand and the store bought challahs were never the same. Now that my children are grown but not yet completely flown, I strive to continue to bake weekly. I will usually have a baked loaf in the freezer in case I happen to slack off.

I am providing the recipe that was given to me years ago (see page 6). It is an adaptation of a recipe that would typically yield 5+ loaves. This recipe will make 1 large loaf or 2 small loaves. I found this to be the sweetest challah as it incorporates both sugar and honey.

Hope to see you all during the Holidays. The Sisterhood Presidium, Vickie Amron, Mindy Fromm, Rochelle Epstein, and I, would like to wish everyone L'Shana Tova with health, happiness and peace! Stay Safe! Stay Well! ★

### IMPORTANT NOTICE

**We hope that all of our community is doing well. Please check your email or call the office at 732-446-3000 for our latest status. Note that many events and services will be taking place via Zoom.**

**The office is open. Due to our small office staff, it is best to call ahead before coming in. All visitors to the shul are required to wear masks.**

**We have installed a locked mailbox at the door of the shul for anyone wishing to drop off letters or payments. Allison & Rabbi Pilavin will continue to check their voicemail, email, and regular mail.**

**Stay safe!**

**Steve Kass, President**

## ADULT EDUCATION

Every Wednesday this month is Yom Tov or Erev Yom Tov. Therefore, The Rabbi's Wednesday morning class (Zoom) will resume in October.

On Sunday nights at 8 PM (30 minutes before the evening minyan), the Rabbi will offer a "preview" of each of the fall holidays:

Sunday September 5 – Rosh Hashanah

Sunday September 12 – Yom Kippur

Sunday September 19 – Sukkot

Sunday September 26 – Shemini Atzeret and Simchat Torah

## RITUAL NEWS

Evening minyan Sunday-Thursday (Zoom) remains 8:30 PM except for the days/eves of yom tov. See the holiday schedule elsewhere in the Voice.

In September, we plan to "transition" to in-shul weekday morning services at 8:30 AM (Sundays and Labor Day) and 7:15 AM Monday-Thursday except for the days of yom tov. Again, consult the holiday schedule that appears elsewhere in the Voice.

We also plan to transition Friday evening services to in-shul this month at 6:30 PM. Saturday night (Zoom) services are at 8:15 PM on September 4, 8:00 PM on September 11 and 18, 7:45 PM on September 25. For all "Zoom" services, the ID is 765 826 8180

**Please watch your email for the latest updates regarding Zoom vs. in-shul services.**

## SELICHOT SCHEDULE

Saturday August 28 at Freehold Jewish Center

9:00 PM preliminary shi'ur program

10:00 PM Selichot service

## Condolences

Alvin Green on the loss of his beloved wife, and our beloved member, Sally Green

Neal Fisher on the loss of his beloved father, Ronald Fisher

Ruth & Joel Perlman on the loss of their beloved son, Andrew Perlman

# MEN'S CLUB HAPPENINGS

By Michael Katz, President

I hope all of you and your loved ones are safe and well and have gotten through the summer months as best you could.

As I and my fellow ritual committee members prepared for the High Holidays with full seating in the sanctuary, I look forward to seeing many of you in Shul.

After the holidays, in October, we are planning a general membership meeting to discuss programming and fundraising for the Men's Club. Look for further details in the email blasts and next month's Voice.

To those who have already sent in their dues for 2021/22, thank you very much. For those who have yet to do so, please join us. Your \$36 membership dues help the Men's Club provide assistance to our Synagogue for capital improvements as well as charitable donations to many worthwhile causes.

We are looking for men who would like to be

trustees for the Men's Club. Please contact Michael Katz at katzfamily4@aol.com if you are interested in joining our board.

When you look at the Men's Club wall in the main entranceway, you will see a special "Men of Distinction" section. As many of us have honored the special women in our lives with inclusion on the "Women of Valor" wall, the Men's Club would like you to honor those special men in your life with a plaque in the "Men of Distinction" section. The cost is \$150 for this special honor.

As the High Holidays are now upon us, I hope you all will be able to connect and celebrate with family and friends, if not in person, then remotely.

I wish you all a very Happy and Healthy New Year and may we ALL be together again very soon. ★

## MEN'S CLUB "MEN OF DISTINCTION"



**IS YOUR HUSBAND, SON, FATHER, GRANDFATHER, OR ANY OTHER SPECIAL MAN IN YOUR LIFE DESERVING OF SPECIAL RECOGNITION? IF YOUR ANSWER IS YES, AS WELL IT SHOULD BE, THERE IS A WAY FOR YOU TO HONOR THAT SPECIAL MAN OR MEN, IN YOUR LIFE, AND AT THE SAME TIME, ASSIST THE MEN'S CLUB IN ITS FUND RAISING ACTIVITIES.**

**AS YOU MAY HAVE NOTICED, ONE WALL IN OUR SYNAGOGUE LOBBY IS DEDICATED TO THE MEN'S CLUB. ONE SECTION OF THAT DISPLAY IS SET ASIDE FOR "MEN OF DISTINCTION", SIMILAR TO THE SISTERHOOD'S "WOMEN OF VALOR". YOU CAN HONOR THE MAN, OR MEN, IN YOUR LIFE BY PLACING HIS NAME ON WHAT, WE HOPE, WILL BE A GROWING LIST. THE COST FOR THE BRASS PLAQUE IS \$150 FOR A LIFETIME OF HONOR.**

**THE MEN'S CLUB HAS BEEN RAISING FUNDS IN A VARIETY OF WAYS SINCE ITS INCEPTION 35 YEARS AGO. DURING THAT TIME, WE HAVE CONTRIBUTED OVER \$100,000 TO THE SYNAGOGUE FOR CAPITAL IMPROVEMENTS. IN ADDITION, WE HAVE DONATED OVER \$50,000 TO JEWISH AND OTHER CHARITIES AND HAVE PROVIDED ONGOING FINANCIAL ASSISTANCE TO YOUTH ACTIVITIES.**

**FOR FURTHER INFORMATION REGARDING THE "MEN OF DISTINCTION" HONOR ROLL, PLEASE CALL THE SYNAGOGUE OFFICE OR MICHAEL KATZ @732-792-1096.**

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## From My Perch

By Maxine Pilavin

### Saying Kaddish in the Orthodox Community: A Woman's Perspective

I recently said kaddish for my mother's 52nd yahrzeit. This prompted a reflection on the unique challenges of saying Kaddish as an Orthodox female. As an only child and the only observant member of my mother's family, I assumed the obligation of saying kaddish for several relatives—three times daily for the year. This, however, often proved a challenge. Orthodox rabbis have widely varying policies on women saying kaddish. Most Modern Orthodox rabbis allow a woman to say kaddish together with a man. But if no men are saying kaddish? I encountered some hairy scenarios.

One awkward scene occurred during the year when I was saying kaddish for my grandmother. I was in a college with a daily Orthodox minyan. I recited kaddish along with a male who was in his year of mourning. When I got to graduate school, however, I did not know whether any males were saying kaddish. When I began reciting, I was the only one. There was a few-seconds, awkward delay; then, blessedly, the guys answered "Amen." Afterwards, some of them admitted they did not know what to do. No matter. By the end of the year, I became a fixture at services, and when I missed a day, the guys actually discussed whether they should wait for me!

The women's yeshiva in Jerusalem where I studied for the year presented a fresh challenge. I asked the rosh yeshiva (head of the yeshiva) for permission to say kaddish at the guys' division. He assured me that another male was saying kaddish, so I need not worry. The day arrived. But before services began, someone in the minyan told me that the shliach tzibbur (the prayer leader) would say kaddish for me. Shocked, I reminded him that the rosh yeshiva had given me permission. He responded, "Well, if the shliach tzibbur is saying it, then what's the point of your saying it?" Too shaken to reply, I stared at him. I wondered how he would have felt if in my place. Begrudgingly, he relented, but I felt stung. He probably would not have said this to a male.

A final, more complicated scenario came in the year of mourning for my father. Because I was driving carpool for my daughter on Tuesdays, I had to attend a shul near her school on that day. My last day to recite kaddish was on a Tuesday. No man was saying kaddish that day. Too shy to ask if anyone would say it with me, I waited. No one asked if I needed someone to say kaddish along with me. Really? After months of attending minyan every Tuesday morning, no one ever figured out that I was saying kaddish? I was the only woman there. No one ever turned around to see? The mechitzah wasn't opaque after all. This time I did not say it by myself; I was not as bold as in my grad school days. Crestfallen, I did not say kaddish on my last day of mourning.

I am not slamming the mechitzah. I am on board with mechitzot. Nor am I implying that Orthodox men are inherently insensitive. There were several considerate men at various minyanim who asked if I needed someone to say kaddish along with me. But those instances were rare.

Yes, Jewish law maintains certain exclusive roles for men and women, but where no Jewish law applies, sensitivity should trump custom. This is especially true when a woman is trying to fulfill a self-chosen obligation like kaddish. On an Internet search, I found a list of Orthodox minyanim across the U.S. that allow women to say kaddish by themselves. Most, however, either forbid this or state that the question is a non-issue since there are always men saying kaddish. But this is a deliberately evasive answer. There will come a day when no man is saying kaddish, and a woman needs to. What happens then? Whatever the answer, this is the question that Modern Orthodox shuls need to face. Otherwise, the community will remain unfair to women who are voluntarily reciting kaddish for friends and relatives who have no one else on whom to depend.

Henrietta Szold, the founder of Hadassah, responded to a male friend who offered to say kaddish for her mother: "The Kaddish means to me that the survivor publicly and markedly manifests his wish and intention to assume the relation to the Jewish community, which his parent had, and that so the chain of tradition remains unbroken from generation to generation, each adding its own link. You can do that for the generations of your family, I must do that for the generations of my family". I agree. ★

## *Sukkot Schedule 5782/2021*

### **Erev Sukkot, Monday, September 20<sup>th</sup>**

Candle Lighting	6:39 pm
Mincha and Maariv	6:30 pm

### **First Day Sukkot, Tuesday, September 21<sup>st</sup>**

Morning Service	9:00 am
Mincha	6:30 pm
Maariv	7:30 pm
Candle Lighting	after 7:37 pm from a pre-existing flame

### **Second Day Sukkot, Wednesday, September 22<sup>nd</sup>**

Morning Service	9:00 am
Mincha	6:30 pm
Maariv	7:30 pm
Yom Tov Ends	7:35 pm

### **Chol Hamoed, Thursday, September 23<sup>rd</sup>**

Morning Service	7:15 am
Maariv	8:30 pm

### **Erev Shabbat Chol Hamoed, Friday, September 24<sup>th</sup>**

Morning Service	7:15 am
Candle Lighting	6:32 pm
Mincha and Maariv	6:30 pm

### **Shabbat Chol Hamoed, Saturday, September 25<sup>th</sup>**

Morning Service	9:00 am
Mincha & Maariv	6:15 pm
Shabbat Ends	7:30 pm

### **Chol Hamoed, Sunday, September 26<sup>th</sup>**

Morning Service	8:30 am
Sukkot Dinner	6:00 pm
Maariv	8:30 pm

### **Hoshanah Rabbah (Erev Yom Tov), Monday, September 27<sup>th</sup>**

Morning Service	7:00 am
Candle Lighting	6:27 pm
Mincha and Maariv	6:30 pm

### **Shimini Atzeret, Tuesday, September 28<sup>th</sup>**

Morning Service	9:00 am
Yizkor	10:45 am
Mincha & Yizkor	6:00 pm
Maariv	6:45 pm
Hakafot	7:00 pm
Candle Lighting	after 7:25 pm from a pre-existing flame

### **Simchat Torah, Wednesday, September 29<sup>th</sup>**

Morning Service	9:00 am
Hakafot and Torah Reading	9:45 am
Mincha	6:15 pm
Maariv	6:45 pm
Yom Tov Ends	7:23 pm

# Selichot

*SELICHOT PROGRAM AND SERVICE*

*Saturday, August 28, 2021*

*9:00 PM*

*Please join us at Congregation Agudath Achim  
for a special joint program with  
Rabbi Robert Pilavin and Congregation Sons of Israel.*

*9 PM - Pre-Selichot Talk with Rabbi Robert Pilavin  
Topic: "Aleinu - What are we praying for?"*

*10 PM - Selichot Service led by Rabbi Nathan Langer*

*For more information, email [office@freeholdjc.org](mailto:office@freeholdjc.org) or call 732-462-0254.*



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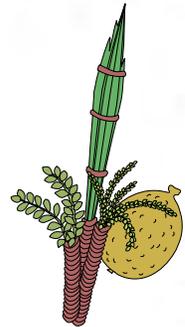


# Congregation Sons of Israel Celebrates Sukkot

**Family Dinner**  
Come celebrate with us!

**Sunday, September 26, 2021**

**Dinner 6:00pm**



Adults: \$20  
Children (6 to 12 years): \$10  
Children (5 years and under): Free  
Family Cap: \$54

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**Sukkot Dinner - RESERVATIONS REQUIRED by Sept. 20th**

**Name** \_\_\_\_\_ **Phone** \_\_\_\_\_

**# of Adults** \_\_\_\_\_ **at \$20 each**

**# of Children (6-12)** \_\_\_\_\_ **at \$10 each**

**# of Children (5 & under)** \_\_\_\_\_ **Free**

**Family Cap: \$54**

**Amount Enclosed \$** \_\_\_\_\_

\* please call the office for food allergy information

## **ROSH HA-SHANAH (THE NEW YEAR, SEPTEMBER 6-8)**

We sound a shofar each morning in Elul. Selichot (penitential prayers) begin August 28. Some fast on some of these days, especially Erev Rosh Ha-Shanah. The shofar is not blown, nor Tachanun recited, on that day. An ideal Cantor is learned, pious & acceptable to the congregation.

From Rosh Hashanah to Yom Kippur, we change the ends of blessings #3 & #11 of the Amidah to "the Holy King" and "the King of Judgment"; passages about (the Book of) Life are added to the first two and last two blessings. We add Selichot & confessions. We are careful about religious observances, and undergo self-scrutiny & repentance. We say the Amidah in a bowed postures and audibly. Hallel is not said, but *Avinu Malkeinu* is, except on Shabbat.

We pray that people be inscribed for a good year; We eat foods that are sweet or good omens; We don't sleep in the daytime. That afternoon we say "cast (*tashlich*) all their sins in the depths of the sea" near a body of water. Morning services often include *piyyutim* - religious poems. Rosh Hashanah is two days even in Israel.

The Shofar-blower stands on the Bimah and says the blessings *Lishmo'a Kol Shofar* and *Shehecheyanu*. If possible, the Shofar points upward and is sounded on the right side of the mouth. Notes are named before being sounded. Any hollow horn of a kosher animal (except cows) may be used; a bent ram's horn is preferable. There are no rules about how the Shofar sounds, but it must be sounded with the mouth at its narrow end. It must be sounded intentionally; the sound must be heard directly.

The Shofar is sounded during the day – but not on Shabbat - between the Torah reading and Musaf service. The basic requirement: three warbling notes, each preceded and followed by a simple ("straight") note. The definition of "warbling" is unclear, so we sound 3 versions of this pattern.

The Musaf Amidah, said after the 3rd hour of the day, has 9 blessings. The 3 middle blessings have ten verses each that mention G-d's Kingship (*Malkhuyot*), Remembrance (*Zichronot*) & the Shofar (*Shofarot*). When a Cantor repeats Musaf, the Shofar is sounded after each of these - even if the blessings are not said & vice versa if possible. One man may say the blessings or sound the shofar for another. The custom is to sound extra notes after Musaf. We don't interrupt the blessings and the end of the blasts.

## **YOM KIPPUR (THE DAY OF ATONEMENT, SEPTEMBER 15-16)**

We may not fast on Erev Yom Kippur; indeed, we eat a large meal. We omit Tachanun, Psalms 100 and 20. Some visit the cemetery, give charity, or do *Kapparot* as atonement for sins. We apologize to anyone we may have offended; if they won't forgive us, we declare before ten people that we apologize.

*Continued on page 17*

We recite a confession (*vidduy*) at the minchah service, before eating the final meal. Even sins not committed during the past year are mentioned; if we wish to confess specific sins, we do so silently. The confession is said standing. On Yom Kippur it is repeated when the leader recites it. Yom Kippur atones only for sins of those who repent and believe that atonement is effective.

We finish eating before sunset and don't eat after accepting the fast verbally. We avoid heavy foods in the afternoon. The custom is to light a candle at home and say *L'hadlik ner shel Yom Hakippurim*. We customarily wear a white garment (*Kittel*).

Work forbidden on Shabbat is also forbidden on Yom Kippur. Eating, drinking, washing, anointing, wearing leather shoes & sexual relations are also forbidden. We may handle food & feed children. One who may eat mentions Yom Kippur in *birkat ha-mazon*. Washing to remove dirt or for religious reasons is allowed, but ritual immersion is not.

On *Kol Nidrei* night, a person stands on each side of the leader and announces that "even sinners" may participate; he then says *Kol Nidrei* and *Shehecheyanu*. Each time Shema is said this day, *Baruch Shem K'vod* is said out loud. After the Amidah, Selichot are said. Some stay in shul all night to say Psalms. Some stand throughout.

The morning service ends by noon. We pledge at Yizkor to give charity in memory of the dead. When repeating Musaf we recite a description of the Yom Kippur ritual in the Temple. The Minchah service, which includes a Torah and Haftorah reading, is said in the late afternoon.

*Ne'ilah* begins with Ashrei (Psalm 145) & U-va L'Tzion just before sunset. Kedushah is said as at Musaf, but "inscribe" is changed to "seal". At the end of *Ne'ilah*, after reciting Selichot, *Shema Yisrael*, *Baruch Shem K'vod* (3 times), and *Hashem Hu* (7 times) are said; the Shofar is blown.

Ma'ariv begins after dark. *Havdalah* is said in the 4th blessing of the Amidah and over wine. There is no blessing over spices; a blessing over fire is said, but not "new" fire. We eat and rejoice after Yom Kippur. Tachanun is not said between Yom Kippur & Sukkot.

## **SUKKOT, SHEMINI ATZERET AND SIMCHAT TORAH (September 20-29)**

On Sukkot we "dwell" in a Sukkah to recall the Exodus. We begin building the Sukkah right after Yom Kippur. No blessing is said when it is built. *Shehecheyanu* is said when we say Kiddush there on the first night of Sukkot.

After the evening service of the first night - at the end of Kiddush - we add the blessings *leishev ba-sukkah* and *Shehecheyanu*. Kiddush may be said sitting down, before reciting the blessing on the Sukkah. The blessing on the Sukkah is also recited after Kiddush at the other Shabbat and holiday meals; on weekdays, it is recited when eating in the Sukkah, after saying Ha-Motzi on bread.

On Sukkot we also wave a palm branch (*lulav*), citron (*etrog*), myrtle twigs (*hadasim*) and willow twigs (*aravot*). No blessing is said when assembling the species. At the morning service of the first day, after the Amidah, the four species are held; the blessings *Al Netilat Lulav* and *Shehecheyanu* are said standing, followed by Hallel. A Torah scroll is brought up to the Bimah. We walk around it counterclockwise carrying the four species. On the seventh day (*Hoshana Rabbah*), many Torah scrolls are brought up. We walk around them seven times and additional willow twigs are also carried around. The walking around (*hoshanot*) is not done on the Sabbath.

At Kiddush on the second night, *Shehecheyanu* precedes *leishev ba-sukkah*. On all other days, *Shehecheyanu* is not said on the four species unless the first day was Shabbat. We read Ecclesiastes on the intermediate Shabbat, or on the 8th day if it is Shabbat.

The morning service of Day 7 includes the additional Psalms said on holidays. It is customary to immerse oneself, to wear a white garment, to light many candles, and to do no work until after the service. Willow twigs are held, in addition to those in the four species, but no blessing is said on them. The twigs are waved and beaten against the ground.

The eighth day (Shemini Atzeret) is a separate holiday; *Shehecheyanu* is recited after Kiddush. Rain is mentioned in the second blessing of the AMIDAH beginning on that day. In the land of Israel, the annual reading of the Torah is completed, and started again, on that day; elsewhere, this is done on the ninth day (Simchat Torah). It is customary to take out all the Torah scrolls and march around the BIMAH with them, and to call many people, including children, to read from the Torah (repeating the reading many times).

## **THE SUKKAH**

A Sukkah must have at least 3 walls adjacent to each other & at least 7 handsbreadths wide. The walls are preferably solid and may be made of any material that is durable, does not have a bad odor, and remains stationary under ordinary winds. Even people or tied animals may be used as walls. Walls must come within 3 handsbreadths of the ground and the roof, or must reach ten handsbreadths above the ground and their vertical extensions must pass within three handsbreadths of the roof.

The roof is made of things that grow from the ground, are not attached to the ground, are not susceptible to impurity, are durable, and not ordinarily used for other purposes; things that smell bad or whose parts frequently fall off are also not used. Items susceptible to impurity are used as fastenings, or as decorations if they are within 4 handsbreadths of the roof. The roof material must cover most of all parts of the horizontal roof area. Ordinarily, a Sukkah is lightly roofed, but an arbitrarily thick roof is also acceptable.

The roof must not begin more than 20 cubits or less than 10 handsbreadths above the Sukkah floor. Horizontally, a Sukkah must be large enough to contain a square of size 7 by 7 handsbreadths.

A Sukkah need not be built for the holiday, but it must be built for shelter; at least part of the walls must be made before the roof is made. It may be built even on the “middle” days. If it was built more than 30 days beforehand, some change should be made in it. We may use more than one Sukkah or use someone else’s Sukkah, or build one on someone's land, with his “OK”.

We may not benefit, until after Sukkot, from any part of a Sukkah used on Sukkot. We may not take down our Sukkah after eating there on the last day, but things kept in a Sukkah may be brought into the house.

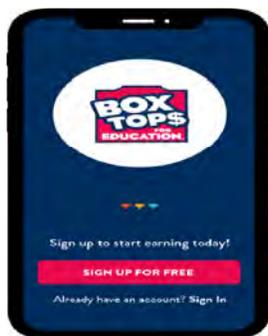
We should eat and sleep in a Sukkah during the entire holiday; ideally it is our primary residence and our house is secondary; a Sukkah is treated respectfully. We are obliged to eat in a Sukkah on the first night of Sukkot. We may leave a Sukkah if it is uncomfortable to stay there (e.g., if it rains), except on the first night.

## THE FOUR SPECIES

On Sukkot we wave 4 species: a palm branch, 2 willow twigs, 3 myrtle twigs & a citron. The first 3 are tied together with their lower ends aligned and with the myrtle extending higher than the willow; it is customary to bind the lulav in three places. The 3 species are held in the right hand & the etrog in the left, all pointing up. The species may be held indirectly, provided they are held in a respectful way. They are held together and shaken when the blessing is said and at "Praise Hashem" and "Hashem, please save us" in Hallel; this is done by moving them (clockwise) forward, backward, leftward, rightward, upward, and downward.

The blessing is recited only if we have all four species; if any are missing or invalid, they may be held as a remembrance. Other species, or more than the required number of each species, must not be used. The four species should be first held in the morning (after sunrise, or if necessary after dawn); they may be held all day, but especially when Hallel is said. Fresh ones may be taken during the holiday.

The Biblical Commandment about the four species applies outside the Temple only on the first day of Sukkot, but the Rabbis extended it to all seven days. The four species are not handled on Shabbat, even on the first day. On the first day, we may fulfill the mitzvah only with species that we entirely own; we may fulfill it if we get them as a gift, even on condition that we must return them.



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*Donations, continued on page 21*

*Donations, continued from page 20*

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# SEPTEMBER YAHRZEIT LIST

<b>September 1</b> Arieh Goldstein	<b>24 Elul</b> father of Yitzhak Goldstein	Ann Godel Clara Kramer	mother of Larry Godel mother of Eli Kramer
Sol Kramer Sol Kramer	father of Eli Kramer uncle of Barbara Forman	<b>September 10</b> Tessie Silver	<b>4 Tishre</b> grandmother of Jill Kellner
Sol Kramer	uncle of Edith Mosesman	Tessie Silver	grandmother of Mindy Fromm
<b>September 2</b> Abe Chodos Sanford Edelman	<b>25 Elul</b> father of Ruth Perlman husband of Sheila Edelman	Pauline Scherl Betty Rosenblum	aunt of Saul Spital mother-in-law of Harold Cohen
<b>September 3</b> Linda Berger	<b>26 Elul</b> sister of Karen Moskowitz	Tessie Bograd	grandmother of George Thaler
<b>September 4</b> Stanley Dworkin Hannah Kotkin	<b>27 Elul</b> father of Sharon Spital mother of Irwin Kotkin	<b>September 11</b> Abraham Schwartz	<b>5 Tishre</b> father of Kenneth Schwartz
<b>September 5</b> Rose Goldberg	<b>28 Elul</b> mother of Richard Goldberg	George Wachtelkonig	brother of Pauline Froster
Francis Scharf	mother of Bonni Kurlander	<b>September 12</b> Alvin Nessenson	<b>6 Tishre</b> father of Steven Nessenson
Annette Karashik	mother of Jan Lillianthal	Nancy Minchello	mother of Joseph Minchello
<b>September 7</b> Abraham Brooker	<b>1 Tishre</b> grandfather of Alan Brooker	<b>September 13</b> Musia Gross	<b>7 Tishre</b> mother of Carol Sigman
Abraham Barad Sheryl Strear Annette Solk	father of Gerald Barad wife of Mitchell Strear mother of H. Raymond Solk	<b>September 14</b> Rose Schwartz	<b>8 Tishre</b> mother of Robert Schwartz
<b>September 8</b> Stuart Reimer	<b>2 Tishre</b> brother of Richard Reimer	Dora Rosinsky	grandmother of Michele Lejfer
Murray Meyerhoff Eli Finkelstein	father of Louise Linder father of Gary Finkelstein	Julius Fialkoff	father of Susan Schwartz
Sol Mandell	father of Jerri Korn	<b>September 15</b> Thelma Glass Max Kass	<b>9 Tishre</b> sister of Renee Stanko father of Steven Kass
<b>September 9</b> Renee Marcus Emma Perlman	<b>3 Tishre</b> relative of Larry Godel mother of Joel Perlman	Sherry Slade Sherry Slade	sister of Dee Slade sister of Elaine Goldberg
		<b>September 16</b> Joseph Lovi	<b>10 Tishre</b> father of Jane Goldstein

*September Yahrzeit, continued on page 26*



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 Sally Green  
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TO: Marina Svnaidze  
 In memory of your beloved husband Josef  
 FROM: Barbara & Maurice Zagha

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 In memory of your beloved son, brother,  
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 FROM: Michele & Jimmy Sacks

TO: Ilene & Lester Kornblum  
 Mazel tov and welcome to the Grandparents  
 club  
 FROM: Barbara & Maurice Zagha

TO: Sandra Koenigsberg & family  
 In memory of your beloved mother, Norma  
 Wolf  
 FROM: Pauline Froster and Ellen & Cory  
 Harris

TO: Caryn & Steve Sherman  
 Mazel Tov on Marlena's engagement  
 FROM: Barbara & Maurice Zagha

TO: Rhoda & Manny Chodosh  
 In honor of the birth of your granddaughter,  
 Francesca Gean Young  
 FROM: Jeffrey & Minnie Burns

TO: Nurit & Steve Litwok  
 Mazel tov on the birth of your new grandbaby  
 FROM: Barbara & Maurice Zagha

TO: Sandy Lax  
 In memory of your beloved sister, Trude Fox  
 FROM: Mike & Maxene Dymburt

TO: Beth Krinsky  
 For your full and speedy recovery  
 FROM: Barbara & Maurice Zagha

TO: Ron Salwen & family  
 In memory of your beloved mother, Zelda  
 Salwen  
 FROM: Ellen & Cory Harris

TO: Miriam Mishan  
 For your full and speedy recovery  
 FROM: Barbara & Maurice Zagha

TO: Michele Sacks  
 In memory of your beloved aunt, Zelda  
 Salwen  
 FROM: Allison & Richard Robinson

TO: Jayne and David Rosen  
 Mazel tov on Samantha's engagement  
 FROM: Barbara & Maurice Zagha

(Circle of 5 Trees)  
 TO: The Salwen Family  
 In loving memory of your  
 Mom/Grandma/Great Grandma Zelda  
 FROM: Barbara and Maurice Zagha

TO: Mayer Brandwein  
 Congratulations on your retirement!  
 FROM: Barbara & Maurice Zagha

*Trees, continued on page 27*

Ruth Kaplowitz	mother of William Kaplowitz	Esther Bluzer	mother of Hal Bluzer
Irving Lillianthal	father of Jay Lillianthal	<b>September 27</b>	<b>21 Tishre</b>
Sarah Ackerman	grandmother of Jerome Enis	Edith Leiser	mother of Ronald Leiser
Chana Aboutbul	sister of Moshe Benous	Rose Schwartz	mother of Stewart Schwartz
<b>September 17</b>	<b>11 Tishre</b>	<b>September 28</b>	<b>22 Tishre</b>
Morris Jaslow	father of Charles Jaslow	Netti Schwartz	grandmother of Nancy Goldstein
Emma Wexler	mother of Floralie Tulgan	Joseph Schwartz	grandfather of Nancy Goldstein
<b>September 18</b>	<b>12 Tishre</b>	Nunio Schwartz	uncle of Nancy Goldstein
Yvette Helfman	sister of Rubin Spielzinger	Chava Schwartz	aunt of Nancy Goldstein
<b>September 19</b>	<b>13 Tishre</b>	Zosha Schwartz	aunt of Nancy Goldstein
Irwin Frommer	father of Lauren Reich	Miriam Kohn	great grandmother of Nancy Goldstein
Leah Froster	mother-in-law of Pauline Froster	Elimelech Faden	great grandfather of Nancy Goldstein
<b>September 20</b>	<b>14 Tishre</b>	Sophie Morris	mother of Michael Morris
Steven Blier	friend of James Sacks	Marcus Morris	father of Michael Morris
Anna Zelinger	mother of Ilene Resnick	Rose Miller	mother of Renee Stanko
Esther Lerner	mother of Joyce Nabozny	<b>September 29</b>	<b>23 Tishre</b>
<b>September 23</b>	<b>17 Tishre</b>	Paul Hays	father of Shelley Finkelstein
Herbert Lowenstein	father of Teri Mucha	Aaron Finkelstein	father of Larry Finkelstein
<b>September 24</b>	<b>18 Tishre</b>	Evelyn Barad	wife of Gerald Barad
Lillian Sternberg	grandmother of Marian Brandwein	Solomon Isenberg	father of Rhoda S. Chodosh
Rose Greisman	grandmother of Larry Godel	Leo Forman	father of Bruce Forman
<b>September 25</b>	<b>19 Tishre</b>	<b>September 30</b>	<b>24 Tishre</b>
Richard Lewis Fessler	son of Barbara Fessler	Elihu Baum	father of Richard Baum
Richard Lewis Fessler	brother of Shari Tepper	Elihu Baum	father of Barbara Zagher
Sam Ziss	father of Saul Ziss		
<b>September 26</b>	<b>20 Tishre</b>		
Leopold Bennet	father of George Bennet		
Lillian Diamond	grandmother of Mindy Fromm		

TO: Stuart Simbol & family  
in memory of your beloved wife, mother and  
grandmother, Sandy Simbol  
FROM: Sharon & Saul Spital

TO: Andrea Gall-Kaplan  
In memory of your beloved husband, Howie  
Kaplan  
FROM: Pnina & Ira Matlow

TO: Ruth & Joel Perlman  
In memory of your beloved son, Andrew  
Perlman  
FROM: Barbara & Maurice Zagha

TO: Ruth & Joel Perlman  
In memory of your beloved son, Andrew  
Perlman  
FROM: Carole & Steve Kass

TO: Neal Fisher  
In memory of your beloved father, Ronald Fisher  
FROM: Barbara & Maurice Zagha

TO: The Hockman & Madragona families  
In memory of your beloved mother,  
grandmother, and wonderful friend, Sarah  
Madragona  
FROM: Leah Moskowitz

Orchard of 10 Trees  
FROM: Ruth & Joel Perlman  
In memory of their beloved son, Andrew  
Perlman

TO: The Perlman family  
In memory of your beloved son, Andrew  
Perlman  
FROM: Miriam, Alan & Marlene Brooker

TO: Ruth & Joel Perlman  
In memory of your beloved son, Andrew  
Perlman  
FROM: Eileen Ganezer

TO: Ruth & Joel Perlman  
In memory of your beloved son, Andrew  
Perlman  
FROM: Anne & Philip Korot

TO: Amy Hughson & family  
In memory of your beloved mother,  
grandmother, and very dear friend, Ruth Meltzer  
FROM: Elaine Fields & family

TO: Larry Cohen & family  
In memory of your beloved mother,  
grandmother, and very dear friend, Toby Cohen  
FROM: Elaine, Michelle, & Jay Fields

TO: Michele Sacks  
In memory of your beloved aunt, Zelda Salwen  
FROM: Mike & Maxene Dymburt

TO: Pauly Kwestel & family  
In memory of your beloved dad  
FROM: Barbara & Maurice Zagha

## Mazel Tov

Harlean & Jerry Enis on the marriage of their granddaughter, Jessica Loesberg, to Aviel Tomar  
Carol & Jerry Goldstein on the marriage of their granddaughter, Rachel Shira Tajfel, to William Harrison  
Zagha

Rhoda & Manny Chodosh on the birth of their granddaughter, Francesca Gean Young

Carole & Steve Kass on the Bar Mitzvah of their grandson, Brandon Kaiserman

Ruth & Ted Kantor on the marriage of their son Michael, to Stephanie Brenner

Jill & Lenny Kellner on the birth of their granddaughter, Taylor Reese Kellner

Steve Ellis (and aunt and uncle, Karen & Herb Ellis) on the marriage of his daughter, Erica, to Matthew  
Kronisch

Toni & Stuart Moskovitz on the birth of their grandson, Jake Dylan Lippman

Cheryl & Stephen Rock on the marriage of their son, Matthew, to Sabrina McConoughey

Cheryl & Stephen Rock on the marriage of their son, Douglas, to Brianna Anderson

Barbara & Maurice Zagha on the birth of their grandson, Mason Archer Salwen

Yvette & Mitchell Plattman on the engagement of their daughter, Ellen, to Nissan Azizov



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**Alan Kurlander**

*Sales Associate*



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# September Birthdays

<b>2nd</b> Maxine Finkel Noah Glyn	<b>16th</b> Brenda Spielzinger	<b>27th</b> Max Freud
<b>3rd</b> Phyllis Katz	<b>20th</b> Samuel Frisch	Edward Resnick
<b>10th</b> Devora Bluzer	<b>21st</b> Jacqueline Dolman	<b>28th</b> Iris Miller
<b>12th</b> George Bennet	<b>25th</b> Jay Fields	<b>29th</b> Ira Marshall
<b>14th</b> Lawrence Arenson Nurit Litwok	Sharon Schioppo Martin Wisniewski Edward Berkal Mitchell Kaufman	Joseph Minchello Nathan Reich Maurice Zagha
		<b>30th</b> Amanda Isaacson

# September Anniversaries

<b>1st</b> Harold & Sheila Solat	Larry & Elyce Arenson	<b>12th</b> Eli & Jerri Korn
<b>2nd</b> Arnold & Marsha Garber	<b>5th</b> David & Dara Bernstein	<b>20th</b> Vic & Sharon Schioppo
<b>3rd</b> Alex & Elsie Faerman	<b>9th</b> Josh & Joyce Nabozny	<b>23rd</b> Fred & Edith Mosesman
<b>4th</b> Joel & Ruth Perlman	<b>10th</b> Steven & Caryn Sherman	

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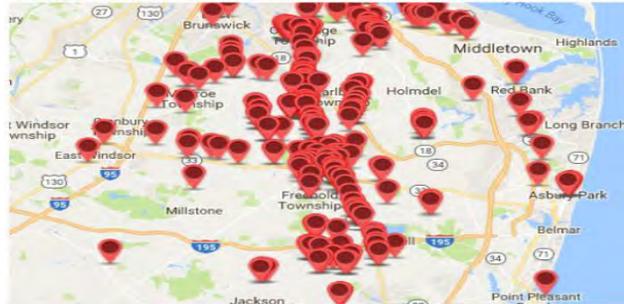
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- Bed Bath & Beyond



Please call the office before coming in to make sure we have the gift cards you want!

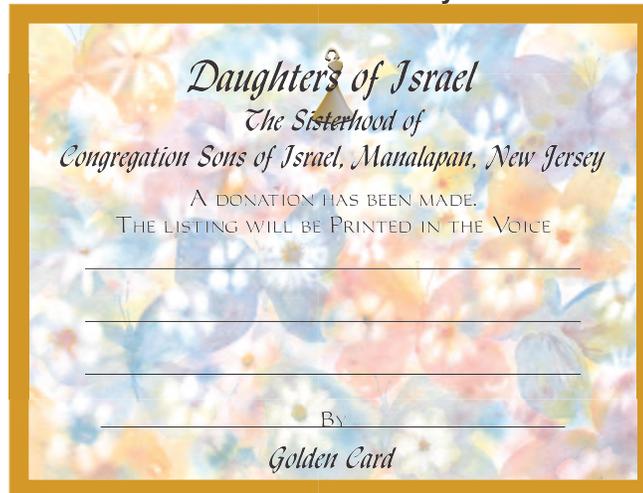
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# Mark Ginsberg and Harrison Till Oversee JFSCNJ Food Pantry Storage Facility Construction

By JLNJ Staff | July 08, 2021



(Courtesy of JFCS)

Former JFSCNJ dinner honoree, Peter Till, of the law offices of Peter W. Till in Springfield, and his son, Harrison Till, a New Jersey wealth manager with Integrated Partners, learned from their dear friend and JFSCNJ board member, past dinner honoree and supporter Mark Ginsberg, that the Charlotte Shak Food Pantry at Jewish Family Service of Central New Jersey (JFSCNJ) in Elizabeth was in need of storage. Under increasing pressure to feed more families of all denominations because of the pandemic, the Pantry, renovated recently under the capable leadership of Mark Ginsberg of Garden Homes, no longer had the space to store the necessary food. The Till family immediately stepped in.

"Harrison and I said we can solve this," Peter Till noted. So the father-son duo has been generously covering costs for the rental of two large storage units for the Pantry, for the past year. "As the months of the pandemic turned into a year and then some, and needs for food increased, we realized we needed a more permanent solution," explained Ginsberg. He immediately enlisted the creative expertise of JFSCNJ board member and architect Larry Appel, principal of The Appel Design Group PPA, Livingston, to design a 425-square-foot storage facility that would sit adjacent to the existing Food Pantry at the organization's main headquarters in Elizabeth.

Tom Beck, JFSCNJ executive director noted: "Funds for the project were secured through generous grants from the E. J. Grassmann Trust and the Blanche and Irving Laurie Foundation, along with gifts received on behalf of the Grosswald, Strelzik, Parisier, and Weiss families.

"Hearing stories of the Holocaust and witnessing the impact of 9-11 both serve as reminders of the need to reach out and help those impacted by tragedy," said Harrison Till, a former track and field star at Wayne Hills High School who went on to play college football at Duke and Ohio State. "Seeing the lives impacted by the work of Jewish Family Service makes this effort all the more meaningful."

Beck added: "From the companies who are providing the food ... to so many people like Peter, Harrison, Mark and Larry ... to the volunteers who help us, donors and funders who support us, our response to COVID-19 has truly been one of serving a community in need."

Contact JFSCNJ, 908-352-8375, [intake@jfscentralnj.org](mailto:intake@jfscentralnj.org), if you are in need of services such as: The Food Pantry, Kosher Meals on Wheels, mental health counseling, job coaching, a home health aide, or, financial assistance.

To donate: [www.jfscentralnj.org/donate](http://www.jfscentralnj.org/donate), or to Volunteer, [volunteer@jfscentralnj.org](mailto:volunteer@jfscentralnj.org).

# September 2021

## 24 Elul 5781 - 24 Tishrei 5782

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1          24 Elul	2  Voice deadline       25 Elul	3  ii7:07PM       26 Elul	4  §8:09PM  Nitzavim       27 Elul
5 8:00pm Adult Education with Rabbi Pilavin: Rosh Hashanah       28 Elul	6 ii7:02PM Erev Rosh Hashanah Office Closed Labor Day       29 Elul	7 §8:04PM/ii8:04PM Rosh Hashanah I Genesis, Numbers I Samuel Office Closed       1 Tishrei	8 §8:02PM Rosh Hashanah II Genesis, Numbers Jeremiah Office Closed       2 Tishrei	9 §8:00PM Fast of Gedaliah Exodus Hosea, Micah       3 Tishrei	10 ii6:56PM       4 Tishrei	11 §7:57PM Vayelekh Shabbat Shuvah Hosea, Micah or Hosea, Joel.       5 Tishrei
12 8:00pm Adult Education with Rabbi Pilavin: Yom Kippur       6 Tishrei	13       7 Tishrei	14       8 Tishrei	15 ii6:47PM Erev Yom Kippur Office Closed       9 Tishrei	16 §7:48PM Yom Kippur (Yizkor) Morning: Leviticus, Numbers; Afternoon: Leviticus Morning: Isaiah; Afternoon: Jonah, Micah Office Closed       10 Tishrei	17 ii6:44PM       11 Tishrei	18 §7:45PM Haazinu       12 Tishrei
19 8:00pm Adult Education with Rabbi Pilavin: Sukkot       13 Tishrei	20 ii6:39PM Erev Sukkot Office closing at 3pm       14 Tishrei	21 §7:40PM/ii7:40PM Sukkot I Leviticus, Numbers Zechariah Office Closed       15 Tishrei	22 §7:38PM Sukkot II Leviticus, Numbers I Kings Office Closed       16 Tishrei	23 Chol Hamoed Sukkot I Numbers       17 Tishrei	24 ii6:32PM Chol Hamoed Sukkot II Numbers       18 Tishrei	25 §7:33PM Chol Hamoed Sukkot III Exodus, Numbers Ezekiel       19 Tishrei
26 Chol Hamoed Sukkot IV Numbers 6:00pm Sukkot Dinner 8:00pm Adult Education with Rabbi Pilavin: Shemini Atzeret & Simchat Torah       20 Tishrei	27 §7:30PM/ii6:27PM Hoshanah Rabbah Numbers Erev Shemini Atzeret Office closing at 3pm       21 Tishrei	28 §7:28PM/ii7:28PM Shemini Atzeret (Yizkor) Deuteronomy, Numbers I Kings Office Closed       22 Tishrei	29 §7:27PM Simchat Torah Deuteronomy, Genesis, Numbers Joshua Office Closed       23 Tishrei	30       24 Tishrei		

# October 2021

25 Tishrei 5782 - 25 Cheshvan 5782

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

					1 ii:6:20PM  25 Tishrei	2 §7:22PM Bereshit  26 Tishrei
3  27 Tishrei	4  28 Tishrei	5  29 Tishrei	6 Rosh Chodesh I Numbers 10am Adult Education with Rabbi Pflavin 30 Tishrei	7 Rosh Chodesh II Numbers Voice deadline 1 Cheshvan	8 ii:6:09PM  2 Cheshvan	9 §7:10PM Noah  3 Cheshvan
10  4 Cheshvan	11 Columbus Day Office closed 5 Cheshvan	12  6 Cheshvan	13 10am Adult Education with Rabbi Pflavin 7 Cheshvan	14  8 Cheshvan	15 ii:5:58PM  9 Cheshvan	16 §6:59PM Lekh Lekha  10 Cheshvan
17  11 Cheshvan	18  12 Cheshvan	19  13 Cheshvan	20 10am Adult Education with Rabbi Pflavin 14 Cheshvan	21  15 Cheshvan	22 ii:5:48PM  16 Cheshvan	23 §6:49PM Vayera  17 Cheshvan
24  18 Cheshvan	25  19 Cheshvan	26  20 Cheshvan	27 10am Adult Education with Rabbi Pflavin 21 Cheshvan	28  22 Cheshvan	29 ii:5:38PM  23 Cheshvan	30 §6:40PM Haye Sarah  24 Cheshvan
31  25 Cheshvan						

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## *Minyan Times - September*

Friday Afternoon (in-shul)\*  
September . . . . . 6:30 P.M.

Saturday Mornings . . . . . 9:00 A.M.  
(IN SYNAGOGUE)\*\*

\*\* If not cancelled due to Covid related concerns

Saturday Evening (ZOOM Ma'ariv & Havdalah)  
September 4 . . . . . 8:15 P.M.  
September 11, 18 . . . . . 8:00 P.M.  
September 25 . . . . . 7:45 P.M.

Sunday (in-shul)\* . . . . . 8:30 A.M.

Weekday Mornings (in-shul)\* . . . . . 7:15 A.M.

**Monday, September 6, Labor Day, services at 8:30 A.M.**

\* if not changed to ZOOM due to COVID related concerns

Sunday-Thursday Evenings (ZOOM) 8:30 P.M.  
\*\*\* Torah study, weeknights at 8:00 P.M. \*\*\*

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