

MIDWAY JEWISH CENTER GUIDE TO

SUKKOT — סוכות

SHEMINI ATZERET — שמיני עצרת

SIMHAT TORAH — שמחת תורה

5779 / 2018



Nature always wears the colors of the spirit.
--Ralph Waldo Emerson (American essayist & poet, 1803-1882)

Prepared by Rabbi Perry Raphael Rank
2018 / 5779

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THIS IS THE TIME FOR SIMḤAH—HAPPINESS

Sukkot through Simḥat Torah is *zeman simḥateinu*, the time of our happiness. In Judaism, there is holiness in happiness. It thus makes sense that a happy period follows the somber Yamim Nora'im. If Rosh Hashanah and Yom Kippur soberly remind us of our responsibility to the world, our communities and ourselves, with all the pressure that such responsibility entails, then Sukkot teaches us to lighten up. The power of God is in God's graciousness, and God wants us to live fully and happily. That's Judaism. Whatever the reason for anxiety, there are always greater reasons for joy.

There are two principal mitzvot on Sukkot. The first is found in Leviticus 23:42-3: "You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt. I am the Lord your God."

These humble huts or sukkot teach us something about human dignity. It isn't a function of the clothes we wear or the houses we live in. It is not measured by the number of digits in our take-home pay. Human dignity is a question of our fidelity in marital relationships, honesty in business practices, generosity in human interrelationships, and curiosity in learning about the world around us. Those virtues require that we have faith in ourselves, our communities, and God. It takes a great deal of faith to live in a structure as temporary as a sukkah. And that's what God wants us to remember: the important role of faith in our sophisticated lives.

The second mitzvah of Sukkot is found in Leviticus 23:40: "On the first day you shall take the product of *hadar* [that's the etrog] trees, branches of palm [that's the lulav] trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Lord your God seven days." By waving the lulav and etrog in all four directions, up and down, we point to the inescapable presence of God. The faithful can never be alone; for them—and ultimately for us—God is always accessible.



To hold the lulav and etrog in hand is to hold the land of Israel in hand. As all the four species come from different parts of the Holy land, to bring the four species together is as if bringing the whole of Eretz Yisrael into the palms of our hands. That is a moment of sanctity. We do not look to anyone else to protect that which is precious to us. We must protect what is precious to us with our own hands, without depending on others.

YOM TOV—WHAT IS IT?

“Have a good day!” What expression could be more American than that! But “good day” is literally what Yom Tov means. Yom Tov technically refers to the three major festivals in our Tradition: Pesah, Shavu’ot, and Sukkot. “Yontif” (the Yiddish pronunciation) is interchangeable with Yom Tov, but we use the latter in accordance with the modern Hebrew pronunciation.

Yom Tov is joyous, yet serious business. It is serious because it is a day when no business is permitted. Like Shabbat, it is a day when we close our stores, refrain from writing, leave the laundry alone, and concentrate on being together with family, friends, and community.

With a weeklong festival like Sukkot, only the first two and last two days are regarded as Yom Tov. Everything in between is known as Hol Hamo’ed, which means “the intermediate days of the festival.” During Hol Hamo’ed, we are permitted to work, write, wash clothes, etc., but the flavor of Yom Tov prevails as we have a little wine with dinner, continue to take our meals in the sukkah, and wave the lulav and etrog with the appropriate blessings.

Yom Tov is part of our identity as Jews and part of the way we relate to God. Here are a few pointers on how to incorporate the Yom Tov spirit into your home.

1. Cover your Yom Tov table with a white tablecloth.
2. Resolve to come to synagogue for a few of the evening and/or morning services.
3. Invite guests to your home or sukkah for Yom Tov.
4. Focus your conversations on positive, uplifting subjects.

5. Try to do as little work in and around the house as possible. Don't fix cabinets or wash floors, rake the leaves, or do laundry, etc. Rather, take walks, talk to friends, start a good book or the Tanakh (that's the Bible) for a bit of inspiration.
6. Finally, (and this is ambitious)—plan on taking off from work or school during Yom Tov, if not both days, at least the first days. Yom Tov is a vacation!

IS THERE A CANDLE LIGHTING FOR YOM TOV?

Yes. As with all the major Jewish holidays, we welcome in Yom Tov, both the first and second night, with candle lighting. We put a few coins in the tzedakah box before candle lighting on the first night. Candle lighting for the first night takes place 18 minutes before sunset. Candle lighting for the second night takes place 42 minutes after sunset. We light at least two candles (of the Shabbat variety) though some families light a candle for each member of the family.

The candles are first lit. As if welcoming a long-awaited guest, make a circular motion with both hands, three times, just around the candles, and let your hands settle over your eyes, blocking the fire from your sight. A personal meditation, recited quietly or before the family, is certainly appropriate at this time. Then, recite the blessings. The dates and times for the blessings are as follows:

<u>SEPTEMBER</u>	<u>TIME</u>	<u>BLESSINGS</u>
Sunday, 23	6:31 PM	1, 2
Monday, 24*	7:27 PM	1, 2
Sunday, 30	6:20 PM	1, 2

<u>OCTOBER</u>	<u>TIME</u>	<u>BLESSINGS</u>
Monday, 1*	7:17 PM	1, 2

- * The flame used to light candles on the second night must be obtained from an existing fire, like a pilot light or a candle lit before Yom Tov. This is because on Yom Tov, we may transfer fire, but we may neither create it nor extinguish it.

BLESSING # 1

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Barukh atah Adonai, Eloheinu melekh ha'olam,
asher kidishanu bemitzvotav, vitzivanu lehadlik ner shel Yom Tov.*

Praised are You, Adonai our God, who rules the universe,
who makes us holy through mitzvot
and has commanded us to bring light to this good day.

BLESSING # 2

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

*Barukh atah Adonai, Eloheinu melekh ha'olam,
shehehyanu, vekiyimanu, vehigi'anu, lazeman hazeh.*

Praised are You, Adonai our God, who rules the universe, who has given us life, and given us sustenance, and has brought us to this special time.

BLESSING # 3

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

*Barukh atah Adonai, Eloheinu melekh ha'olam,
asher kidishanu bemitzvotav, vitzivanu lehadlik ner
shel Shabbat vishel Yom Tov.*

Praised are You, Adonai our God, who rules the universe,
who makes us holy through mitzvot
and has commanded us to bring light to this Shabbat and to this good day.



Stuffed cabbage, or any such stuffed foods (peppers, grape leaves, etc.) are traditionally served over Sukkot to indicate the abundance of blessings given to us by God. Rice or meat stuffing is most common.



BIG QUESTION:
**Will Gal Gadot
Show Up at the Ranks?**

Open Sukkah
Monday, Sept. 24, 2-5 PM

ANSWER:
Look, she's invited...

EVERYONE IS INVITED

(But who knows if Gadot will actually show up! Maybe...)

WHERE TO GO? The Ranks: 315 South Oyster Bay Road—Syosset, NY

WHAT TO WEAR? Come as You Are.

WHAT TO BRING? Your kids. Grandkids. The dog. Granddogs. The neighbors. The neighbors' dogs, stray cats, etc.

WHAT WE'LL DO? Nosh, Shmooze, Laugh, Enjoy! That's what we do on Sukkot!

EVERY JEWISH FAMILY NEEDS A LULAV & ETROG



For only \$45.00, this mitzvah can be yours each day of Sukkot.

Sets will be available the first day of the holiday,

Monday, September 24, 9:00 AM.

At that time, Rabbi Rank will demonstrate how to shake the lulav and etrog.

DEADLINE FOR ORDERING: THURSDAY, SEPTEMBER 20

[Order on-line here...](#)

COMPLETE AND RETURN THIS ORDER FORM TO:

Midway Jewish Center, 330 South Oyster Bay Road, Syosset, NY 11791

THE LULAV & ETROG ORDER FORM

Your Name: _____

Enclosed is my \$ _____ check for _____ lulav and etrog set/s at \$45.00/ set.

See you at Sukkot services to make the lulav shake!

SUKKOT AND SUICIDE

Rabbi Perry Raphael Rank

Sukkot seems an unlikely starting point for a discussion on suicide but given the alarming increase in suicide rates over the past ten years, the discussion is long overdue. Perhaps Sukkot has something to teach us about death in the drama of our personal lives. The suicide epidemic, as some have called it, was thrown into the spotlight in June 2018 with the celebrity suicides of Kate Spade, the fashion designer, and Anthony Bourdain, the TV personality and travelling chef. They took their lives within three days of each other and their deaths got the nation talking about suicide.

How bad is the suicide rate? It's bad. An estimated 20,000 murders take place in the United States each year, but another 30,000 will take their lives. More women than men will attempt suicide, but men will be four times more "successful" in committing suicide. Teens are typically thought to be most vulnerable, but statistics reveal that the highest rates are found among older white males, with rates increasing each year after age 65. Most disturbing is the spike in suicide rates among girls 10-14 years of age and in children 17 years of age or younger.

It almost seems ludicrous to explain why this is a problem, but in a world increasingly free of religious constraints and one that idolizes unchecked freedom, it is important to say that Jewishly, suicide is regarded a sin and a violation of that which is sacred. To be sure, it is unethical to censure anyone who acts unknowingly. Suicide is so often the result of mental disease, but for the record, all people inclined to such radical measures are in need of help, whether mentally compromised or not. Theologically, it is almost always impossible to make an argument that life is best ended. Our lives are a gift of God, and as insulting as shoving a gift given back into the hands of the giver may be, so too the premature return of one's life to the One who gave it to us: God.

The American Association of Suicidology created a mnemonic to help people remember the warning signs of suicide: Is Path Warm? What it stands for is as follows:

- I ideation, having suicidal thoughts;
- S substance abuse, and increase usage of drugs or alcohol;
- P purposelessness, sensing no sense of direction or purpose;
- A anxiety, an agitation that leads to sleeplessness;
- T trapped, feeling an inability to escape from a difficulty;
- H hopelessness, or seeing no reason that a situation will ever improve;
- W withdrawal, avoiding friends, family and society;
- A anger, seeking revenge;
- R recklessness or engaging in thoughtless, risky behaviors;
- M mood swings, that seem uncharacteristic of the individual;

It would be foolhardy to suggest that faith is the antidote to suicide, but I do believe that faith is a deterrent. Our faith as Jews teaches us that life is not lived in isolation, but together with people. Judaism teaches us that anger is a form of idolatry, revenge is sinful, that caution must be taken to protect our bodies from harm, and that there is a cosmic purpose to our lives which is to advance the creation that God began. We live with a collective purpose as a people: to invest our families and communities with the love that only we can share and with talents that only we enjoy. And we all have

individual purposes too, which we must do our best to discover over the course of a lifetime. The bottom line: there is always hope.

The sukkah itself is a booth of hope, a space of pure spirituality, a place of mindfulness and godliness. As we sit in the sukkah and look up at the sekhakh, cut branches and leaves, and thus organic matter that is no longer alive, we must remember that the sekhakh is not the end, but only a thin divider between us and a universe teeming with life and God's creativity at its most elemental level. What may seem like an end is only the beginning of something new and different.

The synagogue, from time to time, gives publicity on our outdoor LED sign to a suicide prevention lifeline: 1 800 273-TALK. We do this because as a community of faith, we do not want anyone to take their life when there is so much to live for. Like a lulav that shakes but remains unbroken, so too the vicissitudes of life. They may disrupt our lives temporarily, but there is no reason that they must break us. When things are going badly in a marriage, at work, or within the economy, people look for ways to escape. We all sadly have too much access to medications, firearms, speeding trains, etc. Don't do it. With every suicide, both the living and the dead lose. During this *zeman simhateinu*, this time of our happiness, let's remember just how unhappy some of our family and friends, neighbors and acquaintances are. If you are or know someone on the brink, Rabbi Levenson and I are here for you 24/7. Your untimely end is the beginning of your loved ones' misery. You and they deserve better than that.

Two are better off than
one, in that they have
greater benefit from
their earnings. For
should they fall, one
can raise the other; but
woe betide him who is
alone and falls with no
companion to raise
him

(Ecclesiastes, 4:9-10,
also known as Kohelet,
traditionally read over
Sukkot)



WHAT ARE THE PROPER GREETINGS ON SUKKOT?

Hag Same'ah—Happy Holiday! This is a very useful greeting to know since it works on all three pilgrimage festivals.

And if you really want to impress friends and family alike, you can say—

Mo'adim Lesimḥah—The Holidays are for Joy, with the proper response to this being, ***Hagim Uzmanim lesason***—The festivals and special occasions are for joy!



A season is set for everything, a time for every experience under heaven...
(Ecclesiastes, 3:1, also known as Kohelet, traditionally read over Sukkot)

SUKKOT—IT'S THE ULTIMATE STAY-CATION Now's your chance to WIN your very own sukkah!!!! And Go Camping in Your Backyard

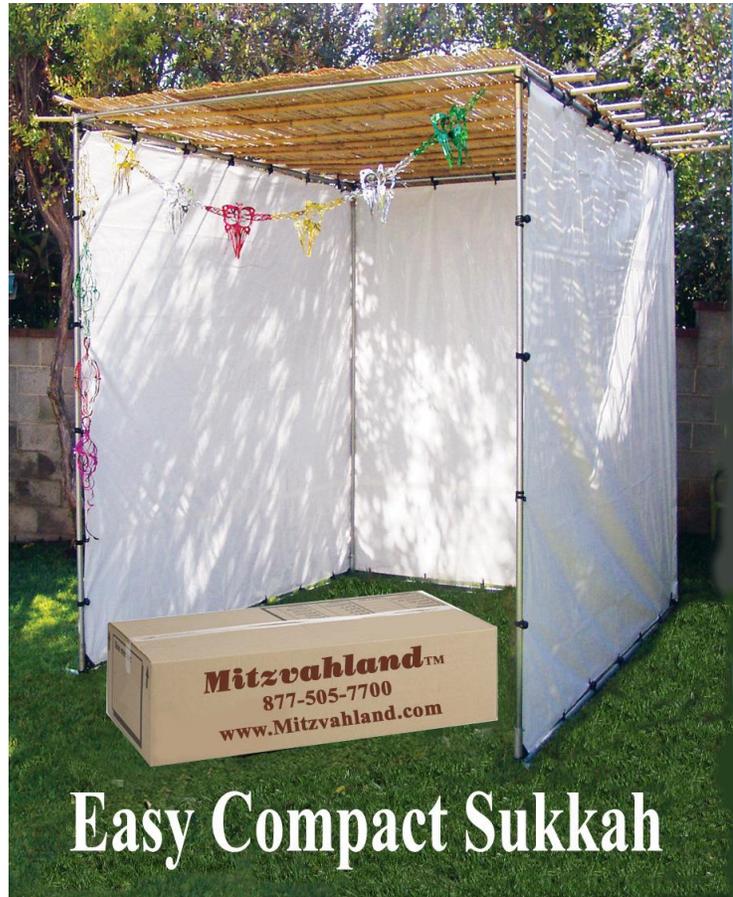
Just Enter the MJC ANNUAL
SUKKAH RAFFLE

You must have a child in our Pre-
School, Religious School,
Or Schechter of Long Island, in
order to qualify for the raffle

Here's What You Get—

8' x 10' sukkah; sits eight people or
more

This traditional Sukkah is pre-fabricated for quick assembly and is pre-packaged in a box for easy shipping and storage. The aluminum frame is sturdy and lightweight, ensuring that it will not rust or corrode. Your hand is the only tool necessary for assembly. Sukkah walls are made of white tarp interconnecting panels. You will build your Easy Compact Sukkah in as little as 30- 45 minutes. The sukkah comes



Easy Compact Sukkah

with reusable sekhakh matting

Deadline for raffles: **Friday, September 7, 2018**

The sukkah may be picked up at mjc prior to sukkot

[Enter on line here](#) to win your very own sukkah or fill out this form and return it to the office. The raffle will be drawn at Tashlikh, Monday, September 10.

Name _____

Address _____ Phone _____

KIDS **LOVE** WAVING LULAV & ETROG



This is an easy mitzvah that creates lasting memories!

Now your child can win a set. If you have a child in our Religious School or Day School, she or he is eligible to win. We will raffle off five sets at Tashlikh.

[Enter on-line here](#) or just fill out the form below and return to the office.

Parents' Names: _____

Child/ren's Name/s _____

Email Address _____

SHEMINI ATZERET

Shemini Atzeret occurs on the eighth day following Sukkot. The rabbis regard it as a holiday in its own right, separate and apart from Sukkot. The lulav and etrog are not used nor is there any requirement “to dwell” in the sukkah, though kiddush is generally recited in the sukkah.

The Torah offers little commentary about Shemini Atzeret. The Torah’s silence unleashed the rabbis’ creativity in interpretation. Some said the holiday served to emphasize the special bond between Israel and God. Others saw it as a way to retain (“*atzeret*” means stop or pause) the sanctity derived from the first seven days of Sukkot and spread it throughout our lives. Whatever the reason, it seems appropriate to conclude Sukkot in some formal, ceremonial manner.

There are two observances connected with Shemini Atzeret. The first is the enactment of Yizkor, a memorial service for all our departed. The second is the recitation of ***Geshem*** or the prayer for rain. By reciting the ***Geshem*** prayer on Shemini Atzeret we synchronize our thoughts with ***Eretz Yisra’el***—the land of Israel—which begins its rainy season at this time. One could conceivably recite the prayer on the first day of Sukkot, but no one really wants it to rain while taking up residence in the sukkah!

The cantor wears white, as on Yom Kippur, while chanting ***Geshem***. Some see in this the idea that Shemini Atzeret is the conclusion of the entire Yamim Nora’im period. Others note that the abundance or lack of rain is evidence of divine judgment, and awareness of this is underscored by wearing the color motif of the Judgment Day. We recite the ***Geshem*** prayer for the benefit of our brothers and sisters who work Israel’s holy ground and pray that the water of their life be only a blessing—another good reason to observe Shemini Atzeret.

WHO RECITES YIZKOR?

Anyone who observes the Yahrzeit of a loved one recites Yizkor. Whether people are at work or at home, they find the time to stop whatever they are doing and make it to the synagogue for the Yizkor prayers. At the conclusion of Yom Tov (or before it begins), it is customary to give tzedakah in memory of our loved ones.

WHEN BUSINESS AND YIZKOR CONFLICT

Business almost always conflicts with the recitation of Yizkor. But conflict should never keep us from doing what is right or good or holy. In the case of Yizkor, our Tradition has a powerful lesson to teach. Death cannot break the bonds of love. Even following death, we lay aside whatever project has its grip on us to attend the synagogue’s Yizkor service. The hardest part of observing Yizkor is beginning. But those who have started have continued and have found their co-workers and their boss respecting them even more. To let your company know that the love of family is the most important part of your life is a great message and it will only make that company happier to have you on the team.

SIMHAT TORAH

Simḥat Torah means the “Joy of Torah” and it is a day of great celebration. There are two critical tasks to be completed on this day. The first is to read the last section of the Torah and thus bring the full reading of The Torah to a close. The second is to begin reading the first sentences of the Torah and thus initiate our study of Torah for the upcoming year. The lesson: there is no end to our study of Torah. Once we finish the scroll, we begin reading it anew.

Why all this fuss over the Torah? The Torah is, first of all, the word of God. The Torah is the constitution of the Jewish people. Together with our love for God and our people, the Torah has kept us united however dispersed we have been throughout the world. With the rebirth of the State of Israel, Torah has become even more important. Along with political and military power comes great responsibility. The only time power is abused is when one has it to abuse. We have more power now than ever before in our history. We must look to the Torah and ultimately to God in order to wield this power with the highest of ethical and moral standards.

From a purely technical point of view, Simḥat Torah is Yom Tov Sheini, the second day of Yom Tov or Shemini Atzeret. Unlike most second days of Yom Tov, this one has a character separate and apart from its predecessor. On Shemini Atzeret we pray for rain and on Simḥat Torah we hope to dance in the streets. On Shemini Atzeret we remember our departed and on Simḥat Torah we fill the synagogue with life. On Shemini Atzeret we read Yom Tov portions of the Torah but on Simḥat Torah, we focus on that end of the Torah and its beginning.

The person honored with the last aliyah to the Torah should be a very special person. So, too, the person honored with the first aliyah to the Torah should be a very special person. They are referred to with special names:

The Last Aliyah to the Torah

Hatan or Kallat Torah, meaning—
The Groom or Bride of the Torah

The First Aliyah to the Torah

Hatan or Kallat Bereishit, meaning—
The Groom or Bride of the Beginning

There is a custom to call everyone to the Torah on Simḥat Torah, even the children. The children stand beneath a large tallit and receive a blessing from the rabbi and the cantor.

Whenever we receive an aliyah or honor to the Torah, it is a blessing. Make sure to attend Simḥat Torah services and bring your family. This is one holiday when there is no mistaking it—it’s great fun to be a Jew.



Blessed are you who come in the name of Adonai;
may the blessings of the house of Adonai be upon you.

(From the Hallel service, prayers of praise and Thanksgiving to God, recited everyday of Sukkot)

A BRIEF GLOSSARY

HAG SAME'AH—Happy Holiday! This is a very useful greeting to know since it works on all three pilgrimage festivals.

HOL HAMO'ED—the intermediate days of a festival.

SUKKAH (plural: SUKKOT)—A booth or temporary structure built generally in a family's backyard and covered with leafy branches and stalks such that the sunlight penetrates the roof during the day and the stars can be visible through it at night. The sukkah remains up for the duration of the festival of Sukkot.

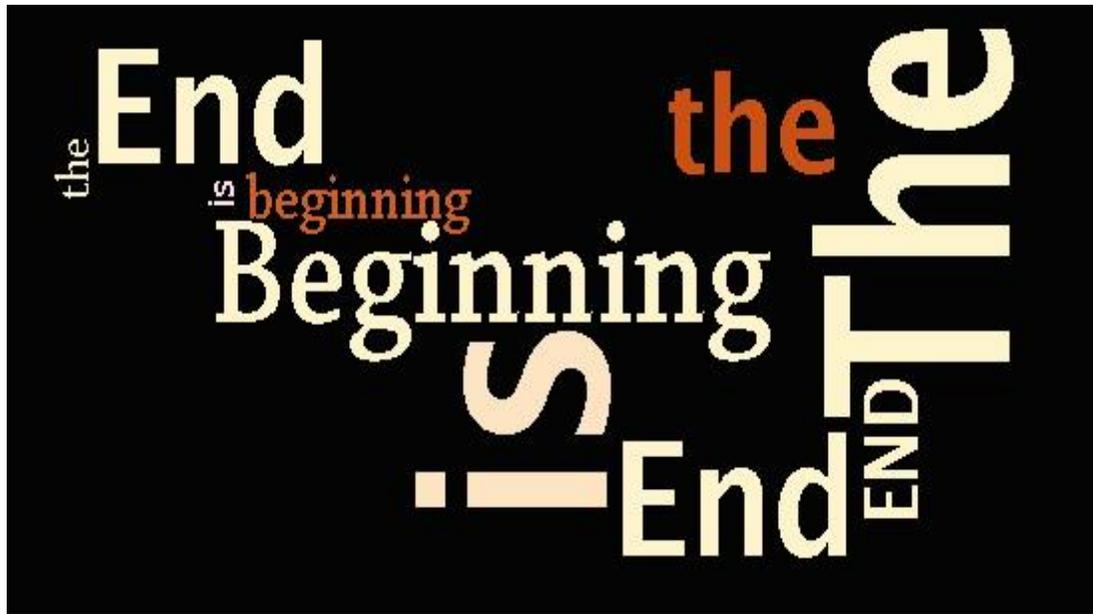
SUKKOT—This is either the plural of sukkah or the name of the festival which follows Yom Kippur and commemorates the building of temporary booths by the children of Israel during their 40 year trek in the desert.

YOM TOV—This term technically refers to the three major festivals in our Tradition: Pesah, Shavu'ot, and Sukkot. These festivals are not quite as sacred as Shabbat, but they are days when we refrain from work, attend synagogue, and enjoy festive meals in the company of family and friends.

ZEMAN SIMHATEINU—Sukkot through Simhat Torah is referred to as *zeman simhateinu*, the time of our happiness.

We've completed reading Torah from
B'reishit through Devarim—
So now it's time to celebrate

AND START ALL OVER AGAIN



Simhat Torah—Monday, October 1

6:15 PM Pre-School Simhat Torah in the OSR

6:15 PM K-3 Religious School Learning about Simhat Torah in the Sanctuary

7:00 PM Ma'ariv, the Evening Service

7:15 PM Hakafot / Dancing with the Torah

EGG CREAMS TO DRINK, and KNISHES TO KNOSH ON...
SONGS TO SING, HORAS TO DANCE

WOW—SEE YOU THERE!!

ANNOUNCING THE HONOREES FOR THE LAST AND
FIRST ALIYAH OF THE YEAR

Come dance with Our Stars...



**KALLAT TORAH (last aliyah):
TESS GARBER**

**KALLAT B'REISHIT (first aliyah):
CAROL KROCHMAL**

SIMHAT TORAH DAY: TUESDAY, OCTOBER 2, 9:00 AM

*Come celebrate, dance, sing,
and don't forget that special kiddush to follow services...*

— סוכות, שמיני עצרת, שמחת תורה, תשע"ט —

SUKKOT, SHEMINI ATZERET, SIMHAT TORAH —

AN MJC SCHEDULE, 2018 / 5779

ALL CANDLE LIGHTING TIMES RECORDED FOLLOW THE TRADITION OF LIGHTING CANDLES 18 (WHICH IN HEBREW IS חַי, A WORD WHICH ALSO MEANS "LIFE") MINUTES PRIOR TO SUNSET. THIS IS THE LATEST TIME CANDLES MAY BE LIT. CANDLES MAY ALWAYS BE LIT EARLIER. WHEN GOING TO SERVICES, LIGHT CANDLES FIRST, THEN COME TO THE SYNAGOGUE.

AUGUST

Monday, 27

TIME

EVENT

REMEMBER DAY

Remember to register for the Annual Sukkah Raffle and win your very own sukkah or fill out the form in the back of this booklet and return it to the office. This 8' x 10' sukkah seats 8-10 people, consists of light-weight, durable aluminum poles, over which tarp is fitted. The sukkah comes with skhakh and is easy to assemble, dismantle, and store. It is ordered through Mitzvahland (www.mitzvahland.com). The raffle will be drawn at our Tashlikh service. Deadline to get in your raffle: Friday, September 7. 5779 may be your lucky year! [Register for the sukkah raffle here.](#)

Remember to order a lulav and etrog set for Sukkot on-line or through the office at (516) 938-8390. Deadline: Thursday, September 20. [Order your lulav & etrog set here.](#)

Remember to enter the raffle to win a lulav & etrog set at our Tashlikh drawing. We will raffle off five sets! Deadline: Friday, September 7. Enter on-line or through the office at (516) 938-8390. [Enter the lulav & etrog raffle here.](#)

Remember to RSVP for at least one meal in the sukkah, or as many as you like. RSVP on-line or through the office at (516) 938-8390. Deadline: Sunday, September 16. [RSVP for a sukkah meal here.](#)

<u>SEPTEMBER</u>	<u>TIME</u>	<u>EVENT</u>
Sunday, 23		EREV SUKKOT
	6:31 PM	Candle Lighting
	6:00 PM	Minḥah/Ma'ariv (Afternoon/Evening Services)
	6:30 PM	Chinese Dinner in the Sukkah—RSVP on-line or through the office at (516) 938-8390.
Monday, 24		SUKKOT DAY, FIRST DAY
	9:00 AM	Shaharit/Musaf (Morning/Additional Services) Lulav & Etrog sets are available this morning.
	2-5:00 PM	Open Sukkah at Ellen and Rabbi Rafi Rank's Home Bring the kids and get ready to schmooze and nosh... 315 South Oyster Bay Road, Syosset
	6:40 PM	Minḥah/Ma'ariv (Afternoon/Evening Services)
	7:27 PM	Candle Lighting—beginning the second day of YOM TOV
Tuesday, 25		SUKKOT DAY TWO
	9:00 AM	Shaharit/Musaf (Morning/Additional Services)
	6:40 PM	Minḥah/Ma'ariv (Afternoon/Evening Services) & Havdalah
Wed.—Sun., 26-30		<u>HOL HAMO'ED</u> (pronounced: <u>HOL</u> ha-mo-AYD and means "the intermediate days of the festival)
		A WORD ON <u>HOL HAMO'ED SUKKOT</u> Hol Hamo'ed constitutes the intermediate days of a festival. This period of the festival already began with the conclusion of the second day of Yom Tov, Friday evening. On these days, the festival spirit remains, though many Yom Tov restrictions are lifted. These are days of SHAKE & TAKE—we "shake" the lulav & etrog in the morning and "take" our meals in the sukkah.
Wed.-Fri, 26-28	6:15 AM	Shaharit/Musaf (Morning/Additional Services)
Wednesday, 26	6:30 PM	Barbecue in the Sukkah—RSVP on-line or through the office at (516) 938-8390.
Thursday, 27	6:30 PM	Jewish, Christian, Muslim Teen Interfaith Program in the Sukkah— Learning to Appreciate our Diversity
Friday, 28		SHABBAT <u>HOL HAMO'ED</u> BEGINS
	6:25 PM	Candle Lighting
	6:00 PM	Minḥah/Ma'ariv (Afternoon/Evening Services) & Kabbalat Shabbat

<u>SEPTEMBER</u>	<u>TIME</u>	<u>EVENT</u>
Friday, 28	6:00 PM	Religious School Core Dinner in the Sukkah—RSVP on-line or through the office at (516) 938-8390.
Shabbat, 29	9:00 AM	Shaharit/Musaf (Morning/Additional Services) Lulav & Etrog not used on Shabbat Bar Mitzvah of Cooper Dorf, son of Erica & Jason
	6:00 PM	Minhah/Ma'ariv (Afternoon/Evening Services) & Havdalah Bat Mitzvah of Talia Bidner, daughter of Alison Weiss & Tyson Bidner
Sunday, 30		HOSHANA RABBAH —This last day of <u>H</u> ol Hamo'ed requires a more elaborate use of the Lulav & Etrog during the Shaharit Service, as well as special prayers. Today is Smash-Those-Hoshanot Day. Very cathartic!
	9:00 AM	Shaharit/Musaf (Morning/Additional Services) NOTE THE LATER TIME!!
	9:00 AM	Sukkot <u>H</u> avayyah—A Sukkot Happening for our Religious School Please consult the Religious School calendar for details.
		EREV SHEMINI ATZERET
	6:20 PM	Candle Lighting
	6:30 PM	Minhah/Ma'ariv (Afternoon/Evening Services)
<u>OCTOBER</u>	<u>TIME</u>	<u>EVENT</u>
Monday, 1	9:00 AM	Shaharit/Musaf (Morning/Additional Service)
	11:30 AM	Yizkor —Memorial Service
	12:15 PM	Minhah (Afternoon Service)
		EREV SIMHAT TORAH
	6:15 PM	Pre-School Simhat Torah in the OSR
	6:15 PM	K-3 Religious School Learning About Simhat Torah in the Sanctuary
	7:17 PM	Candle Lighting
	7:00 PM	Ma'ariv
	7:15 PM	THE GREAT SIMHAT TORAH CELEBRATION Put on your dancing shoes on! This is the 4-7 Graders, Post-BM and the Whole Community Simhat Torah Celebration. Come celebrate the completion of the reading of the Torah!
Tuesday, 2		SIMHAT TORAH
	9:00 AM	Shaharit/Musaf (Morning/Additional Service)
	10:00 AM	More Simhat Torah Celebration Let's dance, dance, dance and sing, sing, sing!
	6:30 PM	Minhah/Ma'ariv (Afternoon/Evening Services) & Havdalah

**OUR 6:30 PM SUKKAH DINNERS ARE BACK
CHINESE CUISINE & BBQ, BACK BY POPULAR DEMAND...**



**Sunday,
September 23
CHINESE**

**Wednesday,
September 26
BBQ**

**Friday,
September 28
RELIGIOUS SCHOOL
DINNER**

**Adults \$15.00 Pre- Bar/Bat Mitzvah* \$10.00
* (under 3 & you're free!)**

[RSVP online here or...](#)

COMPLETE AND RETURN THIS ORDER FORM TO:
Midway Jewish Center, 330 South Oyster Bay Road, Syosset, NY

Your Name: _____

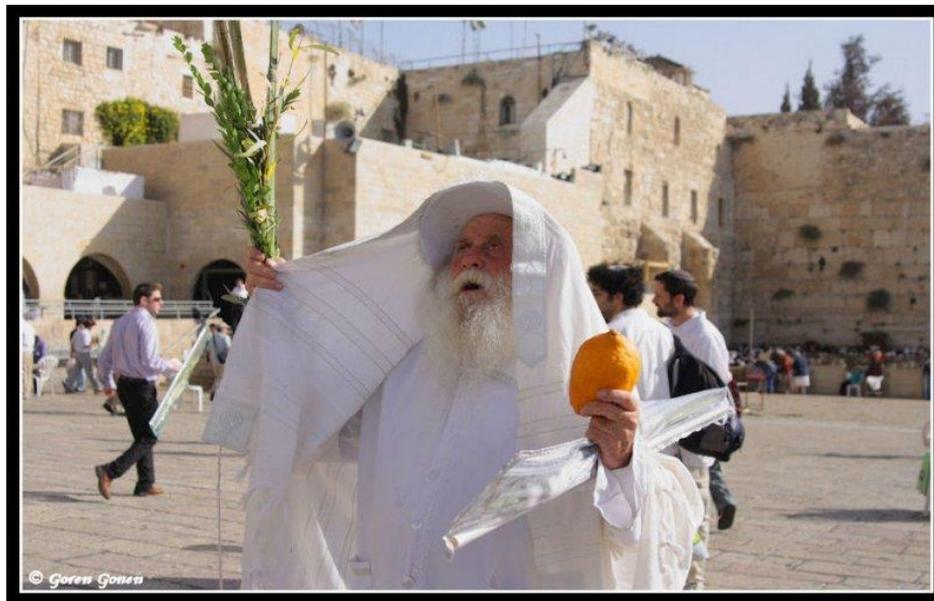
*Enclosed is my \$_____ check for _____ # of people attending
Deadline: Sunday, September 16*

הושענא רבה -- HOSHANA RABBAH

the last day of sukkot

Join the Beat...
The Hoshanot Beat

With Prayer, Song, Lulav & Etrog



Sunday, September 30, 2018, 9:00 AM

Each day of Sukkot, we march around the sanctuary, invoking God's blessings upon it, those who care for it, as well as those who partner with us in this world to create a better life. On Hoshana Rabbah, we march not once, but seven times around the chapel—sacred but joyful processions which bring to a close not only Sukkot, but the entire High Holiday season.

We will make one long procession and then bring Sukkot to a close by smashing a bunch of willows, known as hoshanot, against a hard surface, allowing the leaves to fly off and into the air, as if one last ditch effort at ridding our lives of sin and sorrow. There will be song, procession, a heartfelt Good-bye to a beautiful holiday, and of course, some nosh too.

A Happy and Blessed New Year to All