Message From the Rabbi

Dear Schomre Israel Family,

G-d gives us two great gifts, says Rabbi Norman Lamm former chancellor of Yeshiva University, the ability to remember and the ability to forget. Without either of these gifts we would have difficulty living, being good human beings and facing new challenges. If we remembered everything, the pain and sadness of difficult times would bog us down and we wouldn’t be able to continue, while if we couldn’t remember the good and beautiful experiences, we would be stuck in the morass of sadness and depression.

The Maggid of Dubno homiletically translates the verse "You ignored the Rock who gave birth to you" (Devarim 32:18) as "G-d created within us the ability to forget, but with this, we forgot G-d Himself. The very gift that He gave us, we used to forget Him."

The three themes of Rosh HaShanah are: Malchiyot, Zichronot, and Shofatot - proclaiming G-d’s Kingship, speaking of His remembering, and describing His revealing Himself in history. At the conclusion of Yom Kippur at Neila we say, "You remember all that is forgotten." We human beings have a tendency to remember the good deeds that we do, but to unfortunately forget some of our own shortcomings. That which we forget is nonetheless remembered by G-d on High.

In looking forward to the blessing of the new year, remember the areas that we need to improve within ourselves. The High Holiday season gives us the opportunity to review the last year, to look at our pluses, yes, but not to overlook or forget our negatives. Rosh Hashanah and Yom Kippur give us the opportunity to make a new start, when we realize that we should take pride in our accomplishments of the past year, and to also take the time to remember the areas that we need to improve within ourselves.

Shana tova to you, to your family, to the Schomre Israel congregation family, and to the whole house of Israel. May we see a year of peace in the United States, in Israel and throughout the entire world.

With best wishes,

Rabbi Eliezer Langer
President’s Message

My Dear Fellow Congregants:

We are now in the midst of the pre-holiday season and all the planning and anxieties associated with it. This year we are truly in a state of flux with the upcoming hard fought elections. It is our sincere hope that whoever wins will deal kindly with Israel and the Jews as expressed in the Sabbath prayer we make for the government.

Our own election has successfully concluded with a unanimous endorsement of another two year contract with Rabbi Langer. In the two years he has occupied our pulpit he and Lucy have endeared themselves with nearly everyone in the congregation. Gregarious, empathetic, with concern for the health and welfare of the congregation, they are always ready to render as much moral support as needed. On top of all this, Rabbi is a great story teller who can instantly conjure up one from the Talmud or that of a rabbinic sage that illustrates a point. He is never at a loss for stories. I think I can safely speak for everyone that it is our honor to have them with us.

The shul still has its myriad problems - Bingo, Minyanim, fund raising, and membership. We are trying to deal with these problems given the few volunteers at hand. All these people deserve major kudos for their efforts. THEY are the ones that keep this shul functioning out of sheer altruism, yiddishkeit, camaraderie, and humanity.

As much as all the ancillary activities are absolutely essential to the well-being of the congregation, the ONE activity that is our reason for being is the Minyan. To deal with the problem, a committee S.O.M. (Save Our Minyan) has been formed. We are fortunate to have 6 to 7 regulars who need no reminders. All that is asked is for 3 or 4 additional attendees to put us over the top. So PLEASE, when called do not hang up. If it represents a hardship to attend on a daily basis, once a week would be fine too.

The High Holiday Season is also a fund raising event through the Yom Kippur Appeal. In many respects the monies generated sustain the budget through the winter. We are dependent upon them to keep our working capital under control. Contributions to this appeal are as vital as yearly dues.

We welcome back “THE SHEP NACHUS CREW” - Joel Richter and Michael Kirshner who will lead the services. They are now a fixture of the holidays. Their services are always well-received.

In that light, and on behalf of them, Hinda, and the Board, I would like to wish all of you a happy and healthy new year.

Irving Baum, President
Congregation Schomre Israel
Rabbi Langer, the Officers and the Board of Trustees of Congregation Schomre Israel wish to extend their best New Year’s wishes to all members and their families.

May you be healthy, prosper in your endeavors, and enjoy much happiness.
## CALENDAR FOR SEPTEMBER - OCTOBER 2016

<table>
<thead>
<tr>
<th>DATE</th>
<th>SHABBAT CANDLE LIGHTING</th>
<th>MINCHA</th>
<th>TORAH PORTION</th>
<th>SHABBAT ENDS</th>
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<tr>
<td>Sept. 02</td>
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<td>7:00 PM</td>
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<td>Ki Tavo (Selichot)</td>
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<td>Vayeilech (Shabbat Shuvah)</td>
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<td>Sukkot (Chol Homoed)</td>
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<tr>
<td>Nov. 25</td>
<td>4:10 PM</td>
<td>4:15 PM</td>
<td>Chayei Sara</td>
<td>5:10 PM</td>
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</tbody>
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**JUST IN TIME FOR THE HOLIDAYS**

Calling all those who took the NJOP crash course in Hebrew reading and all of those would like a one day review before the high holidays. **RABBI LANGER** will be giving level two Hebrew reading on Tuesday, September 20 at 10:30 AM. Brush up on your skills, learn some of the songs of the holiday service, and have a short discussion on the themes of the day.
HIGH HOLIDAY SERVICES - 2016/5777

Rosh HaShanah Eve - Sunday, October 02
6:20 pm - Mincha/Maariv
6:16 pm - Candlelighting

Rosh HaShanah, First Day - Monday, October 03
8:30 am - Shacharit
10:45 am - Torah Reading
11:30 am - Sermon
11:45 am - Shofar
5:50 pm - Tashlich
6:10 pm - Mincha/Maariv
after 7:16 pm - Candlelighting

Rosh HaShanah, Second Day - Tuesday, October 04
8:30 am - Shacharit
10:30 am - Torah Reading
11:15 am - Sermon
11:30 am - Shofar
6:10 pm - Mincha
7:12 pm - Maariv/Havdala

Fast of Gedaliah - Wednesday, October 05
5:35 am - Fast Starts
7:00 am - Shacharit
6:00 pm - Mincha/Maariv
7:12 pm - Fast Ends

Thursday, October 06
7:00 am - Shacharit

Friday, October 07
6:00 pm - Mincha/Maariv
6:08 pm - Candlelighting

Shabbat Shuvah - Saturday, October 08
9:00 am - Shacharit
6:00 pm - Mincha/Seudat Shlisheet
7:07 pm - Shabbat Ends

Sunday, October 09
8:30 am - Shacharit

Monday, October 10
7:00 am - Shacharit

Erev Yom Kippur - Tuesday, October 11
7:00 am - Shacharit
6:00 pm - Mincha/Maariv
6:10 pm - Kol Nidre
6:01 pm - Candlelighting

Yom Kippur - Wednesday, October 12
9:00 am - Shacharit
10:45 am - Torah Reading
11:30 am - Sermon
11:50 am - Yizkor
4:45 pm - Mincha
6:15 pm - Neilah
7:02 pm - Maariv/Blowing of Shofar
HIGH HOLIDAY SERVICES - 2016/5777

Sukkot Eve - Sunday, October 16
6:00 pm - Mincha/Maariv
5:54 pm - Candlelighting

Sukkot, First Day - Monday, October 17
9:00 am - Shacharit
5:50 pm - Mincha/Maariv
after 6:53 pm - Candlelighting

Sukkot, Second Day - Tuesday, October 18
9:00 am - Shacharit
6:00 pm - Mincha
6:53 pm - Maariv/Havdala

Chol Hamoed - Wednesday, October 19 - Friday, October 21
7:00 am - Shacharit

Chol Hamoed - Friday, October 21
5:50 pm - Mincha/Maariv
5:46 pm - Candlelighting

Sukkot, Chol Hamoed - Saturday, October 22
9:00 am - Shacharit
6:45 pm - Shabbat ends

Hoshanah Rabbah - Sunday, October 23
8:30 am - Shacharit

Shemini Atzeret Eve - Sunday, October 23
6:15 pm - Mincha/Maariv
5:43 pm - Candlelighting

Shemini Atzeret - Monday, October 24
9:00 am - Shacharit
11:00 am - Yizkor

Simchat Torah Eve - Monday, October 24
5:45 pm - Mincha
6:30 pm - Maariv/Hakafot
after 6:43 pm - Candlelighting

Simchat Torah - Tuesday, October 25
9:00 am - Shacharit
10:00 am - Hakafot
5:45 pm - Mincha
6:41 pm - Maariv/Havdala
SELICHOT

Selichot Services, introducing the high holiday season, will take place on Saturday night, September 24, at 10:30 PM.

The congregation will screen the video, *The Quarrel*. A chance meeting on Rosh Hashanah compels two estranged friends, one a rabbi, and the other, an agnostic writer, to resume an old argument regarding G-d and ethics. Critically acclaimed and filmed in Montreal, this movie was a successful play that rested on Shabbat.

Following the video, refreshments will be served. Rabbi Langer will conduct services and lead the chanting of the Selichot prayers introducing the solemn period of introspection and renewal. For information please call the congregation office at 845.454.2890.

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News from the Jewish Social Action Coalition . . .

*Tzedakah* in Action with the Hudson Valley Jewish Social Action Coalition

Many thanks to all of you who donated food for the Morse School food pantry in the past few weeks.

**Food Pantry**

Another way to help out is to purchase scrip for our local food markets through the shul and donate the scrip to the Morse School food pantry. A member of the Social Action Coalition will use the scrip to shop for needed food items.

Our food drive continues throughout the school year so please continue to bring in non-perishable items. The list of suggested donations is included here:

**BREAKFAST:** cold cereal, hot cereals, breakfast bars, complete pancake mix (add water only), pancake syrup, cereal bars, shelf-milk, powdered milk, hot cocoa.

**LUNCH:** peanut butter, jelly, mayonnaise, tuna, canned chicken, instant noodles, macaroni and cheese, canned ravioli and spaghetti, canned soups, canned fruits, apple sauce jars and cups, graham crackers, goldfish, cheese-its, granola bars, fruit snacks, pretzels, juice boxes.

**DINNER:** pasta, tomato sauce in cans, egg noodles, rice, dried or canned beans, canned vegetables (all kinds), instant mashed potatoes, baked beans, canned stew, canned corned beef, canned chili, canned fish (any kind).

A few other projects the Social Action Coalition is working on are listed below. We will donate all the items we collect to the Morse School. We invite you to help support these efforts.

**Clothes Closet**  -  Start bringing in slightly used warm clothing for fall and winter weather. Hooded sweatshirts are definitely wanted. You may donate K-Mart, Sears or Target scrip so that underwear and socks may be purchased.

**School Supplies**  -  Watch for back to school supplies and shop for the children’s school supplies. Buy Staples scrip and we'll shop for you.

**Book Buddies**  -  Do you have 1/2 hour or an hour a week to read with a child or to help with math? Literacy Connections will train you and help you get started. This program will take place at Morse School. Contact Judy Connolly at 845.452.8670 or email BookBuddies@Literacyconnections.org for more information.

Any questions--contact Sandy Corwin at 845.452.2436 or Debby Sullum at 845.705.3656.
Pre-Rosh Hashanah

A key component of Rosh Hashanah preparation is to ask for forgiveness from anyone we may have wronged during the previous year. To the greatest extent possible, we want to begin the year with a clean slate – and without anyone harboring a grudge against us. Similarly, we should be quick to forgive those who have wronged us.

Many people have the custom of going to the mikvah before Rosh Hashanah after midday. A mikvah, which has the power to purify from certain types of spiritual impurities, can be an important part of the teshuva process.

Some have the custom of visiting a cemetery on the day before Rosh Hashanah and praying at the graves of the righteous. Of course, we do not pray “to” the righteous, but only to G-d who hears our prayers in the merit of the righteous.

The morning before Rosh Hashanah, we perform "Hatarat Nedarim" – annulling of vows. In Torah terms, saying something as simple as "I refuse to eat candy" can be considered a legal vow. Therefore, before Rosh Hashanah, we annul any vows, whether made intentionally or not. This is done by standing in front of three adult males and asking to be released from one’s vows. The full text can be found in a Siddur or Rosh Hashanah Machzor.

The Festive Meal

During the High Holidays, a round challah is used – symbolizing fullness and completion. After making the "Hamotzi" blessing, it is customary to dip the bread into honey – symbolizing our prayer for a sweet new year.

Then, after the bread has been eaten, take an apple and dip it in honey. Make a blessing on the apple (since "Hamotzi" did not cover the apple) and eat a little bit of the apple. Then say, "May it be Your will, G-d, to renew us for a good and sweet new year." (OC 583)

Why do we ask for both a "good" AND "sweet" year? Doesn’t the word "good" automatically include "sweet?" Judaism teaches that everything happens for the good. It is all part of the Divine will. Even things that may look "bad" in our eyes, are actually "good." So we ask that in addition to good, the year should be a "revealed" good – i.e. one that tastes "sweet" to us. On Rosh Hashanah, we add the paragraph "Ya’aleh V’yavo" in Grace After Meals.

Rosh Hashanah Prayers

Since there are so many unique prayers on Rosh Hashanah, we use a special prayer book called a "Machzor." In the "Amidah" and "Kiddush" for Rosh Hashanah, we say the phrase "Yom Teruah." However, if Rosh Hashanah falls on Shabbat, we say "Zichron Teruah" instead. (If one inadvertently said the wrong phrase, he needn’t repeat the prayer.) The supplication "Avinu Malkeinu" should be said on Rosh Hashanah, except when Rosh Hashanah and Shabbat coincide, since supplications are not said on Shabbat. If Rosh Hashanah falls on a Friday, "Avinu Malkeinu" is not said at Mincha.

During the High Holidays, the curtain on the ark is changed to a white one, to symbolize that our "mistakes will be whitened like snow."

The "Amidah" prayer of Musaf contains three special blessings: "Malchiot" (praises to God the King), "Zichronot" (asking G-d to remember the merits of our Ancestors), and "Shofrot" (the significance of the shofar).

The chazan (cantor) for the High Holidays should not be chosen for his vocal talents alone. Ideally, he should be over 30 years old, G-d fearing, learned in Torah, humble, and married. Rather than cause strife in the community, a Chazzan under the age of 30 who possesses the other qualifications, may serve.
Rosh Hashanah Prayers con't.

Since it is a question as to whether the "She'hechianu" blessing should be said on the second day of Rosh Hashanah, the custom is to eat a new fruit or wear a new garment – and say "She'hechianu" upon it.

The Shofar

The essential mitzvah of Rosh Hashanah is to hear the shofar. The shofar used on Rosh Hashanah should be a curved ram’s horn, and longer than four inches. It is permitted to use the shofar of an animal not ritually slaughtered.

The minimum Torah obligation is to hear nine blasts. However, given a doubt whether the sound should be a groaning type of cry (Shevarim), or a sobbing weep (Teruah), or a combination (Shevarim-Teruah), we perform all three sounds – each preceded and followed by an unbroken blast, Tekiah. Three of each set results in 30 blasts total, which remove all doubt that the Torah precept has been fulfilled.

The shofar is regarded as a spiritual alarm clock, awakening us from our slumber. The shofar should be blown during the daytime. Everyone should stand, and have the intention that their obligation is being fulfilled. Before blowing, two blessings are recited: "To hear the sound of the shofar," and "She'hechianu." Once the blessings have been made, one may not speak until the end of the shofar blowing.

A woman may sound the shofar for herself after saying the blessing. (Sefardi women do not say a blessing.) A child who is old enough to be educated regarding mitzvot is required to hear the Shofar.

The shofar is not blown when Rosh Hashanah falls on Shabbat. During the chazan’s repetition of the “Musaf Amidah,” an additional 30 blasts are blown in the various combinations. It is the custom to blow 40 extra blasts at the end of services, bringing the total to 100. It is customary to prolong the final blast, called "Tekiah Gedolah.”

Other Customs

It is customary to greet others with: "L’shana Tova – Ketivah vi-chatama Tova." This means: "For a good year – You should be written and sealed in the good (Book of Life)." One should try not to sleep or go for idle walks on the day of Rosh Hashanah. (The Arizal permits a nap in the afternoon.) It is advisable to avoid marital relations, except if Rosh Hashanah falls on the night of the wife’s immersion. If a Bris Milah falls on Rosh Hashanah, it should be performed between the Torah reading and the shofar blowing.

Tashlich

The "Tashlich" prayer is said on the first afternoon of Rosh Hashanah, by a pool of water, preferably with fish in it. This prayer is the symbolic casting away of our mistakes. Surely we do not “rid our sins” by shaking out our pockets – rather the Jewish approach is deep introspection and commitment to change. Indeed, the whole idea of "Tashlich" is partly to commemorate the Midrash that says when Abraham went to the Akeida (binding of Isaac), he crossed through water up to his neck.

If Rosh Hashanah falls on Shabbat, "Tashlich" takes place on the second day. If "Tashlich" was not said on Rosh Hashanah itself, it may be said anytime during the Ten Days of Teshuva.

Tashlich is said by a pool of water, preferably with fish in it. Both the body of water and the fish are symbolic. In Talmudic literature, Torah is represented as water. Just as fish can’t live without water, so too a Jew can’t live without Torah. Also, the fact that a fish’s eyes never close reminds us that, so too, G-d’s eyes (so to speak) never close; He knows of our every move.
TASHLICH

Tashlich takes place on Monday, October 3rd, the first day of Rosh Hashanah, at 5:50 pm. It is customary to go to a flowing body of water that contains fish (for water symbolizes kindness and fish an ever-open eye alluding to the ever alert Divine Providence) to recite the Tashlich prayer invoking Divine Mercy. The term comes from the statement in (Micah 7:19) - “You shall cast away (Tashlich) all your sins…”

If unable to go on Rosh Hashanah, one may go on the days between Rosh Hashanah and Yom Kippur.

This very moving service takes place at a stream directly across the street from the synagogue following Mincha, the afternoon services.

Traditionally a few crumbs are scattered at that time. A lighter view of what types of bread should be used for particular sins includes the following:

<table>
<thead>
<tr>
<th>For ordinary sins</th>
<th>White Bread</th>
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</thead>
<tbody>
<tr>
<td>For particularly dark sins</td>
<td>Pumpernickel</td>
</tr>
<tr>
<td>For complex sins</td>
<td>Multi-Grain</td>
</tr>
<tr>
<td>For twisted sins</td>
<td>Pretzels</td>
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<tr>
<td>For tasteless sins</td>
<td>Rice Cakes</td>
</tr>
<tr>
<td>For sins of indecision</td>
<td>Waffles</td>
</tr>
<tr>
<td>For sins committed in haste</td>
<td>Matzoh</td>
</tr>
<tr>
<td>For sins of chutzpah</td>
<td>Fresh Bread</td>
</tr>
<tr>
<td>For substance abuse</td>
<td>Stoned Wheat</td>
</tr>
<tr>
<td>For use of heavy drugs</td>
<td>Poppy Seed</td>
</tr>
<tr>
<td>For petty larceny</td>
<td>Stollen</td>
</tr>
<tr>
<td>For committing auto theft</td>
<td>Caraway</td>
</tr>
<tr>
<td>For timidity/cowardice</td>
<td>Milk Toast</td>
</tr>
<tr>
<td>For ill-temperedness</td>
<td>Sourdough</td>
</tr>
<tr>
<td>For silliness, eccentricity</td>
<td>Nut Bread</td>
</tr>
<tr>
<td>For not giving full value</td>
<td>Shortbread</td>
</tr>
<tr>
<td>For jingoism, chauvinism</td>
<td>Yankee Doodles</td>
</tr>
<tr>
<td>For excessive irony</td>
<td>Rye Bread</td>
</tr>
<tr>
<td>For unnecessary chances</td>
<td>Hero Bread</td>
</tr>
</tbody>
</table>

For telling bad jokes/puns | Corn Bread |
For war-mongering | Kaiser Rolls |
For dressing immodestly | Tarts |
For causing injury to others | Tortes |
For racist attitudes | Crackers |
For sophisticated racism | Ritz Crackers |
For being holier than thou | Bagels |
For abrasiveness | Grits |
For dropping in without notice | Popovers |
For over-eating | Stuffing |
For impetuosity | Quick Bread |
For indecent photography | Cheesecake |
For raising your voice too often | Challah |
For pride and egotism | Puff Pastry |
For sycophancy | Brownies |
For being overly smothering | Angel Food Cake |
For laziness | Any long loaf |
For trashng the environment | Dumplings |

For those who require a wide selection of crumbs, we suggest a Tashlich Mix available in three grades (Taslich Lite, Medium, and Industrial Strength) at your favorite Jewish bookstore.
Members are reminded that their dues cover only a fraction of the operating expenses of the Synagogue. Rising costs in many areas are straining the budget prepared in January. The Yom Kippur Appeal is vital to the continuation of our programs.

In order to maintain the dignity and solemnity of the High Holiday services, The Board of Directors wishes to minimize interruptions in the prayers; therefore members will be contacted very soon for their pledge. If you wish, you may mail your donation directly to the Synagogue or you may pay online with your password through our website, [www.schomreisrael.org](http://www.schomreisrael.org). Please note: contact Len Grosman or refer to the email sent regarding personal password instructions.

Please respond as generously as possible.

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The “CHOLIM LIST”

Each morning, at the time of Torah Reading, weekdays, Shabbat and Yom Tov, we say a special Mi Shebayrach praying for a Refuah Shelaymah, a complete healing. We ask you to inform us if you know of a family member or friend to add to the list.

Please contact the office ([schomre1@aol.com](mailto:schomre1@aol.com), 454.2890) before September 30 to add or renew names to the list. Please give the Hebrew name and their mother’s Hebrew name along with the English name. The current list will **NOT** be renewed. Please resend all names you wish to be included.
You can also use other foods and make up your own “May it be Your will...” For example, eat a raisin and celery, and ask G-d in the coming year for a “raise in salary” (raisin celery)!

Courtesy of Chmol, because no one should ever go hungry on Shabbat and Yom Tov, www.chmol.org
Guidelines for the holiest day of the Jewish year – the Day of Atonement
by Rabbi Shraga Simmons (from aish.com)

Following the sin of the Golden Calf, Moses pleaded with G-d to forgive the people. Finally on Yom Kippur, atonement was achieved and Moses brought the second set of Tablets down from Mount Sinai. From that day forward, every Yom Kippur carries with it a special power to cleanse our mistakes, both individually and collectively, and to wipe the slate clean. This works on two conditions:

(1) We do a process called teshuva – literally "return." Teshuva involves four steps:

- **Regret** – acknowledging that a mistake was made, and feeling regret at having squandered some of our potential.
- **Cessation** – Talk is cheap, but stopping the harmful action shows a true commitment to change.
- **Confession** – To make it more "real," we admit our mistake verbally, and ask forgiveness from anyone we may have harmed.
- **Resolution** – We make a firm commitment not to repeat the harmful action in the future.

(2) Though the combination of teshuva and Yom Kippur atones for transgressions against G-d, it does not automatically erase wrongs committed against other people. It is therefore the universal Jewish custom — some time before Yom Kippur — to apologize and seek forgiveness from any friend, relative, or acquaintance whom we may have harmed or insulted over the past year.

Angel for a Day

On Yom Kippur, every Jew becomes like an angel. In the Jewish understanding, angels are completely spiritual beings, whose sole focus is to serve their Creator. The Maharal of Prague explains: All the mitzvot that G-d commanded us on [Yom Kippur] are designed to remove, as much as possible, a person's relationship to physicality, until he is completely like an angel. Just as angels (so to speak) stand upright, so too we spend most of Yom Kippur standing in the synagogue. And just as angels (so to speak) wear white, so too we are accustomed to wear white on Yom Kippur. Just as angels do not eat or drink, so too we do not eat or drink. This idea even has a practical application in Jewish law: typically, the second verse of the Shema, Baruch Shem, is recited quietly. But on Yom Kippur, it is proclaimed out loud – just like the angels do.

Five Aspects

There are five areas of physical involvement from which we refrain on Yom Kippur:

1. Eating and drinking
2. Washing
3. Applying oils or lotions to the skin
4. Marital relations
5. Wearing leather shoes

Throughout the year, many people spend their days focusing on food, work, material possessions (symbolized by shoes) and superficial pleasures (symbolized by anointing). On Yom Kippur, we restore our priorities to what really counts in life. As Rabbi Eliyahu Dessler writes: On Yom Kippur, the power of the [physical] inclination is muted. Therefore, one's yearning for spiritual elevation reasserts itself, after having lain dormant as a result of sin's deadening effect on the soul. This rejuvenation of purpose entitles a person to special consideration and forgiveness.
Guidelines for the holiest day of the Jewish year – the Day of Atonement con’t.

Structure of the Day
On Rosh HaShanah, the Books of Life and Death are open and G-d writes who will be granted another year of life. For many, this decision hangs in the balance for nine days until Yom Kippur, when the final decision is sealed. With this in mind, the prayers of Yom Kippur are designed to stir us to mend our ways:

- The Yom Kippur prayers begin before sundown with the haunting melody of Kol Nidrei. The Torah scrolls are all removed from the Ark, and the chazzan (cantor) chants the Kol Nidrei prayer three times, each with greater intensity.

- The special Yom Kippur Amidah (standing prayer) incorporates the Al-Chet confession of our various mistakes. With each mention of a mistake, we lightly beat our chest with the fist – as if to say that it is our impulses that got the best of us.

- The Yizkor service – said in memory of loved ones – is recited following the morning Torah reading.

- The lengthy Mussaf service features a recounting of the Yom Kippur rite in the Holy Temple in Jerusalem. A highlight was the High Priest entering the Holy of Holies – the only person to do so, this one time a year. The Mussaf service also records how the High Priest would pronounce G-d’s holy name, and in response the assembled Jews would prostrate on the ground. When reaching these passages, we too prostrate ourselves on the ground.

- At the Mincha service, we read the Book of Jonah, the biblical story of a prophet who tried to “flee from G-d” and wound up swallowed into the belly of a huge fish.

- While a regular weekday has three prayer services, and Shabbat and holidays have four, Yom Kippur is the only day of the year that has five. This final prayer is called Ne’ilah, literally the “closing of the gates," which serves as the final chance to ensure that our decree for the year is “sealed” in the Book of Life. At the conclusion of Ne’ilah, the shofar is sounded – one long blast, signifying our confidence in having passed the High Holidays with a good judgment.

- At the conclusion of Yom Kippur, Havdallah is recited over a cup of wine. There is no blessing on spices (unless Yom Kippur was on Shabbat), but we do use a Havdallah candle – which should be lit from a flame that burned throughout Yom Kippur.

The Fast Itself
The Yom Kippur fast begins before sundown, and extends 25 hours until the following nightfall. During the afternoon hours leading up to Yom Kippur, it is a special mitzvah to eat a festive meal. For making your fast easier, hydration is the key. Avoid coffee or coke, because caffeine is a diuretic. Heavy coffee drinkers can also avoid the dreaded headache by slowly reducing the amount of consumption over the week leading up to Yom Kippur. (See Aish’s “Guide to an Easy Fast”) At the festive meal, eat a moderate portion of food so as not to speed up the digestion process. After you complete the festive meal, leave some extra time before sundown to drink.
Guidelines for the holiest day of the Jewish year – the Day of Atonement con’t.

In Case of Illness

If someone is ill, and a doctor is of the opinion that fasting might pose a life-danger, then the patient should eat or drink small amounts. The patient should try to eat only about 30 ml (one fluid ounce) and wait nine minutes before eating again. Once nine minutes have passed, one can eat this small amount again, and so on throughout the day. With drinking, try to drink less than what the Talmud calls "melo lugmav" – the amount that would fill a person’s puffed-out cheek. While this amount will vary from person to person, it is approximately 35 ml (just over one fluid ounce) and one should wait nine minutes before drinking again. How does consuming small amounts make a difference? In Jewish law, an act of "eating" is defined as "consuming a certain quantity within a certain period of time." Otherwise, it’s not eating, it’s "nibbling" – which although is prohibited on Yom Kippur, there is room to be lenient when one’s health is at stake. The reason for all these technicalities is because eating on Yom Kippur is regarded as one of the most serious prohibitions in the Torah. So while there are leniencies in certain situations, we still try to minimize it.

Note that eating and drinking are treated as independent acts, meaning that the patient can eat and drink together during those nine minutes, and the amounts are not combined. Having said all this, if these small amounts prove insufficient to prevent the health danger, the patient may even eat and drink regularly. In such a case, a person does not say Kiddush before eating, but does recite "Grace After Meals," inserting the "ya’aleh veyavo" paragraph.

Now what about a case where the patient’s opinion conflicts with that of the doctor? If the patient is certain he needs to eat to prevent a danger to health, then we rely on his word, even if the doctor disagrees. And in the opposite scenario – if the patient refuses to eat despite doctors’ warnings – then we persuade the patient to eat, since it is possible that his judgment is impaired due to illness.

Wishing you a meaningful Yom Kippur!

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PLEASE INFORM THE OFFICE

Congregants are urged to call the office (454.2890) if you hear, Heaven forbid, of any member who is ill. It is a great Mitzvah to visit the sick and very often we just don’t get to hear of a member’s indisposition. Your help in this endeavor is much appreciated.
Following on the heels of the High Holidays is Sukkot, a seven-day festival (8 days in the Diaspora) characterized by the outdoor Sukkah-huts that we sit in, and the "Four Species" of plants waved together each day. Sukkot is a holiday of immense joy, where we express our complete trust in G-d, and celebrate our confidence in having received a "good judgment" for the coming year. Throughout the week of Sukkot, we eat, sleep and socialize in a Sukkah, reminding us that:

The Israelites lived in huts during the 40 years of wandering in the desert.

G-d is our ultimate protection – just as He protected the Israelites in the desert with the Clouds of Glory (Exodus 13:21).

The Four Species
On Sukkot, we are commanded to wave the Four Species, each noted for its special beauty:

Esrog – the citron, a fragrant fruit with a thick, white rind. It is often picked from the tree while green, and then ripens to a bright yellow.

Lulav – the palm branch, which is defined in beauty by having a straight shape and leaves tightly bound.

Hadas – the myrtle branch, which has a beautiful plated pattern of three leaves coming out from the same point in the branch.

Arava – the willow branch, which should have oblong leaves with a smooth edge.

We bind all the branches together: two willows on the left, one palm branch in the center, and three myrtles on the right. Say the blessing, then lift them together with the Esrog and shake it in all directions, as a symbol of G-d’s mastery over all Creation.

The Four Species are waved each day (except for Shabbat) in the synagogue, during the recitation of the Hallel prayers of praise. Hallel is followed by Hoshanot, where everyone circles a Torah scroll held on the Bima. It is a special tradition to "beautify" this mitzvah by getting the nicest species available. At the very least, there are specific requirements to be valid for the mitzvah. Since the details are many and technical, it is not recommended to search through the forest on your own for these species!

(Particularly the Esrog, which can easily be confused with a lemon.) Purchase a complete set from a reliable distributor; your local Jewish bookstore should have a "Four Species Set" with a rabbinical seal certifying their validity.

After the holiday, some have the custom to recycle the esrog as a "spice box" for use at Havdalah. In this way, the esrog goes "from one mitzvah to another." Here’s how to do it: Buy a package of whole (not ground) cloves. Use an awl to make the holes, then place the cloves painstakingly into each hole. (Yes, this is a great way to keep kids occupied for hours on end.) Keep the cloved esrog in a box, to preserve the beautiful scent of the pungent citrusy etrog mixing with the sweet ‘n spicy cloves. (A plastic container carries a higher risk of mildew.)
ABC’s of Sukkot con’t.

The Sukkah Hut

Building your own Sukkah is a great activity to share with your family and friends. The Sukkah must be at least 27x27 inches square. It can be built in a yard, apartment balcony, or even on the back of an elephant. Your Sukkah needs at least three walls. The walls can be of any material, as long as they are sturdy enough to withstand a normal wind. The walls should be at least 38 inches high (96 cm), but not higher than 30 feet (9.6 m). You don’t have to build walls especially for the Sukkah; you can use the side of a building, or even a hedge of bushes. And if you can find an area that is already enclosed by 2 or 3 walls, then your job will be that much easier!

The roof material (S’chach) must be made from material that grows from the ground, i.e. branches or leaves (but not metal). If you’re using unfinished boards, they should preferably not be wider than 5 cm. Also, the material must be presently detached from the ground. This means that nothing can be overhanging your Sukkah – not a tree, a gutter, air-conditioning unit, etc. The roof must be sufficiently covered so that it gives more shade than sun during the daytime, yet it should be sufficiently open so that the stars are visible through the roof at night. The roof material can only be added after the requisite number of walls are in place.

Since the Sukkah is designated as your "home" for the next seven days, it is customary to decorate it nicely. Many people hang fruits and flowers from the ceiling, and tape posters of Jerusalem and other Jewish themes on the walls. It is also traditional to "welcome" the seven great leaders of Israel (Abraham, Isaac, Jacob, Moshe, Aaron, Joseph and David) as guests (ushpizin) into one’s Sukkah throughout the festival.

More Sukkot Traditions

It is a special mitzvah to rejoice on Sukkot. To this end, the intermediate days of Sukkot are marked by celebrations called Simchat Beit HaSho’eva, commemorating the water libations that were offered during Sukkot in the Holy Temple.

Sukkot is closely connected to "water," as it is the day of universal judgment with regard to the blessings of rain and irrigation for the coming year.

Sukkot is also a time of universal blessing for all peoples; symbolized by the 70 additional offerings brought into the Temple, corresponding to the 70 nations of the world.

The Book of Ecclesiastes, written by King Solomon, is read on Shabbat during Sukkot. The theme of Ecclesiastes is the folly of pursuing temporal pleasures of this world, as opposed to more eternal spiritual pursuits. Indeed, the Sukkah’s flimsy construction reminds us that material possessions are transient.

The seventh day of Sukkot is called Hoshana Rabba, which features seven circuits around the bima, with the Four Species in hand. The procession culminates with the beating of the willow branch. Hoshana Rabba is known as the day of the final sealing of judgment which began on Rosh Hashanah. On Hoshana Rabba, some have the custom to read the Book of Deuteronomy and stay up all night studying Torah.

Shmini Atzeret and Simchat Torah

Immediately following Sukkot is one more holiday called Shmini Atzeret, literally the "Eighth Day of Assembly." This is a time to cease the busy activity of the holiday season and simply savor the special relationship with the Almighty before heading out into the long winter season. It is a separate holiday from Sukkot, meaning that the She’hecheyanu blessing is recited, and the obligation to sit in the Sukkah does not apply. On Shmini Atzeret, Yizkor is recited in the synagogue.

The next day is Simchat Torah, which celebrates the completion and new beginning of the annual Torah reading cycle. In the synagogue, all the Torah scrolls are taken out of the Ark, and the congregation dances "seven circuits" amidst great joy and song.

In Israel, Simchat Torah is held the same day as Shmini Atzeret. Wishing you a joyful Sukkot!
SUKKOT IS AP PROACHING

This most joyous festival is marked by the Mitzvah of LULAV and ESROG

BE SURE TO ORDER YOUR SET IN TIME -

Name ___________________________________________________________
Address ___________________________________________________________

# of sets at $36.00 each ______

Kindly send this order form to the Shul office with your check payable to: TUVIA’S BOOKSTORE

No later than Thursday, September 29, 2016.

CHAG SAMEACH!
A REMINDER ...

On April 16, 2007, the Board of Directors approved the following procedures regarding High Holiday services:

1 - There will be no charge to a non-member the first time he/she attends High Holiday Services.

2 - If the same person/family attends a second year, the charge will be $100 per person. If the non-member decides to join Schomre Israel, the monies will be credited towards the membership fee.

3 - Immediate relatives (adult children/parents/siblings) of Schomre members who live within the greater Poughkeepsie area will be charged (see #1 & #2).

4 - Immediate relatives (adult children/parents/siblings) of Schomre members who live more than 25 miles from the greater Poughkeepsie area will not be charged.

We encourage members to invite non-affiliated relatives and friends who live in our area to become members of Schomre. Membership includes High Holiday privileges.

RABBI’S DISCRETIONARY FUND

If you would like to make a donation to the Rabbi’s Discretionary Fund, congregants are urged to make the check out to: Rabbi Langer’s Discretionary Fund, in order to avoid confusion. Thank You.

We received a note...

Dear Congregants and Friends,

Thank you for all your kind donations and good wishes on the birth of our third grandson, Noah Tonry, son of Sarah Kricheff and Dan Lathroum.

Fondly,
Adele and Barry Kricheff

Many thanks for sponsoring a Kiddush

Marsha Sandy Weiner in honor of Linda Skolnik’s Birthday

Mark Pastreich in memory of the yahrzeit of his mother, Rose Pastreich

Steve Spira in memory of the yahrzeits of his father, Morris Spira, and grandfather, Saul Spira.
Saturday Night at the Movies Survey ---- Back by Popular Demand

Movie night is for all and we would love some feedback as to how we are doing to make it better. Please take a few moments to fill out the survey below and return it to the office, 18 Park Avenue, Poughkeepsie, NY 12603 ASAP.

What Genre do you prefer?

__ Comedy    __ Drama    __ Documentary    __ Religious based

Please write in any suggestions for movies to be shown (all will be considered)

_______________________________________________________________________________
_______________________________________________________________________________

Contact information:
PLEASE PRINT LEGIBLY

Name ______________________________  Phone _____________  e-mail ___________________

Thanks and looking forward to seeing you all at the Movies!

Stacey Gamberg

Our website - - - www.schomreisrael.org

The shul's website has a number of features.

Two features will allow the user to support the shul while doing on-line shopping and/or purchasing scrip (gift cards). These features are located under the “Support Us” menu item.

On-Line Shopping – you can access amazon through the icon on the on-line shopping page and proceed to do your shopping on the amazon site as you would normally do. Also available on this screen, is goodshop where you can shop at hundred’s of stores with on-line discounts and coupons. Follow the screen instructions to sign in (first time only) and select Congregation Schomre Israel as your supported cause. Then just shop!

Shop with scrip (gift cards) – this feature allows you to purchase scrip for the companies shown on the order form on page 21. Procedurally, your completed order form should be submitted to the shul office, with your payment, by either the 1st or 15th of the month. The shul will consolidate all orders and purchase the scrip cards. Initially, the shul will maintain some scrip in the office to reduce the order time. These are for: ShopRite, Stop & Shop, Price Chopper, Adams, CVS, Rite Aid, and Walgreens. Others will be added as demand warrants. More information and the order form are available on the website.

Should you have questions on the system and/or the shopping functions, please contact Len Grosman, 845.454.5329 or lgrosman@aol.com.
**Congregation Schomre Israel**  
18 Park Avenue  
Poughkeepsie, NY  12603  
845.454.2890  schomre1@aol.com  www.schomreisrael.org

**Scrip Order Form**

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SISTERHOOD NEWS

While many of you were enjoying summer vacation, Sisterhood continued to work hard. For most of the summer, we have been busy with our annual Calendar. We hope you were able to get your ads and your list of birthdays, anniversaries and yahrzeits in this year’s calendar. We have also been busy with some special kiddushes since a record number of members shared their simchas with us.

Come join us for Shabbat services and enjoy Kiddushes prepared by Sisterhood.

HOLIDAYS

With the summer ending, Rosh Hashanah and Yom Kippur are close ahead. We will provide flowers for the bimah. As usual, Sisterhood will provide babysitters and snacks for the children, and on Yom Kippur, there will be a modest lunch for the children. At the end of Yom Kippur services, we will provide a break-the-fast of juice and cake. Your continued support of Sisterhood projects helps us to provide all of these services.

GIFT SHOP

Do you need a hostess gift for the holidays? Check our items in the Gift Shop. You might want a Challah plate or honey jar. If you don’t see what you want, we can order it for you. Call Roberta Grosman, 471.5105.

THIS AND THAT

If you wish to send a Gold Card ($3.00, payable to Schomre Sisterhood) or a Shrubbery Card ($5.00, payable to Congregation Schomre Israel), please call, Marcia Fishman, at 471.1241 between 6:30 pm - 9:00 pm (no business during Shabbat.) Send payments to the synagogue: Attention: Marcia Fishman/Cards. It is easy to do and everyone appreciates receiving a card. They are appropriate for mitzvot, condolences, get well, etc.

Do you have a simcha coming soon? Why not celebrate it with the Congregation? Sponsor a Kiddush or Shaloseudis. Sisterhood will prepare a lovely event for you. Contact Cassia Brown, 452.8317, to make arrangements.

RECIPE OF THE MONTH

Apple Crisp - Cassia Brown

Dough:
1 cup sugar
1 cup flour
1 tsp. baking powder
1 large egg
1 tsp. vanilla
1 stick margarine (pareve)

4 apples (peeled, halved, cored, thinly sliced) or any fruit you like

Cinnamon, nutmeg, ginger

Preheat oven to 350 degrees

Combine sugar, flour, and baking powder. Cut in 6 Tbsp. margarine until pea sized pieces form. Add egg and vanilla. Mix until combined. The dough will be very thick.

Place 3 layers of apples in 8” by 8” baking dish. Generously sprinkle with cinnamon. Sparingly sprinkle with nutmeg and ginger.

Spread the batter over the fruit (it will seep into the apples a bit). Dot with remaining 2 Tbsp. margarine.

Bake uncovered for 1 hour. Delicious warm or cold.
MANY THANKS TO THOSE WHO CONTRIBUTED TO SCHOMRE ISRAEL:

Mazel tov to Hinda and Irving Baum on the wedding of their granddaughter, Sarah, to Yonathan Schneider Arline and Ed Bernstein.

Get well wishes to David Horowitz
Condolences to Marsha Weiner on the loss of her brother, Alan Weiner
Mazel tov to Hinda and Irving Baum on the Bar Mitzvah of their grandson, Ari Natan Bursztyn Ellie and Martin Korfman.

In memory of Rabbi Langer’s brother-in-law
Natalie and Ron Markowitz.

For Yiskor in memory of their dear parents...
Bessie and Abe Smith
Anne and Sidney Berkowitz
In honor of Rabbi Langer for picking the winning tickets at the Raffle
Phyllis and Sherman Smith.

In memory of their grandmother, Sarah Berman
Rena Miller
Roberta Stoller.

In memory of her beloved father, Boris Moshkovitch
Galina Stavissky.

La Shana Tova to my Schomre family
Wishing David Horowitz continued good health
Marsha Sandy Weiner.

Just because:
Stephanie Davis.

GOLDEN BOOK CARDS WERE SENT TO:

Adele & Barry Kricheff - Mazel Tov on the birth of your new grandson
Estelle Eisner.

Cassia Brown - Wishing you a good recovery from your hand surgery
Linda Skolnik
Marcia Fishman.

Ron Markowitz - Congratulations on becoming Commander in Chief of JWV
Roberta & Len Grosman
Marcia Fishman & Jeff Fishman.

Adele & Barry Kricheff - Mazel Tov on the birth of another grandchild
Estelle Eisner.

Natalie Markowitz - In memory of her father,
Louis Feldman
Arline & Ed Bernstein.

Bea Davis - In memory of Sidney Davis
Arline & Ed Bernstein.

Rabbi Langer - Wishing him continued good health
Ros Fox
Marcia Fishman.

Linda Skolnik - Wishing her a happy birthday
Natalie & Ron Markowitz.

Arline Bernstein - Wishing her a happy special birthday
Natalie & Ron Markowitz.

Rabbi Langer - In memory of his brother-in-law
The Congregation of Schomre Israel
The Sisterhood
Roberta & Len Grosman
Marcia Fishman
Natalie & Ron Markowitz.

SHRUBBERY CARDS WERE SENT TO:

Hinda & Irv Baum - Mazel Tov on their granddaughter’s wedding in Israel
Estelle Eisner.
### Yahrzeits for September 2016

| 01 | Dorothy Diamond  
|    | Frances Spira  
| 06 | Harold Klein  
|    | Jerome Pekarsky  
| 07 | Harriette Goldstein  
| 08 | Fay Kronberg  
|    | Doris Wilfond Ruben  
| 09 | Max Kantrowitz  
| 10 | Jack Davis  
| 11 | Benjamin Goldberg  
| 13 | Harry Freedman  
| 15 | Libby Jesse Rosenthal  
| 16 | Jonah Gold  
|    | Effroim Kessler  
| 18 | Sophie Levine  
| 19 | Jesse Effron  
| 21 | Marvin Skolnik  
| 22 | Clara Messinger  
| 23 | Nathan Chernys  
|    | William Levine  
| 24 | Lena Kantrowitz  
| 26 | Leah Chick  
| 27 | Philip Cheeger  
| 29 | Fanny May  
| 30 | Gittel Burdman  

### Yahrzeits for October 2016

| 01 | Becky Present  
| 03 | Carl Kronberg  
|    | Edith May  
|    | Ida Stone  
| 05 | Morris Siegel  
| 06 | Michael Moskowitz  
|    | Samson Schreibman  
| 07 | Fay Nussbaum  
| 08 | Sylvia Calef  
|    | Hy Kessler  
| 09 | Anna Schleiffer  
| 10 | Daron Regunberg  
|    | Jonathan Regunberg  
| 11 | Yehuda Gleckman  
|    | Saul Kronberg  
|    | Sarah Leffel  
|    | Ethel Schwartz  
| 12 | Michael Kricheff  
|    | Harry Wishinsky  
| 16 | Grace Weiss  
| 17 | Judith Effron  
| 19 | Henrietta Weisfelner  
|    | Laurence Weiss  
| 20 | Philip Zimmerman  
| 23 | Carol Dashevsky  
| 24 | David Kessler  
|    | Sarah Lutsky  
| 26 | Lena Lubitz  
| 27 | Arthur Goldberg  
|    | Isaac Halpern  
| 29 | Lena Davis  
|    | Ethel Pekarsky  
| 30 | Anna Kleinman  

![Candle Image]