

CONGREGATION SCHOMRE ISRAEL

Bulletin

Rabbi Eliezer Langer



Established 1888



בס"ד

September - October 2017

10 Elul 5777 - 11 Cheshvan 5778

Message From the Rabbi



Dear Schomre Israel Family,

With the arrival of the Hebrew month of Elul, we begin to say Psalms, Chapter 27 every morning and evening. "One thing I ask of the L-rd, only this do I seek: to live in the house of the L-rd all the days of my life, to gaze on the beauty of the L-rd and worship in His Temple. It seems so strange - David says, "I only want one thing", and then he says "all the days of my life." Rabbi Abba bar Bar Chama commented that David asked like a king.

Rabbi Norman Lamm, Chancellor of Yeshiva University, cites these quotes in the introduction to *The Royal Reach* along with the words of Robert Browning: "Ah, but a man's reach should exceed his grasp, or what's heaven for?"

The Hebrew months of Elul and Tishri are replete with the days of awe, Selichot and the High Holidays, and also days of joy and celebration, Sukkot and Simchat Torah. These are days for introspection and self examination, for us to analyze where we have been during the past year and where we would like to be. Proper thinking then brings us to celebrate for the nine days of Sukkot. We should look at this as an opportunity and the fulfillment of the prayer of King David, spending a great deal of time in the synagogue, that which we may not see ourselves doing the entire year.

I do believe that King David was teaching us a lesson. Being constantly in G-d's presence is not measured by hours, but rather by attitude. If we are involved in Jewish living not just on Rosh Hashanah and Yom Kippur, but during the rest of the year also; if our days are spent constructively with an overall goal and in holy pursuits, then, in fact, we are spending all our time "all the days of our lives" in G-d's presence.

This Rosh Hashanah we face an uncertain future. Strife and animosity are rife in our country. Division, animosity, anger, and hatred allow anti-Semitism to rear its ugly head. We Jews always have concluded our prayers with, "May He who makes peace in His high places make peace for us and all Israel and let us say, Amen."

From our house to yours, blessings for the new year.

With best wishes,

Rabbi Eliezer Langer

President's Message

My Dear Friends and Fellow Congregants:

We are now rapidly approaching the High Holidays. The summer season is soon coming to a close and, although it is hard to think about it, the fall season and with it cooler weather are approaching.

We will soon be turning off our air conditioners and turning on our heating systems. We at Schomre are starting to plan for the High Holidays and will soon be graced by the "Shep Nachos Crew" to lead the services as ably as in years' past. We are optimistic of having as large a turn out as possible to participate in the services and contribute to the spirit of the holiday season.

Looking back on this year we have had a number of successful events, especially our annual raffle which is our largest fundraiser of the year. This year with your help we had our best year ever. Thanks to the hard work of Hal Warren and others we successfully implemented an *eruv* with the help of a grant from the Frances Davis Foundation. As I have mentioned in the past, our Bingo game continues to provide the funds to meet all of our utility bills and other miscellaneous maintenance expenses. That is why it is very important that our members support Bingo by volunteering their time to help with the weekly game. Finally, our Sisterhood, in addition to sponsoring and preparing weekly *Kiddushes*, catered a number of dinners and special luncheons throughout the year for which they received many compliments. For that we thank them.

There is a serious side I feel obliged to address, namely the morning Minyan. Our morning minyan attendance has fallen off so that we are generally short two to three attendees. Please understand that the morning Minyan is what we are all about since that is what makes a shul a shul. For those of you who do not attend regularly, we beseech you to commit to one morning a week or a month. This would aid considerably in attaining our goal of a daily Minyan. Just set your alarm clock to enable you to join us for the Minyan. There is an old cliché of a "Poughkeepsie Minyan" that is only 7 attendees. All that is needed are you and two others - task completed!

New Year's resolutions are generally forgotten a week after the New Year. We remain hopeful that your resolution to attend Minyan will indeed be remembered.

I would like to take this opportunity of wishing all our members and their families a happy and healthy New Year and look forward to meeting you once again to renew old friendships.

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.*



CONGREGATION SCHOMRE ISRAEL

845.454.2890 - schomre1@aol.com - www.schomreisrael.org

CALENDAR FOR SEPTEMBER - OCTOBER 2017

| DATE | SHABBAT CANDLE LIGHTING | MINCHA | TORAH PORTION | SHABBAT ENDS |
|----------|-------------------------------|---------|-------------------------------|-----------------|
| Sept. 01 | 7:10 PM | 7:00 PM | Ki Tetze | 8:09 PM |
| Sept. 08 | 6:58 PM | 7:00 PM | Ki Tavo | 7:57 PM |
| Sept. 15 | 6:46 PM | 6:45 PM | Nitzavim - Vayeilech SELICHOT | 7:45 PM |
| Sept. 22 | 6:34 PM | 6:40 PM | Ha'Azinu (Shabbat Shuvah) | 7:32 PM |
| Sept. 29 | 6:22 PM | 6:30 PM | Yom Kippur YIZKOR | 7:21PM |
| Oct. 06 | 6:11 PM | 6:15 PM | Sukkot (Chol Homoed) | 7:10 PM |
| Oct. 13 | 6:00 PM | 6:00 PM | Bereshit (Shabbat Mevarchim) | 6:58 PM |
| Oct. 20 | 5:49 PM | 5:50 PM | Noach (Rosh Chodesh Cheshvan) | 6:48 PM |
| Oct. 27 | 5:39 PM | 5:45 PM | Lech Lecha | 6:38 PM |
| Nov. 03 | 5:30 PM | 5:30 PM | Vayera | 6:29 PM |
| Nov. 10 | 4:25 PM | 4:25 PM | Chayei Sara | 5:21 PM |
| Nov. 17 | 4:16 PM | 4:20 PM | Toldot (Shabbat Mevarchim) | 5:15 PM |
| Nov. 24 | 4:11 PM | 4:15 PM | Vayetzei | 5:11 PM |

JUST IN TIME FOR THE HOLIDAYS

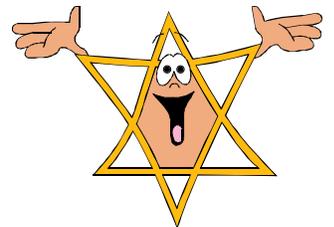
Calling all those who took the NJOP crash course in Hebrew reading and all of those who would like a one day review before the high holidays. RABBI LANGER will be giving level two Hebrew reading on Tuesday, September 19 at 10:30 AM. Brush up on your skills, learn some of the songs of the holiday service, and have a short discussion on the themes of the day.

SELICHOT

Selichot Services, introducing the high holiday season, will take place on Saturday night, September 16, at 10:30 PM.

The congregation will screen the video, *Strike on Heaven*. This film documents the holocaust from a unique angle - it speaks to the Nazi's war not only against Jews, but against Judaism itself. The film ends on an uplifting note with the rebuilding of Judaism around the world and in the land of Israel.

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 at midnight. For information please call the congregation office at 845.454.2890.



A REMINDER ...

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.

HIGH HOLIDAY SERVICES - 2017/5778

Rosh HaShanah Eve - Wednesday, September 20

6:40 pm - Mincha/Maariv
6:37 pm - Candlelighting

Rosh HaShanah, First Day - Thursday, September 21

8:30 am - Shacharit
10:45 am - Torah Reading
11:30 am - Sermon
11:45 am - Shofar
6:00 pm - Tashlich
6:30 pm - Mincha/Maariv
after 7:36 pm - Candlelighting

Rosh HaShanah, Second Day - Friday, September 22

8:30 am - Shacharit
10:30 am - Torah Reading
11:15 am - Sermon
11:30 am - Shofar
6:30 pm - Mincha/Maariv
6:34 pm - Candlelighting

Shabbat Teshuvah - Saturday, September 23

9:00 am - Shacharit
6:30 pm - Mincha/Seudat Shlisheet sponsored by the Baum's
7:32 pm - Shabbat Ends

Fast of Gedaliah - Sunday, September 24

5:23 am - Fast Starts
8:30 am - Shacharit
6:15 pm - Mincha/Maariv
7:31 pm - Fast Ends

Week of Aseret Y'mei Teshuva

Monday - Friday, September 25 - 29

7:00 am - Shacharit

Erev Yom Kippur - Friday, September 29

6:20 pm - Mincha/Maariv
6:22 pm - Candlelighting
6:30 pm - Kol Nidre

Yom Kippur - Saturday, September 30

9:00 am - Shacharit
10:45 am - Torah Reading
11:30 am - Sermon
11:50 am - Yizkor
4:45 pm - Mincha
6:00 pm - Neilah
7:21 pm - Maariv/Blowing of Shofar/Fast Ends



How to make an Eruv Tavshilin

One is permitted to cook on Yom Tov for that day, but not the following day. When Yom Tov falls on Friday we are permitted to prepare Shabbat food by making an Eruv Tavshilin.

An eruv tavshilin for cooking refers to "mixing of [cooked] dishes", whereby one prepares a cooked food prior to a Jewish Festival, when the Festival is followed by Shabbat. The process of eruv tavshilin works in the following manner. On the eve of the Festival (**Wednesdays: September 20th, October 4th and 11th, 2017**) the head of the household, or his designee, should set aside a baked item such as bread or matzoh, **and** a cooked item such as meat, fish, or eggs (i.e. a food that is eaten along with bread). Each item should preferably be the size of one egg. He or she should then recite the blessing of "Baruch...Al Mitzvat Eruv". It is now viewed as though meal preparations for Shabbat have already begun before the Festival. Therefore, Shabbat meal preparations may continue on the Friday of the Festival (Erev Shabbat). Once done, the eruv covers all household members and guests. The foods set aside for the eruv should be saved, and should be eaten on Shabbat.

HIGH HOLIDAY SERVICES - 2017/5778

Sukkot Eve - Wednesday, October 04

6:14 pm - Mincha/Maariv
6:15 pm - Candlelighting

Sukkot, First Day - Thursday, October 05

9:00 am - Shacharit
6:15 pm - Mincha/Maariv
after 7:13 pm - Candlelighting

Sukkot, Second Day - Friday, October 06

9:00 am - Shacharit
6:15 pm - Mincha/Maariv
6:11 pm - Candlelighting

Sukkot, Chol Hamoed - Saturday, October 07

9:00 am - Shacharit
6:15 pm - Mincha/Maariv
7:09 pm - Shabbat ends

Chol Hamoed - Sunday, October 08

8:30 am - Shacharit

Chol Hamoed - Monday, October 09

8:30 am - Shacharit

Chol Hamoed - Tuesday, October 10

7:00 am - Shacharit

Hoshanah Rabbah - Wednesday, October 11

7:00 am - Shacharit

Shemini Atzeret Eve - Wednesday, October 11

6:00 pm - Mincha/Maariv
6:01 pm - Candlelighting

Shemini Atzeret - Thursday, October 12

9:00 am - Shacharit
10:30 am - Yizkor

Simchat Torah Eve - Thursday, October 12

6:00 pm - Mincha
6:30 pm - Maariv/Hakafot
after 7:24 pm - Candlelighting

Simchat Torah - Friday, October 13

9:00 am - Shacharit
10:00 am - Hakafot
6:00 pm - Mincha/Maariv
6:00 pm - Candlelighting

Saturday, October 14 - Shabbat Bereshit

9:00 am - Shacharit
6:58 pm - Shabbat ends



ABC's of Rosh Hashanah from aish.com

by Rabbi Shraga Simmons



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-chatima 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 "*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 Thursday, September 21st, the first day of Rosh Hashanah, at 6:00 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:

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

| | |
|----------------------------------|-----------------|
| 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 trashing 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. Please note: contact Len Grosman or refer to the email sent regarding personal password instructions.

Please respond as generously as possible.



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, 454.2890) **before** September 18th 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.**

Our Sages teach us that symbols have significance. Traditionally, eating the symbolic "Foods for Life" on Rosh Hashanah can influence a Heavenly decree for a good year!

סדר אכילת הסימנים ליל ראש השנה

On Rosh Hashanah eve after Kiddush, we perform the following ceremonies:

Challah in Honey

Dip the Challah of Hamotzie into honey to signify our hope for a sweet year.



חלה בדבש

יטביל פרוסת המוציא בדבש לסימן שנה מתוקה:

Apple in Honey

Dip a piece of apple into honey, and say:
"YEHEE RATZON SHETCHADESH
ALAYNU SHANA TOVA UMESUKA."
"May it be Thy will to usher in upon
us a good and sweet year."



תפוח בדבש

קדם שיאכל יאמר:
יהי רצון מלפני אבינו שבשמים
שתתחדש עלינו שנה טובה ומתוקה.

Fish

Before eating the fish, recite:
"YEHEE RATZON SHENIFREH V'NIRBEH K'DOGIM."
"May it be Thy will that we be fruitful and multiply like fish."



דגים

קדם שיאכל יאמר:
יהי רצון
מלפני אבינו שבשמים
שנפרה ונרבה בדגים.

Dates

Boray P'ree Haetz, taste the dates & say:
"YEHEE RATZON SHEYITAMU
SONAYNU V'OYVENU".
"May it be Thy will that our
adversaries be eradicated."

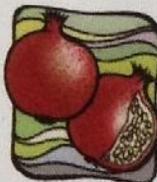


תמרים

יבדך בורא פרי העץ וסיון לפסוד כל מיני פרי העץ, יאכל קצת ויאמר:
יהי רצון מלפני אבינו שבשמים
שיתמו שונאינו ואויבינו.

Pomegranates

Before eating, say:
"YEHEE RATZON SHENARBEH ZHUYOS K'RIMON."
"May it be Thy will that we have a multitude of
merits like (the seeds of) the pomegranate."



רמונים

קדם שיאכל יאמר:
יהי רצון
מלפני אבינו שבשמים
שנרבה זכות קרמון.

Fish Head

Before eating, recite:
"YEHEE RATZON SHEHNEEYEH
L'ROSH V'LO L'ZONOV."
"May it be Thy will that we be likened
to the head, not to the tail,"



ראש דג או כבש

קדם שיאכל יאמר:
יהי רצון מלפני אבינו שבשמים
שנהנה לראש ולא לזנב.

Carrots

Before eating carrot tzimmes, say:
"YEHEE RATZON SHEHYIRBU ZHUYOSENU."
"May it be Thy will that our merits be multiplied."



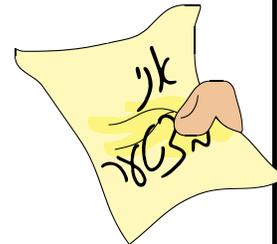
רוביא, מעהרין

קדם שיאכל יאמר:
יהי רצון
מלפני אבינו שבשמים
שירבו זכותינו.

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)!

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!

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.



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.

ABC's of Sukkot

Guidelines for the joyous Jewish outdoor festival of Sukkot from aish.com

by Rabbi Shraga Simmons

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 etsrog mixing with the sweet 'n spicy cloves. (A plastic container carries a higher risk of mildew.)



ABC's of Sukkot cont.

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.

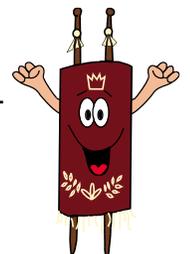
The seventh day of Sukkot is called *Hoshana Rabba*, which features seven circuits around the bima, with the Four Species in hand. The procession culminates with the beating of the willow branch. *Hoshana Rabba* is known as the day of the final sealing of judgment which began on Rosh Hashanah. On *Hoshana 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.

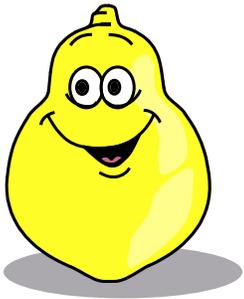
In Israel, Simchat Torah is held the same day as Shmini Atzeret. *Wishing you a joyful Sukkot!*



CONGREGATION SCHOMRE ISRAEL
18 Park Avenue - Poughkeepsie, New York 12603
845.454.2890

ב"ט ז'

SUKKOT IS APPROACHING



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

BE SURE TO ORDER YOUR SET IN TIME -

Name _____

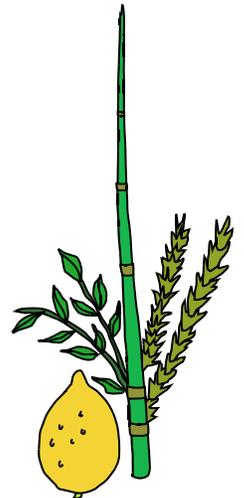
Address _____

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 Tuesday, September 26, 2017.



CHAG SAMEACH!

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

In appreciation...

Thank you so much for your kindness during this difficult time. My family and I truly appreciate your help.

*With love,
Malvina Gerber,
Neil Gerber, brother of Glenn Gerber,*

A note of thanks...

Sandy and Lee Corwin and the newly-weds, Ivan and Brenda Corwin, appreciate all the good wishes extended to them on the occasion of the wedding of Ivan and Brenda. Special thanks to Sisterhood for preparing a wonderful kiddush for Ivan's aufruf.

Many thanks for sponsoring a Kiddush

Marsha Sandy Weiner in appreciation of her speedy recovery

News from the Jewish Social Action Coalition . . .

Exciting Expansion of Morse School Project-Library Initiative

Elementary schools in the Poughkeepsie City School District have had no librarians for the past three years. Therefore, the children have no regular exposure to a library, cannot borrow library books, and do not learn library skills in a library setting. The teachers do not have support in gathering library books for their classrooms. Our Social Action Coalition plans to expand its work this coming year by advocating for the reinstatement of library services to all Poughkeepsie school students.

Along with advocating, we wish to continue to make concrete contributions to the students at Morse Elementary School. We are excited to collaborate with several Morse teachers and the Morse School administration to provide some limited library support. We plan to organize and improve the existing library offerings, allow students to sign out books on a rotating basis, and offer some read-a-louds, storytelling and other literacy connections. This is where we need volunteers!

We are looking for volunteers with a desire to help rebuild a library program as part of the literacy program at Morse. If you have a day, an hour a week, or occasional time to volunteer, please let us know. Please contact Muriel at socialaction@tbeny.org.

We are still providing pantry foods for the school. We also can use contributions of school supplies. Thank you for your support.

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/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, pasta products, canned soups/ fruits, apple sauce cups, graham crackers, goldfish, 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, protein rich foods, 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 - 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.

Congregation Schomre Israel
18 Park Avenue
Poughkeepsie, NY 12603
845.454.2890 schomre1@aol.com www.schomreIsrael.org

Gift Card Order Form

PLEASE PRINT LEGIBLY

Name: _____ Phone: _____ Email: _____

FOR OFFICE USE Check #: _____ Order Date: _____

| STORE | QTY | Total |
|-------------------------------|-----|-------|
| Adams Fairacre Farms \$100.00 | | \$ |
| Adams Fairacre Farms \$50.00 | | \$ |
| Adams Fairacre Farms \$25.00 | | \$ |
| Barnes & Noble \$10.00 | | \$ |
| Barnes & Noble \$25.00 | | \$ |
| Bed Bath & Beyond \$25.00 | | \$ |
| Best Buy® \$25.00 | | \$ |
| CVS/pharmacy \$100.00 | | \$ |
| CVS/pharmacy \$25.00 | | \$ |
| Dunkin' Donuts \$10.00 | | \$ |
| GameStop \$25.00 | | \$ |
| Gap \$25.00 | | \$ |
| iTunes® \$15.00 | | \$ |
| iTunes® \$25.00 | | \$ |
| JCPenney \$100.00 | | \$ |
| JCPenney \$25.00 | | \$ |
| Kmart \$25.00 | | \$ |
| Kohl's \$100.00 | | \$ |
| Kohl's \$25.00 | | \$ |
| L.L.Bean \$100.00 | | \$ |
| L.L.Bean \$25.00 | | \$ |
| Lowe's \$100.00 | | \$ |
| Lowe's \$25.00 | | \$ |
| Macy's \$100.00 | | \$ |
| Macy's \$25.00 | | \$ |
| Marshalls \$100.00 | | \$ |
| Marshalls \$25.00 | | \$ |
| Michaels \$25.00 | | \$ |
| Overstock.com \$25.00 | | \$ |

| STORE | QTY | Total |
|-----------------------------------|-----|-------|
| Price Chopper \$100.00 | | \$ |
| Price Chopper \$50.00 | | \$ |
| Price Chopper \$25.00 | | \$ |
| Regal Entertainment Group \$10.00 | | \$ |
| Regal Entertainment Group \$25.00 | | \$ |
| Rite Aid \$25.00 | | \$ |
| Sears \$25.00 | | \$ |
| ShopRite \$100.00 | | \$ |
| ShopRite \$25.00 | | \$ |
| Staples \$100.00 | | \$ |
| Staples \$25.00 | | \$ |
| Starbucks \$10.00 | | \$ |
| Starbucks \$25.00 | | \$ |
| Stop & Shop \$100.00 | | \$ |
| Stop & Shop \$50.00 | | \$ |
| Target \$25.00 | | \$ |
| The Home Depot \$100.00 | | \$ |
| The Home Depot \$25.00 | | \$ |
| Walgreens \$100.00 | | \$ |
| Walgreens \$25.00 | | \$ |
| Walmart \$25.00 | | \$ |
| Whole Foods Market \$25.00 | | \$ |

TOTAL \$

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 a delicious Kiddush 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 Shalaseudis. 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:**

In memory of Ann Marcia Belfert sister of Hinda Baum

The Chernys Family.

In memory of his father, Jack Davis

John Davis.

In appreciation for the shul's support after my son, Glenn Gerber, passed away

Zanna Gerber.

In memory of their family and friends...

Fannie Horowitz

William Horowitz

Bessie Kessler

Efroim Kessler

Hymie Kessler

Becky Present

Sam Robles

Helen Rosch

Joe Rosenblum

Gertrude Schreibman

Morris Schreibman

Samson Schreibman

Evelyn and David Horowitz.

In memory of his father, Israel Korfman

Marty and Ellie Korfman.

In memory of her sister, Fay Kronberg

Ida Kronberg.

Mazel Tov to Lee and Sandy Corwin upon the marriage of their son, Ivan, to Brenda Klein

Sue Mackson.

In memory of his beloved father, Julius Meier

Walter and Rita Meier.

In memory of her grandmother, Sarah Berman, and her grandfather, Max Kantrowitz

Rena Miller.

In memory of our Aunt Madeline Schrieber

Myra Stoner

Claire

David Koffman.

In memory of my beloved nephew, Dr. Glenn Gerber

Jean Rice.

In memory of Itta Silber.

Edna Silber

David Silber.

Just because...

Jacob Gruberg.

GOLDEN BOOK CARDS WERE SENT TO:

Olga Dalsheim - In memory of her husband Steven Evelyn & Dave Horowitz.

Hinda & Irv Baum - Mazel Tov on the birth of your new great-granddaughter

Phyllis & Sam Wexler.

Ros Fox - Mazel Tov on the birth of your new great-grandson

Phyllis & Sam Wexler.

SHRUBBERY CARDS WERE SENT TO:

Malvena Gerber - In memory of her husband Dr. Glenn Gerber

Evelyn & Dave Horowitz.

A note of appreciation from Hinda Baum. . .

Thank you for the donations and kind gestures on the loss of my sister, Ann Marcia Belfert.

Your support is appreciated.

Yahrzeits for September 2017

- 03 Libby Jesse Rosenthal
 04 Effroim Kessler
 07 Jesse Effron
 09 Marvin Skolnik
 10 Clara Messinger
 11 Nathan Chernys
 William Levine
 12 Lena Kantrowitz
 14 Leah Reimer
 17 Fanny May
 18 Gittel Burdman
 19 Becky Present
 23 Morris Siegel
 24 Michael Moskowitz
 Helen Rosch
 Samson Schreiber
 25 Fay Nussbaum
 26 Hy Kessler
 28 Daron Regunberg
 Jonathan Regunberg
 29 Saul Kronberg
 Sarah Leffel
 Ethel Schwartz
 30 Michael Kricheff

Yahrzeits for October 2017

- 05 Judith Effron
 07 Laurence Weiss
 11 Carol Dashevsky
 12 David Kessler
 Sarah Lutsky
 15 Arthur Goldberg
 Isaac Halpern
 17 Lena Davis
 23 Yetta Feureisen
 25 Moses Stavisky
 27 Regina Baum
 Esther M. Palestine
 29 Edward Koffman
 31 Lawrence Shapiro
 Leonard Simon

CONDOLENCES

Our sincere condolences
 are extended to
 Malvina Gerber and family
 on the loss of
 Dr. Glenn Gerber.

CONDOLENCES

Our sincere condolences
 are extended to
 the family of Alex Shvartz
 on the loss of his mother,
 Tsuniah Korsunskaya .

CONDOLENCES

Our sincere condolences
 are extended to
 Myra Stoner
 on the loss of her Aunt,
 Madeline Schrieber,
 sister of the late Shirley Koffman.

