

CONGREGATION SCHOMRE ISRAEL

Bulletin

Rabbi Shlomo Krasner

Established 1888



ק'ק שְׁוֹמְרֵי יִשְׂרָאֵל

בכ"ד

September - October 2020

12 Elul 5780 - 13 Cheshvan 5781

Message From the Rabbi



Dear Schomre Israel Family,

There is a Jewish blessing that is often given during the last few weeks before Rosh Hashanah: *Tichleh shana vikiloseha, tachol shana uvirchoseha* – Let the year with all of its curses complete, let the new year with all of its blessings begin. We wish each other a new year of Hashem's blessings and goodness, and that all of the hardships and curses of the current year should be brought to an end before Rosh Hashanah when the year itself is completed. The origin of this blessing is a Talmud in Megilla, which discusses the order that Ezra the Scribe set up for the reading of the Shabbat Torah portions. The Talmud states that Ezra specifically established that the shuls should read the portion of Ki Savo before Rosh Hashanah. Reading before Rosh Hashanah this parsha, which contains warnings for the Jewish people, symbolizes that all of the curses of the year should be finished off with the old year, and that none of curses should be dragged into the new year.¹ As this has been a trying year for many of us, may Hashem in His mercy finish off all of this year's curses before the new year, and may it be His will that He bless us with a new year and a new year of blessings.

In many Jewish calendars, this blessing is printed in on the last page of the calendar, on the Shabbat before next year's Rosh Hashanah. Rav Yosef Berger of Kol Torah of Baltimore quipped on the absurdity of writing this blessing. Printing it on the last page at the end of the coming year is stating that the coming year should close off with all of its curses, and not continue to the year following that one. This is making an assumption that the coming year will be a year full of hardships. Why should we assume that the coming year will be a hard year, that we would need to print at the end of it, "may this year and its curses be finished"?

However, for this past year, for so many of us, those calendars were on the mark, and we ask Hashem for His blessings for the coming year.

We all beseech Hashem for a good year of blessings, we all wish each other a good year of blessings and we all hope for a good year of blessings. However, when we have received a harsh year, a year where the blessings are not apparent, we cannot just write it off, awaiting better times. Although it may not have been the year that we were hoping for, we can still optimize it, growing in a way that would not have been otherwise possible. One of the members of our Schomre family, Gordon Weiss, recently imparted to me the following wisdom. "In every relationship we anticipate and love the times when everything is perfect; we all grow closer and more intimate when there is a romance in the air and we enjoy each other's company. However, the real test is, and the real closeness is created, when things are not going well. When there is friction and grumbling, and yet we still push ourselves to work together and ensure that the hard times pass,

Message From the Rabbi continued on page 2

¹ Talmud Megilla 31b. Tosafot there and the Rosh chapter 4 halacha 10 explains that Ezra set up that there would likewise be a bumper parsha between Ki Savo and Rosh Hashanah, in order that the curses do not get too close to Rosh Hashanah. This refrain is used as the "returning stanza" in the Rosh Hashana liturgy of *Achot Kitana* (R Avraham Chazon of Gerona, thirteenth century). The famed Rabbi Yechezkial Landau of the eighteenth century would use this idea as warm blessings in his letters as well.

Message From the Rabbi continued from page 1

that is when the relationship solidifies and demonstrates its mettle. This is true for relationships between spouses, as well as all other relationships.² While we may not have had a year of peace, serenity or health, how did we handle that hardship? Did we throw our character away together with all of our inbuilt virtues, or did we dig in our heels and make ourselves stronger and more resolute? Yes, it may have been a hard year, but we can use it to solidify our relationships and to define who we really are and of what we are really made. King David is known as the sweet harp singer of the Jewish People. Similar to the harp that is played, the more it is plucked the sweeter is its music, the more trials and tribulations that King David went through the sweeter were his songs.³ As the expression goes, "Generals are created during wartime". When life is toughest and crucial actions and decisions must be made, when people rise above adversity and dire circumstances and prove themselves, then they are elevated to greatness.

Our greatest aspiration and purpose during our life journey is to build an everlasting relationship with our Heavenly father, our Creator. A relationship that lasts for all eternity. And during the building of that relationship, there are times that we soar with gratitude, emotions and love, where we feel a bond that no floods can extinguish. And these times are crucial in building that eternal love, connection and affiliation. Yet, there are times where we are struggling, times when we are faced with the outcome that we were praying we would not receive. These times as well, and perhaps even more so, are times when we define ourselves and our relationships. If we view these hardships as opportunities, if we dig in our heels and define our characters, if we buckle down in prayer and closeness to Hashem, then we can strengthen and solidify our bond with Him, on a more real and resolute basis. When we utilize these hard times to understand how every blessing is a present from Him and how all prayers are a gateway to bring ourselves to His proximity, then we can and will draw ourselves closer to Him. We can convert the past year of hardship into a year of opportunity, elevation and greatness. And I feel that this is a proper mindset as we usher in the coming year and proclaim Hashem's kingdom, justice, and forgiveness.

I would like to end with the following well-known story. In the middle of the nineteenth century, Tzar Nicholas I, may his name be blotted, decreed that each community needed to provide a large amount of Jewish children to serve the Russian army, with the purpose of forcing Russian assimilation. Many of the Jewish children were taken at the tender age of eight and nine, and were sent to train, fight and become assimilated under the harshest of conditions. These children were known as the Jewish cantonists. While this era is a blotch on our history, as many of the Jewish communities would hand over the orphans and those who did not have connections with the wealthy, it was still a time of Jewish pride. Many of these children, who were beaten even at that young age simply for being Jewish, held strong onto their faith throughout their many years of brutal service. Some of these Jewish cantonists, after their services were completed, decided to live in the capital city of St. Petersburg, a city that forbade all Jews to live in with the exception of retired soldiers.

One year, a delegation of Jewish leaders, led by Rabbi Chaim Soloveitchik, went to St Petersburg in order to advocate for their Jewish brethren. When Yom Kippur approached, they joined the one shul in St Petersburg, which constituted of these retired cantonist soldiers. Right before the Neila prayer, the holiest time of the year, one of the members of the delegation went to the gabbai of the shul, asking them if perhaps R Chaim would be able to lead the Neila prayer. The gabbai responded, that while indeed R Chaim was a very holy rabbi, in this shul it was customary that a specific cantonist would lead the prayer. He was some one who had dedicated himself to Hashem and withstood a lifetime of hardship in order to sanctify Hashem's name and remain true to the Torah. This cantonist stood up to lead the Neila service and started with the following introduction. "Throughout the entire Jewish world, many of us are preparing to pray and entreat before Hashem for children, life, and livelihood. However, these are not requests that we are gathered to ask for here today. Children, many of our bodies are too broken to raise children. Life, our lives have already been beaten out of us. And livelihood, we get our pension from the Tzar. We are only here to pray and beg for one thing, 'Yehei Shemei Rabba Mevorach – May Hashem's name be glorified and sanctified throughout the entire world'." There was not a soul that wasn't aflame, not a heart that wasn't energized that Neila.

May Hashem send all of us a year of blessings, peace, and serenity, and may we use the coming year to build a stronger and everlasting relationship with Hashem.

Rabbi Shlomo Krasner

² Exact quote – in regard to the "test" of a relationship, "when you're so angry with each other, that you can't even look at each other, and that's when you must remember that you made a commitment, (and understand what a commitment is) and hang on, and it inevitably does get better."

³ See Rabbi M.Eisemann's *Music Made in Heaven* 2004

President's Message

My Dear Friends and Fellow Congregants:

I am writing this message in mid-July so by the time you receive our September/October Bulletin my hope is that things will be getting much better and we will be adapting to our "new normal." This was truly a summer to forget. The virus forced us all indoors from mid-March through June with things starting to ease up in July.

However, on the bright side, September 2019 through March 2020 had us thankful for many positive times. Our membership roster continued to hold its own. Bingo was thriving. Many thanks to the players and our weekly Bingo Crew! Toni Farkas was getting us in shape with weekly Yoga classes and Marcia Fishman never fails to send Golden Book Cards and Shrubbery Fund Cards bringing joy or consolation to the recipients. Our Sisterhood worked tirelessly sponsoring and/or preparing weekly *Kiddushes*, catering dinners and special luncheons, and baking delicious hamentashen for us and the extended community.

This marks the second year of Rabbi Krasner's tenure. We have all witnessed his Herculean efforts at securing a minyan. He has conscientiously worked at devising timely topics of conversation and lectures that are very educational and thought provoking. And during this pandemic Rabbi Krasner continued to offer his weekly classes, minyanim, and even managed to resume the 4K (Kvetching, Kvelling, Kibbitzing, Koffee) Club meetings, virtually, which also entailed teaching many of us how to competently use Zoom. Throughout this time Rabbi Krasner has remained available to all of us by phone and email and was instrumental in helping us with our partial reopening in July.

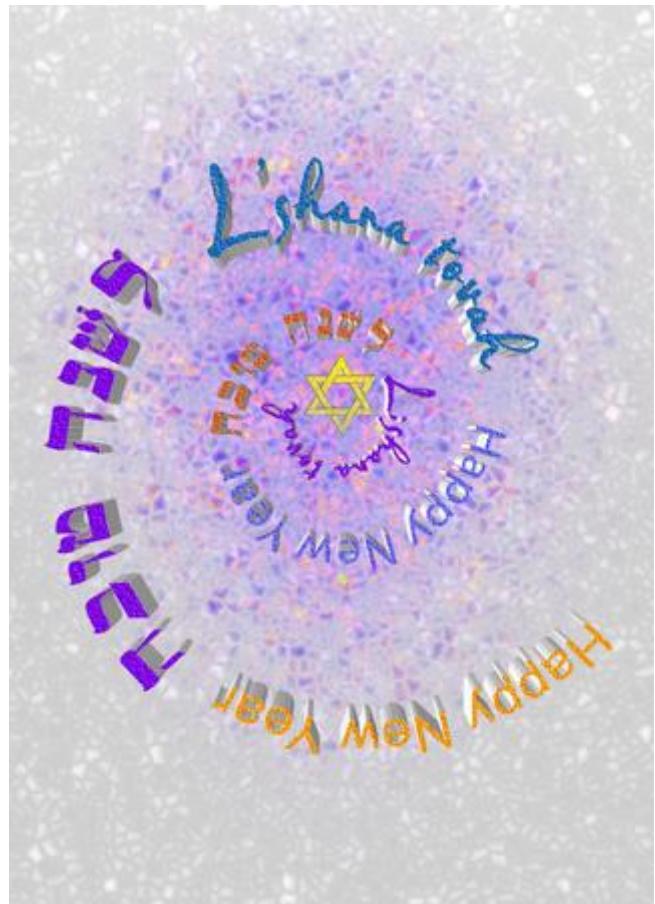
It is hoped that our partial reopening will lead to safely opening for all services and that we can experience the High Holidays in shul while observing the appropriate guidelines.

We have experienced two financial set backs during the COVID outbreak. The first being Bingo. It has been suspended until further notice. Those funds usually cover one-third of our operating budget. On a personal note, Hinda and I want to thank the Bingo players that have called us to check in and/or hoped to get the inside scoop on our start-up plan. All we can say is, "we miss seeing everyone and to keep checking our website www.schomreisrael.org for information." The second was suspending, but not canceling our Annual Raffle and Cocktail Party (\$5,000 grand prize).

In the meantime our expenses continue unabated while our income has been greatly reduced. Please remember your High Holiday pledges enable us to continue providing the services you have grown accustomed to and, if you can, please increase your pledge amount to help us overcome some of the shortfalls mentioned. Your generosity is much appreciated. We look forward to the time when we can get back to our regular services, activities, and events.

With that said, may I take this opportunity to wish all of you a Happy and, with extra emphasis, a Healthy New Year.

Irving Baum, President
Congregation Schomre Israel



The Rabbi, 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

PLEASE NOTE: THE BELOW TIMES HAVE BEEN CALCULATED FOR 12603. OTHER LOCATIONS MAY NEED TO MODIFY THE TIMES BY A FEW MINUTES.

DATE	SHABBAT CANDLE LIGHTING	MINCHA	TORAH PORTION	SHABBAT ENDS
Sept. 04	7:04 PM	7:00 PM	Ki Tavo	8:03 PM
Sept. 11	6:52 PM	6:50 PM	Nitzavim/Vayelech (Selichot at night)	7:51 PM
Sept. 18	6:40 PM	6:40 PM	Rosh HaShana	7:39 PM
Sept. 25	6:28 PM	6:25 PM	Ha'Azinu (Shabbat Shuva)	7:27 PM
Oct. 02	6:16 PM	6:15 PM	Sukkot	7:15 PM
Oct. 09	6:04 PM	6:00 PM	Shmini Atzeret (Yizkor)	7:03 PM
Oct. 16	5:53 PM	5:50 PM	Bereishit	6:52 PM
Oct. 23	5:43 PM	5:50 PM	Noach	6:42 PM
Oct. 30	5:33 PM	5:30 PM	Lech Lecha	6:33 PM
Nov. 06	4:25 PM	4:25 PM	Vayera	5:24 PM
Nov. 13	4:18 PM	4:15 PM	Chaye Sara	5:18 PM

LIVE, as well as, ZOOM -- BY-YOUR-CAR in our parking lot. If raining ZOOM only. Please see our website for days and times as well as Schomre's COVID policies before attending.

We require **strict** adherence to all guidelines.

Dates to remember in November and December . . .

- | | |
|------------------|---|
| November 2 | Board Meeting |
| November 17 | Rosh Chodesh Kislev |
| November 21 | Saturday Night at the Movies Drive-In style |
| December 7 | Board Meeting |
| December 13 | Sisterhood Hanukkah Dinner (Tentative Date) |
| December 11 - 18 | Hanukkah |
| December 16 | Rosh Chodesh Tevet |

Everyone is invited to attend Rabbi Krasner's Zoom classes so watch for email notifications and/or handouts . . .

SUNDAY

Talmud Studies with Rabbi Krasner Sunday Morning after Shacharis – Starting with the 4th Chapter of Brachos.

4K (Kvetching, Kvelling, Kibbitzing, Koffee) Club meetings are held the last Sunday of each month at 10:00 AM. A different topic is presented each month.

TUESDAY

Is this the End of Days? The Book of Daniel on Tuesdays at 10:30AM. A personal journey of dedication, yearning, and vision.

THURSDAY

Timeless Thoughts on the Parsha - Thursday Nights at 7:00PM where we will study and discuss a topic from the Parsha.

* * * * *

Programs on hold until we can resume our normal routines . . .

Chair Yoga with Toni Farkas will eventually continue on Monday mornings at 11:30 AM everyone is welcome to join us. \$5.00 per session.

Conversational Hebrew for beginners. In this class participants will learn some basic Hebrew conversational skills.

Hands on Judaism Mitzvah Workshops with Rabbi Krasner

Return of the Yiddish Club - will be held on the 4th Thursday of the month at 10:00 AM - We have reestablished a Yiddush club! If you want to speak a *bisele*, to *chap a nosh*, to *shmooze then this club is for you*. The Yiddish club will be a nostalgic trip to the times and culture of our *bubbies* and *zeydies*, mixed with Yiddish music, Yiddish comedy, Yiddish *lernin*, Yiddush *Hanae* as well as a look at how Yiddish is fairing in contemporary times. As with all events and programs spearheaded by Schomre Israel, this is intended to be open to all in the community. You don't need to be fluent in the language. Let us know you are interested in joining us by contacting us at schomre1@aol.com or 845.454.2890.

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Community Events at Congregation Schomre Israel...

Rabbi Krasner and the Congregation look forward to announcing events when we no longer have to practice social distancing. However, we will continue to offer some programs over zoom. Please read Rabbi Krasner's emails and/or go to our website www.schomreisrael.org for updated information.



Tikvas Devorah Chana
at Schomre Israel in conjunction with



is proud to offer to the Jewish Community of Poughkeepsie the following Jewish Educational Events. Each event will be a hands-on learning experience, focusing both on the rich heritage of the holidays and mitzvot, as well as encouraging the artistic flair and talents amongst our children. This will also be a fun and wholesome learning experience. We are encouraging the parents and grandparents to come with their children, and the children to bring their parents and grandparents as well.

Most of the events will be set up in a way that could be joined by either zoom or in person, depending on how the year pans out. However, because of the current situation, please keep in mind that there may be forthcoming updates.

All events are free and open to the public, and each art project will be age appropriate. However, as there are often materials that will need to be delivered, we are requesting that everyone register at least 5 days before each event.

September 13 2:00 PM **Shofar contest* and Honey Tasting** - Come explore the sweetness of the New Year, with its rich traditions, celebrations, and Mitzvos.

*One shofar per family

October 10 4:00 PM **Sukkah Decorations** – It is that time of year where we live in our outdoor “home away from home”. The *sukkah* is a remembrance of Hashem’s love and protection, and is customarily decorated with beautiful artwork.

Join us as we expand our talent and create our own unique art decoration.

November **Bringing joy to the sick and homebound** - We will be making artistic baskets that will be delivered to those who are in need of a caring smile, while we learn and discuss this important mitzvah.

December **Chanukah crafts and celebration** - Do we need to say more?

January **Children are like plants, just add a little warmth and care and watch them grow** - Each child will be given the materials to plant and grow an indoor plant, as they learn of the miracle of food, and the appreciation and gratitude to Hashem that comes with it.

February **Purim Prep** - Story time of our Heroes and Heroines as you have never heard before.

March **Mock Pesach Seder** - A deeper look at our heritage, a greater vision for our future, in a fun and wholesome fashion.

April **Welcoming in the Shabbat Queen** - A shared view of the serenity of the Shabbat.

May **Understanding Ruth as a Role Model** - A presentation and discussion for youth of all ages on the Life of Ruth, and the lessons that we can all take to emulate her.

June **Did you ever want to grow a mitzvah green thumb?** - Inviting all children and children at heart to come to Schomre Israel and plant flowers, herbs and greenery, learning to enjoy beauty, to stop and smell the roses, and beautifying our house of prayer in the process.

Schomre Israel Sisterhood fundraiser...

Flower Centerpieces for the Holidays

We will be ordering centerpieces from Hudson Valley Gardens and Florist for Rosh HaShanah for all members and non-members in the community who wish to have a beautiful floral centerpiece for the holiday. The cost per centerpiece will be \$25.

Prepaid orders should be made by September 10, 2020. Please complete the form below and mail with your check (payable to Schomre Israel Sisterhood) to the shul at 18 Park Ave, Poughkeepsie, NY 12603.

Pick up will be at the shul on Friday, September 18, 9:00 AM - 10:00 AM.

* * * * *

PLEASE PRINT LEGIBLY

Name: _____ E-mail: _____ Phone: _____

Number of centerpieces: _____ Amount Enclosed: _____



The **4K Club** and the **Yiddish Club** invite you down memory lane, where we celebrate Schomre Israel's most celebrated Chazzan, the man responsible for making the City of Poughkeepsie a household name in Jewish homes throughout the United States and the Diaspora:

Shepsil Kanarek



"Where are you going. Wise guy, you're going to tell me how to sing, *ehh*, come over here. A *zuch un avey American gannuf, nu*. Who's gonna tell me, me Shepsil Kanarek *freidich ichflekt zingin in de greste shtate fun de gantze velt*. Three years ***ich bin agivain chazzan in Poughkeepsie mit*** a double choir from *beyda zeytin*, without a double choir I didn't go. From one side a *shamash*, from the other side this little *boychik*. Double That's the way I went.

"Oyy, I remember I used to *shtand* Rosh Hashanah, Yom Kippur *beym amud, chezich a vickle ahn in Talis, ichflaig ah nem uhn a tzitzis in de hant arein and nemin dryen, az es kimt mit dreyin a tzitzis, farlotzich oif mir*, I got to give an audition aah, American *ganuf*, ich Shepsil Kanarek, with my name. ***Ich hub gedavened in Poughkeepsie, tze gvain azoy gepackt az mahutt gahungin fun de chandeliers***. On every chandelier, *nuch geslepped a yiddenah ich darf machen a proba*, I got to give an audition, ahh. *Ich hub gedavened in Rosh Hashanah ich hub a gagibben a vickle in talus and gegebbun a zug Avini Malkeini*, after the *foist* three minutes, a half of shul *hut geliggen ois geligt*, they fainted, *mehut gechalished, tz hutzhich geteen choishich*. ***Ich hub gedavened in Poughkeepsie mehut geshlugen tzleav mir, mehut geshlugen, un ich hub oich gechoppapt a por petch....***

The entire skit can be viewed at <https://www.youtube.com/watch?v=JxVqVmbQhPg>, and in *The Cantor's Son* at <https://www.youtube.com/watch?v=7hChMDq0lJI>.

Michel Rosenberg, born in Warsaw in the year 1900, was a well-known Yiddish comedian of another era. Of his most popular skits is his audition for a cantor position for the High Holidays, as Shepsil Kanarek (Yiddish for canary) from Poughkeepsie, New York. This above skit was based on his character from the movie, "The Cantor's Son" where his shul is looking for a chazan. One of the members, Shepsil, says that he will lead the davening, and after his "perfomance" they discover and hire Moishe Oysher. Michel lived a life full of *chazzanus*, comedy and enthusiasm until his passing in 1972.

Mr. Rosenberg was associated with Maurice Schwartz's Yiddish Art Theatre for a quarter-century, appearing in such plays as "Yoshe Kalb" and "The Brothers Ashkenazi", and subsequently became a monologist whose best-known character was "Getzel." A member of the Yiddish Theatrical Alliance, Mr. Rosenberg starred in such Yiddish films as "Mirele Efros" and "The Cantor's Son" and in the Israeli films "Uncle Sam in Israel" and "Highway Robbery." Rosenberg is also known as Muttel in the television series "The Goldbergs" and had roles in 13 films between 1931 and 1950. He last appeared on Broadway in 1968 in "Borscht Capades."

We are forever honored to have had him as our Chazzan, at a time when people were hanging from the chandeliers.

Special thanks to Aaron Schwartz for his assistance with this article.



With much gratitude and appreciation we want to thank the Weisman family for the restoration of their family Torah. It is a huge asset to the shul as we use it to enrich our lives throughout the week and on Shabbat. May its restoration be a memory for Thomas and Lena Weisman and a continuing reminder of the family's rich heritage.

Renee and John Weisman
Gail and Thomas Weisman
Janet and Albert Cheven
Bernard Vlosky

Sheila and Donald Weisman
Barbara and David Weisman
Andra Goldman
Linda Vlosky Zack.



Mazel Tov to...

Evelyn and David Horowitz on their
66th Wedding Anniversary.



Feeling confined? Concerned you will miss hearing the shofar this Rosh HaShanah?

Would you like to learn to blow the shofar? During this time of uncertainty and social distancing Rabbi Krasner would like to give everyone a chance to learn to blow the shofar. Rabbi Krasner and other shofar blowers will give zoom instructions one on one. Rabbi will drop off a shofar for you to keep and then give you a zoom time to meet! The cost of the class including a high quality shofar is \$30.

Rabbi Krasner can be reached by phone at 443-388-0033 or, by email at rabbishlomok@gmail.com or schomre1@aol.com.



SELICHOT

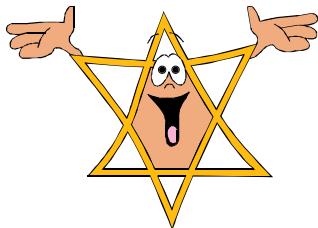
Selichot Services, introducing the high holiday season, will take place on Saturday night, September 12, the evening program will begin at 10:30 PM. A movie will be shown Drive-In style. Bring your own snacks to enjoy in your vehicle.

Jack Zand will conduct services and leading the Selichot prayers inside introducing the solemn period of introspection and renewal at midnight.

We require **strict** adherence to all guidelines.

Please see our website, schomreisrael.org, for Schomre's COVID policies **before** attending.

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 - 2020/5781

Rosh HaShanah Eve - Friday, September 18

6:20 pm - Mincha/Maariv
6:40 pm - Candlelighting (earliest 5:42 pm)

Rosh HaShanah, 1st Day - Shabbat, September 19

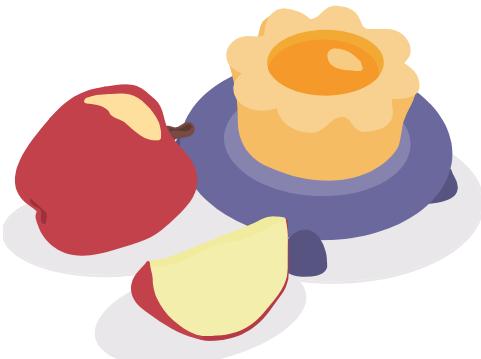
8:30 am **SHARP** - Shacharit
10:00 am - Torah Reading
10:45 am - Sermon
6:15 pm - Mincha/Maariv
after 7:39 pm - Candlelighting & Havdallah

Rosh HaShanah, 2nd Day - Sunday, September 20

8:30 am **SHARP** - Shacharit
10:00 am - Torah Reading
10:30 am - Sermon
10:35 am - Shofar
5:30 pm **SHARP** - Additional outdoor Shofar blowing
followed by prayer discussion service - ALL welcome
6:15 pm - Tashlich/Mincha/Maariv
7:38 pm - Havdallah/Yom Tov Ends

Fast of Gedaliah - Monday, September 21

5:30 am - Fast Starts
7:30 am - Shacharit with Selichot
6:20 pm - Mincha/Maariv
7:36 pm - Fast Ends



Tuesday - Thursday, September 22 - 24

Week of Aseret Y'mei Teshuva

7:30 am - Shacharit with Selichot
6:40 pm - Mincha/Maariv (Zoom)

Friday, September 25 - Kabbalat Shabbat

7:30 am - Shacharit with Selichot
6:28 pm - Candlelighting (earliest 5:32 pm)
5:45 pm - Kabbalat Shabbat

Shabbat Shuvah - Shabbat, September 26

9:00 am - Shacharit
6:00 pm - Mincha/Seudat Shlisheet
7:29 pm - Shabbat Ends

Erev Yom Kippur - Sunday, September 27

8:30 am **SHARP** - Shacharit with Selichot
Festive Meal
5:45 pm - Mincha
6:24 pm - Candlelighting (earliest 5:29 pm)
6:20 pm - Kol Nidre/Maariv
6:42 pm - Fast Starts

Yom Kippur - Monday, September 28

9:00 am **SHARP** - Shacharit
10:15 am - Torah Reading
11:00 am - Sermon
11:15 am - Yizkor
4:45 pm - Mincha/Neilah/Maariv
7:24 pm - Blowing of Shofar/Fast Ends

ALL indoor services REQUIRE pre-registration.

We require **strict** adherence to all guidelines.

Please see our website, schomreisrael.org, for Schomre's COVID policies and the registration form **before** attending.



HIGH HOLIDAY SERVICES - 2020/5781

Sukkot Eve - Friday, October 2

6:15 pm - Mincha/Maariv (Live Only)
6:16 pm - Candlelighting (earliest 5:21 pm)

Sukkot, First Day - Shabbat, October 3

9:00 am - Shacharit
6:30 pm - Mincha/Maariv
after 7:16 pm - Havdallah/Candlelighting

Sukkot, Second Day - Sunday, October 4

9:00 am - Shacharit
6:30 pm - Mincha/Maariv
7:15 pm - Havdallah/Yom Tov ends

Sukkot, Chol Hamoed -
Monday - Thursday, October 5 - 8

8:00 am - Shacharit
6:10 pm - Mincha/Maariv (Live & Zoom)

Hoshanah Rabbah - Friday, October 9

8:00 am - Shacharit

Shemini Atzeret Eve - Friday, October 9

6:00 pm - Mincha/Maariv (Live Only)
6:04 pm - Candlelighting (earliest 5:13 pm)

Shemini Atzeret - Shabbat, October 10

9:00 am - Shacharit with Yizkor

Simchat Torah Eve - Shabbat, October 10

after 7:05 pm - Havdallah/Candlelighting
7:40 pm - Maariv/Hakafot

Simchat Torah - Sunday, October 11

9:00 am - Shacharit/Hakafot
5:50 pm - Mincha/Maariv
7:03 pm - Yom Tov ends



Congregation Schomre Israel

18 Park Avenue

Poughkeepsie, NY 12603

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

ב"ה

REGISTRATION FORM FOR ROSH HaSHANAH AND/OR YOM KIPPUR 5781

MUST BE COMPLETED AND RETURNED TO THE SHUL BY SUNDAY, SEPTEMBER 13

Please check Service(s) you will be attending:

Erev Rosh HaShanah, Sept. 18 Rosh HaShanah, 1st day, Sept. 19

Rosh HaShanah, 2nd day, Sept. 20

Erev Yom Kippur, Sept. 27 Yom Kippur, Sept. 28

PRINT LEGIBLY

Name: _____ Number attending: _____ Telephone: _____

Additional family members attending:

We will have seating available in the Sanctuary and the Gold Room. Please indicate your preference and the number of seats needed in each section and we will make every effort to accommodate your wishes.

Sanctuary: _____ number of seats

Gold Room: _____ number of seats

You must ...

- Take your temperature the day before Rosh HaShanah and Yom Kippur
- You must not have been in contact with a COVID positive person within the past two weeks
- Have a mask on at all times in the building
- Use sanitizer and wash your hands frequently
- Take one Machzor when entering the sanctuary
- Find your seat and only sit in that one for all services you are attending
- Bring your own talis or take a shul talis (which remains with you until the end of HH services). Talis should be left at your seat with your Machzor.
- Social distance from non-family members
- Out-of-town guests must have a positive anti-body test, a recent negative COVID test or have self-quarantined.

PLEASE BE ON TIME AND HONOR YOUR COMMITMENT TO ATTEND

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 Sunday, September 20th, the second day of Rosh Hashanah, at 5:45 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 of chutzpah	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 (Tashlich Lite, Medium, and Industrial Strength) at your favorite Jewish bookstore.

Yom Kippur Appeal

Members are reminded that their dues cover only a fraction of the operating expenses of the Synagogue. Rising costs in many areas and the COVID closures/restrictions are straining the budget prepared in January. Therefore, please consider increasing your pledge amount to help us overcome some of the shortfalls we are experiencing. The Yom Kippur Appeal is vital to the continuation of our programs whether on zoom or in the shul.

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 through our website, www.schomreisrael.org.

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, or 454.2890) **before** September 15th 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 ברבש

קדם פרוסת המזיא ברבש
לטמן שה מזוקה

Apple in Honey

Dip a piece of apple into honey, and say:
"YEHEE RATZON SHETCHADESH

ALAYNU SHANA TOYA UMESUKA."

"May it be Thy will to usher in upon us a good and sweet year."



תפוח ברבש

קדם שאכל אמרו:
"הִי רָצֹן מִלְפָנֵי אֱבִינָה שְׁבָשִׁים
שַׁתְּהִדְשֶׁשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמִתְוֹקָה."

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 שאכל אמרו:
"הִי רָצֹן
מִלְפָנֵי אֱבִינָה שְׁבָשִׁים
שְׁגָפָרָה וּנְרָבָה כְּנָים."

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

בתק' בורה פִּי הַעַיִן וַיְכוֹן לְפָטָר כִּי מִתְּפִיר הַעַיִן, אֲבָל קָדוֹת יְאָמֵן:
"הִי רָצֹן מִלְפָנֵי אֱבִינָה שְׁבָשִׁים
שִׁוְיתָמוּ שְׁנוֹאָנָה וְאוֹבָנָה."

Pomegranates

Before eating, say:
"YEHEE RATZON SHENARBEH ZCHUYOS K'RIMON."

"May it be Thy will that we have a multitude of merits like (the seeds of) the pomegranate."



רמוןים

קדם שאכל אמרו:
"הִי רָצֹן
מִלְפָנֵי אֱבִינָה שְׁבָשִׁים
שְׁנָרָבָה וְכִיּוֹת בְּרָמוֹן."

Fish Head

Before eating, recite:

"YEHEE RATZON SHEHNEEYEH L'ROSH V'LO L'ZONOY."

"May it be Thy will that we be likened to the head, not to the tail,"



ראש דן או כבש

קדם שאכל אמרו:
"הִי רָצֹן מִלְפָנֵי אֱבִינָה שְׁבָשִׁים
שְׁנָרָיה לְרָאשׁ וְלֹא לְזָנוֹב."

Carrots

Before eating carrot tzimmes, say:
"YEHEE RATZON SHEHYIRBU ZCHUYOSENU."

"May it be Thy will that our merits be multiplied."



רוביא, מעהרין

קדם שאכל אמרו:
"הִי רָצֹן
מִלְפָנֵי אֱבִינָה שְׁבָשִׁים
שְׁרָבוּ וְכִיּוֹתָנוּ."

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'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:

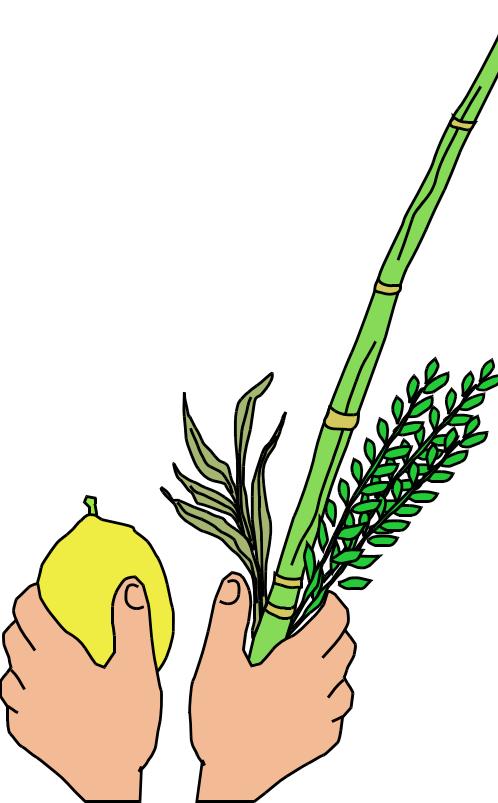
- The Israelites lived in huts during the 40 years of wandering in the desert.
- G-d is our ultimate protection – just as He protected the Israelites in the desert with the Clouds of Glory (Exodus 13:21).

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 book-store 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.

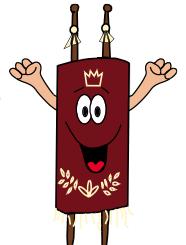
The seventh day of Sukkot is called *Hoshana Rabba*, which features seven circuits around the bima, with the Four Species in hand. The procession culminates with the beating of the willow branch. *Hoshana Rabba* is known as the day of the final sealing of judgment which began on Rosh Hashanah. On *Hoshana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

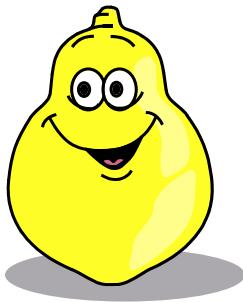
In Israel, Simchat Torah is held the same day as Shmini Atzeret. *Wishing you a joyful Sukkot!*



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

ב"ד

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 _____

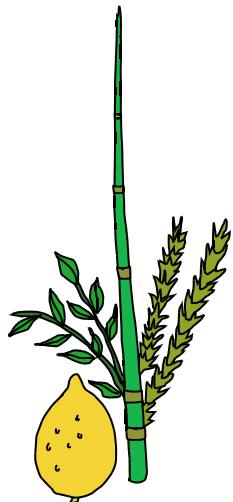
Address _____

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 22, 2020.



CHAG SAMEACH!

New and exciting . . .

New Jewish Community Preschool Comes to Your Home



After many months of planning to open its doors in September 2020, our new Jewish Community Preschool (JCP) is going to postpone its first in person classes due to the Covid-19 pandemic. While there is great interest and enthusiasm for bringing a Jewish preschool back to Dutchess County, the preschool board felt it could only open when it was safe to do so. We do not anticipate that September 2020 will be that time.

However, the pandemic will not be keeping the JCP completely closed. We are excited to offer VIRTUAL programs throughout the year for pre-school age children, their parents, families and caregivers. We intend to come to you. We will be offering Zoom/FaceTime programming that will be fun and educational for you and your children. **These programs will be free of charge and open to the community.** We just ask that you sign up to get the link.

Therefore, if you want to be included in our special year of virtual programming for kids and adults, please email us at jewishcommunitypreschool@gmail.com.

If you are interested in being a teacher for the JCP, please send a cover letter and your resume to jewishcommunitypreschool@gmail.com attention Karen or Lisa.

We look forward to hearing from you and building our Jewish Community Preschool family. Please feel free to visit our website (currently under construction) at JCPHV.ORG and if you have any questions, please contact us at jewishcommunitypreschool@gmail.com.

The JCP will be open to all children, regardless of race or religion with a playful curriculum that is imbued with Jewish values.



Rabbi Krasner reads on 07/2020 from our newly refurbished Weisman Family Torah.

Outside minyan allows us to be together, but practice social distancing during the COVID outbreak.



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



**Saturday Night at the Movies
DRIVE-IN style**

October 17 - We will be screening *Dovid Meyer*, 2013 Winner of the Moondance Film Festival for Best Picture.

November 21 - Movie TBD

Please bring your own snacks to be enjoyed in your vehicle while watching the movie

Gift Card Fundraiser

Support Congregation Schomre Israel

**NO extra cost to you.
Retailers sell cards to us at discounted rates.
You purchase cards and then you shop as usual.**

In addition to using for groceries and prescriptions, the cards make great gifts.

The shul maintains gift cards for: ShopRite, Stop & Shop, Adams, Price Chopper, Barnes & Noble, Lowes, CVS, Rite Aid, and Walgreens. A complete list of retailers is available on our website (click *Support Us*, click *Gift Cards/Scrip*, then "[click here](#)" in the second paragraph).

Information and order forms are available on the website (www.schomreisrael.org) or in the shul office.

PJ Library, JFedDC and the Jewish Social Action Coalition Joint Effort:

Mitzvah Now!

Let's Support
Morse School Kids
with Back-to-School Supplies!

**Back to School Drive
For the Morse School
July 27 - Sept. 7**

Start collecting supplies today!

For more information or to ask us to pick up filled bags or to shop for you...

Your Schomre Israel contacts are:

Linda Skolnik - 485.3236 skolniklinda@gmail.com
Sandy Corwin - 452.2436 sdcorwin@gmail.com

Jewish Social Action Coalition Members:

Congregation Schomre Israel,
Congregation Shir Chadash, Temple Beth-El,
Vassar Temple, and The Harding Club

Decorate and Fill Gallon
Ziploc Bags
with the following items:

Box of Crayons
Box of Colored Pencils
2 Glue Sticks
Safety Scissors
2 Sturdy Plastic Folders.

DROP OFF filled bags at the
Federation Office

(17 Collegeview Ave., Poughkeepsie, NY) or contact Linda Skolnik to pick up your filled bag(s)

on Monday, Wednesday or Thursday
from 10 - 2
and tell them you are part of the
Schomre community.



Can't Shop? You can send a donation of \$25 (or any multiple thereof) to the shul office
(18 Park Ave., Poughkeepsie, 12603)
Earmarked "Mitzvah Now"

SISTERHOOD NEWS

While many of you were enjoying summer vacation or staycation, 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 look forward to the time you can join us for Shabbat services and enjoy a delicious Kiddush prepared by Sisterhood.

GIFT SHOP

Do you need any gifts 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.

* * * * *

RECIPE OF THE MONTH

Auntie's Apple Cake - CASSIA BROWN

Batter Mix:

2 cups sugar
3 cups flour
3 tsp. baking powder
1 tsp. salt

To Dry Ingredients add:

1 cup oil
4 large eggs
1 tsp. vanilla
1/2 cup orange juice



Apple Mixture:

5 apples (peeled and cubed) mixed with 5 tsp. cinnamon and 5 tsp. sugar and set aside

Preheat oven to 350 degrees

Mix batter until well blended.

Grease a tube or loaf pan. Pour in half the batter. Put in Apple mixture. Pour in remaining batter and bake uncovered at 350 degrees for 1 hour. Delicious warm or cold.



Do you have a special recipe for Hanukkah that you would like to share? If so, please email it to schomre1@aol.com for our next Bulletin.

**MANY THANKS TO THOSE WHO
CONTRIBUTED TO SCHOMRE ISRAEL:**

In memory of Minnie Grosman, beloved mother of Len Grosman

Hinda and Irving Baum
Helene and Ken Greenlander
Natalie and Ron Markowitz
Rose, Brion and Joshua Shapiro
Marvin and Rita Wachs.

A big thank you to Rabbi Krasner for giving me Hebrew lessons
Annaliese.

In memory of...
her husband, Sidney
her mother Clara Budman
Bea Davis.

In memory of Jack Davis
Dianne Davis.

- In honor of the birth of our great grandson, Gideon
- In memory of their friends and loved ones...
Fannie Horowitz
Frieda Horowitz
Ted Horowitz
William Horowitz
Rose Josephs
Bessie Kessler
Efroim Kessler
Hy Kessler
Becky Present
Marge Robles
Samuel Robles
Helen Rosch
Joe Rosenblum
Gertrude Schreibman
Morris Schreibman
Samson Schreibman
Ruth Yetter
Evelyn and David Horowitz.

In memory of her beloved mother, Ruthada Hummel
8/19/22 - 3/19/19
Holly Hummel.

- In honor of Barbara and Irwin Lifshey for their ongoing caring and devotion to the community
- Refuah shlemah to...
Toni Farkas
Rabbi Krasner
Roberta Grosman
- In memory of Larry Price's sister, Bracha Saltzman
Adrienne London.

In memory of her beloved father, Boris Moshkovich
Galina and Arnold Stavissky.

In memory of her grandfather, Max Kantrowitz
Rena Miller

In memory of...
his beloved sister, Debra Shapiro
his beloved father, Lawrence Shapiro
Rose and Brion Shapiro.

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

In memory of Deborah Nussbaum, mother of Faye Rifkin
From Cousins, John, Janet, Tom and David.

In memory of Gloria Weisman Vlosky
Bernard Vlosky.

GOLDEN BOOK CARDS WERE SENT TO:

Sandy Corwin - Our sincere condolences on the loss of his mother, Goldie Newman
Helene & Larry Price
Marsha Weiner.

Rabbi Shlomo Krasner - Wishing him Refuah Shelema
Helene & Larry Price.

Marty Korfman - Sincere Condolences on the loss of his nephew
Marsha Weiner.

Jane Friedland - Mazel Tov on her twin grandsons' Bar Mitzvahs'
Helene & Larry Price.

Evelyn & David Horowitz - Mazel Tov on becoming great-grandparents
Helene & Larry Price.

Roberta Grosman - Wishing her Refuah Shelema from your surgery
Congregation Schomre Israel & the Sisterhood
Rabbi Shlomo Krasner
Marcia Fishman
Ros Fox
Marilyn Worona
Natalie & Ron Markowitz
Evelyn & David Horowitz
Linda Skolnik
Phyllis & Sam Wexler
Ellie & Marty Korfman
Donna Loshin
Sharon & Hal Warren
Marsha Weiner.

GOLDEN BOOK CARDS con't:

Marcia & Jeff Fishman - In memory of their mother Betty Fishman
 Evelyn & David Horowitz.

Toni Farkas - Wishing her a complete & speedy recovery

Congregation Schomre Israel & the Sisterhood
 Rabbi Shlomo Krasner
 Marcia Fishman
 Natalie & Ron Markowitz
 Evelyn & David Horowitz
 Roberta & Len Grosman
 Ros Fox
 Holly Hummel
 Linda Skolnik
 Ellie & Marty Korfman.

Toni Farkas - Wishing her a complete & speedy recovery from her recent surgery

Congregation Schomre Israel & the Sisterhood
 Marcia Fishman
 Roberta & Len Grosman
 Evelyn & David Horowitz
 Sharon & Hal Warren
 Marsha Weiner.

Larry Price - Our sincere condolences on the loss of his sister, Bracha Saltzman

Congregation Schomre Israel & the Sisterhood
 Roberta & Len Grosman
 Marcia Fishman
 Natalie & Ron Markowitz
 Ros Fox
 Linda Skolnik
 Ellie & Marty Korfman
 Jane Friedland
 Sharon & Hal Warren
 Phyllis & Sam Wexler
 Hinda & Irv Baum
 Marsha Weiner.

Len Grosman - Sincere condolences on the loss of his mother, Minnie Grosman

Congregation Schomre Israel & the Sisterhood
 Natalie & Ron Markowitz
 Linda Skolnik
 Jane Friedland
 Sharon & Hal Warren
 Phyllis & Sam Wexler
 Sandy & Lee Corwin
 Marsha Weiner.

SHUBBERY CARDS WERE SENT TO:

Roberta Grosman - Wishing her Refuah Shelema from your surgery
 Barbara & Irwin Lifshey
 Jane Friedland
 Holly Hummel.

Toni Farkas - Wishing her a complete & speedy recovery
 Jane Friedland.

Larry Price - Sincere condolences on the loss of his sister, Bracha Saltzman
 Evelyn & David Horowitz.

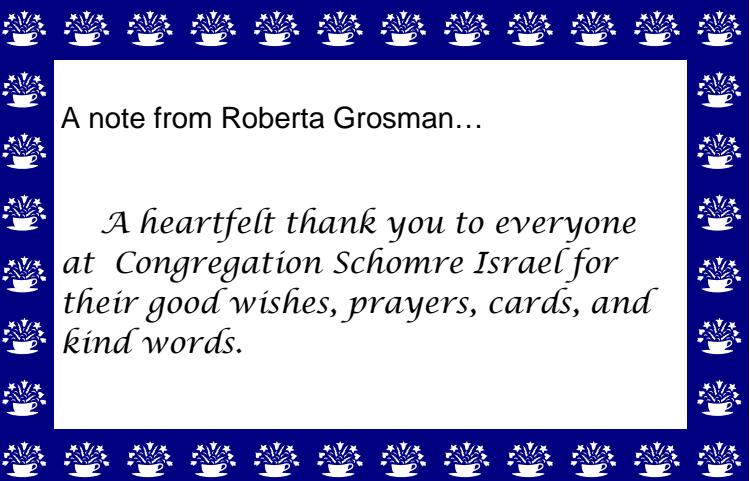
Len Grosman - Sincere condolences on the loss of his mother, Minnie Grosman
 Hinda & Irv Baum
 Marcia Fishman
 Ros Fox
 Arline Bernstein
 Ellie & Marty Korfman
 Evelyn & David Horowitz
 Holly Hummel.

We received a note...

Dear members of the Shul and Sisterhood,

Thank you for your donations, calls, kindness, and thoughtfulness during the difficult period following the loss of Len's mother, Minnie.

Len and Roberta Grosman and Family



YAHRZEITS FOR SEPTEMBER 2020

01 Libby Jesse Rosenthal
 02 Efroim Kessler
 05 Jesse Effron
 07 Marvin Skolnik
 08 Clara Messinger
 09 Nathan Chernys
 William Levine
 10 Lena Kantrowitz
 12 Leah Reimer
 15 Fanny May
 16 Gittel Burdman
 17 Becky Present
 Debra Shapiro
 22 Michael Moskowitz
 Helen Rosch
 Samson Schreibman
 23 Fay Nussbaum
 24 Hy Kessler
 26 Daron Regunberg
 Jonathan Regunberg
 27 Saul Kronberg
 Sarah Leffel
 Ethel Schwartz
 28 Michael Kricheff
 29 Ruth Yellin

YAHRZEITS FOR OCTOBER 2020

03 Judith Effron
 05 Laurence Weiss
 09 Carol Harriet Dashevsky
 10 David Kessler
 Sarah Lutsky
 13 Arthur Goldberg
 Isaac Halpern
 15 Lena Davis
 21 Yetta Feureisen
 23 Moses Stavissky
 25 Regina Baum
 Esther M. Palestine
 27 Edward Koffman
 29 Lawrence Shapiro
 Leonard Simon
 31 Nadine Fox
 Rachel Markowitz

CONDOLENCES

Our sincere condolences
 are extended to
 Larry Price and family
 on the loss of his beloved sister
 Bracha Saltzman.

CONDOLENCES

Our sincere condolences
 are extended to
 Leonard Grosman and family
 on the loss of his beloved mother
 Minnie Grosman.

