

CONGREGATION SCHOMRE ISRAEL *Bulletin*

Rabbi Shlomo Krasner

Established 1888



☆ ק"ק שומרי ישראל ☆

בס"ד

September - October 2022

5 Elul 5782 - 6 Cheshvan 5783

Message From the Rabbi



Shana Tova,

I was once sitting in a friend's sukkah, overhearing his phone conversation with a non-Jewish vendor.

"Of course, let's make a meeting, let's set up a meeting, of course I want to meet with you ... Tomorrow I can't. Tomorrow is the Sabbath ... No, next week I can't, because it is another holiday. I have Hoshanah Rabbah, and then we have Shemini Atzeret, and then Simchat Torah. Only three holidays next week, that is it. Just three of them ... Oh you mean two weeks ago. I wanted to meet you two weeks ago, but I couldn't, it was Rosh Hashanah, it was the New Year. ... Don't tell me New Years in January, you're not going to teach me when New Years is. Okay. The Jewish New Year is on Rosh Hashanah ... John, let us not start this argument ... John, my New Year is the real New Year ... The week after that I also wanted to meet you, but it was Yom Kippur, the holiest of the holiest of the Jewish holidays. I couldn't. I wanted to meet you, but you keep on scheduling when there is a Jewish holiday ... No, that was on Sabbath again, I can't do it, I can't do it No, then was the first days of the Sukkot holiday, I can't either ... Of course I want to meet you ... No these are real holidays, go google it man, I am not making up holidays ... I didn't make these holidays ... You want to convert to Judaism, then come ... Come, you want, come here and we will convert you. It might involve a little trimming ... Come over ... Looking forward to seeing you ... Have a nice day ... I'll meet you. Listen if it is not a Saturday, not a holiday, not a *sheva brachos*, not a *yahrtzeit*, not something, I am always willing to meet you."

Okay, that actually came from a YouTube skit. However, I do remember from years ago, a conversation I had with the custodian of the Agudah of Baltimore shul as he was cleaning up from Hoshana Rabbah in preparation of Shemini Atzeres. He mentioned that he had just started a month before, and then commented, "Man, you guys have a whole lot of parties". I do not remember if I told him that it was only for this month, and there would be quite a while before the next shul celebration.

Yet, the point that he has is valid. We look at the upcoming month and we are astonished at the sheer number of Holidays. We start with the month of Elul with its selichos, which feeds into Rosh Hashanah, the New Year. This is followed by Yom Kippur, the Day of Atonement, and before we even have a chance to recuperate we

are thrown into the holiday of Sukkos, Hoshana Rabbah, Shemini Atzeres and Simchat Torah.¹ Why does the Torah set up so many of our Holidays one right after the other, when there are no Torah Holidays for another half a year until Pesach. Wouldn't it make more sense to stagger them, so that we can aspire to and ascend the spiritual heights every month?²

I think that in order to answer this question, we must individually visit each holiday. Elul, as the acronym connotes, is the month when "I am for my Beloved and my Beloved is for me."³ It is the commemoration of the time when Moshe went up to receive the second set of *Luchos*, after the first set was smashed. Hashem acquiesced to Moshe to recreate His special bond with the Jewish People, as they had requested and desired, ingraining in this period the time of reconciliation and friendship. Rosh Hashanah is the anniversary of the creation of the world, it is therefore the New Year that Hashem takes stock of its inhabitants, their thoughts, desires and plans. We welcome His sovereignty and dominance with musical instrumental song as we proclaim His kingdom and accept His fair Judgment. Yom Kippur is obviously the Day of Atonement, when we are given the huge present of Hashem's forgiveness, when he will disregard our sins and follies and throw them to a place where they will never be remembered or brought up again. Sukkot, the holiday that we leave the normalcy of our abode and sit in a makeshift house. This enables us to commemorate and appreciate Hashem's care during the days of our people's youth, fused with the thanksgiving for all of His blessings in our own daily lives. Our hearts bubble over in joy as we sing to our Creator, and we dance with elation holding tightly onto the four special plants, each one representing our bond and closeness with Hashem. Shortly afterwards, Hoshanah Rabbah swings around, and, taking the mitzvos that we have accomplished, we ask Hashem to protect and save us from our enemies and drought. "He who stated, 'When you are in the harsh exiles, I will be there with you' please come and save us."⁴ Shemini Atzeret follows, without the fanfare, just us and Hashem. Like a king who has married off his only daughter, who asks the new husband if the three of them can spend one day after the Sheva Brachos— together. Simchat Torah then enables us to dance with the completion of the yearlong studying of the Torah. *Nagil vinasis bizos Hatorah ki hi lanu oz vaora* – Let us rejoice and be happy with this Torah, for it is for us our strength and our light.

When I studied in Yeshivas Ner Yisroel, there was a small but special *schmuze* given each year after the conclusion of Yom Kippur. My rebbi, Rabbi Eisemann, would gather us together, and, quoting his rebbi, would tell us how unique this time is, as we had all spent the day in repentance and *dveykus*, closeness, with Hashem. Peering at us, he would then comment, "I am now addressing a room full of angels". He would encourage and advise us to utilize the next few days while we are pure and holy, by devoting our time only with mitzvot until Sukkot. When Sukkot would come, we would then be in the shelter and shadow of Hashem, and we would be able to take the closeness of Rosh Hashanah and Yom Kippur with us throughout the whole year.

While the message he gave was the same message every year, he would always give it over with a new and novel facet.

One year, he started by quoting a famous Medrash. In Psalm 28, we say every day in Elul, "Hashem you are my light and my salvation, from whom shall I fear." The Medrash explains that "my light" is referring to Rosh Hashanah, and "my salvation" is referring to Yom Kippur. On Rosh Hashanah, we are awakened from our slumber to understand and acknowledge that Hashem is our king. We are given light to comprehend our purpose on this world and how to become close to Hashem. On Yom Kippur, Hashem offers us atonement if we repent, enabling us to throw off from ourselves the sins and vices that were dragging us down. Hashem is our salvation, and we can now aspire anew for greatness, holiness and purity, without being fettered with our mistakes. Rabbi Eisemann

¹ In fact, if you read the Parsha of the Holidays (Vaykira, Parshat Emor, Chapter 23) slowly, you will notice that there are actually two holidays of Sukkot, for two distinct reasons squished together on the same days. (Vayikra 23, 33-43)

² As the *Dry Bones* comments, "I realize why I am so overweight. We Jews have eight days of Pesach and only one day of Yom Kippur"

³ *Ani Lidodi Vidodi Li*

⁴ Rambam in his *Commentary to the Mishna Sukkah* chapter 4

pointed out that David continues, “I have only one request from Hashem, this is what I seek. Let me sit in the House of Hashem, all of the days of my life, to gaze upon the sweetness of Hashem and to frequent his sanctuary. For he will hide me in His Sukkah during the days of evil, He will shelter me in the cover of His tent, in His fortress He will raise me high.” Right after a Rosh Hashanah of light, we are given a Yom Kippur of salvation. And from there we are invited into the protection and shelter of His tent, to lay in security in the shadow of His Sukkah.

Rabbi Eisemann explained that this is the reason that the holidays are in close sequence of each other. We first need a Rosh Hashanah to illuminate our path, in order to acknowledge our King, so that we can then have a Yom Kippur to ask and attain atonement. And right away, while we are “in His inner sanctuary”, we are given the mitzvah of Sukkot to enter his shelter. We spend this week enveloped in holiness, as we gaze through His tent at the distant twinkle of the stars, slowly absorbing in our heart and mind that bond to which we have ascended to reach. We do not go back into our house of routine until after we have spent a week in the shelter of Hashem. Only then are we given the holiday of Shemini Atzeret, where Hashem says, “go back into your homes and regular lives. Yet, I will come with you and spend this day with you, so you can incorporate our love and connection into the entire coming year.” It is not a bunch of random holidays packed together, but rather a succession of Holidays, each one escalating of the next.⁵

I would like to perhaps offer a different approach than my Rabbi to the correlation of each holiday. Every day during Elul the Shofar is blown to wake us up from the sleep of the rat race and slumber of the mundane routes of our lives. Elul is the time that we serve Hashem out of awareness, reconciliation and friendship. Once we have served Hashem out of awareness, we can enter a Rosh Hashanah, in which we acknowledge, understand and proclaim, “Hashem is the king of everything, He is our Father”. When we contemplate the ramifications of reaching out to the Supreme Monarch, we will inevitably come to serve Hashem out of awe and fear. Only once we understand who our King is, are we able to open our hearts with a desire to come close to Him. This will awaken in us the shame of the sins that we performed before Him. Hashem granted us a holy day where we can approach Him and He will avail Himself to atone, filling us with a huge love for his magnanimity. The heavenly doors are open wide for us, and we are filled with a great love. “There were no greater holidays for the Jewish People than Yom Kippur and Tu B’Av.” This is a day where we can honestly serve Hashem out of love. This is followed by Sukkot where we acknowledge all of the goodness and blessings that He gives us, both physically and spiritually, inspiring us to serve Hashem out of joy and gratitude.⁶ We are then given a Hoshana Rabbah, a day of prayer, serving Hashem out of reliance. We conclude with Shmini Atzeret and Simchat Torah a holiday unique in that there are no special mitzvot and only a single offering, in order to culminate with serving Hashem out of intimacy and *dveykus*, extreme closeness.

Connecting and serving Hashem with Awareness and Friendship leads to serving Hashem with Fear and Awe. This opens the ability to serve Hashem out of Love, which is then followed by serving Hashem out of Joy and Gratitude. Which enables us to take it to the next level to serve Hashem with Intimacy. The holidays were not placed together haphazardly, but rather to enable us to ascend the heights of affection, step by step and level by level. When one is attuned to the purpose of the holidays and their proximity, the heights that one can grasp can reach no bounds. The conjunction of the holidays is set specifically where one bond leads and enables us to reach the next bond ascending higher and higher, that will prepare us for the coming year and strengthen us for our entire lives. And what better way to complete this than with the celebration of the completion of Hashem’s Torah.

You often see two kinds of people who are animated and excited at a wedding, for two very different reasons. The first are the little children. They look around in their fancy clothes and see huge amount of foods and nosh

⁵ For a more comprehensive understanding, please see Rabbi Eisemann’s *Shelter Amongst the Shadows*

⁶ These dual concepts of gratitude and joy correspond to the “dual holiday” of Sukkot, mentioned in note 1

Message From the Rabbi continued from page 3

that they can have as much as they want. They are given the green light, and even encouraged, to run around, play and dance as much as they can. And they know that their aunt, uncle or family member is really happy and they bask in that warmth as they are carried by them. The second group are the brothers and sisters, the fathers and mothers, the aunts and uncles, and the very close friends. They are running around as well, but when the groom takes his bride, many have tears in their eyes. They understand that their beloved friend or relative is now going to embark on a new journey, a new life, with the excitement of sharing it with the beloved of eyes. Both groups enhance the wedding, yet the understanding of the latter elevates the wedding to a whole new level.

This is the same in the way that we approach the holidays. There is immense value in the customs and rituals of each holiday, but the holidays are elevated greatly when one uses them for their real purpose to serve and come close to our King, our Father.

May Hashem bless us that we can ascend from level to level, during this holiday season and throughout our entire lives. And may He bless us that we should merit to continue that closeness and ascension in the place of our eternal reward, as the Psalmist states, "You shall go from level to level, and see the glory of Hashem in Zion".⁷

Kesiva Vachasima Tovah,

Rabbi Shlomo Krasner

⁷ Talmud Brachos 64a, expanding on Tehillim 84



PLEASE INFORM THE OFFICE

Congregants are urged to call the office (845.454.2890) 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.

President's Message

My Fellow Congregants,

The High Holidays are now upon us. We have engaged a Cantor and we hope that you will find the services to be spiritually uplifting during this holiday season. It is also hoped that some of you who have stayed away from entering the building will have overcome your apprehension, and will venture forth and enter the sanctuary. If you feel more comfortable you may sit in the back and participate in that manner. Needless to say, participation is "live" not virtual. We look forward to seeing you!

We note with joy the 99th birthday of our friend and fellow congregant, Ros Fox, and wish a very happy 102nd birthday to our friend and fellow community member, Jack Gruberg.

Sisterhood is looking forward to baking hamentashen again and to hosting our Hanukkah Dinner on December 25th. We are looking forward to reviving our raffle and cocktail party in 2023. We continue to count ourselves fortunate to have Shlomo Krasner as our Rabbi. He has and continues to work tirelessly at creating events, securing speakers, visiting the sick and homebound, and putting in multiple hours of overtime to keep our shul as vibrant as possible. Rabbi has enabled those of us in the shul and the extended community that keep Kosher kitchens the ability to order meat and hard to find hechshered groceries by arranging for a refrigerated truck to bring monthly orders to us. He found chazzans to daven with us during mincha/mariv and has arranged for various speakers throughout the past year. He did this and much more all with a smile and we can do it attitude. Rabbi Krasner has endeavored to make his sermons and bulletin messages as up to date and meaningful as possible. He continues to offer some hybrid-classes but, strongly encourages you to join us in person. We have opened the Gold Room to provide more space for those who require it.

One consequence of the COVID19 pandemic was the necessity to terminate Bingo, a major fund-raiser for the synagogue, which also provided a major social venue for the community at large. As a result of Bingo's cancellation we have placed a greater emphasis on the income received from dues, donations, the High Holiday appeal and investment income. Thanks to the efforts of our Board they have ensured that our investment funds are helping our income requirements. Therefore, we look to our congregants to ensure that our High Holiday donations will help make up for any shortfalls in our budget. Another consequence of COVID restrictions in the past and the current concerns of some people regarding entering the building has caused our daily minyanim to become non-existent. Fortunately, the minyanim for Shabbos has remained largely intact.

While our membership has decreased slightly we remain optimistic about the shule's viability. The Board of Trustees continues working to provide you with a safe, secure, and comfortable environment. In conclusion, may I remind you, once again, to set aside the past year, renew old acquaintances and be spiritually rejuvenated. In that light, may I take this opportunity to wish all of you a Happy and 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
	Earliest	In Shul	Latest			
Sept. 02	6:06 PM	7:09 PM	7:09 PM	7:00 PM	Shoftim	8:08 PM
Sept. 09	5:56 PM	6:56 PM	6:56 PM	6:50 PM	Ki Teitzei	7:56 PM
Sept. 16		6:44 PM		6:40 PM	Ki Tavo (Selichot)	7:44 PM
Sept. 23		6:32PM		6:30 PM	Nitzavim	7:32 PM
Sept. 30		6:20 PM		6:20 PM	Vayelech (Shuva)	7:27 PM
Oct. 07		6:08 PM		6:00 PM	Ha'Azinu	7:08 PM
Oct. 14		5:57 PM		5:55 PM	Chol Hamoed Sukkot	6:57 PM
Oct. 21		5:46PM		5:45 PM	Bereishit	6:46 PM
Oct. 28		5:36 PM		5:35 PM	Noah	6:36 PM
Nov. 04		5:28 PM		4:25 PM	Lech Lecha	6:28 PM
Nov. 11		4:20 PM		4:20 PM	Vayera	5:20 PM

DATES TO REMEMBER . . .

September 5	Labor Day Morning Services at 8:30 AM
September 12	Board Meeting at 7:00 PM
September 25	erev Rosh HaShanah (recite Parent's Prayer)
September 26/27	Rosh HaShanah (see High Holiday Schedule on page 12)
September 28	Fast of Gedaliah FAST BEGINS 5:37 AM / FAST ENDS 7:25 PM
October 2	Meditation in preparation for Yom Kippur at 5:00 PM
October 3	Board Meeting at 7:00 PM
October 5	Yom Kippur Yizkor (see High Holiday Schedule on page 12)
October 10 –16	Sukkot (see Sukkot Celebration Schedule on page 13)
October 17	Shimini Atzeret Yizkor (see High Holiday Schedule on page 13)
October 18	Simchat Torah (see High Holiday Schedule on page 13)
October 25/26	Rosh Chodesh light breakfast served after services

Everyone is invited to attend Rabbi Krasner's Live and/or Zoom classes . . .

WEEKLY PROGRAMS

SUNDAY

Talmud Studies with Rabbi Krasner - 9:20 AM. Studying the Talmudic topics of mezuzah, tefillin and sefer Torah. This class is a live and in-person class.

TUESDAY Classes **resume** September 6th

We will study The Collected Writings of Maimonides, *The Letter of Sanctification* - 10:30 AM. This class is presented in a hybrid form. Maimonides has been considered one of the greatest Jewish Philosophers, Fundamentalists and Teachers of all time. What made Maimonides and his teachings so respected and cherished throughout all of the ages. Join us as discuss the Maimonidean philosophy, and study together his classic works.

THURSDAY Classes **resume** November 3rd

Discussion of contemporary halachic questions - 7:00 PM. This class is a live and hybrid class. What goes into a Halachic Torah decision. While some answers are pretty straightforward ("no, you cannot kill him") there are some which are exceedingly complex. Every Thursday night we will take a contemporary topic and question which has vexed laymen and scholars alike, and then analyze and debate the approach until we come out with the Torah's approach.

MONTHLY PROGRAMS

SUNDAY

4K (Kvetching, Kvelling, Kibbitzing, Koffee) **Club** meetings are held the last Sunday of each month (October 30) at 10:00 AM. This class is live and in-person.

THURSDAY

Yiddish Club - will be held inside on September 8 - *Learning Yiddish with Children's classics*, November 3 - *Yiddish Theatre*, December 1 - *Yiddish Word Games*, and December 22 - *Chanukah Yiddish*) at 10:00 AM. If you want to speak *a bisele*, to *chap a nosh*, to *shmooze then this club is for you*. The Yiddish club is a nostalgic trip to the times and culture of our *bubbies* and *zeydies*, mixed with Yiddish music, Yiddish comedy, Yiddish *lernin*, Yiddish *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.

Hands on Judaism Mitzvah Workshops with Rabbi Krasner ...

Thursday evening, **September 8th** from 6:00 PM - 8:00 PM, **Create your own Shofar** - Join us as we take a raw horn, and learn how to expertly transform it into a 100% authentic and Kosher shofar.

RSVP by August 30th.

\$15 for a ram shofar, \$30 - \$50 for an exotic shofar.

September - October 2022 Schomre Israel Event Details

September 6, Evergreen Delivery (ORDERS MUST BE SUBMITTED BY NOON MONDAY, DELIVERY ADDRESS 18 PARK AVE)

September 8, 10:00 AM - Learning Yiddush with Children's Classics

6:00 PM - Hands on Judaism - Make your own Shofar with power tools - Ram and Exotic, Must RSVP by August 30th. \$15 for a ram shofar, \$30 - \$50 for an exotic shofar.

September 10, Kabbalat Shabbat *Israeli* Oneg. Pruzbul mitzvah will be discussed (see box below for more info)

September 11, Jewish War Veterans Dinner

September 12, 7:30 PM - Board Meeting – Maariv at 7:00 PM

September 17, Selichos “In Every Aspect of Life You Can Find A Positive Point”, West Point interview with Cantor Stamler A”H at 10:30 PM

September 26 & 27, Rosh Hashanah (see schedule on page 12)

September 28, Fast of Gedaliah FAST BEGINS 5:37 AM / ENDS 7:25 PM (see schedule on page 12)

October 2, 5:00 PM - Reaching the Heights through Meditation

October 3, Evergreen Delivery (ORDERS MUST BE SUBMITTED BY NOON MONDAY, DELIVERY ADDRESS 18 PARK AVE)

7:00 PM - Board Meeting – Maariv at 7:00PM

October 5, Yom Kippur (see schedule on page 12)

October 9, Sukkot Eve, Chinese Buffet, please RSVP

October 10 - 16, Sukkot (see schedule on page 13)

10th - Extensive Salad and Dairy Buffet (please RSVP)

16th - JFedDC Wiffleball with Barbeque (note: Rain Date 10/23) FOR MORE INFO WWW.JEWISHDUTCHESS.ORG/

October 17, Shemini Atzeret (see schedule on page 13)

October 18, Simchat Torah (see schedule on page 13)

October 25 & 26, Rosh Chodesh Cheshvan - Breakfast after Shacharit

November 3, 10:00AM - Yiddish Club, Yiddush Theatre

November 10 - 12, Shabbat Project, events to be announced

November 19, Movie Night - The Yankles at 7:00 PM

Pruzbul

As this year is the culmination of the Shemita year, Jewish law obligates every Jewish person to cancel in the coming year various types of debt due to him or her. This does not apply to a debt owed to beis din. If a creditor executes a Pruzbul, he or she is not obligated to cancel debts. A Pruzbul may be executed at any time before the end of the Shemita year. However, since a Pruzbul covers only debts already existing at the time of its execution, it is usually implemented at the very end of the Shemita year, shortly before Rosh Hashanah of the post-Shemita year.

So how does a Pruzbul work?

Join us on Shabbat September 10th as we discuss this important mitzvah and matter. Schomre will avail itself for everyone to create a pruzbul on Thursday the 15th at 7:00 PM and again on the 18th after Shacharis. Please contact Rabbi Krasner if those times are not convenient for you, and we will arrange a time that works for you.

SELICHOT

Selichot Services, introducing the high holiday season, will take place on Saturday night, September 17, the evening program will begin at 10:30 PM. The congregation will screen a West Point interview with Cantor Stamler A"H, **"In Every Aspect of Life You Can Find A Positive Point"**.

Following the video, refreshments will be served. Rabbi Krasner 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.

Mazel Tov to...

Mrs. Bess Kaye on the engagement of her grandson
Yehuda Zev to Fraidy Brecher of Lakewood, NJ.
Yehuda Zev is the older twin of Monty and Rivka.

Mazel Tov to...

Lucy and Rabbi Langer on the birth of a grandson, Menachem, born on July 31st to Baila and Tuli Langer. The bris took place on 10 Av, the yahrtzeit of Rabbi's grandparents and the Jews of Wielopole HY"D, murdered by the nazis.



July 20, 2022

**Enjoying a barbeque
at Rabbi Krasner's**



HIGH HOLIDAY REMINDERS ...

The Schomre Israel Board has met, and has, based on medical advice, decided to update our Health policy for the upcoming Holidays. Please keep in mind that we will constantly be on top of the situation, and the following procedures and protocols may change:

- Schomre will be extending and setting up the Gold Room to include extra seats. We will not require social distancing in the main Shul, but we will ask everyone to **respect** those sitting in the Gold Room and **provide** them with social distancing.
- **Everyone** who enters the building **must** alcohol their hands (or wash them with soap and water).
- We will be setting up a few seats outside (under the right-facing patio) as we did last year, and will open windows so that those who wish to sit there are able to listen. These seats are by reservation (or first come first serve).
- We will have the rooms and shul cleaned and sanitized between the prayers to the best of our abilities.
- We, as always, will have security.
- Previous Shabbat policies will remain in place for Shabbat

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. We **do not** charge students who attend 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 Congregation Schomre Israel. Membership includes High Holiday privileges.

TASHLICH

Tashlich takes place on Monday, September 26th, the first day of Rosh Hashanah, at 5:30 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 or up until Hoshanah Rabbah, October 16th.

HIGH HOLIDAY SERVICES - 2022/5783

Sunday, September 25

8:00 am - pre Rosh HaShanah Selichot
 12:00 pm - Memorial Service at Schomre Israel Cemetery
 Rabbi Krasner will be available to say prayers with you at the graveside of your loved ones with you.
 6:20 pm - Mincha/Maariv
 6:29 pm - Candlelighting (earliest 5:33 pm)

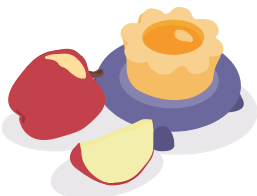
Rosh HaShanah, 1st Day - Monday, September 26

8:30 am **SHARP** - Shacharit
 10:45 am - Torah Reading
 11:30 am - Sermon
 *11:45 am - Shofar
 5:05 pm **SHARP** - Second Shofar (outdoors only)
 5:30 pm - Tashlich
 6:00 pm - Mincha/Maariv
 7:28 pm or after - Candlelighting

Rosh HaShanah, 2nd Day - Tuesday, September 27

8:30 am **SHARP** - Shacharit
 10:30 am - Torah Reading
 11:15 am - Sermon
 *11:30 am - Shofar
 5:30 pm **SHARP** - Second Shofar (outdoors)
 6:00 pm - Mincha/Maariv
 7:27 pm or after - Havdallah/Yom Tov Ends

* time is approximate. Please arrive early to ensure you hear the Shofar.



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- Guests and students are welcome, as long as they adhere to our policies (see page 11)
 - If anyone has any symptoms, or has been in contact with someone who has COVID19 or any variant, they **must not** come into the Shul building
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Fast of Gedaliah - Wednesday, September 28

5:37 am - Fast Starts
 7:30 am - Shacharit with Selichot
 6:00 pm - Mincha/Maariv
 7:25 pm - Fast Ends

Thursday, September 29

7:30 am - Shacharit with Selichot

Friday, September 30

7:00 am - Shacharit with Selichot
 6:20 pm - Mincha/Maariv
 6:22 pm - Candlelighting

Shabbat Shuvah - Shabbat, October 1

9:00 am - Shacharit
 7:18 pm - Shabbat Ends

Sunday, October 2

8:30 am - Shacharit with Selichot

Monday, October 3

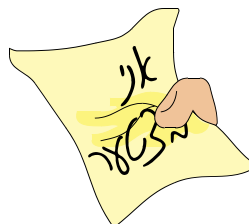
7:00 am - Shacharit with Selichot

Erev Yom Kippur - Tuesday, October 4

7:00 am - Shacharit with Selichot
 Festive Meal
 5:50 pm - Mincha
 6:13 pm - Candlelighting (earliest 5:20 pm)
 6:10 pm **SHARP** - Kol Nidre/Maariv (Live and Zoom)
 6:30 pm - Fast Starts

Yom Kippur - Wednesday, October 5

9:00 am **SHARP** - Shacharit
 10:45 am - Torah Reading
 11:30 am - Sermon
 11:50 am - Yizkor
 4:15 pm - Mincha/Neilah/Maariv
 7:13 pm - Blowing of Shofar/Fast Ends



HIGH HOLIDAY SERVICES - 2022/5783

Sukkot Eve - Sunday, October 9

5:00 pm - Mincha/Maariv

Chinese Buffet (RSVP) after Maariv

6:05 pm - Candlelighting (earliest 5:13 pm)

Sukkot, First Day - Monday, October 10

9:00 am - Shacharit

6:00 pm - Mincha/Maariv

Salad & Dairy Buffet (RSVP) after Maariv
after 7:05 pm - Candlelighting

Sukkot, Second Day - Tuesday, October 11

9:00 am - Shacharit

6:00 pm - Mincha/Maariv

7:03 pm - Havdallah/Yom Tov ends

Sukkot, Chol Hamoed -

Wednesday - Thursday, October 12 - 13

7:30 am - Shacharit

6:00 pm - Mincha/Maariv

Friday, Chol Hamoed, October 14

7:30 am - Shacharit

5:55 pm - Mincha/Maariv

5:57 pm - Candlelighting

Shabbat - Saturday, Chol Hamoed, October 15

9:00 am - Shacharit

Hoshanah Rabbah - Sunday, October 16

8:00 am - Shacharit with Hakafot

12:30 **pm** - Wiffle Ball and Barbeque (Rain date 10/23)

5:50 pm - Mincha/Maariv

5:54 pm - Candlelighting (earliest 5:04 pm)

Shemini Atzeret - Monday, October 17

9:00 am - Shacharit with Yizkor

5:50 pm - Mincha

6:45 pm - Maariv with Hakafot

after 6:54 pm - Candlelighting

Simchat Torah - Tuesday, October 18

9:00 am - Shacharit with Hakafot

5:50 pm - Mincha/Maariv

6:52 pm - Havdallah / Yom Tov concludes

-
- Guests and students are welcome, as long as they adhere to our policies (see page 11)
 - If anyone has any symptoms, or has been in contact with someone who has COVID19 or any variant, they **must not** come into the Shul building
-



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.



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 continue to strain 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.



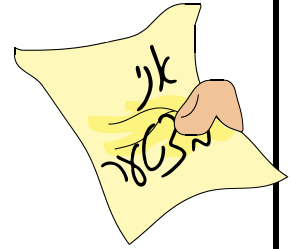
The “*CHOLIM* LIST”

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.**

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!



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 Plants

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

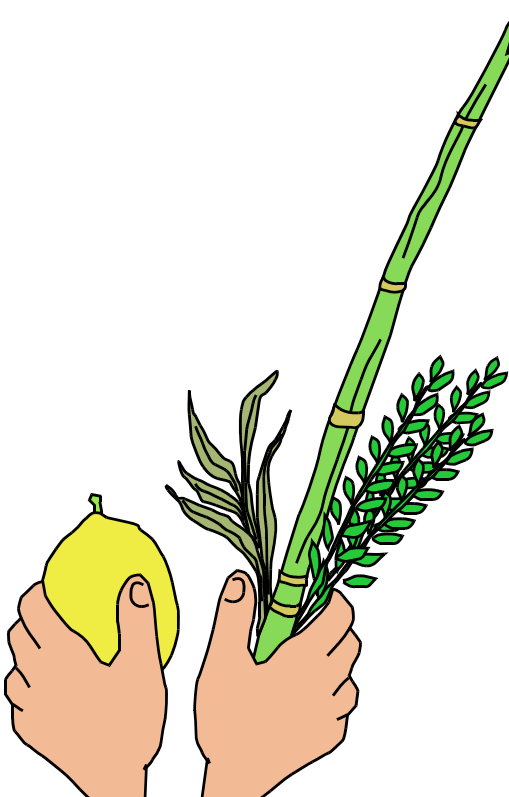
- Esrog – the citron, a fragrant fruit with a thick, white rind.
- Lulav – the palm branch, which is defined in beauty by having a straight shape and leaves tightly bound.
- Hadas – the myrtle branch, which has a beautiful plated pattern of three leaves coming out from the same point in the branch.
- 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 esrog mixing with the sweet 'n spicy cloves. (A plastic container carries a higher risk of mildew.)



ABC's of Sukkot con't.

The Sukkah Hut

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

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

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

More Sukkot Traditions

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

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

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

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

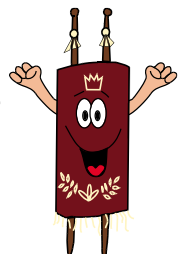
The seventh day of Sukkot is called *Hoshana Rabba*, which features seven circuits around the bima, with the Four Species in hand. The procession culminates with the beating of the willow branch. *Hoshana Rabba* is known as the day of the final sealing of judgment which began on Rosh Hashanah. On *Hoshana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

Shmini Atzeret and Simchat Torah

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

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

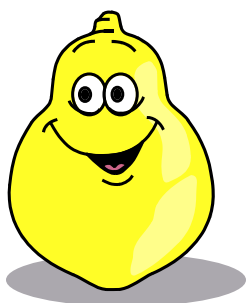
In Israel, Simchat Torah is held the same day as Shmini Atzeret. *Wishing you a joyful Sukkot!*



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

בס"ד

SUKKOT IS APPROACHING



This most joyous festival
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Mitzvah
of
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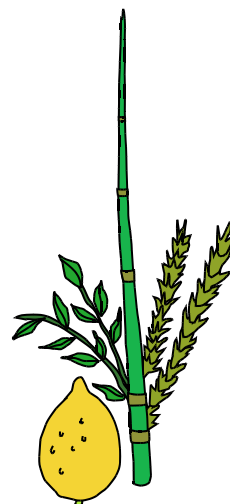
Address _____

of sets at \$36.00 each _____

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with your check payable to:

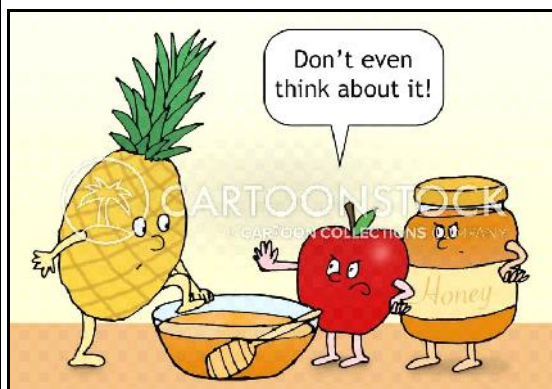
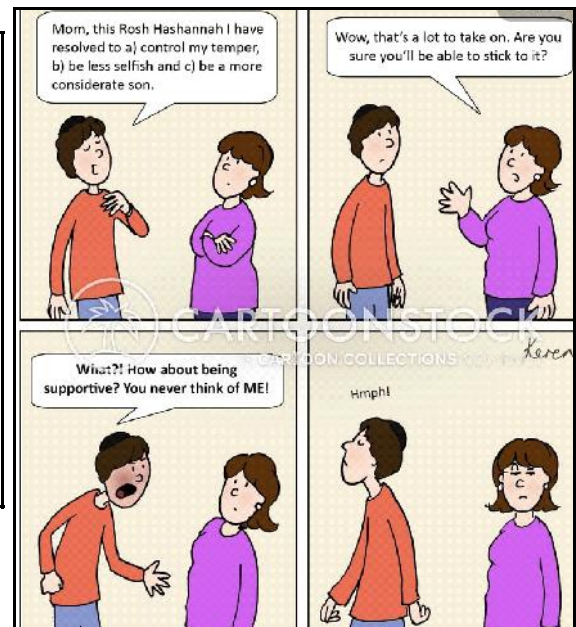
TUVIA'S BOOKSTORE

No later than Thursday, September 29, 2022.

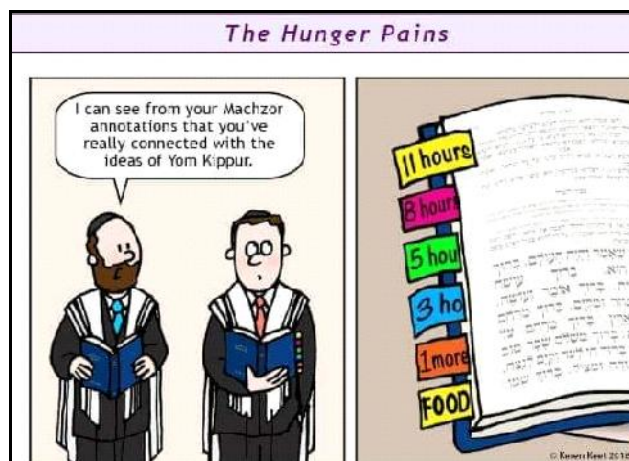


CHAG SAMEACH!

From the 4K Club. . .



Sent my mother-in-law flowers because on Erev Rosh HaShanah you're supposed to confuse the Satan



The Gerrer Rebbe was once asked by a chasid "There are so many things in the Machzor we don't say. Why don't we just print a new Machzor that only includes what we say?" He responded, "And take away the Simcha a Yid gets when he skips a page in daavening?"



4K Club continued from page 23

Purim is for alcoholics.

Pesach is for OCDs.

Shavuot is for insomniacs, and Lag B'Omer is for pyromaniacs who weren't satisfied with Hannuka.

Tisha B'Av is for manic depressives

Rosh Hashana is for people who obsess over dying

Yom Kippur is for anorexics

Sukkot is for the homeless

Simchat Torah is for those in their happier stages of bipolar.

Mi K'Amcha Yisroel ... and people still wonder why the Jews invented psychology."

On the morning of Rosh Hashanah, Rivka went into the bedroom to wake her son and tell him it was time to get ready to go to the synagogue, to which he replied in a dull voice, 'I'm not going.'

'Why not?' Rivka demanded.

'I'll give you two good reasons Mother,' he said. 'One, they don't like me, and two, I don't like them.'

Rivka replied in an exasperated voice, 'I'll give you two good reasons why you must go to the synagogue. 'One, you're 54 years old, and two, you're the Rabbi.'

Joe wanted to get into Schomre Israel on Rosh Hashanah, but without a ticket they wouldn't let him in.

Joe pleads, 'Look, I just want to give a message to Steve in there.'

The man at the door says, 'Sorry sir, you've got to have a ticket.'

Joe replies, 'Just let me in for one minute, then I'll be right out.'

'Alright,' says the man at the door, 'but I better not catch you praying.'

A friend was in front of me coming out of the Synagogue one day, and as always the Rabbi was standing at the door shaking hands as the congregation departed. He grabbed my friend by the hand and pulled him aside and told him, "You need to join the Army of G-d!"

My friend replied, "I'm already in the Army of G-d, Rabbi."

The Rabbi questioned, "How come I don't see you except for Rosh Hashana and Yom Kippur?"

He whispered back, "I'm in the secret service."

A man woke up in the morning deeply repentant after a bitter fight with his wife the previous night.

He noticed with dismay the crate of beer bottles that had caused the fight.

He took it outside and started smashing the empty bottles one by one onto the wall.

He smashed the first bottle swearing, "you are the reason I fight with my wife".

He smashed the second bottle, "you are the reason I don't love my children".

He smashed the third bottle, "you are the reason I don't have a decent job".

When he took the fourth bottle, he realized that the bottle was still sealed and was full. He hesitated for only a moment and said, "you stand aside, I know you were not involved".

A man came to Schomre Israel and came to the Rabbi. "Rabbi, I confess," he says.

"At last!" exclaims the Rabbi. "Finally you repent too!"

"Listen, Rabbi, I have stolen a chicken from someone's field"

"My my, that definitely is a sin."

"If I gave away the chicken to Schomre, will the Rabbi accept it?"

"Of course not! You have to return it to the owner."

"But the owner refuses to take the chicken back, Rabbi."

"Well then," muses the Rabbi. "I suppose it is yours to keep then."

"Oh, okay. Thank you, Rabbi."

Upon returning home, the Rabbi discovers that one of his chickens has gone missing.

SAVE THE DATE...

Saturday Night at the Movies
returns at 7:00 PM

November 19 - *The Yankles*

December 17 - *The Accused* and Chinese

January 21, 2023 - *Sallah Shabati* (1964)

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.



**Lucy and Rabbi
Langer visit CSI**

7/20/22



Schomre Israel Member Spotlight

spotlights . . .

Rabbi Manning Bleich

Rabbi of Schomre Hadath 1961 - 1968

FRIDAY, JULY 28, 1961

Rabbi, Mrs. M. H. Bleich To Be Guests at Reception

Rabbi Manning H. Bleich, new spiritual leader of Congregation Schomre Hadath, and Mrs. Bleich will be honored at a reception, 8 o'clock, Sunday night, in the social hall of the synagogue. Members and friends of the Congregation are invited to attend the event which is being sponsored by the Sisterhood, Mrs. Sabina Jacobs, president. Jacob Rubin is president of the Congregation.

The reception committee is headed by Mrs. Jacobs; Mrs. Joseph Rosenblum, president of the Mizrahi Women's organization; Mrs. Sol Pollack, president of the Couples' club; Mrs. Louis Rosen, chairman of the Sunday school; Mrs. Morris May, Mrs. Jerome Pekarsky, Mrs. Herman Eschwege, Mrs. Morris Gaynor, Mrs. Morris Epstein, Mrs. Mollie Eisner and Mrs. David Spencer. Also assisting with arrangements for the social are Mrs. Melvin Blumberg, Miss Lee Epstein, Mrs. Samuel Shulman, Mrs. Samuel Eisenstadt and Mrs. Stewart Fox. Mrs. Rosen is publicity chairman, assisted by Mrs. Blumberg.



RABBI MANNING H. BLEICH, new spiritual leader of Congregation Schomre Hadath, who, with Mrs. Bleich, will be honored at a reception, Sunday night, at the synagogue.

A native of Yonkers, Rabbi Bleich studied at Yeshiva, Rabbi Isaac Elchanon and New York universities. His first pulpit was at Tarrytown from where he left for Congregation Ohav Shalom, Lewistown, Pa., serving there for 21 years until 1958 when he returned to Yonkers to reorganize the Yonkers Hebrew academy.

Rabbi Bleich has served on the boards of the Union of Orthodox Jewish Congregations of America, the United Jewish Israel appeal and the joint distribution committee. Currently vice president of the Rabbinical Alliance of America, he also is affiliated with the Community Service bureau of the Torah Vadaath Rabbinical seminary and has served as president of the Central Pennsylvania council of B'nai B'rith, vice president of the Eastern Pennsylvania region, Zionist Organization of America, and area chairman of the American Zionist council.

While a resident of Lewistown, Rabbi Bleich was vice president of the Jumata Valley Boy Scout council and received a Silver Beaver award for meritorious service. He also served as a member of the board of the Mifflin County library, Mifflin County United Community fund, Juniata Foundation of the Blind, F. W. Black Community hospital, American Cancer society, Lewistown Kiwanis club and Juniata Concert association, and was president of the lay advisory committee to the Lewistown school district.

Mrs. Bleich was graduated from Hunter college and Hebrew Union College Teachers seminary and has taught in Pennsylvania and New York states. She has been active in Hadassah and the Women's branch of the United Jewish council Jewish council, as well as the National Association of University Women and the PTA.

Rabbi and Mrs. Bleich have two sons, Aaron I. Bleich, a student at Ner Israel Rabbinical

college, Baltimore, Md., and Rabbi J. David Bleich, a member of the faculty of Stern college, Yeshiva university. A graduate fellow at the Yeshiva Chafetz Chaim and Columbia university, he will receive his Ph. D. degree in medieval Jewish philosophy from Columbia this year. He was ordained in 1957 by the Yeshiva Torah Vadaath and is married to the former Miss Judith Ochs, daughter of the chief rabbi of Toronto, Canada.

Rabbi Bleich assumed his duties as spiritual leader with the local synagogue this month. He and Mrs. Bleich are residing temporarily at the Kings Court Hotel, pending their finding permanent living quarters in Poughkeepsie.

THE SISTERHOOD
of
CONGREGATION SCHOMRE HADATH

Cordially invites you
and your friends to join in
A Reception
WELCOMING

RABBI and MRS. MANNING H. BLEICH
At

The Synagogue
16 So. Bridge Street
Poughkeepsie, N. Y.

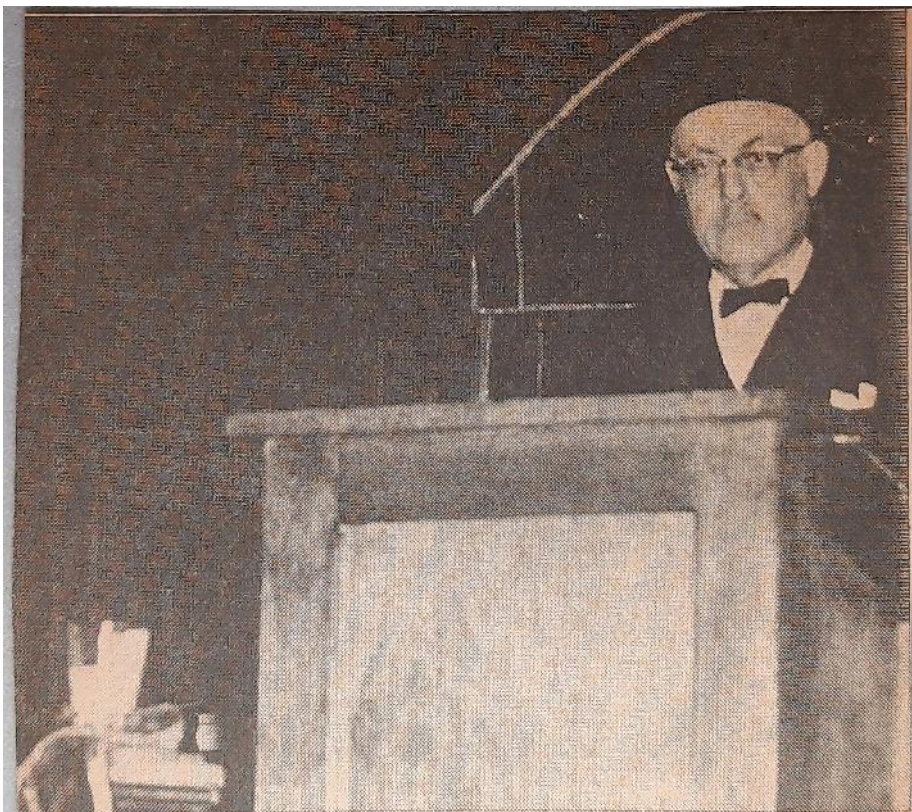
On
SUNDAY EVENING, JULY 30, 1961
At 8:00 o'clock



RABBI MANNING H. BLEICH, left, is shown presenting a certificate to Mr. and Mrs. BENJAMIN POLLACK, who recently celebrated their 50th wedding anniversary. The certificate represents fifty trees planted in the Holy Land Freedom Forest in honor

of the Pollacks and was presented at a special meeting of the Poughkeepsie, New York chapter of Mizrahi Women's organization last night at the Congregation Schomre Hadath, South Bridge street.

Poughkeepsie Journal Photo



RABBI MANNING H. BLEICH of Temple Schomre Hadath on Bridge Street, conducts a service for President Kennedy. The memorial light, left, is burning and is draped in purple.

Poughkeepsie Journal Photo

Rabbi Bleich Leaving Synagogue In City For Position At Hospital

David Badian, president of Congregation Schomre Hadath, made known today the resignation of Rabbi Manning H. Bleich as spiritual leader of the local orthodox Jewish synagogue.

Rabbi Bleich requested the congregation to release him of a contractual agreement that had a little less than two years to run in order to accept an appointment as full-time Jewish chaplain at the Harlem Valley State Hospital in Wingdale.

Rabbi Bleich explained that he and Mrs. Bleich would remain residents of Poughkeepsie, in addition to his retaining quarters at the hospital. Mrs. Bleich teaches for the New York City public school system on assignment to the St. Cabrini Home in Esopus.

Rabbi Bleich came to Poughkeepsie in 1961 from Yonkers, where he had been headmaster of the Yonkers Hebrew Academy for three years.

Born there and educated in the Yonkers schools and New York University, the rabbi's first pulpit was in Tarrytown.



RABBI BLEICH

After three years there, he spent 21 years as rabbi of the Ohav Shalom synagogue in Lewistown, Pa., until he was called back to his native city in 1958.

In Lewistown, Rabbi Bleich See RABBI Page 2

CORRECTION: Watch for Arnie's Steakhouse.

became a leading figure in the religious and civic life of the community.

Rabbi Bleich is also active in national Jewish organizations where he had been an officer of the Rabbinical Alliance of America, executive director of the Union of Orthodox Jewish Congregations of America, president of National Conference of Jewish Youth Organizations, a board member of the Jewish Joint Distribution Committee, the United Israel Appeal and others.

He came to Poughkeepsie at the recommendation of Yeshiva Torah Vodaath, a nationally known and largest rabbinic school in the country.

For six months in 1960-61, Rabbi Bleich also served as director in the early stages of the founding of Ner Israel Rabbinical College in Toronto, Canada, a branch of that Baltimore institution.

Mrs. Bleich is a graduate of Hunter College and of Hebrew Union College Teacher's Seminary.

They have two sons. Rabbi J. David Bleich, who occupies the pulpit of Congregation B'nai Jehuda in New York City and is instructor in philosophy at Yeshiva College and Hunter College. He is writing his thesis for a doctorate in philosophy at Columbia University. Rabbi Aaron J. Bleich is a teaching fellow at the Ner Israel Rabbinical College at Baltimore and has his master's degree from Loyola College of Baltimore. Both sons are married.

Rabbi Bleich will begin his duties at the Harlem Valley State Hospital next Thursday. He has been asked by the local congregation to guide it in the interval until a new rabbi is selected.

The new building of the combined congregations Schomre Hadath and Children of Israel now being built in Park Avenue at the city line is in a great measure due to his leadership.



IN MEMORY OF RABBI MANNING H. BLEICH - RABBI OF OUR SYNAGOGUE 1961 - 1968

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 and preparing for the Chanukah Dinner. We look forward to receiving Chanukah Dinner reservations (please RSVP by December 6).

Flower Centerpiece orders for the High Holidays should be submitted by September 14th. Pick up will be at the shul on September 25th between 9 and 10 AM.

Sisterhood is currently providing Kiddush every Shabbat and looks forward to seeing you at services.

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, 845.471.5105.

THIS AND THAT

If you wish to send a Gold Card (\$5.00, payable to Schomre Sisterhood) or a Shrubbery Card (\$5.00, payable to Congregation Schomre Israel), please call, Marcia Fishman, at 845.471.1241 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.

* * * * *

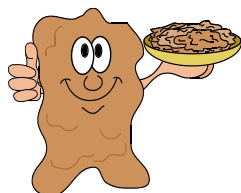
Many thanks to the following members for sponsoring a Kiddush:

Alex Farkas in memory of his beloved wife, Toni Farkas..

Save the Date...

SISTERHOOD'S CHANUKAH DINNER

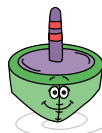
will take place on the 8th Night of Chanukah



Sunday, December 25, 2022
at 5:00 pm



Adults - \$36.00



Children age 3 - 12 - \$15.00

DON'T MISS IT - 845.454.2890 OR SCHOMRE1@AOL.COM

RESERVATIONS ARE REQUIRED

**RESERVATIONS MUST BE MADE AND PAID FOR
NO LATER THAN DECEMBER 6TH. (NO EXCEPTIONS)**

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

In memory of her beloved parents, Shirley and Leon Ladman
Cassia Brown

In memory of their friends and loved ones...

Isaac Halpern
Fannie Horowitz
Frieda Horowitz
Ted Horowitz
William Horowitz
David Kessler
Efroim Kessler
Hy Kessler
Becky Present
Larry Robles
Helen Rosch
Joseph Rosenblum
Joseph Rosenthal
Gertrude Schreibman
Morris Schreibman
Samson Schreibman
Evelyn and David Horowitz.

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

In memory of her sister-in-law, Florence Hering
Shelby Palmer.

Yizkor in memory of their beloved parents
Shelley and Michael Rosenblatt.

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

Yizkor in memory of their beloved parents, Anne and Sidney
Berkowitz and Bessie and Abe Smith
Phyllis and Sherman Smith.

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

- In memory of Toni Farkas
- La Shana Tova to Rabbi Krasner and the congregation
- Birthday wishes to Cassia Brown
- Anniversary wishes to...
Evelyn and Dave Horowitz
Karen and Michael Ritz
Marsha Sandy Weiner
Jackie Dunn.

In memory of her beloved father, Morris Zeger
Eva Venus.

In loving memory of her family
Deborah Weinstein.

GOLDEN BOOK CARDS WERE SENT TO:

Ms. Lynn Schneider - Our prayers and thoughts are with
you

Evelyn & David Horowitz.

To the Family of Dr. Avraham Fruchter - In memory of Dr.
Avraham Fruchter

The Congregation of Schomre Israel
Rabbi Shlomo Krasner and the Sisterhood
Sharon & Harold Warren
Linda Skolnik
Natalie & Ron Markowitz
Roberta & Len Grosman
Cassia & Stephen Brown.

To Linda Skolnik - Wishing her a Refuah Shlema

The Congregation of Schomre Israel
Rabbi Shlomo Krasner and the Sisterhood
Sharon & Harold Warren
Natalie & Ron Markowitz
Roberta & Len Grosman
Barbara & Irwin Lifshey
Ros Fox
Evelyn & David Horowitz
Marcia Fishman
Holly Hummel
Ellie & Martin Korfman
Lillian & Sam Levine
Barry & Del Kricheff
Sandy & Lee Corwin
Myra Stoner
Jane Friedland
Hinda & Irving Baum
Marsha Weiner & Jackie Dunn.

Roberta & Lenny Grosman - Mazel Tov on your grandson,
Matthew's graduation
Hinda & Irving Baum.

Randi Morf & the Bennett Family - In memory of their
mother, Marci Bennett

The Congregation of Schomre Israel,
Rabbi Shlomo Krasner and the Sisterhood
Sharon & Harold Warren
Natalie & Ron Markowitz
Roberta & Len Grosman
Ros Fox
Cassia & Stephen Brown
Del & Barry Kricheff.

GOLDEN BOOK CARDS con't:

To Irv Baum - Wishing him a Refuah Shlema
 The Congregation of Schomre Israel
 Rabbi Shlomo Krasner and the Sisterhood
 Sharon & Harold Warren
 Natalie & Ron Markowitz
 Roberta & Len Grosman
 Ros Fox
 Evelyn & David Horowitz
 Marcia Fishman
 Cassia & Stephen Brown
 Ellie & Martin Korfman
 Lillian & Sam Levine
 Barry & Del Kricheff
 Jane Friedland
 Marsha Weiner & Jackie Dunn
 Myra Stoner
 Helene & Larry Price
 Debbie & David Sullum
 Linda Skolnik.

To Arline Bernstein - Wishing her a Refuah Shlema
 The Congregation of Schomre Israel
 Rabbi Shlomo Krasner and the Sisterhood
 Sharon & Harold Warren
 Natalie & Ron Markowitz
 Roberta & Len Grosman
 Ros Fox
 Evelyn & David Horowitz
 Marcia Fishman
 Cassia & Stephen Brown
 Ellie & Martin Korfman
 Lillian & Sam Levine
 Barry & Del Kricheff
 Jane Friedland
 Marsha Weiner & Jackie Dunn
 Myra Stoner
 Helene & Larry Price
 Debbie & David Sullum.

To the Hering family - In memory of their mother, Florence Hering

The Congregation of Schomre Israel
 Rabbi Shlomo Krasner and the Sisterhood
 Sharon & Harold Warren
 Natalie & Ron Markowitz
 Roberta & Len Grosman
 Barbara & Irwin Lifshy
 Ros Fox
 Evelyn & David Horowitz
 Marcia Fishman
 Cassia & Stephen Brown
 Lillian & Sam Levine
 Barry & Del Kricheff
 Sandy & Lee Corwin
 Hinda & Irving Baum
 Debbie & David Sullum & Family

Del & Barry Kricheff - Mazel Tov on celebrating the Marriage of your daughter

The Congregation of Schomre Israel
 Rabbi Shlomo Krasner and the Sisterhood
 Sharon & Harold Warren
 Natalie & Ron Markowitz
 Roberta & Len Grosman
 Ros Fox
 Evelyn & David Horowitz
 Marcia Fishman
 Lillian & Sam Levine
 Myra Stoner
 Linda Skolnik
 Jane Friedland
 Debbie & David Sullum
 Ellie & Martin Korfman.

SHUBBERY CARDS WERE SENT TO:

Randi Morf & the Bennett Family -In memory of their mother, Marci Bennett
 Ellie & Martin Korfman
 Marcia Fishman.



A Sisterhood Fundraiser . . .

Cards by Stacey

Several samples are available for purchase in the Sisterhood Gift Shop; other cards are available upon request. Cards are \$5.00 (all proceeds go to Sisterhood).

Please contact the office, 845.454.2890,
 or schomre1@aol.com,
 for more information.

Yahrzeits for September 2022

- 01 Doris Wilford Ruben
Fay Kronberg
- 02 Max Kantrowitz
- 03 Jack Davis
- 04 Benjamin Goldberg
- 08 Libby Jesse Rosenthal
- 09 Efroim Kessler
- 12 Jesse Effron
- 14 Marvin Skolnik
- 15 Clara Messinger
- 16 Nathan Chernys
William Levine
- 17 Lena Kantrowitz
- 19 Leah Reimer
- 22 Fanny May
- 23 Gittel Burdman
- 24 Becky Present
Debra Shapiro
- 28 Morris Siegel
- 29 Michael Moskowitz
Helen Rosch
Samson Schreibman
- 30 Fay Nussbaum

Yahrzeits for October 2022

- 01 Hy Kessler
- 03 Daron Regunberg
Jonathan Regunberg
- 04 Saul Kronberg
Sarah Leffel
Ethel Schwartz
- 05 Michael Kricheff
- 06 Ruth Yetter
- 10 Judith Effron
- 12 Laurence Weiss
- 14 Larry Robles
- 16 Carol Harriet Dashevsky
- 17 David Kessler
Sarah Lutsky
- 20 Arthur Goldberg
Isaac Halpern
- 22 Lena Davis
- 28 Yetta Feureisen
- 30 Moses Stavissky

CONDOLENCES

Our sincere condolences
are extended to
the family and friends of
Florence Hering

CONDOLENCES

Our sincere condolences
are extended to
Sylvia Dancour and family
on the loss of her beloved husband
Shaul Dancour

CONDOLENCES

Our sincere condolences
are extended to
Marvin Bennett and family
on the loss of his beloved wife
Marci Bennett

