

# CONGREGATION SCHOMRE ISRAEL

## *Bulletin*

Rabbi Shlomo Krasner

Established 1888



☆ ק'ק שומרי ישראל ☆

בס"ד

September - October 2023

15 Elul 5783 - 16 Cheshvan 5784

## Message From the Rabbi



I looked at the pensive brown eyes staring back at me in the mirror. A few extra wrinkles and some more white hair, but overall, the same visage from a year ago. Where has the fire in my heart from last year's enthusiasm gone? During the previous year's Rosh Hashana and Yom Kippur I was inspired and elevated; this was going to be the year that I bettered myself and lived the life I want to live. I was going to carry the love of Hashem in my heart throughout the year, the fear and awe of Hashem in front of my eyes to protect and nurture me. It was going to be a year of accomplishment, a year that Hashem was going to be so proud of me, and I would be so proud of myself.

So where did the year go? How was it possible that all those pure emotions just blew out like a candle in the wind? Why was I unable to make any substantive changes? And the bigger question is: if I feel this way every year, is there really any reason I should still try? Or, a better question is, what can I do this year so that the coming year I see a different person - a better, and prouder person - in the mirror next year?

A solution may be found in a pearl of wisdom from a Kabbalistic discussion in the Talmud Menachos. The Talmud explains that Hashem created this world in the manner of the letter 'ה': the bottom is open, and so one who lets his base instincts rule will fall out of this world, forfeiting his destiny, purpose, and reward. Yet Hashem always keeps a special opening on the side; a person can always decide to return<sup>1</sup> and Hashem will lovingly welcome him back. If so, the Talmud asks, why does there need to be a separate opening for him to return, why can't he just use the opening that he let himself fall? Because, answers the Talmud, it will not work. If he had sunken in sins, vices, and routes to the point that he is no longer in the "image of Hashem", then he has weakened himself to a point that if he tries to return the same way that he fell he will not succeed. Therefore, Hashem always sets up an alternative path that if he decides to, they can take that journey to return to his place and holiness. And then he will succeed.

The answer to one who feels that he makes the same promises every Yom Kippur and yet never change is not to try harder but to try smarter. While we all need the inspiration and excitement to choose to become better, to actually improve we need a new approach, a new game plan. Living our same lives with the hope and prayer that this year we can push through harder where we have failed in the past is not even "living on a prayer". Whether through allowing our wrongs to become second nature we have developed an acceptance to that which angers our Creator, or because of the neuroplasticity that we have built into our psyche, we will not succeed by motivation or commitment alone. We need to figure out a different way to elevate ourselves and use that holiday inspiration and commitment to walk on this new path. That is, only if we truly want and choose to return to the path of Hashem.

So, how am I supposed to come up with an approach that works, when every approach that I have tried has flopped miserably? Glad you asked. You do not need to figure out an approach on your own, as there are so

<sup>1</sup> While he is still on this earth

many approaches that have been discovered in the past century, of which many have been tried and tested, and proven to work. At this point, what you need to do is research which one will work for you, and then integrate and implement them into your lives. If you truly want to succeed, then follow them until you do.

I would like to share a few of these approaches that have shown great success and promise:

In the mid-1930s, struggling alcoholic Bill Wilson watched as alcoholism was destroying his life; yet he could not stop. A friend told him to view alcoholism as an illness and not a failure, and another friend told him that religion had given him the strength to rely on Gd instead of drinking. With these new realizations, Bill was able to quit and abstain from drinking... until the next time on a business trip when the huge urge overcame him. He felt doomed, there was no way to control it. He asked for the largest alcoholic in the city and was directed to Dr Bob Smith. Bill knocked on his door to discuss alcoholism, to which Bob answered, "I have tried everything, I am beyond hope, do not waste my time." "No", Bill answered, "I didn't come to help you, I came to ask you to help me from my alcoholism." The two spoke for over six hours, and emerged with an understanding that enabled both to become sober.

Over the next few years, they developed the twelve step program, a program in which members use mutual aid to overcome what they were unable to overcome on their own. It was a program where people come to understand that they have hit rock-bottom, where they learn to rely on a Higher Power to give them strength and remove the challenge away from them, where they will examine past errors, make amends and learn to live a new happier life free of their shackles, and help others until they too can live a free life. They came to the realization that alcohol was not a "problem", but was used as a solution to help them cope with other problems. When they started their first fellowship, they helped over one hundred souls liberate themselves from their addictions and vices, and literally millions more have used their methodology to break free themselves.

Another interesting way that many have been able to escape from their destructive habits was developed by *Atomic Habits* author James Clear. He explains that we all focus on using commitment to battle our wrong habits, to change them by force. This rarely succeeds. Instead, one should focus on changing himself to become one with the proper habits. Imagine, instead of committing overnight to become better, you commit to change 1% every day or week. It's doable, and you will eventually reach your goal. Another approach is that, instead of having a milestone goal, change your mindset into being one who can follow your goal. Instead of "writing a book", write a little every day, and tell yourself that you are a writer. For then instead of fighting yourself to become something, you naturally slip into being that person. Likewise, commit to something that you *can* do, instead of something that will be a struggle. Go to the gym for five minutes each day, until your habits have changed that you go to the gym without even thinking, and then start longer workouts. He also suggests that one of the reasons why commitments fail is because they usually require sacrificing small instant gratification for a long-term large satisfaction. And that is hard. It is hard to tell our weakened psyche to forgo a donut now for the elusive goal of being skinny in a few years. In order to keep a commitment, modify your habits to give yourself instant gratification. Place a calendar on the door, and every time you exercise give yourself a checkmark. You will feel so good right away, and again, your habits will become those your mind embraces.

These are only a handful of ways that Clear explains how we can naturally fulfill our truest wants and desires, in a system that does not challenge our past failures directly. And while most of Clear's examples are for habits that do not necessarily warrant repentance, one can easily extrapolate methods to help him overcome his vices and sins.

Another approach that became very popular of late is what is known as Positive Psychology. Many times, as we struggle and tell ourselves that we are failures, we feed into our minds that we are indeed those failures. The mind starts to believe it, which causes all of our best commitments to flutter into the soil. Why should we struggle when we are failures. Instead, every time that we succeed, we need to tell ourselves how we are successes. Even if we only succeed ten percent of the time, if we encourage our successes in our mind, we will have the fortification and inner strength to become that success that we now believe ourselves to be.<sup>2</sup>

<sup>2</sup> A friend told me that he went to hear Rabbi Bluth speak in Lakewood for the pre-Yom Kippur prep-speech. Rabbi Bluth spoke about their dedication to the Torah and how proud they should feel. And then as everyone was anticipating a fiery speech about repentance, he stepped down. Someone later asked him why that was not mentioned. He answered that only when one focuses on how good they are can they truly be able to repent.

**Message From the Rabbi** continued from page 2

These are but a few methods. But these are methods that work, and have helped millions of people to better themselves. And there are many other proven steps that one who really wants to be a better person can take and attain greatness. There must be fifty ways to leave your sins behind.

As I look back at my face in the mirror, I am left with the following question: Do I really want to better myself? I know in my heart of hearts, that if I truly want to become a better person, a wholesome person, a holy and special person, then I really can. I can research and find a methodology that will work, and take the first few steps in order to implement that methodology. Then, and only then, will I be able to break out of the cycle of broken Rosh Hashanah promises, and “looking at my reflection” disappointments. And I also know, that if I just want, I can likewise choose to take steps to feel good yet fool myself. I can continue the way I have always gone on for the past 55 Rosh Hashanahs, convincing myself that all I need is to become inspired during the holidays, and that commitment alone will last throughout the rest of the year. Which will I pick? I am praying to Hashem, that he allows the inspiration of Rosh Hashanah, Yom Kippur, Sukkot, and Simchat Torah to propel me to commit to finding, taking the first steps, and continuing with a proven methodology, that when the following Rosh Hashanah rolls around, I can look in the mirror with pride and tell myself, “Good job, you have succeeded”.



**July 25, 2023**

**Rabbi Klein**



**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.

**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.

## A Message From The Board of Trustees

The High Holidays are almost here. Since services will not be virtual, please join us in the sanctuary. In addition to Rabbi Krasner, we have engaged the same two Cantors who led services so beautifully last year. We hope you will find the Yom Tovim spiritually uplifting.

It has been a fruitful year! We wish Irving and Hinda Baum a wonderful time in their new home. We celebrate Ros Fox' 100<sup>th</sup> birthday. Mazel tov! Thanks to Cassia & Stephen Brown, who produced our beautiful annual Sisterhood calendar. Our sincere appreciation to Sisterhood who work hard to provide our beautiful kiddushim and our delicious Hamantashen. (P.S. baking starts Jan. 7, 2024).

Rabbi Krasner continues to provide counseling, creative events, interesting speakers, and activities including:

- Visiting the sick and homebound
- Providing meaningful, up-to-date, sermons and bulletin messages
- SEED Program with Rabbinical students from Lakewood
- Excellent speakers, ie. Rabbi Klein, Rabbi Kaplan, Rabbi Goldberg, Rabbi Horowitz (who offered Sefer Torah writing demonstrations), a Scholar in Residence (who discussed medical directives and final preparations)
- Numerous classes, including reading Hebrew, conversational Hebrew, holiday celebrations, and Halachic topics
- Challah baking with Elisa Felder
- Making delicious scones with Arnold Kahgan
- Enabling members, and others in the community, to maintain Kashrut by picking up and delivering meat and other products that are not available locally.

Schomre has sponsored

- Red Cross CPR training
- NCSY Shabbaton
- Classes including Yoga & on Yiddush theater
- Winter movie nights
- Hosted Jewish War Veterans monthly meetings & Installation dinner.

Schomre, with Jewish Federation, hosted

- the Mitzvah Day breakfast and Wiffle Ball game
- a Dinner of Gratitude for the Chevra Kadisha.

Since we are not fund-raising via Bingo or the annual raffle, we have placed greater emphasis on income received from dues, donations, the High Holiday appeal, and investment income. Thanks to our continuing efforts we have ensured that investment funds are helping us to meet our income requirements. As we are all aware the cost for everything has gone up and our operating costs continue to rise as well. While the investment funds are helping us meet this increase we look to donations, especially from the High Holiday appeal, to meet this increase. Accordingly, we ask that if you can you increase your High Holiday appeal donation to allow us to continue the high level of service and support that you have come to expect from the shul. Additionally, you can support the shul by purchasing gift cards for all your shopping needs.

One of our major concerns is security. The Board of Trustees continues working to provide you with a safe, secure, and comfortable environment. To this end, we recently applied for and received \$150,000.00 in NYS grants which will allow us to make additional security improvements to our facility.

We wish you and your families a Happy and Healthy New Year.



*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

## CALENDAR FOR SEPTEMBER - OCTOBER 2023

**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 CONCLUDES
	Earliest	In Shul	Latest			
Sept. 01	6:08 PM	7:11 PM	7:11 PM	7:00 PM	Ki Tavo	8:10 PM
Sept. 08	5:58 PM	6:59 PM	6:59 PM	7:00 PM	Nitzavim - Vayeilech (Selichot)	7:58 PM
Sept. 15	5:48 PM	6:47 PM	6:47 PM	6:45 PM	Rosh HaShannah	7:46 PM
Sept. 22	5:38 PM	6:35PM	6:35PM	6:35 PM	Ha'Azinu (Shuva)	7:34 PM
Sept. 29	5:28 PM	6:22PM	6:22PM	6:20 PM	Sukkot	7:22 PM
Oct. 06		6:11 PM		6:10 PM	Shmini Atzeret	7:10 PM
Oct. 13		5:59 PM		6:00 PM	Bereishit	6:59 PM
Oct. 20		5:48PM		5:45 PM	Noach	6:48 PM
Oct. 27		5:38 PM		5:35 PM	Lech Lecha	6:38 PM
Nov. 03		5:29 PM		5:30 PM	Vayera	6:29 PM
Nov. 10		4:21 PM		4:20 PM	Chaya Sarah	5:22 PM

## DATES TO REMEMBER . . .

September 4	Labor Day Morning Services at 8:30 AM
September 9	Selichot
September 10	Sukkah Building (Part 1 of 2)
September 11	Board Meeting at 7:00 PM
September 15	erev Rosh HaShanah (recite Parent's Prayer)
September 16/17	Rosh HaShanah (see High Holiday Schedule on page 12)
September 18	Fast of Gedaliah FAST BEGINS 5:26 AM / FAST ENDS 7:43 PM (12603 ZIP)
September 25	Yom Kippur Yizkor (see High Holiday Schedule on page 12)
September 26	Schach Building (Part 2 of 2)
September 30 – October 6	Sukkot (see Sukkot Celebration Schedule on page 13)
October 2	Board Meeting at 7:00 PM
October 7	Shimini Atzeret Yizkor (see High Holiday Schedule on page 13)
October 8	Simchat Torah (see High Holiday Schedule on page 13)
October 15/16	Rosh Chodesh Cheshvan light breakfast served after services

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

## WEEKLY PROGRAMS

**TUESDAY** Classes **resume** October 24th

We will study The Collected Writings of Maimonides, *The Eight Chapters of Ethics* - 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** October 19th

*A Window into Yesteryear: The lives they lived, the Torah they taught* - 7:00 PM. This class is a live and hybrid class. We will be examining what it was like living Jewish during different eras and lands, with a focus on their leaders. Join us on October 19th, France 1000s [Rashi], November 2nd, Challah Bake

## MONTHLY PROGRAMS

**SUNDAY**

**4K** (Kvetching, Kvelling, Kibbitzing, Koffee) **Club** meetings are held the last Sunday of each month (October 29) at 9:30 AM. This class is live and in-person.

**THURSDAY**

**Yiddish Club - October 26, November 30 and December 28** at 11:00 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 for the Foodie** with Rabbi Krasner at 7:00 PM. We will take an inside look into the mitzvos and practices of kosher foods (with matching dinners). Class is free, RSVP for dinner \$10.00pp)

October 26, *Kosher Animals and Kosher Shofars*; November 30, *Kosher Birds*




# September

# 2023

Sunday	Monday	Tuesday	W	Thursday	Friday	Saturday
27 4K Klub 9:30am	28 	29 * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	30	31 	1 M – 7:00pm CL – 7:11pm (e-6:08)	2 <b>Ki Tavo</b> SC – 8:10
3	4	5 * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	6	7  <b>*Rising from the Ashes</b> <b>w Faye Kass - 4:00pm</b>  *Class In-depth Halachic Topic <b>7:00pm</b> <i>Can I use a Cow Horn?</i>	8 M – 7:00pm CL – 6:59pm (e-5:58)	9 <b>Nitzavim</b> <b>Vayelech</b> SC – 7:58 Leil Selichot - Documentary 10pm - Selichot 11:15pm
10 <b>JWV – 9am</b>  <b>Sukkah</b> <b>Building -</b> <b>9:30am</b>	11 	12 * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	13	14 	15 ★ <b>Rosh</b> <b>Hashanah eve</b>	16 ★ <b>Rosh Hashanah</b>
17 ★ <b>Rosh</b> <b>Hashanah</b>	18 ★ <b>Fast of</b> <b>Gedalia</b>	19 * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	20	21  *Class In-depth Halachic Topic <b>7:00pm</b> <i>The Nuts and Bolts of</i>	22 M – 6:35pm CL – 6:35pm	23 <b>Haazinu</b> <b>Shabbat Shuva</b> SC – 7:34
24 ★ <b>Yom</b> <b>Kippur eve</b>	25 ★ <b>Yom</b> <b>Kippur</b>	26 Sukkah Schach 9am Sukkah beautifying 11am	27	28 Lulov pickup 9-10am & 6-8pm 	29 ★ <b>Sukkot eve</b>	30 ★ <b>Sukkot</b>

Notes:

★ - See Schedule

 - Yoga at 10am

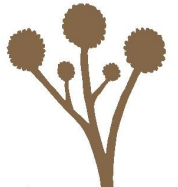
\* indicates primarily live, but zoom as well:











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M - Mincha; CL- Candle Lighting; e- earliest; SC – Shabbat concludes.

# October

# 2023



Sunday	Monday	Tuesday	We	Thursday	Friday	Saturday
1 ★ Sukkot	2 	3	4	5 	6 ★ Shemini Atzeret eve	7 ★ Shemini Atzeret ★ Simchat Torah eve
8 ★ Simchat Torah	9 	10 * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	11	12 	13 M – 6pm CL – 5:59pm	14 <b>Bereishit</b> SC – 6:59
15 <b>Rosh Chodesh JWV- 9am</b> <b>Community Wiffle Ball 12:30pm</b>	16 Rosh Chodesh breakfast 	17 * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	18	19  *A Window into Yesteryear <b>7:00pm</b> <i>France 1000s with Rashi</i>	20 M – 5:45pm CL – 5:48pm	21 <b>Noach</b> SC – 6:48
22 ★ Schomre Anniversary Luncheon	23 	24 * Eight Chapters of Ethics I  * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	25	26  <b>11am – Yiddish Club</b>  <b>Hands on Judaism for the Foodie 7:00pm</b> <i>Kosher Animals and Shofars</i>	27 M – 5:35pm CL – 5:38pm	28 <b>Lech Licha</b> SC – 6:38
29 4K Klub 9:30am	30 	31 * Eight Chapters of Ethics II  * Conv Hebrew – 11:45am * Reading Hebrew II – 6pm	1	2   <b>Community Challah Bake - 6pm</b>	3 M – 5:30pm CL – 5:29pm	4 <b>Vayera</b> SC – 6:29

## Notes:

★ - See Schedule

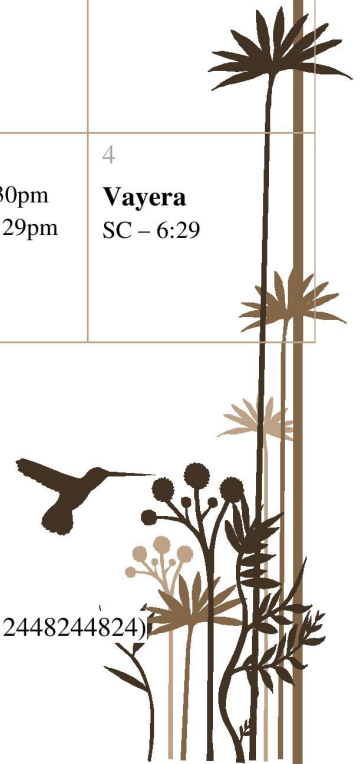


- Yoga at 10am

\* indicates primarily live, but zoom as well:

<https://zoom.us/j/2448244824> password 2448 (or 646 558 8656 ID: 2448244824)

M - Mincha; CL- Candle Lighting; e- earliest; SC – Shabbat concludes.



## SELICHOT

Selichot Services, introducing the high holiday season, will take place on Saturday night, September 9, the evening program will begin at 10:00 PM. The congregation will screen *The Extra Mile*, the remarkable and untold story of Rav Nota Greenblatt.

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.

**Congregation Schomre Israel extends a hearty Mazel Tov to...**

**Josef Bieber** on the birth of his granddaughter, Aviva Rose Bier, on May 10, 2023.

**Sharon and Hal Warren** on the bar mitzvah of their grandson, Shmuel.



**July 30, 2023**

**Enjoying a barbeque with Rabbi Krasner and SEED Rabbinical Students**



**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 Sunday, September 17<sup>h</sup>, the second day of Rosh Hashanah, at 5:45 pm. It is customary to go to a flowing body of water that contains fish 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 6<sup>th</sup>.



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](mailto:schomre1@aol.com),  
for more information.



## HIGH HOLIDAY SERVICES - 2023/5784

### Selichos - Shabbat Eve, Sept. 8

### Selichos, Saturday, Sept. 9

10:00 pm - *The Extra Mile*, Story of Rav Greenblatt  
11:15 pm - Selichos

### Sept. 11 - 15

7:00 am - Shacharit with Selichos

### Rosh HaShanah Eve - Shabbat Eve, Sept. 15

7:00 am - Shacharit with Selichos  
6:30 pm - Mincha/Maariv  
6:47 pm - Candlelighting (earliest 5:48 pm)

### Rosh HaShanah, First Day - Saturday, Sept. 16

8:30 am SHARP - Shacharit  
10:45 am - Torah Reading  
11:30 am - Sermon  
6:00 pm - Mincha/Maariv  
7:46 pm or after - Havdallah and Candlelighting

### Rosh HaShanah, Second Day - Sunday, Sept. 17

8:30 am SHARP - Shacharit  
10:30 am - Torah Reading  
11:15 am - Sermon  
11:30 am - Shofar \*  
5:00 pm - Tashlich  
5:00 pm - Meaningful Abridged Service  
5:45 pm - SHARP - Second Shofar  
6:15 pm - Mincha/Maariv  
7:45 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
  - 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
- 

### Fast of Gedaliah - Monday, Sept. 18

5:26 am - Fast Starts for 12603 zip code  
7:30 am - Shacharit with Selichos  
6:29 pm SHARP - Mincha/Maariv  
7:43 pm - Fast Ends for 12603 zip code

### Tuesday, September 19 - Thursday, September 21

7:00 am - Shacharit  
6:30 pm - Mincha/Maariv

### Friday, September 22

7:00 am - Shacharit  
6:30 pm - Mincha  
6:35 pm - Maariv  
6:35 pm - Candlelighting (earliest 5:38 pm)

### Shabbat Shuvah - Shabbat, September 23

9:00 am - Shacharit  
7:34 pm - Shabbat Ends

### Erev Yom Kippur - Sunday, September 24

7:00 am - Shacharit  
Festive Meal  
6:00 pm - Mincha  
6:31 pm - Candlelighting (earliest 5:35 pm)  
Drinks will be available before Kol Nidre  
6:45 pm SHARP - Kol Nidre/Maariv  
6:48 pm - Fast Starts for 12603 zip code

### Yom Kippur - Monday, September 25

9:00 am SHARP - Shacharit  
10:45 am - Torah Reading  
11:30 am - Sermon  
11:50 am - Yizkor \*\*  
4:30 pm - Mincha/Neilah/Maariv  
7:31 pm - Blowing of Shofar/Fast Ends for 12603

\*\* time is approximate. Please arrive early to ensure you here for Yizkor.



## HIGH HOLIDAY SERVICES - 2023/5784

### Sukkot Eve - Friday, September 29

6:20 pm - Mincha/Maariv  
Chinese Buffet after Maariv  
6:22 pm - Candlelighting (earliest 5:28 pm)

### Sukkot, First Day - Saturday, September 30

9:00 am - Shacharit  
6:20 pm - Mincha/Maariv  
Salmon Salad & Dairy Buffet (RSVP) after Maariv  
after 7:22 pm - Candlelighting

### Sukkot, Second Day - Sunday, October 1

9:00 am - Shacharit  
6:20 pm - Mincha/Maariv  
7:20 pm - Havdallah/Yom Tov ends

### Sukkot, Chol Hamoed -

### Monday - Thursday, October 2 - 5

7:30 am - Shacharit  
6:15 pm - Mincha/Maariv

### Hoshanah Rabbah - Friday, October 6

8:00 am - Shacharit with Hakafot  
6:10 pm - Mincha/Maariv  
6:11 pm - Candlelighting (earliest 5:18 pm)

### Shemini Atzeret - Saturday, October 7

9:00 am - Shacharit with Yizkor  
6:10 pm - Mincha  
7:40 pm - Maariv with Hakafot  
after 7:10 pm - Candlelighting

### Simchat Torah - Sunday, October 8

9:00 am - Shacharit with Hakafot  
followed by community BBQ and Mincha  
7:09 pm - Havdallah / Yom Tov concludes

Please note:

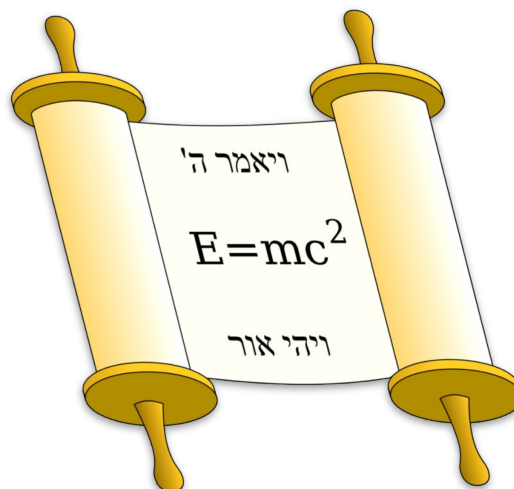
There may be Holiday meals that will be open to the community. Please reach out closer to the Holidays to ascertain.




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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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## 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. 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

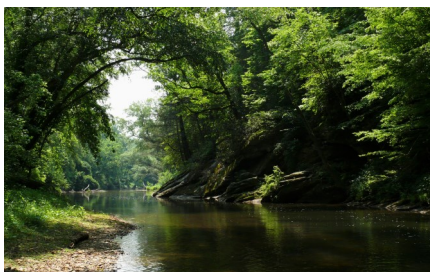
It is customary to greet others with: "*L'shana Tova – Ketivah vi-chatima Tova*." This means: "For a good year – You should be written and sealed in the good (Book of Life)." One should try not to sleep or go for idle walks on the day of Rosh Hashanah. (The *Arizal* permits a nap in the afternoon.) It 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 due to the loss of Bingo and Raffle revenue. 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](http://www.schomreIsrael.org).



## 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 ([schomrel@aol.com](mailto:schomrel@aol.com), or 845.454.2890) **before** September 14th 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, all names **will be deleted**.

**Please send 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.

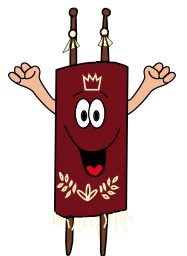
The seventh day of Sukkot is called *Hoshana Rabba*, which features seven circuits around the bima, with the Four Species in hand. The procession culminates with the beating of the willow branch. *Hoshana Rabba* is known as the day of the final sealing of judgment which began on Rosh Hashanah. On *Hoshana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



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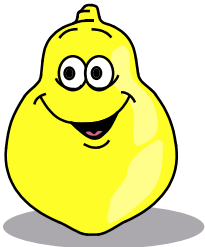
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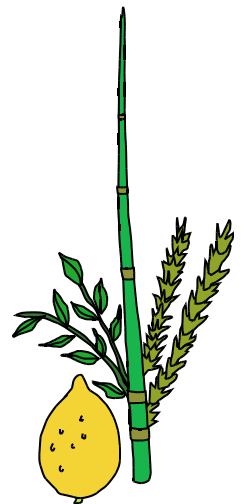
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## CHAG SAMEACH!

From the **4K Club** . . .

## Forgiveness

**It's a good thing it's not a sin to laugh...**or Yom Kippur would have to be a week-long holiday for some of us. Best wishes.

**Let us bow our heads and say a special prayer for Yom Kippur.** "With the yearly variation between the Jewish calendar and the Gregorian (Western) calendar, let's be grateful that Thanksgiving doesn't happen at the same time as Yom Kippur."

**Yom Kippur had just finished, the fast was broken,** and the Rebbetzin (Rabbi's wife) dropped into an easy chair saying, "Oy! Am I ever tired!"

The Rabbi looked over at her and said, "During these High Holy Days, I had to conduct 5 special services go without food or drink and give a total of five sermons. Why are YOU so tired?"

"My dearest," she replied, "I too had to fast and sit through all that. But in addition, every minute I had to sit in the front row, beam with pride and pretend to be impressed!"

## In anticipation of Yom Kippur, first we have a few thoughts on sinning and atonement:

"A sense of humor keen enough to show a man his own absurdities will keep him from the commission of all sins, or nearly all, save those worth committing." - *Samuel Butler*

"Most people repent their sins by thanking God they ain't so wicked as their neighbors."- *Josh Billings*

"Sin is sweet in the beginning, but bitter in the end." - *The Talmud*

Sign on a synagogue just before Yom Kippur: "Your sins are not so many that you should stay out... Or so few that you shouldn't come in."

"It ain't no sin if you crack a few laws now and then, just so long as you don't break any." - *Mae West*

"Should we all confess our sins to one another we would all laugh at one another for our lack of originality." - *Kahlil Gibran*

"Few sinners are saved after the first twenty minutes of a sermon." - *Mark Twain*

Said one man to the other after the Rabbi's Yom Kippur sermon on the congregation's myriad of sins: "Well, at least I haven't made any graven images."

## Personal Ads From Israeli Newspapers

Sincere rabbinical student, 27. Enjoys Yom Kippur, Tisha B'av, Taanis Esther, Tzom Gedaliah, Asarah B'Teves, Shiva Asar B'Tammuz. Seeks companion for living life in the "fast" lane.

Shul Gabbai, 36. I take out the Torah Saturday morning. Would like to take you out Saturday night. Please write.

Worried about in-law meddling? I'm an orphan! Write

Nice Jewish guy, 38. No skeletons. No baggage. No personality.

Israeli professor, 41, with 18 years of teaching in my behind. Looking for American-born woman who speaks English very good..

Yeshiva bochur, Torah scholar, long beard, payos. Seeks same in woman.

Jewish male, 34, very successful, smart, independent, self-made. Looking for girl whose father will hire me.

Divorced Jewish man, seeks partner to attend shul with, light shabbos candles, celebrate holidays, build Sukkah together, attend brisses, bar mitzvahs. Religion not important.

Couch potato latke, in search of the right applesauce Let's try it for eight days.

Jewish businessman, 49, manufactures Sabbath candles, Chanukah candles, havdallah candles, Yahrzeit candles. Seeks non-smoker.

Female graduate student, studying kaballah, Zohar, exorcism of dybbuks, seeks mensch. No weirdos, please.

## I am earning 5,000 monthly

Last month I received 7,000 and I kept quiet.

This month I got 3,000 so I went to Len to complain.

Len asked, "why didn't you complain when you received extra last month?"

I replied, "I will normally forgive the first mistake, but I can't tolerate the second."

**4K Club** continued from page 23**Stranded on an island**

Dave and Esther are flying to Australia for a two-week vacation to celebrate their 40th anniversary.

Suddenly, over the public address system, the Captain announces,

"Ladies and Gentlemen, I am afraid I have some very bad news. Our engines have ceased functioning and we will attempt an emergency landing."

"Luckily, I see an uncharted island below us and we should be able to land on the beach. However, the odds are that we may never be rescued and will have to live on the island for the rest of our lives!"

Thanks to the skill of the flight crew, the plane lands safely on the island.

An hour later Dave turns to his wife and asks,

"Esther, did we pay our Schomre Israel Membership dues?"

"No, sweetheart," she responds.

Dave grabs her and gives her the biggest hug in 40 years.

Esther pulls away and asks him,

"What was that for?"

Dave answers, "They'll find us!"

**A Schomre member comes to me**

"Rabbi", he tells me, "I have been sinning the past few years, and I feel terrible, and I want to ask you how I can atone for my sins."

"What have you done?"

"For the past few years, every time that you start speaking I go to sleep, and wake up as soon as you finish."

"Yes, that is terrible. In order to obtain atonement, you will need to start coming to Schomre at 9am every Shabbos, to stand up during the speech in order not to sleep, and eat two lemons beforehand."

"I understand the first two requirements, but why the lemons?"

"To take the smile off your face."

**A man buys a house in a new neighborhood**

The next morning, at 8, the man's neighbor rings his doorbell. The guy wakes up and opens the door, still in half-sleep.

"Hey. Sorry to wake you up, but you parked your car right in front of mine. I can't get mine out, and I am running late for the office." The neighbor says.

"Oh, I'm really sorry. Just a minute." He goes back inside, gets his car keys, and goes to the parking lot with his neighbor. Still apologizing for parking the car wrongly, he reverses his car and his neighbor forgives him.

The next morning, the neighbor again finds that his car has been blocked. He again wakes up his neighbor, the new guy, and asks him to remove his car.

"I'm so embarrassed, really. This won't happen again." The guy says and removes his car.

The same thing happens every morning. But after 5 days, on Saturday, the neighbor wakes up and sees that his car isn't blocked today. \*Well, I'm glad he learnt\* he says to himself. The next day, he finds his car is still unblocked, and feels better. However, the next morning, on Monday, he finds his car blocked again. He goes to his neighbor, this time pretty furious.

"Don't you get it! I'm getting late almost everyday because of you. Just park your car right, man!" He screams. The guy apologizes, and gets his keys. Still cursing him, they both go into the parking lot, and the guy unblocks his neighbor's car.

Once the neighbor goes to office, a third guy, who's been jogging every morning and has seen the entire incident, asks him "I've been seeing you since the last week. Why are you \*always\* parking your car behind his, every day, with the exception of two days? You don't look like the kind of guy who forgets this much."

To this, the new guy says, "What can I say? Alarms just don't wake me up on office days."



## SAVE THE DATE...

**Saturday Night at the Movies  
returns at 7:00 PM**

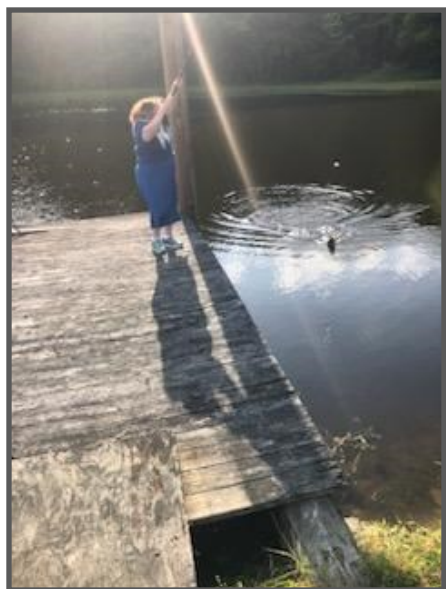
**November 18 - *The Mossad* (2019)**

**December 23 - TBD**

**January 20, 2024 - *The Two of Us* (1967)**

**February 17 - TBD**

**March 9 - *Megilla Lester* (7:30 PM)**



## 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](http://www.schomreIsrael.org)) or in the shul office.

## 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 November 29<sup>th</sup>).

Flower Centerpiece orders for the High Holidays should be submitted by September 6<sup>th</sup>. Pick up will be at the shul on September 15<sup>th</sup> 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:*

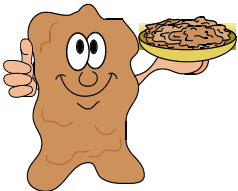
Jessica and Aharon Rothman in honor of their anniversary (August 12).

## Save the Date...

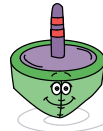
### SISTERHOOD'S Chanukah Dinner

will take place on the 4<sup>th</sup> Night of Chanukah

Sunday, December 10, 2023  
at 5:00 pm



**Adults - \$36.00**



**Children age 3 - 12 - \$15.00**

DON'T MISS IT - 845.454.2890 OR [SCHOMRE1@AOL.COM](mailto:SCHOMRE1@AOL.COM)

**RESERVATIONS ARE REQUIRED**

**RESERVATIONS MUST BE MADE AND PAID FOR  
NO LATER THAN NOVEMBER 29<sup>TH</sup>. (NO EXCEPTIONS)**

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

In memory of her beloved parents, Shirley and Leon  
Ladman

Cassia Brown.

In honor of the birth of his granddaughter, Aviva Rose  
Bier

Josef Bieber.

In honor of the marriage of Teddy and Samantha Brown  
Sandy and Merav Brown  
Debbie and Jeff Weinstein.

In memory of her beloved mother, Libby Rosenthal  
Annette Dishner.

In memory of their friends and loved ones...

Isaac Halpern  
Fannie Horowitz  
Frieda Horowitz  
Ted Horowitz  
William Horowitz  
Rose Josephs  
David Kessler  
Efroim Kessler  
Hy Kessler  
Becky Present  
Larry Robles  
Helen Rosch  
Joseph Rosenblum  
Claire Schneider  
Gertrude Schreibman  
Morris Schreibman  
Samson Schreibman  
Ruth Yetter  
Evelyn and David Horowitz.

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

In memory of his father, Azaria Razon  
Joseph Razon.

- In honor of Cassia Brown for her kiddush guidance and preparation
- For Rabbi Krasner's teachings, friendship, humor and catering  
Jessica and Aharon Rothman.
- In memory of his beloved...  
sister, Debra Shapiro  
father, Lawrence Shapiro  
uncle, Ronald Shapiro
- Mazel Tov to Dalia and Rabbi Sanoff & family on the birth of a son, Levi  
Rose and Brion Shapiro.

- Yizkor in memory of her...  
beloved husband, Sherman Smith  
her parents, Anne and Sidney Berkowitz  
her in-laws, Bessie and Abe Smith  
Her uncle, David Geller
- In memory of her beloved grandmother, Fanny  
Berkowitz  
Phyllis Berkowitz-Smith.

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

La Shana Tova to Rabbi Krasner and the congregation  
Marsha Sandy Weiner  
Jackie Dunn.

A big thank you to Rabbi Krasner, the Congregation  
and Sisterhood for all your good wishes on my recent  
surgery

Marsha Sandy Weiner.

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

In memory of her grandfather, Max Kantrowitz  
Rena Miller.

In loving memory of her family  
Deborah Weinstein.

Just because. . .  
Benjamin Fox

**GOLDEN BOOK CARDS WERE SENT TO:**

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

The Allt Family - In memory of Dolores Allt  
Congregation Shomre Israel  
Rabbi Krasner  
Sisterhood  
Jane Friedland  
Marsha Weiner & Jackie Dunn  
Ellie & Martin Korfman  
Natalie & Ron Markowitz  
Roberta & Len Grosman  
Sharon & Hal Warren  
Marcia Fishman.

Marsha Weiner - Wishing her a Refuah Shlemah  
Congregation Shomre Israel  
Rabbi Krasner  
Sisterhood  
Evelyn & David Horowitz  
Marcia Fishman.



**YAHREZEITS FOR SEPTEMBER 2023**

02 Jesse Effron  
 04 Marvin Skolnik  
 05 Clara Messinger  
 06 Nathan Chernys  
     William Levine  
 07 Lena Kantrowitz  
 09 Leah Reimer  
 12 Fanny May  
 13 Gittel Burdman  
 14 Becky Present  
     Debra Shapiro  
 18 Morris Siegel  
 19 Michael Moskowitz  
     Helen Rosch  
     Samson Schreiber  
 20 Fay Nussbaum  
 21 Hy Kessler  
 23 Daron Regunberg  
     Jonathan Regunberg  
 24 Saul Kronberg  
     Sarah Leffel  
     Ethel Schwartz  
 25 Michael Kricheff  
 26 Ruth Yetter  
 30 Judith Effron

**YAHREZEITS FOR OCTOBER 2023**

02 Laurence Weiss  
 04 Larry Robles  
 06 Carol Harriet Dashevsky  
 07 David Kessler  
     Sarah Lutsky  
 10 Arthur Goldberg  
     Isaac Halpern  
 12 Lena Davis  
 18 Yetta Feureisen  
 20 Moses Stavisky  
 22 Regina Baum  
     Esther M. Palestine  
 24 Edward Koffman  
     Claire Schneider  
 26 Lawrence Shapiro  
     Leonard Simon  
 28 Nadine Fox  
     Rachel Markowitz  
 31 Ted Horowitz  
     Jerome Regunberg

**CONDOLENCES**

Our sincere condolences  
 are extended to  
 the family and friends of  
 Dolores Allt  
 on her passing

