

The Eternal One

"Oh God, you know the nature of man, for he is but flesh and blood. Man's origin is dust and he returns to dust...like a fragile potsherd, as the grass that withers, as the flower that fades, as a fleeting shadow, as a passing cloud, as the wind that blows, as the floating dust, as the dream that vanishes."

This declaration, from a prayer recited on Yom Kippur, the Day of Atonement, reminds us of our mortality. Each human life is a brief animate flourish before the darkness. We have but begun to live, and we are gone.

Perhaps because of the insecurity of life and the terror of its end, we strut our way in the world as though we were immortal and the cosmos cared for our good opinion. We do not admit to our own fragility, and our fear chokes off humility.

But that humility returns when we bring ourselves to confront God. Judaism speaks about Yirat Hashem, the awe one should feel before God. It is not a trembling fear but something greater. It is the sort of dumbstruck wonder one would feel before something astonishing, mighty, and otherworldly. If suddenly a mysterious force appeared before us, we would feel something of fear, of course. But our greater reaction would be sheer awe at the existence of such a thing in this world. As God is infinitely

greater than the most awesome creation of our imaginations, our wonder should be beyond anything in our experience.

Such an attitude is threatening to human egos. We think well of ourselves, our talents and achievements. To bow before God seems unworthy, as though we were conceding part of our dignity. But a relationship to God is not a contest, and our self-esteem is not the winner's prize. Closeness to God is an enveloping embrace in the Eternal. If a life of spirit requires that we be in some way broken - as it does - it is not because God requires that we be humbled, but because we require it, for no human being can be complete and full who does not know what it is to be broken and empty.

Humility is not a fashionable virtue in an age of assertiveness. But the humility we speak of does not mean that one cannot speak up at a job interview or a political rally. It is a deeper humility, a spiritual modesty that knows that human life is a flash, that most of our abilities are gifts, that life truly lived calls forth all of our energies and even more. It is the humility not of one, who thinks himself worth less, but of one in awe of the soul he was granted, for it is in the image of God.

Through ritual practices, community, prayer, history, and study, Judaism brings us closer to God. In the Bible (Exodus 34) we are told that at times Moses wore a veil when appearing before the people, which he would remove when talking to God. As we draw close to God, we can remove our own veils - the masks that keep us partially hidden, that we wear for fear

Continued on page 4 ☞

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- ✧ President's Message
- ✧ A New Principal
- ✧ School Notepads
- ✧ Holiday Service Times
- ✧ Holiday Search Puzzle
- ✧ Lessons for the High Holidays
- ✧ Torah Lishmah Looks Ahead
- ✧ Youth News
- ✧ Organizational News
- ✧ The Joys of Sukkot

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HaKol is published monthly, September through June. **The deadline for the October issue is Wednesday, September 11th.** Contributing to HaKol is simple. Write something, put it in the synagogue office box labeled HaKol. If faxing (to our home office), please use straight type, no columns or graphics.

The Synagogue Board Needs Feedback So how are we doing? While we are proud of our synagogue and its programs, we are always looking for ways to improve. Help us identify areas in which we can do even better. Call any Board member with your suggestions.

Business on Shabbat Just a reminder that no synagogue business is to be conducted on Shabbat. Please do not call any of the group or congregational representatives for any reason on Friday late afternoons or Saturdays. **Please do not assume that all of the HaKol advertisers have Kosher establishments.**

Daily Minyon Schedule

Sunday Shacharit 9:00 am Mincha 7:30 pm
Monday through Wednesday Mincha 7:30 pm
Thursday Shacharit 7:00 am Mincha 7:30 pm
Friday Kabbalat Shabbat 8:00 pm
Saturday Shacharit 9:30 am Mincha/Maariv (call office on Friday).

Candle Lighting Times: September 6 7:05 pm September 13 6:53 pm
September 20 6:42 pm September 22 6:38 pm September 27 6:30 pm
October 4 6:18pm October 11 6:07 pm October 18 5:57 pm

The Eternal One, continued

of being exposed, embarrassed, open before other human beings. Before God no one need hide or dissemble. There is expectation, to be sure, but also understanding. There is law but suffused always with love. God is the totality toward which our souls yearn.

Excerpted from **Why Be Jewish**, by Rabbi David J. Wolpe, (Henry Holt & Company, copyright 1995).

HEBREW SCHOOL NOTEPAD

I would like to extend my thanks to the many congregants--as well as to the Rabbi, Hazzan, and support staff, who I have already met, for embracing me as B'nai Tikvah's new Religious School Principal.

I am currently working in the South Brunswick school system at the Monmouth Junction School. I have been teaching in the district for five years. In that time I have earned a Masters Degree in Administration and Supervision and completed a Principal Internship. I hope to bring my knowledge and abilities as an administrator to B'nai Tikvah's Hebrew School and create a positive atmosphere for learning.

I look forward to being involved with your children and watching them grow and mature! I understand the studying (and pressures associated with it) that is required to successfully complete religious school and prepare for the Bar or Bat Mitzvah. I also know that it is a memorable experience for all involved. I still remember my Bar Mitzvah and what a great feeling of success it was!!

With the help of the B'nai Tikvah community, this promises to be a great year of growth for your children. I hope to see you during the school year.

L'Shanah Tovah,
Scott Feder

NURSERY SCHOOL NOTEPAD

Shalom from the nursery school! I, Joan Shames, the school's Director along with our Head Teachers (Carol Winter, Phyllis Edley, Maris Goldberg and Carole Schneider) and the rest of the staff, look forward to welcoming your child on the first day of school, Monday September 9th.

Our annual orientation, which was held this year on September 4th and 5th, is designed to introduce the child(ren) and their parents to the school. I hope that the experience--the first for many parents and their children, was informative and reassuring.

The Jewish Community Center of North and South Brunswick Nursery School is state licensed and sponsored by Congregation B'nai Tikvah. The school doors have been open "for business" since 1975; and it offers half day pre-school programs for children 2-1/2 to 5 years of age. Classes that meet 2 days per week will accept children who are *not* toilet trained.

To date, we still have several openings in some of our classes. We will continue to offer an optional Day Care program (8:30 am to 3:30 pm) for 3 and 4 year olds registered in our morning classes. Also offered is a Mommy & Me program (can be any adult designated by the parent or guardian) for children 18 months and older for one hour per week. Within the Mommy & Me program is our successful One Step Up Class. In this class, which meets for 1-1/2 hours per week, the child reinforces the skills experienced in the Mommy & Me program, except that the child is *not accompanied* by the parent or guardian. Lastly, our active nursery school offers an optional Extended Hour Lunch program.


Last school year, our three Pre-Kindergarten classes accumulated enough "tzedakah money" to donate seven toys to the Robert Wood Johnson University Hospital Playroom when the classes visited the hospital on a class trip. The same classes also donated \$50.00 to the Juvenile Diabetes Foundation, \$50.00 to the American Cancer Society and \$50.00 to the American Heart Association. For additional information on any of the above programs, please call the nursery school office at 297-0295 or at my home, 254-9192.

L'shanah Tovah!
Joan Shames, Director

FREE KINDERGARTEN!!!

As mentioned in the August 17th news flyer, the Board of Directors continues to invite Kindergarten-age children of members in good standing to attend the B'nai Tikvah Religious School for the 1996-1997 school year **free of charge**. If you would like to take advantage of this money-saving offer, please call the synagogue office at 297-0696 to register your child.

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PRESIDENT'S MESSAGE

"Rrrr-ing, Rrrr-ing, Rrrr-ing," screamed the telephone on Marcia's night table. I attempted to focus my eyes on the clock radio through the fog of darkest night and my own, slowly returning consciousness. "Rrrr-ing, Rrrr-ing, Rrrr-ing," interrupted the unforgiving instrument as I attempted to read the time on the table next to me. It was 4:20 A.M.

I reached across my sleeping beloved to pick up that cursed receiver! "The nerve of somebody to be calling at this hour," I thought, "It must be a wrong number."

"Hello..."

" Mr. Schwartz?"

"Yes..."

"Mr. Schwartz, this is Paul Scott security. We've received an alarm signal from Congregation 'Beeneye Teakwa' (they always mispronounce B'nai Tikvah, it seems). We have dispatched the North Brunswick police. Will you be meeting them at the premises?"

"Yes, of course," I replied, "How long ago did you dispatch them? What zone was broken?" I asked.

"About 10 minutes ago, zone number 1," the security man answered.

"Thanks, and good night...er.... morning," I wished the voice of central station.

I jumped out of bed, got dressed, and drove to the synagogue. I got there before the police and entered the building, resetting the alarm on my way inside. As I checked every door and window, I found where the break in zone 1 had occurred. Somebody had closed the building carelessly the prior evening; and the wind blew the door open in the middle of the night causing the false alarm that I was now in the process of investigating.

The North Brunswick police arrived, and when I exited the building to greet them they were wary of me, as if I were a perpetrator. I really couldn't blame them at 4:45 in the morning. After a minute or two of small talk, the officers were more relaxed. I told them where the break in the zone had occurred, and I apologized to them for having brought them out to answer a false alarm in the middle of a cold wintry night.

Would you believe that this scenario repeated itself six or seven times during my first winter (1994-95) as your synagogue's president? I wouldn't lie to you. The Board of Trustees discussed our false alarm problem at great length without ever discerning a simple way to solve it. Since I was the recipient of these

PRESIDENT'S MESSAGE (continued)....

disagreeable wake up calls, I figured that I would have to come to grips with the situation or risk having my nights interrupted for the foreseeable future. Instead of whining about the status quo, I resolved to take positive steps to change it. Thus, was born my "building closing ritual."

If you are ever in the building with me after a Board or committee meeting ends; or, if you linger in the synagogue after Friday evening or Shabbat morning services, watch me as I prepare to leave the premises. Starting in the caterer's hallway behind the social hall, I check all of the exterior doors to make sure they are locked. I travel in a counterclockwise direction through the social hall to the two fire doors which are on the far side of the room, and I end up at the fire door in the rear of the sanctuary. Next, I check three doors leading to the patio outside the Kiddush Room. From there, I check the three doors from our school wing to the outside, and the windows of the classrooms, too. When I have satisfied myself that I have done everything in my power to prevent the recurrence of a "middle of the night false alarm and wake up call from central station" I leave the building with a free mind; and my sleep is generally uninterrupted that night.

I relate this tale to you with a purpose much less obvious than sharing an anecdote with you about our physical plant. During this month of Elul, as I write this message, we have crossed the threshold separating lazy, warm summer days from the period of time when it is appropriate to conduct an inventory of our spirituality -- the beginning of the Days of Awe.

The call of the shofar, which we have begun to sound nearly every morning, is not unlike that jarring telephone call which I received at 4:20 A.M. on that cold winter's morning nearly two years ago. Just as each shriek of that telephone roused me to greater clarity of mind and alertness, so, too, does the cry of shofar during the month of Elul prepare us spiritually for the intensely private and physically draining process of self-examination and expiation of sin during the High Holy Days.

As our consciousness attains greater focus and concentration during the days before Rosh Hashanah, we are better able to make positive changes in our lives and we express these changes for the better through our deeds, instead of merely uttering words of remorse. Just as I set about to ensure that our false alarm problems would abate through my preventive actions; so, too, can we abate the severity of God's decree by charting a course of action instead of inaction.

Awaken and respond to Shofar's clarion call...this is not a false alarm!

L'Shanah Tovah Tikoteivu,
Jeff Schwartz, President

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehoods.

Rabbi Abraham Joshua Heschel from *God in Search of Man*

Schedule of Services High Holidays 1996/5757

Selichot

Saturday, September 7th 9:30 pm

Rosh Hashanah Eve

Friday, September 13th
Mincha/Maariv 6:45 pm
Candle lighting 6:53 pm

Rosh Hashanah

Saturday, September 14th
Shacharit 9:00 am
Mincha/Maariv 7:00 pm
Candle lighting 7:54 pm

Sunday, September 15th

Shacharit 9:00 am
Tashlich 6:00 pm
Mincha/Maariv 7:00 pm

Yom Kippur

Sunday, September 22nd
Mincha 6:15 pm
Kol Nidre 6:35 pm
Candle lighting 6:38 pm

Monday, September 23rd

Shacharit 9:30 am
Mincha-Neilah 4:45 pm
Final Shofar 7:40 pm
(Ending Fast)

On Monday, September 16th is the **Fast of Gedaliah**. It is one of the four minor fast days. The fast is from sunrise to sunset. This fast commemorates the assassination of Gedaliah ben Achikam, the governor of Judah after the destruction of the first Temple. This marked the end of hope that any Jewish government would survive.

Schedule of Services Sukkot through Simchat Torah 1996/5757

Sukkot Eve

Friday, September 27th
Mincha/Maariv 6:15 pm
Candle lighting 6:30 pm

Sukkot

Saturday, September 28th
Shacharit 9:30 am
Mincha/Maariv 6:15 pm
Candle lighting 7:31 pm

Sunday, September 29th

Shacharit 9:30 am
Mincha/Maariv 6:15 pm

Hoshanah Rabbah**

Friday, October 4th
Shacharit 7:00 am
Mincha/Maariv 6:15 pm
Candle lighting 6:18 pm

Shemini Atzeret**

Saturday, October 5th
Shacharit/Yizkor 9:30 am
Mincha/Maariv 6:15 pm
Hakafot 7:15 pm
Candle lighting 7:19 pm

Simchat Torah**

Sunday, October 6th
Shacharit 9:30 am
Mincha/Maariv 6:30 pm

****Holiday begins with the appearance of stars—at least 25 minutes after sunset, on the preceding day (date).**

Lessons for the High Holidays

Contributed by Rabbi Eligberg

ROSH HASHANAH

In the seventh month, on the first day of the month, you shall observe a day of rest, a memorial proclaimed with the blast of the horn, a holy convocation. You shall not do any servile work...(Leviticus 23:24-25)

In the Torah and in the prayer book, this sacred day is called the Day of Remembrance (Yom Hazikaron) and the Day of Sounding the Shofar (Yom Teruah). It marks the start of a ten-day period of spiritual self-examination and repentance which culminates with Yom Kippur, the Day of Atonement. In as much as the years are reckoned from the first of Tishre, however, this day became known throughout the Jewish world as Rosh Hashanah, the New Year.

Intensive prayer is the central mood of this day. Acknowledgment of God's sovereignty over the world and ruler over human kind are the major themes of the prayers. The special Biblical precept that is most identified with Rosh Hashana is the blowing of the shofar. It is a religious duty on this day to listen to the shofar sounds.

At the conclusion of the evening service, the proper greeting to extend to one another is:

To a male: "L'shana tovah tikatev v'taihatem."
To a female: "L'shana tovah tikatevi v'taihatemi."
"May you be inscribed and sealed for a good year."

The Sabbath which falls during this ten-day period is known as Shabbat Teshuvah, the Sabbath of Repentance, or Shabbat Shuvah, the Sabbath of Return. The latter word is taken from the opening of the chapter of the Prophets read on this Sabbath: "Shuvah Yisrael," "Return O Israel unto the Lord, your God" (Hosea 14:2).

William A. Greenberg

297-6953

SAT TUTORING

- Focus on areas of weakness
- Learn short cuts and traps
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The proper greeting to extend during the period following Rosh Hashanah is "gmar hatimah tovah," "May the final seal be for good." The greeting reflects the belief that Rosh Hashana and Yom Kippur are Days of Judgement (Yom HaDin) for all people.

Rosh Hashanah

Rosh Hashanah is a time of asking questions:

We ask:

What did I do last year?

What am I proud of and what am I sorry about?

What will I change in the new year?
What do I want to do better?

We call this kind of thinking "self-inventory"
or "taking stock."

It's the Jewish way of beginning the new year.
It helps start us off on the right foot.

This makes Rosh Hashanah a serious time
and a happy time.

It's a serious time because we have
serious thinking to do.

It's a happy time because the new year gives
us all a chance to start over.

To help us along, Rosh Hashanah has home and synagogue celebrations, unusual food and its own prayer book (the Machzor.)

Rosh Hashanah even has its own sound - the shofar.

TALE IS TOLD of one who sat in the study before the zaddik Rabbi Mordecai of Nadvorna, of blessed memory, who before Rosh Hashanah, came to obtain permission to be dismissed. That zaddik said to him "Why are you hurrying?" Said he to him, "I will be leading the congregation in prayer, and I must look into the festival prayer book, and put my prayers in order." Said the zaddik to him, "The prayer book is the same as it was last year. But it would be better for you to look into your deeds, and put yourself in order."
Likkute Mahariah

Said Rabbi Abahu: Why do we sound the horn of a ram? Because the Holy One, blessed be He, said: Blow me a ram's horn that I may remember unto you the Binding of Isaac the son of Abraham, and I shall recount it unto you for a binding of yourself before Me. "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns." (Genesis 22:13) - teaching us that the Holy One, blessed be He showed our father Abraham the ram tearing himself free from one thicket and becoming entangled in another. Said the Holy One, blessed be He, to Abraham: Thus are your children destined to be caught in iniquities and entangled in misfortunes, but in the end they will be redeemed by the horns of a ram. Therefore it is said "And the LORD God will blow the horn."
(Zechariah 9:14). Rosh Hashanah, 16a/Genesis Rabbah, 56

It is custom to go visit one's friends on the eve of Yom Kippur to beseech their forgiveness, though there is generally no need to do so, for one has not sinned against one's friends, and even if one has sinned against them it was unintentional, and love covers all sins; their enmity must certainly have left them already. Yet, being an ancient custom, it is worthy of respect, for there is no knowing what feelings are stored up in the hearts of one's friends.
Yosif Ometz

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Tashlikh ~~~ Casting Our Sins Away

Tashlikh is a remarkable ceremony - symbolic and concrete all at the same time. Through this ritual, we express not only our desire to be free from sin but our continuing hope that we will be forgiven for past misdeeds. On the afternoon of the first day of Rosh Hashanah - or on the second day, if the first day is Shabbat - it is customary to go to a flowing body of water and to recite prayers while "casting" our sins (represented by bread crumbs) in the water. As we read in Micah: "You will cast (tashlikh) all your sins into the depths of the sea" (7:19). By performing Tashlikh, we signify our hope that God will overlook our failings during the past year and grant us favor in the year to come.

- The preferred "order for the bodies of water is (1) the sea, (2) a river, (3) a lake, spring, or fountain. If there is no such water within walking distance; in the case of inclement weather; or if one did not perform the ceremony on Rosh Hashanah for any reason, then Tashlikh may be performed at any time up to Yom Kippur.
- According to some customs, the body of water we visit should have fish in it. It has been suggested that this helps remind us of our precarious existence and thus puts us in the mood to repent. It has also been suggested that we may be compared to fish caught in the net of divine judgement.
- While it is traditional to shake out the hems of one's clothing to ensure that all "sins" have been disposed of, Tashlikh ceremonies differ all over the world. The Jews of Kurdistan had a custom to recite the Tashlikh prayer near a river and then to jump into the water and swim around, instead of only shaking out the hems of their clothing.

Tashlikh as Creative Family Liturgy

Tashlikh can be recited independently or as a communal ritual. Summoning us to spend time outdoors after a morning spent inside the synagogue, the ceremony also provides an opportunity for creative liturgy. The Tashlikh ceremony is an ideal family activity, providing an opportunity for parents and children to perform a ritual together.

Children may prepare the bread crumbs for "casting" and then distribute them to the various members of the family. Parents can also explain the ritual to the children as they walk to the water's edge and assign each family member a different reading.

Preparing for Tashlikh

Topics for family discussion in preparation for the High Holy Days including Tashlikh can include:

Looking Back

- During the past year, what has made you really happy?
 - What do you regret not doing last year?
 - What opportunities did you miss?
 - Whom do you wish you had not hurt?
 - How might you make up for what you did?
 - What was a Jewish high for you this past year?
 - What was a Jewish low for you this past year?
-

Looking Forward

- What new goals have you set for yourself for the coming year?
- How would you like to do things differently in the coming year?
- How will you enhance your life Jewishly during the coming year?

Today is the Birthday of the World!

- What two wishes do you have for the world on its birthday?

Create Your Own Family Blessing

May God bless you with _____

May you be _____

May this Rosh Hashanah fill you with _____

And let us say, Amen.

The water is pure, teaching us that it is time to cleanse ourselves and wash away all of our mistakes. Today we begin a new year of goodness. Today, as we throw away our crumbs, let us rid ourselves of all bad habits and any grudges that we may have had. May we always feel God's love for us and know that God will help us improve ourselves in this new year. (From *Jewish Family Matters*, by Ronald & Leora Isaacs, published by The United Synagogue Commission on Jewish Education).

Yom Kippur

The Lord spoke to Moses saying: "...the tenth day of this seventh month is the Day of Atonement: It shall be a holy convocation to you, and you shall afflict your souls..." (Leviticus)

The biblical commandments to "afflict your souls" is observed by a complete and total fast, by abstaining from all eating and drinking for the entire period (approximately twenty-five hours).

In addition, we abstain from washing and bathing; anointing oneself; wearing of leather garments and shoes, and sexual relations.

Yom Kippur is referred to as Yom Ha-Din, the Day of Judgement. Judaism teaches us that for transgressions against God, the Day of Atonement atones as we pray for forgiveness. But for transgressions of one human being against another, the Day of Atonement does not atone until the individuals have made peace and forgiven one another.

The service which introduces Yom Kippur is called Kol Nidre (All Vows) from the name of the historically meaningful and moving prayer that is then recited. The concluding service of Yom Kippur

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which is davened on the next day, is called Neilah which meant "the Closing (of the Gates)". Except for the time when one goes home to sleep or rest, the entire period is spent in prayer.

Spending the day in the synagogue is an essential aspect of Yom Kippur. Feeling part of a community makes the process of teshuvah easier. The Yom Kippur liturgy consists of five separate services which take up most of the day. Each service contains confessional prayers said only on Yom Kippur. Staying in the synagogue is helpful for doing teshuvah because it facilitates concentration and minimizes distractions.

The conclusion of Yom Kippur is marked by a single long blast of the shofar. It is symbolic of "when the ram's horn sounded long..." which marked the conclusion of the Revelation at Sinai (Exodus 19:13).

Following Yom Kippur, one should begin to prepare for the festival of Sukkot, four days later, by building a sukkah and acquiring a lulav and etrog.

Experience The Joyous Festival of Sukkot

Remember, the High Holy Days don't end with Yom Kippur. Our festive season continues with Sukkot, beginning on Friday evening, September 27th. Join us at the synagogue for services, followed by snacks in the sukkah.

Sukkot - the Festival of Booths - is the third pilgrimage festival. It continues the story of our ancestors which started with the Exodus from Egypt (Passover), and the giving of the Torah at Mount Sinai (Shavuot) and concludes with our re-enactment of our wandering in the wilderness and dwelling in temporary shelters or booths (Sukkot).

Sukkot also has an agricultural aspect. It marks the final harvest in the land of Israel before the onset of the winter months.

The primary mitzvot on Sukkot include:

1. Building a sukkah and (minimally enjoying festive meals while in the sukkah.)
2. Owning a lulav and etrog - the four species - recalling the agricultural significance of Sukkot.
3. Rejoicing - as Sukkot is called "zeman simchateinu" (the season of our joy). We rejoice and share a sense of fulfillment in our completing the process of atonement and repentance initiated during the Days of Awe.

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Ushpizin: The Honored Guests

A mystical tradition holds that certain of our ancestors come to sit with us in the sukkah. They are called ushpizin - "holy guests." When we enter the sukkah, we stand in the doorway and greet them with an ancient welcome: "I invite to my meal the honored spiritual guests, Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David." The Zohar, a thirteenth century college of mystical lore, warns that the ushpizin will not join our celebration unless we also invite the poor. This teaching reminds us of the Jewish tradition of hospitality, as well as the imperative of tzedakah. Honor the ushpizin by inviting family, friends and neighbors to your Sukkah.

(Excerpted from *To Be A Jew* by Rabbi H. Donin.)

BEST KNOWN PRAYERS OF THE HIGH HOLIDAYS



Contributed by Mark Cohen

Rosh Hashanah Prayers

Since Rosh Hashanah is also known as Yom HaDin, or the Day of Judgement, the prayers stress the greatness and everlastingness of G-d, who is the supreme Judge.

1. **Zochreinu L'Chaim** (Remember Us to Life). A prayer said at each of the seven services of Rosh Hashanah, requesting that G-d remember us in the Book of Life.
 2. **Hashem Melech** (The L-rd is King). This prayer, said at the shacharit (morning) and musaf services on Rosh Hashanah, declares that G-d is, was, and will be, King of the universe.
 3. **L'El Orech Din** (To the L-rd Who Sits in Judgement). A prayer arranged alphabetically, which describes the way G-d judges mankind on Rosh Hashanah.
 4. **Avinu Malkeinu** (Our Father, Our King). This prayer lists many requests that we ask of G-d for the New Year.
 5. **Unetaneh Tokef** (Let Us Tell How Holy Is This Day). This prayer is said both days of Rosh Hashanah at the morning service, and describes how everybody is subject to, and should get ready for, judgment on Rosh Hashanah, and how G-d decides what shall be each one's fate during the coming year.
 6. **Vechol Maaminim** (Everyone Believes). This prayer describes G-d's power, kindness, and readiness to forgive.
-

Yom Kippur Prayers

1. **Kol Nidre** (All Vows) is recited before sundown on the eve of Yom Kippur. The cantor chants this prayer while surrounded by the Torah scrolls. Kol Nidre is a declaration that all promises made by man to G-d and to himself during the next year, which he will NOT be able to keep, shall be null and void. However, vows and promises made by anyone to his fellow man are NOT canceled by the Kol Nidre declaration.
2. **Shema Koleinu** (Hear Our Cry). This prayer is recited toward the end of each service on Yom Kippur. In it we ask that G-d have mercy on us, accept our prayers and always be with us.
3. **Al Chet** (For The Sin). This prayer also is recited towards the end of each service on Yom Kippur. In it we list the sins for which we ask G-d's forgiveness.
4. **Aleinu Leshabayach** (It Is Our Duty To Praise). This prayer, which concludes the three daily services throughout the year, has a special place in the musaf service of Yom Kippur. When the cantor repeats aloud this prayer, he kneels to the floor when he proclaims G-d as the King of Kings, the Holy One Blessed Be He. The cantor is then helped to his feet to continue the service.
5. **Kee Anu Amecha** (For We Are Your People). This too is repeated in every one of the services of Yom Kippur. We ask G-d to forgive our sins because we are His people and children and He is our G-d and Father.
6. **Neilah** (Closing). This is the closing service of Yom Kippur. It is the Jewish belief that the gates of heaven are open during the Days of Repentance to receive our prayers for forgiveness and that they close after the Neilah service. The Neilah service is very beautiful, and we remain standing through its entirety. We pray that the positive decree, for which we asked in earlier services, should receive the final seal of approval by G-d.

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VISITING THE GRAVE SITES OF OUR DEARLY DEPARTED

Contributed by Mark Cohen

It is a Jewish minchag or custom to visit the graves of dear ones on the day(s) before Rosh Hashanah. Some communities extend it through the entire penitential period.

Graves should NOT be visited on Shabbat, Festivals, and their "intermediary days". Additionally, visiting graves on Rosh Chodesh (New Moon) and Purim is discouraged because of Judaism's emphasis on life. However, in some communities, individuals do visit cemeteries on these occasions.

Eil Malei Rahamim



For male

אל מלא רחמים, שוכן בקרומים, המצא מנוחה וכוונה תחת
כנפי השכינה, במעלות קדושים וטהורים כנהר הרקיע
מזהירים, את־נשמת _____ כן _____ שהלך לעולמו,
כנו עֲדוֹן תהא מנוחתו. אָנָּה, בעל הרחמים הסתירה בסתר
כנסף לעולמים, וצָרוֹר בצָרוֹר החיים את־נשמתו. ה' הוא
נחלתו. וְיָנִיחַ בְּשָׁלוֹם עַל מַשְׁכְּבוֹ, וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant perfect peace in
Your sheltering Presence, among the holy and the pure
who shine with the splendor of the firmament, to the
soul of our dear _____ who has gone to his eternal
home. Master of mercy, remember all his worthy deeds
in the land of the living. May his soul be bound up in
the bond of life. May his memory always inspire us to
attain dignity and holiness in life. May he rest in peace.
And let us say: Amen.

Personal meditation

Compassionate God, at this time of remembrance I
offer my prayers in behalf of _____. Keep his be-
loved soul in Your providential care. May his memory
and the goodness which he wrought in his life find
continuity in my life, and unto all eternity.

Personal thoughts may be added.

Amen.

Whenever one visits the cemetery, there are psalms that many find comfort in reciting (e.g., Psalm 23, "The Lord is my shepherd...") However, it is NOT a halachic (Jewish legal) requirement to recite any psalm and one may prefer to meditate silently, or find their own words to express their memories.

There is, however, an appropriate short prayer to be chanted before leaving the grave site. It is called "Eil Mallei Rachamim", which begins with the words "Exalted, compassionate G-d..." and requests eternal peace for the soul of the departed. Two "generic" forms of this prayer have been reproduced for your convenience:

From *The Bond of Life*, Edited by Rabbi Jules Harlow.

Eil Malei Rahamim



For female

אל מלא רחמים, שוכן בקרומים, המצא מנוחה וכוונה תחת
כנפי השכינה, במעלות קדושים וטהורים כנהר הרקיע
מזהירים את־נשמת _____ כת _____ שהלכה
לעולמה, כנו עֲדוֹן תהא מנוחתה. אָנָּה, בעל הרחמים
הסתירה בסתר כנסף לעולמים, וצָרוֹר בצָרוֹר החיים את־
נשמתה. ה' הוא נחלתה, וְיָנִיחַ בְּשָׁלוֹם עַל מַשְׁכְּבָהּ, וְנֹאמֵר
אָמֵן.

Exalted, compassionate God, grant perfect peace in
Your sheltering Presence, among the holy and the pure
who shine with the splendor of the firmament, to the
soul of our dear _____ who has gone to her eternal
home. Master of mercy, remember all her worthy deeds
in the land of the living. May her soul be bound up in
the bond of life. May her memory always inspire us to
attain dignity and holiness in life. May she rest in
peace. And let us say: Amen.

Personal meditation

Compassionate God, at this time of remembrance I
offer my prayers in behalf of _____. Keep her be-
loved soul in Your providential care. May her memory
and the goodness which she wrought in her life find
continuity in my life, and unto all eternity.

Personal thoughts may be added.

Amen.

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Important Notice!

During the past holiday season, many individuals have expressed concern over the seating arrangements in the synagogue. In order for us to place you in a seat which will be best suitable for you, we ask that you complete the following questionnaire and return it to the synagogue office as soon as possible (but no later than the 13th of Adar II, 5757):

I wish to be seated next to someone who would like to discuss the following topic:

- ~ Stock Markets
- ~ Sports
- ~ Fashion News
- ~ General gossip
- ~ Specific gossip
- ~ My neighbors
- ~ My relatives
- ~ Food (except on Yom Kippur)
- ~ The Aliyot

I wish to be seated where:

- ~ I can see my spouse
- ~ I cannot see my spouse
- ~ I can see my friend's spouse
- ~ My spouse cannot see me looking at my friend's spouse
- ~ No one on the bimah can see me talking during services
- ~ I can sleep during services
- ~ I can sleep during the Rabbi's sermon (Note: additional charges may apply.)

I wish to be seated next to the following so that I may obtain free Professional Advice:

- ~ Lawyer
- ~ Doctor
- ~ Chiropractor
- ~ Sex Therapist
- ~ Accountant
- ~ Stockbroker
- ~ Real Estate Agent
- ~ Computer Consultant

Please do not place me anywhere near the following people:

Your Name _____

FLOWERS FOR THE NEW YEAR

Everyone likes to decorate their homes and tables for Rosh HaShanah with flowers. Again this year just because Florists is giving Sisterhood a special opportunity for B'nai Tikvah's members to order beautiful floral table arrangements and loose cut flowers in a vase for yourself, relatives and friends.

Flowers will be available for pick-up at the synagogue on Wednesday, September 11 and 12, 1996 between 7- 8:30 pm.

Please fill out the order form below and return it to the synagogue office or directly to me (33 Jensen Street, East Brunswick, NJ 08816) by Friday, September 6, 1995. Please make checks payable to CONGREGATION B'NAI TIKVAH SISTERHOOD. If you have any questions please feel free to give me a call at 257-0920.

Sincerely,
Hallie Elkins

Name: _____

Phone: () _____

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HOW DO YOU MAKE A LULAV SHAKE?

Take two scoops of ice cream, some chocolate soda, and a little lulav? Well...that's one way to do it. There is a better way that isn't nearly as filling, but is infinitely more rewarding. First you take the branch of a palm (*in Hebrew: lulav*). On the right side attach 3 myrtle branches (*hadas*). On the left, place 2 willows (*aravot*). Now hold them together with a bright yellow etrog and give them a good shake.

Since time immemorial, blessing the *lulav* and *etrog* has been the Jewish way of thanking God for the blessings of the earth on the holiday of Sukkot. By holding the four species together, we symbolically "*get our own act together*" in preparation for the New Year. By pointing them in six directions, we remind ourselves that God's presence can be found in every area of our lives. And by shaking the *lulav & etrog* vigorously, we commit to being movers and shakers in the world this year, for good and for blessing.

Do you like colorful ceremonies and joyous celebrations? Then, this mitzvah is for you.



Do you want to add meaning to your Jewish life, and create special memories for your children?

Try something new that's very old.

Please watch for future mailings on how to participate in this beautiful mitzvah and order your own Lulav and Etrog !
New participants will receive a FREE (1 shirt per L & E) tee-shirt.
Additional shirts may be purchased by all at a modest price !

This plate of fruits and vegetables reminds us of the harvest of Jewish farmers long ago. We are also reminded of our obligation to help the hungry. The Torah commands farmers to leave corners of their crops unpicked, so the poor might gather them for food. Any food that was forgotten in the fields also had to be left for people who were hungry.

Today we set aside some of our food and give it to food banks and shelters for people in need.

As we taste these fruits, let us remember the earth, and to share our food with those who are hungry!



*Share your bread with the hungry,
Take the homeless into your home.
Clothe the naked when you see him,
Turn not away from those in need.*

Join our congregation in the
United Synagogue of Conservative Judaism

OPERATION ISAIAH 5757

For the past seven years United Synagogue congregations have been heeding Isaiah's message and participating in this new Conservative ritual. Join in collecting food prior to *Kol Nidre* on *erev Yom Kippur*.

Please bring packaged food donations to *Kol Nidre* services on Sunday evening, September 22, 1996.

THE HARVEST PLATE

The book of *Devarim (Deuteronomy) 8:8* lists the seven species native to the Land of Israel:

1. WHEAT is our most basic food. It can sustain life and is the symbol of hospitality and festivity.
2. BARLEY is a plant that can grow even in bad soil and poor weather conditions. It reminds us to be strong even in difficult times.
3. GRAPES symbolize joy and fruitfulness. As they grow in clusters, they remind us of the joy of celebrating together as a family and as a community.
4. FIGS are one of the few fruits that can be harvested year-round. They remind us of the Torah, which we read all year long.
5. POMEGRANATES are full of seeds, just as we would like to be full of good deeds.
6. OLIVES are a rich and versatile food and the olive tree is strong. In Israel there are olive trees 1,000 years old that still bear fruit.
7. DATES are sweet as honey. Their fruit is soft, but the pit is hard. Dates remind us to be sweet, but strong.

Many other harvest foods have these same qualities. Potatoes, like barley, can grow in poor conditions. Zucchini, cucumber, and tomatoes grow on vines like grapes. Citrus fruits are harvested all year long, as are figs. Pumpkins are full of seeds, like the pomegranate, and apples are sweet, like dates.

The American holiday of Thanksgiving is patterned on the festival of Sukkot. The pilgrims based many of their laws and customs on the Bible. When they gathered to give thanks for a bountiful harvest after their first hard year in the New World, they followed the commandment: "When you have gathered in the fruits of the land, you shall keep the feast of the Lord." (Leviticus 23:39)

KADIMA (grades 6 - 8)

This year we welcome *Adina Goldberg* as the group's new advisor. For those youngsters who missed the chapter's first event—an ice cream party at the home of Ian Schwartz, *we missed you!!* Some of the upcoming events for this year include:

Wednesday, September 11th	7:30 - 9 pm	At Synagogue	T.B.A.
Thursday, September 26th	7:30 - 9 pm	At Synagogue	Sukkah Party
Thursday, October 10th	7:30 - 9 pm	T.B.A.	T.B.A.
Saturday, October 12th	T.B.A.(eve)	Marlboro	Regional Dance

Please call Adina at 780-0407 or Marcia Schwartz at 297-6365 for more information about any of the above programs and dues information.

UNITED SYNAGOGUE YOUTH (grades 9 - 12)

This year we welcome back Craig and Candace Botnick, the group's advisors. Some of the upcoming events for this year include:

Sunday, September 8th	3:00 - 7 pm	Home of Fran Weinstein	BBQ & Pool Party
Wednesday, September 25th	7:15 pm - ?	At Synagogue	Regional Info Mtg
Wednesday, October 9th	T.B.A.	At Synagogue	Newly-Wed Game
Saturday, October 19th	T.B.A.(eve)	Union	Regional Dance
Sunday, October 20th	T.B.A.	At Synagogue	PancakeBreakfast

Please call Craig and Candace Botnick at 940--8463 for more information about any of the above programs. Also, please look for the full page "U.S.Y. Application" in this HaKol for dues information.

WAYS & MEANS COMMITTEE NEWS

The committee is looking for members who are willing to contribute ideas and time for fund raisers to be held this year. No idea is a bad one and your help would really be appreciated! For more information please call Susan Kleinman at 297-2562 or if you prefer, you may send your ideas to Susan's home at 19 Woodgate Drive, Monmouth Junction, N.J.

ADMINISTRATION NEWS

As mentioned in the August 17th news flyer, a dues increase to \$1,200.00 for full dues paying members plus \$200.00 building fund was approved in June. If you have any questions about your bill, please call Sharon Levine, our synagogue Office Administrator at 297-0696. Moreover, if you need financial arrangements, please contact Gary Tinkel at 545-1135. All conversations are kept strictly confidential among the Dues Review Committee. Please remember that a new Financial Arrangement Form must be submitted to the committee every year.

Lastly, for now, please notify us if your address or phone number or number of members in your household changes. We strive to keep the synagogue's membership database up to date, thereby ensuring that you remain connected to the people and events at B'nai Tikvah.

North/South Brunswick U.S.Y.



Application For Membership
1996-1997

NAME _____

ADDRESS _____

YOUR PHONE # _____

PARENTS
PHONE # _____

PARENT(S) NAME _____

GRADE _____

SCHOOL
ATTENDING _____

DATE OF BIRTH _____

Dues:

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Regular Member	\$25.00
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made payable to North/South Brunswick USY to:

Craig & Candace Botnick
288 Willowbrook Drive
North Brunswick, NJ 08902
(908)940-8463

SISTERHOOD CONNECTION

September 1996

GENERAL MEETING
SUNDAY, SEPTEMBER 8, 1996

Join us for our first meeting of the new 1996-97 year - Lillian Hemmendinger, President of Women's League - Central New Jersey Branch will speak on "The Changing Role of Women in Conservative Judaism"

10:00 A.M. - Breakfast will be served.

DO YOU NEED A RIDE? If you're stuck at home and need a ride to attend any of our meetings - **CALL US!** Sisterhood will arrange a ride just for you. Call Marilyn Breikopf (297-2019) or Bobbie Binder (274-2797).

FOR EVERY OCCASION THINK - TORAH FUND! CARDS WILL BE AVAILABLE AT EACH GENERAL MEETING - THE COST IS ONLY \$3.50. LEND SUPPORT TO THE JEWISH THEOLOGICAL SEMINARY. REMEMBER TORAH FUND CARDS FOR BAR/BAT MITZVAHS, BIRTHS, BIRTHDAYS, HOLIDAYS AND JUST TO SAY HELLO! SALLY DANER (246-1053).

Flowers for the Holiday! Grace you table with a beautiful flower arrangement or fresh cut flowers in a vase - \$18.00. Pick up Sept. 11 & 12 from 7-8:30 pm.

Name: _____

Arrangement or Fresh Cut (circle one)

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Send order to: Hallie Elkin (257-0920), 33 Jensen St., East Brunswick, 08816 or drop off your order at the Synagogue office with your check.

*SEND A LEAGRAM FOR ANY
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LORI SOOKERMAN (940.1196)*

SISTERHOOD'S GIFT SHOP will be open for your shopping pleasure at each general meeting. New and beautiful gifts! **CHECK OUT OUR COMPETITIVE PRICES.** You can also call the Synagogue office and leave a message for Sandi Baum or Bobbie Binder and we'll be happy to make arrangements for your shopping needs!

PASTA GALORE!
A new and delicious fund raiser! Children will eat them up (and so will you) - available at each general meeting Star of David pasta, Patriotic (American Flags and Stars), Hearts and Football (Helmets and Footballs - stock up now for Super Bowl) - 12 oz. Bag only \$2.25. Chicken shaped pasta (great for soup) - 15 oz. Bag \$2.75. Also available with just a phone call to Lisa Seidman (297-6950) or Bobbie Binder (274-2797).

*Join Sisterhood - where else can
you meet new people, enjoy
interesting programs and eat
delicious breakfasts & desserts for a
whole year for only \$20.00
(seniors \$18.00)?*

FIFTY PLUS GROUP

Due to the High Holidays, there will NOT be a regular meeting in September. Our October 22nd meeting is scheduled to take place at 1 pm in the social hall at B'nai Tikvah. It will feature Mr. Jerome Bruder who will discuss "Elder Law and Estate Planning". Please join us for this meeting and program, which will include refreshments. Our November meeting will include an early "Chanukah Party"; and in December, we will plan a gala "New Year's Dinner" and afternoon.

Please don't forget to make your reservations for our November "Theater Party" to the Folksbiene Jewish Theater in New York City. See the advertisement in this issue of HaKol and/or call Sy Kramer at 297-3562 for details.

"L'Shanah Tovah" to all! Join us on October 22nd and bring a friend along, if you so choose. For further information about the Fifty Plus Group, please call Madeline Gaynor at 297-4240.

MEN'S CLUB NEWS

The Men's Club meets on the second Sunday of each month at 10:00 am. Our next meeting is September 8th. Please join us for bagels, lox, lively discussions, fun and camaraderie.

Football Pool

The Men's Club is offering the ability to enter a Football Pool starting with week 5 and running for 12 weeks of the season. Your ticket is preprinted with 12 groups of 3 teams each.

The scores of the 3 teams are accumulated and prizes are distributed each week for the highest and lowest total points of cards sold. Teams with a bye get zero points. For a week resulting in a tie, the prizes are split. They will be mailed to the winners home automatically. For further information, please call Ed Hirsch at 274-9585.

Thank you to all of the congregants who have participated in the Men's Club first fund-raiser, our "Congregational New Years Card". Your support and enthusiasm is most appreciated. Ed Hirsch

YOUTH GROUP NEWS

Due to very active and large Kadima and U.S.Y. groups, the Youth Committee is seeking new members. We need congregants who are willing to "roll up their sleeves" and actively participate in committee functions, which will help to ensure that B'nai Tikvah's groups REMAIN a success. If you are interested, please call Marcia Schwartz, Youth Committee Chairperson at 297-6365.

ANOTHER VIEWPOINT

To state that any branch of Judaism is better than another is divisive. To say that Conservative Judaism is better than Orthodoxy is to claim that my religion is better than my parents' and my grandparents' religion.

To be sure it is different. My grandparents would have looked askance at my driving to shul on the Sabbath or eating in a non-kosher restaurant even if it were only a vegetable plate. My father could translate from the torah directly into Yiddish or English at about the same rate that I can read the New York Times, but my forbearers' idea of morality was not much different from mine.

Conservative Judaism, to my mind, is a rational way to keep our religion on a modern track and

yet still hold on to our traditional values and to "be a light unto the nations". But that is also the way our Reform and Orthodox siblings see themselves. No one actively participates in religious activities unless he or she feels that this is their best place to be. (Exceptions can be made for those who live too far from a house of worship that would be preferable to them, and settle for what is convenient or available.)

When we, or anyone for that matter, take the position that ours is the only way to live and worship, we denigrate our brothers and sisters and even our ancestors, who sometimes willingly gave up their lives to protect their religious beliefs as they knew them. Conservative Judaism makes complete sense to me. It is liberal enough to permit each

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ANOTHER VIEWPOINT continued

congregation to have the latitude to make certain adjustments and still hold on to halachic traditions. This suits me very well. But if I tout my way as the best, inferring that mine is the only way, then I create another fork in the road away from the unity of the Jewish people.

If we are not careful, if we find it easier to mouth off about co-religionists' views on religion or politics, rather than debate them in a rational manner, we could someday find ourselves like some other religious groups, so badly splintered that we forget that we are all descended from the same family, and, God forbid, turn on each other.

In the past, when I entered a synagogue for the first time, no one ever asked me if I was Orthodox or Conservative or Reform. I pray that no one ever does. If Judaism is to have a future, we must respect all its people and all of its branches, even if they seem a little strange to us, and strive to have them do the same. I can hear you better when you talk, than when you scream.

Respectfully submitted,
Aaron Rosloff

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HELP REBUILD BLACK CHURCHES

The Social Action Committee of B'nai Tikvah is asking for your support in the national campaign to rebuild Black churches that have been destroyed by fire. Over 75 churches have been destroyed since January, 1990 and over 30 since January, 1995. States affected include Alabama, Kentucky, Louisiana, Mississippi, South Carolina, Tennessee, and Virginia. Suspicious fires have also occurred at Black churches in New Jersey, New York, and Pennsylvania.

The perpetrators of these despicable acts of hate are striking at the core of one of the principles on which this country was founded—the right to freedom of religious expression. As Jews, we are well aware of how important that right is to our people and how hard we fought for it throughout our history. We must show the hate mongers who carry out these acts that the First Amendment right of freedom of religion will not be compromised.

Many national organizations such as the National Conference of Christians and Jews, the National Council of Churches, the United Synagogue of Conservative Judaism and others are launching fund raising campaigns to rebuild the churches. The Social Action Committee urges all congregants to get involved in this campaign.

continued

Rebuilding Black Churches, continued

You can help by sending your donation to Congregation B'nai Tikvah. Any amount you choose to donate will be gratefully appreciated. Please make the check payable to the "United Synagogue of Conservative Judaism" and write "Black Church Fund" on the memo line. Donations will be collected through the end of September. Afterwards, they will be forwarded to United Synagogue for processing.

We thank you for your contributions. The monies will not only be used to build churches—it will also make a strong and proactive statement by decent people that racism and hatred will not be tolerated.

Inwin and Ethel Weintraub
Coordinators-Black Church Fund

DAVID MASON, Ed.M.

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Fax: (908) 247-4343

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Married 25, married 50, all poems I'll contrive.
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I'll write little "ditties," and make them all rhyme.
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Call Poetic Creations, and I thank you so much!

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*Marlene Rose
(908) 390-2332*

NEW BEGINNINGS GROUP

On Wednesday, September 18th at 7:30 pm, we will sponsor a lecture and discussion session which will take place at the synagogue. The topic is "Parents of Interfaith Couples: Looking At The Issues". The speaker will be Meryl Nadell, M.S.W. She is a licensed clinical social worker and is the Director of "Family Life Education" at Jewish Family Services/Metro West. A question and answer period will follow her presentation.

Please join us for this timely discussion. Bring a friend. The admission is free and refreshments will be served. A RSVP is appreciated. If you would like to attend this event and/or desire additional information about this new and wonderful group, please call Jeanette Bergelson at (908) 246-1393.

TORAH LISHMAH COMMUNITY ADULT EDUCATION

Dear Congregants:

We want to fill you in on some of the exciting events and programs the Committee has planned for the 1996-97 year. Watch for:

☆ Lunch & Learn

Join Rabbi Eligberg on Shabbat after morning services for a light lunch and Torah study. Sponsors are needed! Topics include:

- I. *God in the World:*
 - God, Revelation,
 - Halacha (Jewish Law),
 - The Problem of Evil; Our Vision of the Future,

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Nov. 16th



-
- II *The Jewish People:*
 - God's Covenant: The Election of Israel; The State of Israel and the Role of Religion, Dec. 21st
 - Israel and the Diaspora; Between Jew and Fellow Jew, Relations with Other Faiths; Social Justice: Building a Better World, Feb. 22nd
 - Mar. 15th
 - III. *Living a Life of Torah:*
 - On Women and the Jewish Home, Apr. 5th
 - Tefillah, Talmud, & Torah, May 10th
 - The Ideal Conservative Jew, June 7th

☆ **Shabbat Shirah Lunch & Sing**

Like Lunch & Learn, enjoy a light meal while the Makelah leads us in song.
Date: Jan. 25th

☆ **Parent Workshops**

Guest speakers will conduct workshops for parents to help them deal with such issues as:

- Children and Death, Jan. 12th, 2-4 pm
- Talking to Children About God, Feb. 9th, 2-4 pm
- Disciplining Children, Mar. 2nd, 2-4 pm

☆ **Shabbat Fair**

Co-sponsored with Sisterhood and the Religious School, this event showcases multi-sensory "how-to's" on Shabbat observance.

Date: Oct. 20th.

☆ **Hebrew Literacy Marathon**

Don't know your aleph-bet? Depend on transliteration? Give him one day and Rabbi Eligberg will have you reading Hebrew like a pro! Program runs from 9 am to 5 pm and includes lunch. Date: Nov. 17th

☆ **Mennonite Tabernacle Reproduction**

Go back in time! Take the whole family on a bus trip to the Tabernacle or portable sanctuary carried by the Children of Israel as they wandered in the Wilderness (actually in Lancaster, Pa.) Date: To be Scheduled

Other projects in the works are a **Shabbaton with a Scholar in Residence** and a **variety of evening adult education classes**.

Sounds great, right? To pull it all off, we need people to work on some of these events. If you can help with planning and running them, contact us.

Thanks!

Dorothy Cohen (821-4376) & Meryl Mandle Heit (297-6284)
Co-chairs, Torah Lishmah Community Education Committee

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- Increasing Zionist activities and promoting short-term and long-term programs to Israel for youth and adults.
- Promoting and encouraging Aliyah to Israel.
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High Holiday Word Search List:

(Find the 25 words in *bold italic*.)

Avodah is the part of the Musaf or additional service for Yom Kippur describing specific rites in the Temple in Jerusalem.

Challah is the bread traditionally eaten on Shabbat and holidays. At this season of the year, a round challah filled with raisins is found on the holiday table. The challah is dipped in honey, and members of the family wish each other a "shana tov umetukah" (a good and sweet year together).

Chazzan is the cantor, who leads the liturgical portion of the worship service.

Havdalah, which literally means "separation", is the ceremony at the conclusion of Shabbat or a Festival separating it from the rest of the week.

Kiddish is the b'rachah over wine recited on Shabbat, Festivals, and special occasions.

Machzor is the High Holiday prayer book. It was added to by every generation, and designed to cause people to "hozer"—to review their life of the past year, and to consider their plans for the year ahead.

Malchuyot is a segment of the Rosh Hashanah musaf service.

Martyrology is a section of the Yom Kippur musaf service relating the deaths of ten Jewish leaders during the Roman persecution. Also called "ayleh ezk'rah" or "These I remember..." from its first words in Hebrew.

Motzi is the abbreviated name for the b'rachah recited before eating bread; by extension, the b'rachah recited before meals.

Neilah is the closing or final service of Yom Kippur.

Piyutim are liturgical poems found in many machzorim.

Rosh Hashanah, which literally means "head of the year".

Shabbat Shuvah or the Sabbath of Return,

is between Rosh Hashanah and Yom Kippur.

Shehecheyanu "...Who has kept us alive," the key word in the b'rachah said on special occasions, or the first time something is done.

Shofar is the ram's horn used to awaken us from our lethargy and call us to a mood of repentance.

Shofarot is a segment of the Rosh Hashanah musaf service.

Tashlich is the custom of walking to a body of water on Rosh Hashanah and emptying one's pockets of all contents or throwing an object into the water. It is symbolic of the throwing away of all our wrongdoings of the past year.

Tefillah or tefillot are prayers.

Teshuvah is the Hebrew word for return or repentance.

Tishre is the first month of the Jewish year, in which Rosh Hashanah falls.

Tzedakah is just and proper action, frequently translated as "charity".

Tzom is the Hebrew word for fast.

Yizkor are the memorial prayers recited on Yom Kippur and other Festivals.

Yom Kippur is translated as the Day of Atonement.

Zichronot is a segment of the Rosh Hashanah musaf service.

(Definitions to most of the above words were derived from Celebration:Rosh Hashanah & Yom Kippur; Women's League for Conservative Judaism; July 1991)

See Page 37 for answers to this puzzle.



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 U S T N O P A H A V D A L A H N
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High Holiday Search
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September 1996

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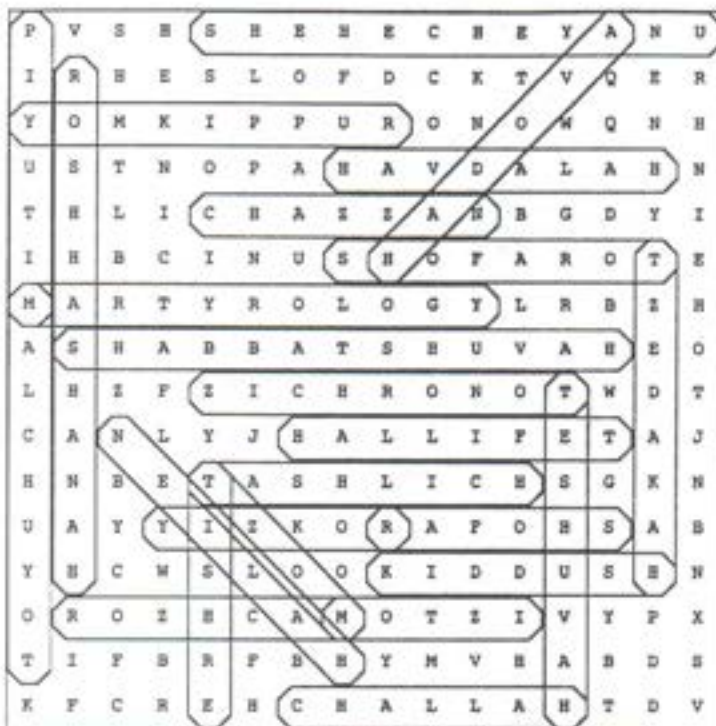
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Bill Moyers'
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The Rabbinical Assembly has signed on as a partner in *Genesis: A Living Conversation* with PBS. Many voices with many opinions provide contemporary insights into Biblical stories. In a unique television event, journalist Bill Moyers carries the dialogue to the television screen. Moyers gathers thoughtful and engaging individuals to discuss, debate and discover what the Genesis stories say to us today. Passionate, animated, and full of surprises the conversations take the Bible seriously as a religious document while honoring a democratic spirit that is flexible and tolerant.

The series premieres Wednesday October 16, 1996 at 8 p.m. (ET) and continues of subsequent Sundays beginning October 20 (ET) at 6 p.m. Each episode of *Genesis: A Living Conversation* focuses on a different story - from the Creation of the world to Joseph's exile in Egypt. The conversation is introduced with a dramatic reading of the story by one of two Genesis story tellers - acclaimed actors Mandy Patinkin and Alfre Woodard. From Noah's ark to the binding of Isaac these lively conversations include many perspectives on Genesis. All forms of inquiry are encouraged and respected. Contemporary issues like racism, the role of women, dysfunctional families, and environmental responsibility are brought into the same forum as eternal debates about: the nature of faith, the struggle between good and evil, and the path to redemption.

Discussion participants include JTS professor Rabbi Burton L. Visotzky, author Avivah Gottlieb Zornberg, writer Carol Gilligan, Jewish feminist Blu Greenberg, Professor of Hebrew Robert Alter, playwright Elizabeth Swados, and Rabbi Norman Cohen, dean of the Rabbinical school at Hebrew Union College-Jewish Institute of Religion.

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