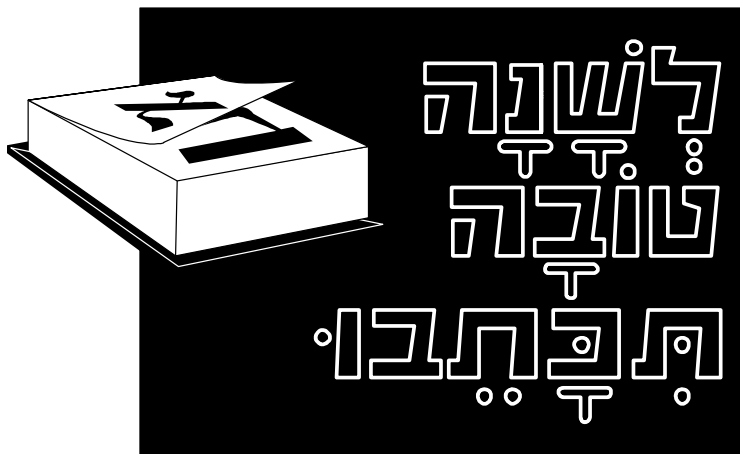


**Flushing-Fresh Meadows Jewish Center**  
193-10 Peck Avenue ✧ Flushing, New York 11365 (718) 357-5100

## THE BULLETIN

Sept-Oct 2012  
Vol.8, No.6

Elul/Tishri/Cheshvan, 5772-5773  
Rabbi Gerald M. Solomon  
Cantor Aaron Katz





## SCHEDULE OF SERVICES FOR SEPTEMBER



Friday, Aug. 31 - Mincha/Maariv.....7:00P.M.  
 Candle Lighting Time.....7:11P.M.  
 Saturday, Sept. 1 - Parashat Ki Teitze - Shabbat Services.....9:00A.M.  
 Shabbat Ends.....8:17P.M.

Friday, Sept. 7- Mincha/Maariv.....6:45P.M.  
 Candle Lighting Time.....6:59P.M.  
 Saturday, Sept. 8 - Parashat Ki Tavo - Shabbat Services.....9:00A.M.  
 Shabbat Ends.....8:06P.M.  
**SELICHOT ..... Collation 8:30P.M.- Program 8:45P.M. - Services 10:00P.M.**

Friday, Sept. 14 - Mincha/Maariv.....6:45P.M.  
 Candle Lighting Time.....6:48P.M.  
 Saturday, Sept. 15 - Parashat Nitzavim - Shabbat Services.....9:00A.M.  
 Shabbat Ends.....7:54P.M.

### **ROSH HASHANAH 5773**

Sunday, Sept. 16 - Erev Rosh Hashanah - Mincha/Maariv - High Holy Day Services.....6:30P.M.  
 Candle Lighting Time.....6:44P.M.  
 Monday, Sept. 17 - First Day Rosh Hashanah - High Holy Day Services.....8:00A.M.  
 Mincha/Maariv.....6:30P.M.  
 Candle Lighting Time.....7:51P.M.  
 Tuesday, Sept. 18 - Second Day Rosh Hashanah - High Holy Day Services.....8:00A.M.  
 Festival Ends.....7:49 P.M.

### **SHABBAT SHUVAH**

Friday, Sept. 21 - Mincha/Maariv.....6:30P.M.  
 Candle Lighting Time.....6:36P.M.  
 Saturday, Sept.22 - Parashat Vayelech - Shabbat Shuvah Services.....9:00A.M.  
 Shabbat Ends.....7:42P.M..

### **YOM KIPPUR**

Tuesday, Sept. 25 - Erev Yom Kippur - Mincha.....6:15P.M.  
 Official Candle Lighting Time.....6:29P.M.  
 Kol Nidre/Maariv.....6:30P.M.  
 Wednesday, Sept.26 - Yom Kippur - Shacharit.....8:30A.M.  
 Yizkor.....12:00P.M.  
 Mincha.....4:45P.M.  
 Neilah.....6:15P.M.  
 Maariv/Havdalah/Shofar.....7:36P.M.

Friday, Sept. 28 - Mincha/Maariv.....6:15P.M.  
 Candle Lighting Time.....6:24P.M.  
 Saturday, Sept. 29 - Parashat Haazinu - Shabbat Services.....9:00A.M.  
 Shabbat Ends.....7:31P.M.



## SCHEDULE OF SERVICES FOR OCTOBER



### SUKKOT

Sunday, Sept. 30 - Erev Sukkot - Mincha/Maariv.....	6:15P.M.
Candle Lighting Time.....	6:21P.M.
Monday, Oct. 1 - First Day Sukkot - Festival Services.....	9:00A.M.
Mincha/Maariv.....	T.B.A.
Candle Lighting Time.....	7:27P.M.
Tuesday, Oct. 2 - Second Day Sukkot - Festival Services.....	9:00A.M.
Festival Ends.....	7:26 P.M.
Friday, Oct. 5, Erev Shabbat Chol Ha-Moed - Mincha/Maariv .....	6:00P.M.
Candle Lighting Time.....	6:12P.M.
Saturday, Oct. 6 - Shabbat Chol Ha-Moed Services.....	9:00A.M.
Shabbat Ends.....	7:20P.M.
Sunday, Oct. 7 - <b>Hoshannah Rabbah</b> - Shacharit Services.....	7:00A.M.
Mincha/Maariv - <b>Shemini Atsereth</b> .....	6:00P.M.
Candle Lighting Time.....	6:09P.M.
Monday, Oct. 8 - Shemini Atzereth - Festival Services.....	9:00A.M.
Yizkor Memorial Services.....	10:45A.M.
Simchat Torah - Maariv/Hakafot.....	7:30P.M.
Candle Lighting Time.....	7:17P.M.
Tuesday, Oct. 9 - Simchat Torah/Hakafot - Festival Services.....	9:00A.M.
Festival Ends.....	7:15P.M.
Friday, Oct. 12 - Mincha/Maariv.....	6:00P.M.
Candle Lighting Time.....	6:01P.M.
Saturday, Oct. 13 - Parashat Bereshith - Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	7:08P.M.
Friday, Oct. 19 - Mincha/Maariv.....	5:45P.M.
Candle Lighting Time.....	5:51P.M.
Saturday, Oct. 20 - Parashat Noach - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:58P.M.
Friday, Oct. 26 - Mincha/Maariv.....	5:30P.M.
Candle Lighting Time.....	5:41P.M.
Saturday, Oct. 27 - Parashat Lech Lecha - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:48P.M.



## RABBI'S MESSAGE

### SPIRITUAL GUIDANCE FOR HIGH HOLY DAY SUCCESS THE DAY OF JUDGMENT IS NIGH “AND JUDGE EVERY PERSON FAVORABLY“ (Pirkei Avot)

The day of judgment (Rosh Hashanah) is days away. How will we be judged? A good method to use in the hope of answering this question is to look at how we judge others. This is, of course presuming that we do indeed judge others. Those very few in the human population who are blessed with the ability to be totally non-judgmental, I believe, have absolutely nothing to fear.

Rabbinic tradition teaches the following ethic found in Pirkei Avot 2:4:” Do not judge your fellow until you put yourself in his/her place.” A concomitant ethic is found in Pirkei Avot 1:6: “. . . And you shall judge everyone favorably.” i.e. giving everyone the benefit of the doubt. Why?

In his essay entitled *G-d's Justice System*, Rabbi David Rosenfeld writes as follows: "Anyone who judges others favorably will be judged favorably in Heaven" (Shabbos 127b). This follows the general principle that G-d rewards and punishes us "measure for measure" (Mishna Sotah 1:7). If we are patient and understanding with others, G-d will act in the same manner towards us. If not, G-d will get his cues, so to speak, from our own behavior. Sadly, G-d's method of judgment is only too just. When we judge others, we are setting our own personal justice system. If I am constantly finding fault and criticizing others, I send a message to G-d that shortcomings should be noticed and highlighted; there's no room for mercy and tolerance. Thus, G-d allows us to fashion the very justice system with which He views us. If we see only the bad in others, we bring upon ourselves the very judgment which we, in our minds, visit upon others daily.

If, however, we view others favorably, we send an entirely different message to G-d. When we view others in such a manner, it sends a different message to G-d. I know Your creations are good human beings. They stumble and fall at times, but I have not lost faith in them as a result. They mean well, and I'm sure they'll pick themselves up again and try harder. And this is the attitude we should only wish G-d would have towards us. He (more than anyone else in creation) knows that human beings are basically good creatures. We have good souls and active consciences. If we recognize the innate goodness in others, chances are we will see it in ourselves equally well. And G-d will as well judge us mercifully . . .”

How do we learn to judge others favorably? We start by learning to judge ourselves favorably. When we begin to see more often the good in ourselves, we will be in a better frame of mind to see the good in others. By so doing we can begin to exhibit greater compassion for them and thus also be in a more forgiving state of mind.

Martin Buber explains the proverb “As face answers face in water, so the heart of man to man.” He teaches that just as one has to draw close to the surface of the water to see one's own reflection, so if we truly hope to know ourselves we must begin by drawing close to others. We learn about others by learning about ourselves.

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## ON PRAYER

The Talmud says that a Jew is obligated to pray, based upon Deuteronomy 11:13: "serve Him with all your thoughts - -- and with all your soul." is a form of the Hebrew word , which is most often translated as the heart. In the Torah, however, we find that the first appearance of is Genesis 6:5 "" -- thoughts of his (see also Proverbs 19:21). We do the same thing in English, referring to a person with a "warm heart," while in reality we know thoughts are in the head. Be that as it may, the service of G-d in Deuteronomy 11, service "with all your heart," is found in our thoughts. The Sages of the Talmud say that this is prayer, .in fact, is a form of reflection and self-judgment. In the reflexive form, the verb , "to pray," actually means to judge one's self.



Prayer is better understood as a service of the Almighty that takes place in our thoughts, which involves judging ourselves, making decisions, before G-d. We make judgments and decisions many times each day. The obligation to pray asks us to involve G-d in our thoughts and in the decisions we make. **Formal prayer remains necessary**, for it trains us to turn to Him periodically throughout the day -- but the training should lead us to turn to Him whenever we need clarity and help, far beyond the synagogue.

G-d loves us, and He asks us to love Him back. Sometimes more precious than hearing "I love you" is hearing "I was thinking about you." The more He's on our mind, the closer we come to Him. Also, let's not forget that He's the ultimate source of all goodness. He pulls the strings infinitely more effectively than any other resource in our network of friends or associates. Shouldn't such a personal contact take priority over all others? (Based on a lecture by Rabbi Jonathan Rietti)

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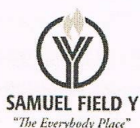
As we march down the road to the High Holy Days 5773, let us carry these words with us. The Almighty teaches through the Psalmist: "Take with you words and return to the L-rd." What are our words, what is our plan for our salvation for the new year soon to be upon us? Just this: To bring our fellow Jews into the synagogue which is our House of G-d that they may join us in living and understanding our faith, and serving our G-d. It is to help other Jews and thereby ourselves get closer to our customs, our beliefs and teachings and thereby closer to our G-d. Save a soul and it will save your own. May the Divine Presence rest on the work of our hands, and crown our efforts with success. May the new year see us grow in our relationship with our Creator. Amen.

**SHANAH TOVAH TO ALL!**

**Rabbi G.M. Solomon**

## QueensNet

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### In collaboration with:

Samuel Field Y, Central Queens Y,  
Queens Jewish Community Council,  
Met Council, Selfhelp, JBFCs

QueensNet is a program of the Samuel Field Y, funded by UJA -Federation of New York, utilizing the strengths of existing community based organizations. QueensNet combines the resources of the Samuel Field Y, Central Queens Y, and Queens Jewish Community Council while providing linkages to Met Council, Selfhelp and Jewish Board of Family and Children's Services (JBFCs) to address the needs of at-risk Jewish people residing in the Queens community.

For further information and outreach please contact :

**QueensNet**

**(718) 224-0566**

Email: [QueensNet@sfy.org](mailto:QueensNet@sfy.org)

## **CENTER NEWS**

### **MAZEL TOV**

**Robert Greenberg** on his marriage to **Ellen Silber**.

Robert who was a Vice-President for many years is leaving his post to make a home with his wife in Manhattan. We will miss his presence in Shul; greeting everyone who came in, chanting Haftorahs, giving out aliyahs, etc.,etc. We wish you and Ellen all the happiness in the world as you begin a new life together. We know you will be back with us to daven from time to time. You are still part of our family.

To **Anita Bernstein** on the marriage of her granddaughter Allie, daughter of Bruce and Andrea Weinreb in Israel to Mickey Kashkash.

### **CONDOLENCES**

To **Ruth Seligman** on the passing of her beloved husband **Edward**.

(See obituary following)

### **LETTERS**

Miss you all. Enjoying where I am. Best wishes and hope to continue to hear from all of you.

Love, Sincerely,  
Lucille (Friedman)

To all my friends at FFMJC, thank you for your prayers, cards and calls during my recent hospital stay.

Bette Glasser

To the FFMJC members,  
Thank you for the kindness shown to us on the recent passing of my husband Thomas H. Weiss  
Ayala Weiss and family

# **Happy New Year**

### **EDWARD SELIGMAN 1920-2012**

On August 13, 2012, Edward Seligman who was a member of the Congregation for over 60 years passed away.

He was a long time member of the Board of Trustees of the Flushing Jewish Center having served as an officer in several capacities and as President in 1962-64 and subsequently as a member of the Presidium for several years. In 2003 the Congregation merged with Fresh Meadows Jewish Center to become the Flushing-Fresh Meadows Jewish Center.

He was the first President of the younger generation of leaders who had taken over from the older generation who had founded the Flushing Jewish Center in 1932.

The Sanctuary which had been built just a few years earlier needed completion. There were no permanent pews – no stained glass windows, and no decent classrooms for the children who attended Hebrew School (The Classrooms being used were the converted rooms

In the mansion on the property which had been purchased in 1944 to house the relocated Congregation)

Eddie launched a fund raising campaign with the help of his co-leaders, Larry Epstein, Julie Steuer, and their wives. They were all personal friends and together they raised enough funds to first install the stained glass memorial windows in the sanctuary.

Eddie was instrumental in their beautiful design – and I am sure that his wife Ruth had great input into that design. The windows were considered so beautiful that when the Sanctuary was destroyed in a terrible fire in 1996, they were re-built just as they had been. As a matter of fact, when the Flushing Jewish Center merged with the Fresh Meadows Jewish Center and the property which housed the Flushing Jewish Center was sold, the windows were moved and installed in our Sanctuary and they continue to glow at all of our services.

Then came the new pews and finally a new building for the Hebrew School. Those were the boom years of the Flushing Jewish Center and Eddie was in the middle of everything .....working at fund-raising events such as Journal dinners, card parties, lawn parties, breakfasts, bizarre, bingo games and chairing meetings which were at times boisterous, but Eddie always kept his cool, remained calm, never raising his voice in anger or blame or recrimination. He always looked for the best in people. **A TRUE LEADER**

We will miss him and his good counsel and we would be wise to try to emulate his many good qualities and his attitude towards life.

Our condolences to his beloved wife, his sons, Richard and Joel and their wives, and his grandchildren and great grandchild.

## SISTERHOOD

We wish a Happy, Healthy New Year to all our Sisterhood friends and the entire congregation.

Please make note of the following dates and plan to be with us.

September 6- Luncheon and Program

September 27 - Book Club – Please Look after Mom by Kyung-sook Shin

October 3 and 4 – Luncheon in Succah

October 25 Book Club –The Lost Wife by Alyson Richman

Marilyn and Joan



### Sisterhood “The Simcha Cake Project”

Sisterhood has created a way of announcing special Simchas and other events in order to support the Torah Fund of the Jewish Theological Seminary. At each meeting we will be able to announce our Simcha and have it published in the Bulletin with a minimum donation of \$1.00. This is in lieu of putting Tzedakah boxes on the tables. Torah Fund contributions ensure our legacy to future generations of Conservative Jews by training Rabbis, Cantors, Educators, Scholars and Lay Leaders.

#### The following Simchas were announced at the July 19, 2012 meeting

Inge Lewkowitz	Health and happiness to my children
Marilyn Brown	Good health to all
Joan Kase-Riger	Good health to all
Joyce Warshowsky	Good luck to Shari Zuber
Rosalie Weiner	Good luck to Shari Zuber
Rochelle Mendelow	Good luck to Shari Zuber
Anita Bernstein	Our prayers are with Shari Zuber
Sandra Schwadron	Good luck to Shari Zuber
Miriam Rosetti	Good health and peace to everyone
Ruth Lasky	Good health to all
Edith Dressler	Good luck to our graduates
Sarah Sokol	To celebrate my granddaughters' great summer job
Sylvia Udasin	Congratulations to Erin and Howard on their engagement
Betty Feit	Mazel Tov on my new apartment
Joan Levine	For granddaughter Shira's 15 <sup>th</sup> birthday
Joan Corn	Good health to all
Elaine Rubin	Mazel Tov for graduation of 3 grandsons
Gloria Fischel	Glad to be alive
Ray Mischler	In appreciation of our co-presidents and their Board for their devotion To our Center



## Rosh Hashanah: The Jewish New Year

### Introduction

This year, Rosh Hashanah begins **Sunday evening, September 16th**. The ten day period beginning with Rosh Hashanah and ending with Yom Kippur is known as the Yamim Noraim - Days of Awe - or the Aseret Yemai Teshuvah - the Ten Days of Repentance. This is a time for serious reflection, self examination, and reconciliation. It is a time for us to consider our past sins and seek forgiveness from other individuals and from G-d.

But Rosh Hashanah is also a time of joyful celebration; it is a time of hopefulness, renewal, good wishes, and sweetness. It is a festival when we celebrate creation and the Heavenly One's Sovereignty over a world full of possibility.

Rosh Hashanah, which takes place on the First of Tishrei, actually occurs on the first day of the seventh month of the Hebrew Calendar. How then is this the 'new year'? Well, Rosh Hashanah is Yom Harat Olam - The Birthday of the World. Rosh Hashanah is the anniversary of creation, and therefore a new beginning in the cycle of time that began when G-d created the world.

The commandment to observe Rosh Hashanah is first found in the Torah in the Book of Vayikra (Leviticus). There it states:

In the seventh month, on the first day of the month, there shall be a rest day for you, a remembrance proclaimed with the blast of horns, a holy convocation. You shall not do any labour and you shall offer a fire-offering to the Eternal. (Leviticus 23:24-5)

The nature of the day was established in the Torah, but the name Rosh Hashanah was not used until later, perhaps out of fear that a major Jewish festival around the Autumn new moon would be associated with the many pagan moon festivals that were common at the time. But by the time of the return from the Babylonian exile in the fourth century B.C.E., the observance of Rosh Hashanah as a new year festival was well established. By the time the Mishna was codified at the end of the second century C.E., Rosh Hashanah had taken on the meanings that we know today.

In the Torah, Rosh HaShanah is referred to as Yom Teruah - the day of sounding the Shofar. The Shofar is the horn of a ram which is blown like a trumpet. In ancient times it was used as a call to war and to announce important events, such as the new moon and holidays. As the Rambam (Rabbi Moshe ben Maimon or Maimonides) taught, the sound of the Shofar calls out to us, "Awake all you who are asleep; search your ways and mend them in repentance."

The Torah also refers to Rosh Hashanah as Yom HaZikaron- the Day of Remembrance. Certainly, on the anniversary of the creation of the world, there is much to be remembered and for which to be thankful. It is also a day to remember our personal histories, and particularly our behavior over the last year. We reflect on those times when we might not have lived up to our best selves. Some commentators suggest that Yom HaZikaron is a reference to the story of the Akedah - the binding of Isaac (Genesis 22), which is read on Rosh Hashanah. In this story, the patriarch Abraham is asked by G-d to bring his son, Isaac, as a sacrificial offering. As the result of Abraham's willingness to follow G-d's command, G-d spared Isaac and provided a ram to be sacrificed in Isaac's place. According to tradition, this event happened on the first of Tishrei. The Shofar also reminds us of the ram which took Isaac's place on the altar.

The Rabbis referred to Rosh Hashanah as Yom HaDin - the Day of Judgment. It is on Rosh Hashanah that each of us stands before G-d and appeals for forgiveness for our sins. One of the most powerful images that is used in the liturgy of the Days of Awe is the notion of a book of judgment that G-d maintains. As it is expressed in the Unetaneh Tokef, on Rosh HaShanah, G-d inscribes in the book, "who will live and who will die, who will have a good life and who will have a bad life," for the next year. Our judgment is written



on Rosh Hashanah, but the inscriptions are not actually sealed until Yom Kippur, and so throughout the Ten Days of Repentance, we can try and influence G-d's final decree. By "Teshuvah, Tefilah and Tzedakah" - Repentance, Prayer and Charity - we can temper divine judgment. This is the idea we express when we greet people on Rosh Hashanah with the words, "May you be inscribed and sealed for a good year!"

### Customs

Rosh Hashanah is a festival rich in customs and symbols. Perhaps the most well known and delicious customs is the dipping of apples in honey. This is simply a way of sharing our wishes for a sweet new year. Another food custom for the High Holy Days is to bake Challah, not in the traditional braided loaves that are customary for Shabbat, but rather in round loaves. The round shape is symbolic of the cyclical nature of life and the coming of a new year. Another explanation is that the round Challah looks like a crown and reminds us of G-d's sovereignty, a major theme of the Rosh Hashanah liturgy.

The primary Mitzvah of Rosh Hashanah is to hear the sound of the Shofar. On the Shofar, a total of 100 blasts are sounded, divided into four categories of notes: Tekiah, a single unbroken note; Shevarim, three short individual blasts rising in tone; and Teruah, nine short staccato notes. Each of these three series of blasts should last about the same length of time. The different blasts are called out by name and blown in sets which combine the different sounds. After the final set, a fourth blast, called the Tekiah **Gedolah** - "big tekiah" - is sounded. The Tekiah **Gedolah** is one long sustained blast, lasting as long as it can be held by the Baal Tekiah - the Shofar Blower. The Shofar is not blown if Rosh Hashanah falls on Shabbat.

Another beautiful custom of Rosh Hashanah is Tashlich - "casting off". On Rosh Hashanah afternoon, Jews gather around a body of flowing water, such as a river or lake, and empty our pockets into the river, symbolically casting off our sins. At the waterside, Tehillim - Psalms are recited as well as the words of the Prophet Micah (see below), and then bread crumbs, previously installed in one's pocket as surrogate sins, are shaken out into the water to demonstrate our desire to be rid of our sins. This practice is inspired by the words of the Prophet Micah (7:18-20), who wrote:

Who, O G-d, is like You? You forgive sins and overlook transgressions. For the survivors of Your people; He does not retain His anger forever, for He loves kindness; He will return and show us mercy, and overcome our sins, And You will cast into the depths of the sea all their sins; You will show kindness to Jacob and mercy to Abraham, As You did promise to our fathers of old.

Of course, Teshuva - ridding ourselves of sin and seeking forgiveness - is the main theme of this season. Therefore, it is also common on Rosh Hashanah to seek out people you may have wronged during the past year and ask them for forgiveness. The Talmud maintains that the Days of Repentance atone only for sins between man and G-d. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

Greetings are very important during the High Holy Days. Beginning during the preceding month of Elul, it is customary for Jews to wish each other Shanah Tovah - A Good Year, or more fully, L'Shanah Tovah Tikatevu - May You be Inscribed for a Good Year. Between Rosh Hashanah and Yom Kippur, it is customary to add L'Shanah Tovah Tikatevu Ve-Tehateimu - May You be Inscribed and Sealed for a Good Year. It is also common to send New Year greetings through cards or letters. Commercial Jewish New Year cards are easily found, and are a nice way to catch up with family and friends as the new year begins.

This is also a time of the year when many will visit the grave sites of loved ones. As the Day of Remembrance approaches and we seek to reconcile ourselves with other people, it is also helpful to remember those who have passed away and pay our respects. Some also believe that the prayers of the deceased can intercede on behalf of the living. During the Days of Awe, we don't want to overlook any opportunities for repentance.

### What To Do?

\*Teshuva: Approach others whom you may have hurt during the past year and seek their forgiveness. Our tradition teaches us that for sins between the individual and G-d, forgiveness is guaranteed, but for



forgiveness between one individual and another, we must actively seek their forgiveness. \*Tefilah: Attend services at a Synagogue near you. \*Give Tzedakah. \*Send Shanah Tovah greetings to family and friends. \*Hear the sounding of the Shofar. \*Study the story of the Akedah - the Binding of Isaac (Genesis 22) and/or Bereshith - the story of Creation (Genesis 1). \*Visit the burial place of loved ones. \*Share a festive meal with family and friends featuring sweet foods for a sweet new year (such as apples & honey).

### YOM KIPPUR - The Day of Atonement

**Introduction** Yom Kippur, also called Yom Ha-Kippurim, literally means "The Day of Atonement." It is observed on the tenth day of the month of Tishrei, as was established in the Book of Va-Yikra (Leviticus):

... And this shall be an eternal law for you: In the seventh month, on the tenth of the month, you shall afflict yourselves and do no work, neither the native or the proselyte who dwells among you. For this day will atone for you, to purify you from all your sins; before G-d you will be purified. It is a Sabbath of Sabbaths for you, and you shall afflict yourselves. This shall be an eternal decree. (Leviticus 16:29-31)

A few chapters later, Va-Yikra provides us with more information:

But on the tenth day of this month it is the Day of Atonement; there shall be a holy convocation for you, and you shall afflict yourselves; you shall offer a fire-offering to G-d. You shall not do any work on this very day, for it is the Day of Atonement to provide you with atonement before G-d. For any soul who will not be afflicted on this very day will be cut off from its people. And any soul who will do any work on this very day, I will destroy that soul from among its people. You shall not do any work; it is an eternal decree throughout your generations in all your dwelling places. It is a day of complete rest for you and you shall afflict yourselves; on the ninth of the month in the evening - from evening to evening - shall you rest on your rest day. (Leviticus 23:27-32)

So, pretty well everything we need to know about Yom Kippur is presented to us in the Torah. It is a serious day, one that is observed like a Shabbat, with prohibitions against doing labor. Yom Kippur is a day on which we seek atonement from G-d for our sins. This atonement is affected through worship and "afflicting the soul." In ancient times, Yom Kippur was a time when Jews congregated at the Temple and worshiped through a special series of sacrificial offerings.

Today, we worship in different ways than in Temple times, but our observance of Yom Kippur otherwise continues unchanged. Our worship now takes the form of prayer services, with the day of Yom Kippur being entirely devoted to prayer, with an extra service being included which is unique to Yom Kippur.

**The Prayers** Traditionally, Yom Kippur worship consists of the following prayer services: Kol Nidrei and Maariv (evening service), Shacharit (morning service), Musaf ("additional" service), Mincha (afternoon service) and Neilah (concluding service).

**Kol Nidrei** ("all vows") is a prayer that is recited in Aramaic. Somewhat controversial in our tradition, this prayer seeks to nullify all vows and promises we make to G-d during the coming year that we may not be able to keep. This prayer, repeated three times, emphasizes the importance of keeping vows, and refers only to vows between an individual and G-d. It does not release us from vows made to other people.

**The Maariv** (evening service) on Yom Kippur is similar to other evening services. However, the Vidui - confession - is included, along with a selection of Selichot - penitential prayers.

The **Shacharit** (morning service) is also not that different from other festival services. During the morning Torah service there are six Aliyot, one more than on other holidays and one less than Shabbat. The **Yizkor** service is a special memorial service for those who have gone before us. Traditionally it is recited during the Shacharit service following the Torah reading, although many communities do it in the afternoon. In many communities, anyone who is not a mourner departs until after the service concludes.

While **Musaf** service is done every Shabbat in traditional communities, the Musaf of Yom Kippur is

unique and fascinating. It is divided into two parts: the Avodah service, which recounts the service in the Temple in ancient times, and the Eleh Ezkerah, the martyrology, which describes the torture and murder of Talmudic Sages by the Romans during the Hadrianic period.

The **Mincha** (afternoon service) on Yom Kippur is also not terribly different from other festivals. It is probably best known as the time when we read from the Book of Jonah.

**Neilah** (concluding service) is the final service of Yom Kippur and offers a last opportunity for repentance. This is the only time of the year when Neilah is offered. The word Neilah means "locked," and is meant to symbolize the closing and sealing of the Book of Life at the conclusion of Yom Kippur. At the conclusion of this service, the shofar is blown again. Usually following Neilah communities gather together for a Break-the-Fast.

**Afflicting the Soul** "Afflicting the Soul," or "fasting" as it is more commonly known, is not intended to punish ourselves for our sins. Rather, fasting is to help us transcend our physical nature. Without concern for our bodily needs, we can focus on the prayers. It is believed by some that to fast on Yom Kippur is to emulate the angels in heaven, who have no need to eat, drink, or wash.

There is more to "afflicting the soul" than just not eating. The fast of Yom Kippur is an arduous one, lasting fully from candle lighting to nightfall of the following day, and including five different prohibitions. One is not supposed to:

- \*eat or drink;
- \*bathe;
- \*anoint with creams or oils;
- \*wear leather shoes;
- \*engage in marital relations.

While Yom Kippur itself is devoted to fasting, the day before is devoted to eating. According to the Talmud (Tractate Yoma 81b), the person "who eats on the ninth of Tishrei, it is as if he had fasted both the ninth and tenth."

As always, fasting is prohibited if it will threaten one's health. Young children, the elderly and infirm, and pregnant women generally should not fast, even if they want to. If you have any concern about fasting, you should consult a physician and the rabbi for advice.

**Other Customs** It is customary to wear white on Yom Kippur. White symbolizes purity and recalls the statement in Isaiah (1:18) that our sins shall be made, "as white as snow." Some people wear a kittel, a white robe symbolizing purity. Tallitot (prayer shawls), which are usually only worn in the morning, are worn on the evening of Yom Kippur as well.

In memory of those who are deceased, special Yahrzeit candles are lit. These candles are designed to burn safely for an entire day, and should be left to burn throughout Yom Kippur. They are lit prior to the kindling of the Yom Kippur lights. These lights signal the beginning of Yom Kippur which means no eating or drinking from this point.

## SUKKOT

(Sukkot begins on Sunday Evening, September 30th)

**The Festival of Sukkot is Instituted in Leviticus 23:33-36, 39-42:**

The L-rd spoke to Moses, saying: Say to the Israelite people: On the fifteenth day of the seventh month there shall be a Chag HaSukkot - "Festival of Booths" - to the L-rd for seven days. The first day shall be a sacred occasion; you shall do no work at your occupations. Seven days you shall bring offerings by fire to the L-rd. On the eighth day you shall observe a sacred occasion and bring



offerings by fire to the L-rd; it is a solemn gathering; you shall not work at your occupations.

Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the L-rd for seven days; a complete rest on the first day and a complete rest on the eighth day. On the first day you shall take the product of the hadar trees, branches of palm trees, and willow of the brook, and you shall rejoice before the L-rd your G-d for seven days. You shall observe it as a festival of the L-rd for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. You shall live in Sukkot - "booths" - for seven days; all citizens in Israel shall live in Sukkot, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt. I, the L-rd, am your G-d.

**From this we learn:**

\*The Festival (Chag) of Sukkot begins on Tishri 15, the fifth day after Yom Kippur.

\*Sukkot lasts for seven days.

\*The first day is a "Sabbath-like" day, a sacred occasion of complete rest.

\*An extra eighth day is also added, also a "Sabbath-like" day, a sacred occasion of complete rest.

\*Branches of the myrtle, palm, and willow trees are used to "rejoice before God".

\*We are to live in Sukkot - "booths" - for the entire seven days.

**SO WHAT DOES THIS ALL MEAN?** Sukkot has a dual significance: historical and agricultural. Historically, Sukkot commemorates the wanderings of the Israelites, which began with the exodus from Egypt (Passover) and continues with the giving of the Torah at Sinai (Shavuot) and ends with the wandering in the desert for the full 40 years.

During this time the children of Israel lived in temporary shelters or Sukkot. There is a debate in the Talmud (Sanhedrin 110b) between Rabbi Eliezer and Rabbi Akiva over what the Sukkah actually represents. Rabbi Akiva accepts the explanation in Leviticus 23:43 at face value: the Sukkot are the temporary, portable dwellings that the Israelites lived in when they wandered in the wilderness. However, Rabbi Eliezer argues that the Sukkot represent the "Clouds of Glory" which surrounded the Israelites in their wanderings, guiding and protecting them. Either way, the Sukkah connects us to the wilderness experience, when we leave the safety and security of our permanent homes and put ourselves under the direct protection of G-d.

A major agricultural festival, Sukkot is also the third of the shalosh regalim, or three pilgrimage holidays - Passover, Shavuot and Sukkot - when, in ancient times, it was the custom of Jews everywhere to converge onto Jerusalem to celebrate and offer sacrifices. As a harvest festival, Sukkot is also referred to as Chag Ha-Asif, the "Festival of Ingathering".

You shall celebrate the festival of ingathering, at the end of the year, when you gather in your labors out of the field. (Exodus 23:16)

This festival is also referred to as Zeman Simkhateinu, the "Season of our Rejoicing". In rejoicing on Sukkot, there is a universal theme. Ultimately, when G-d brings peace to the earth, it will be for all. In the days when the Temple stood, the Sukkot offerings included seventy oxen, corresponding to the seventy nations, accompanied by a prayer for peace and harmony among all the nations of the world. Lastly, Sukkot is also referred to as He-Chag - "the Festival" (Kings 12:32). When the farmers of Israel were done harvesting, their storehouses were full and they had the first opportunity in the year for a break. With that stability, they had a right to rejoice. Also, Sukkot is the beginning of the rainy season in the Land of Israel. For an agriculturally-based economy, proper rain in season was of ultimate importance. It was a sign of G-d's favor. Offerings were made to invoke God's favor and so rain would be provided. Today, Sukkot is



the time when the prayer for rain is introduced into the liturgy. The first day of Sukkot is a "sacred occasion" - a day observed like Shabbat. No work is permitted. Work is permitted on the remaining days. These intermediate days on which work is permitted are referred to as Chol Ha-Moed Sukkot. Outside of Israel, traditional communities extend the first day to two days, both observed like Shabbat.

### Customs

There are three primary mitzvot for the observance of Sukkot: 1) Dwelling in the Sukkah 2) The Arbah Minim - the "Four Species" 3) Rejoicing **Dwelling in the Sukkah**

You shall live in booths seven days in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt. (Leviticus 23:42-43)

In honor of the holiday's historical significance, we are commanded to dwell in temporary shelters - Sukkot - as our ancestors did in the wilderness. The commandment to "dwell" in a Sukkah can be fulfilled by simply eating all of one's meals there. However, if the weather, climate, and one's health permit, one should live in the Sukkah as much as possible, including sleeping in it. It is a general principle that "One who is suffering is not obligated to eat in the Sukkah." Therefore, if extreme or inclement weather, health, or circumstances make dwelling in the Sukkah uncomfortable or difficult, then one is exempt from the obligation.

The Sukkah is the only Mitzvah in which we are completely surrounded by the Mitzvah itself. The Ba'al Shem Tov thought the ritual of dwelling in the Sukkah special because one could actually enter the ritual space, even with the mud sticking to one's boots.

**We recite a blessing when we are in the Sukkah: Baruch Attah Adonai Eloheinu Melekh Ha-Olam asher kishanu b'mitzvotav, v'tzivanu le'shev ba-sukkah.** Blessed are You, L-rd our G-d, Ruler of the Universe, Who has sanctified us by the commandments, and Who has commanded us to dwell in the Sukkah. When entering the Sukkah for the first time, the Shehecheyanu should also be said **Baruch Attah Adonai Eloheinu Melekh Ha-Olam, shehecheyanu, v'kiyamanu, v'higgiyanu lazman hazeh.** Blessed are You, L-rd our G-d, Ruler of the Universe, Who has kept us alive, sustained us, and allowed us to reach this season. The Hebrew letters of the word Sukkah itself give us the blueprint for the building of the Sukkah:

### ס כ ה

**A Sukkah, then, can have four walls, three walls, or at least two and one half walls, covered with any material.** The roof of the Sukkah must be made of material referred to as Sekhakh - literally, "covering". To fulfill the commandment, sekhakh must be something that grew from the ground and was cut off, such as tree branches, corn stalks, bamboo, sticks, or two-by-fours. Sekhakh must be left loose, not tied together or tied down. Sekhakh must be placed sparsely enough that rain can get in, and preferably sparsely enough that the stars can be seen, but not so sparsely that more than ten inches is open at any point or that there is more light than shade. The sekhakh must be put on last.

In fulfillment of the concept of Hiddur Mitzvah - "beautification of a mitzvah" - it is common practice to decorate the Sukkah. This can be a fun and meaningful way to get kids involved in the building of the Sukkah. Traditional decorations include harvest fruits and gourds, pictures, Ushpizin posters, recycled cards from Rosh HaShanah, and lights.

### The Arba Minim - the Four Species

On the first day you shall take the product of goodly trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Eternal your God for seven days. (Leviticus 23:40)



The second prominent symbol of Sukkot is the Arbah Minim - "The Four Species" - or the lulav and etrog. The four species are the citron, a citrus fruit called etrog in Hebrew, the lulav-- palm branch or 'frond', arava - 2 willow branches (on the left) and 3 hadas (on the right) - myrtle branches. The branches are bound together and referred to collectively as the lulav. The etrog is held separately in the left hand (if one is right handed). The four species are not used on Shabbat even when it falls on the first day of Sukkot. The mitzvah applies during the day but not at night.

**HOW TO WAVE THE LULAV AND ETROG** In order to say the blessing BEFORE performing the mitzvah, one holds the etrog "upside down" (ie. its 'pittom' facing down, and its stem where it attaches to the tree facing up). Facing east, and with these four species in hand, one recites the blessing and then inverts **the etrog so that its pittom is now up** and waves the species in all six directions (east, south, west, north, up and down, symbolizing the fact that G-d is everywhere).

The Blessing is:

Baruch Attah Adonai Eloheinu Melekh Ha-Olam asher kishanu b'mitzvotav, v'tzivanu al netilat lulav. Blessed are You, L-rd our G-d, Ruler of the Universe, Who has sanctified us by the commandments, and Who has commanded us to raise up the lulav.

**When the Four Species are used for the first time in the Festival, the Shehecheyanu is also recited:**

Baruch Attah Adonai Eloheinu Melekh Ha-Olam, shehecheyanu, v'kiyamanu, v'higgiyanu lazman hazeh. Blessed are You, L-rd our G-d, Ruler of the Universe, Who has kept us alive, sustained us, and allowed us to reach this season.

#### **A Contemporary Essay on the Meaning of Lulav and Etrog**

There are many midrashim and interpretations for the lulav and etrog. The Kabbalists say that the four species of the Lulav represent four different types of Jews:

1. The Etrog has a good taste and a good fragrance. It represents a person with both wisdom (Torah learning) and good deeds. 2. The Hadas (myrtle) has a good fragrance, but is inedible. It represents a person who has good deeds, but lacks wisdom. 3. The Lulav (date palm) is edible, but has no smell. This represents the person with wisdom, but without good deeds. 4. The Aravah (willow) has neither taste nor smell. It represents a person with neither good deeds nor Torah learning.

The Sefer Bahir, a kabbalistic work almost 2,000 years old, describes the four species as four parts of a human being:

1. The Etrog represents the heart, the seat of our emotions. 2. The Hadas (myrtle) has leaves shaped like an eye. 3. The Lulav (date palm) represents the spine, from where our actions emanate. 4. The Aravah (willow) represents the lips, our speech.

The four species must be taken together as a unit. So too, to achieve happiness, one must use all of his faculties in unison. You cannot say one thing and feel another. We must unify our feelings, our actions, our speech and our outlook. With all of these working together, we are well on the path to self-esteem, tranquillity and joy. Again, the key here is unity. As we say everyday in the Shema prayer: "G-d is One." Whether things may appear to us as good or not good, we must realize that it all comes from G-d, and ultimately it's all for the good. One must deal with various pleasant and unpleasant circumstances -- ultimately for one's maximal growth, but at the root, everything comes from G-d.

**HOSHANOT** are medieval poems and prayers that are sung while processions are danced around the bima. The Hoshanot commemorate similar processions around the altar of the ancient Temple in Jerusalem. The processions are known as Hoshanot, because while the procession is made, a prayer is recited with the refrain, Hosha na - "please save us". On the seventh day of Sukkot, seven

circuits are made. For this reason, the seventh day of Sukkot is known as Hoshanah Rabbah (the "great Hoshanah"). The Hoshanot, poems were composed by the eighth century rabbi, Elazar Hakallir, and consist of 22 verses or stanzas which each ask for G-d's help and deliverance.

## Ushpizin

There is a wonderful tradition to invite special guests into one's Sukkah called Ushpizin - "honorary guests". The source for the concept of the Ushpizin is the Zohar: When a person sits in his Sukkah the Shechina - G-d's Divine Presence - spreads its wings over it from above and then Abraham together with the other five Tzadikim (Isaac, Jacob, Joseph, Moses and Aaron) and King David dwell together with him.

Each of the seven Ushpizin exemplified the idea of leaving the protection of our permanent dwellings and basking in the shade and protection of G-d's presence. The seven also correspond to attributes of G-d which we aspire to. For instance, Abraham represents Chesed (Loving Kindness), Isaac represents Gevurah (Strength), etc. These seven attributes also refer to the Sefirot, the Kabbalistic aspects of the way in which G-d interacts with humanity. This also reminds us of the supreme importance of welcoming guests, especially the poor or less fortunate, to share the joy of the festivals with us. As the Rambam teaches us, any kind of physical enjoyment which is not shared is viewed by G-d as alien, and as only the enjoyment of our bellies. If it is shared, that same physical celebration is raised to the heights of Avodat Hashem - "Service of G-d".

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### Home Ceremony to Commemorate the Eleventh Year Anniversary of 9-11

Let us light one candle in memory of the innocents and the heroes of September 11th, and in empathy with the families and friends who ache for them.

And let us light a second candle to symbolize hope. Hope for the safety of America and Israel, of Jews everywhere, indeed, of the entire world. In the warmth of these two flames, let us pray for peace.

In a few weeks we will celebrate Sukkot. Simple, temporary huts, open to the sky, recall the shelters that protected desert wanderers. They remind us how fragile is even the sturdiest building, indeed, life itself.

Protected under God's canopy, the *sukkat shalom*, and inspired by acts of courage and glimpses of our common humanity, we are prepared to face the future's uncertainty with renewed confidence.

Spread over us the shelter of Your peace... Remove the adversary from before us and from behind us, and in the shadow of Your winds shelter us.

Eleven years have passed since the events of September 11th. The tragedies sharpened our appreciation for the blessings of our lives and connected us to the lives of others:

...to the aspiring actress whose passions were caring for animals and teaching children through theater;

...to the 28-year-old rookie firefighter who was covering for someone else at his ladder company;

...to the stock trader whose last moments on earth were spent calling home to say, "I love you and tell the kids I love them, too."

These are but a few of the people we honor now as we pause in silence.



**Irwin Cotler M.P. Pens Letter to IOC Head Jacques Rogge**

Montréal, August 9, 2012.

Count Dr. Jacques Rogge

President, International Olympic Committee

Château de Vidy

C.P. 356 – CH-1007

Lausanne, Switzerland

Dear Doctor Rogge:

I am writing you as a Member of the Canadian Parliament and mover of a parliamentary motion which was unanimously passed by the Canadian House of Commons on June 13, 2012. The motion, which called for a moment of silence at the 2012 London Olympics in memory of those Israeli Olympians killed 40 years ago – where you yourself were an Olympic athlete – read as follows:

*That the House offers its support for a moment of silence to be held at the 2012 London Olympics in memory of those killed 40 years ago in the tragic terrorist events of the 1972 Munich Olympics wherein 11 Israeli athletes were murdered.*

Indeed, civil society groups, Parliaments and political leaders around the world have been calling on the International Olympic Committee (IOC) to hold a moment of silence at the London Games, with the Canadian Parliament the first to unanimously support this call – an expression of our responsibility to remember – *le devoir de mémoire*.

Nor is such a memorial, as you best know, without precedent. Two years ago during the Winter Olympic Games in Vancouver, the IOC, observed a moment of silence – over which you presided, appropriately enough – in memory of the Georgian athlete, Nodar Kumaritashvili, who died tragically in a training accident. Ten years ago, in 2002, the IOC memorialized the victims of 9/11, though that terrorist atrocity neither occurred during the Olympic Games nor had any connection to them. The duty of remembrance was justification enough.

In particular, after eschewing a memorial for the murdered Israeli athletes and coaches at this year's opening ceremony, the IOC then – and again, rightly – memorialized the victims of

the 2005 London Bombings (as it happens, I was in London at the time visiting as Minister of Justice), though this terrorist atrocity, as well, had no nexus to the Olympic Games.

The refusal of the IOC, therefore, to observe a moment of silence on the 40th anniversary of the Munich massacre – the slaughter of 11 Israeli athletes and coaches for no other reason than that they were Israelis and Jews – is as offensive as it is incomprehensible. These eleven (11) Israeli Olympians were part of the Olympic family, they were murdered as members of the Olympic family, they should be remembered by the Olympic family at these Olympic Games themselves.

This steadfast reluctance not only ignores – but mocks – the calls for a moment of silence by Government leaders, including US President Barack Obama, Australian PM Julia Gillard, Canadian Foreign Minister John Baird, and most recently by his Excellency the Canadian Governor General David Johnston; the calls by various Parliaments including resolutions by the US Congress as well as by Canadian, Australian, German, Italian and UK Parliamentarians; and the sustained international public campaign and anguished civil society appeals.

As well, the IOC decision ignores that the Munich massacre occurred at the Olympic games not *par hasard*, but precisely because the Olympic games provided a venue of international resonance for such an attack; the decision ignores that, as *Der Spiegel* put it, the killings were facilitated by the criminal negligence and indifference of Olympic security officials themselves; and finally, and most disturbingly, it ignores and mocks the plaintive pleas – and pain and suffering – of the families and loved ones, for whom the remembrance of these last forty years is an over-riding personal and moral imperative, as expressed to you yet again in London this week.

Accordingly, it is not hard to infer – as many have done – that not only were the athletes killed because they were Israeli and Jewish, but that the moment of silence is being denied them also because they are Israeli and Jewish. Professor Deborah Lipstadt – a distinguished historian of antisemitism and one normally understated in her attribution of anti-Jewish or anti-Israel motifs – makes the connection. In her words:

*The IOC's explanation is nothing more than a pathetic excuse. The athletes who were murdered were from Israel and were Jews—that is why they aren't being remembered. ... This was the greatest tragedy to ever occur during the Olympic Games. Yet the IOC has made it quite clear that these victims are not worth 60 seconds. Imagine for a moment that these athletes had been from the United States, Canada, Australia, or even Germany. No one would think twice about commemorating them. But these athletes came from a country and a people who somehow deserve to be victims. Their lost lives are apparently not worth a minute.*

As Ankie Spitzer, widow of the murdered Andre Spitzer put it, regretfully, “I can only come to one conclusion or explanation: This is discrimination. I have never used that word in 40 years, but the victims had the wrong religions, they came from the wrong country.”

Dr. Rogge, you, as a bearer of memory as a Belgian Olympian yourself in the 1972 Munich Games, have poignantly remarked just days ago, “the Munich attack cast terrorism's dark shadow on the Olympic Games. It was a direct assault on the core values of the Olympic movement.”

This Sunday, when the London 2012 Olympic Games conclude, let us pause to remember and recall each of the murdered athletes. Each had a name, an identity, a family – each person was a universe:

Moshe Weinberg	Eliezer Halfin
Yossef Romano	Yossef Gutfreund
Ze'ev Friedman	Kehat Shorr
David Berger	Mark Slavin
Yakov Springer	Andre Spitzer
Amitzur Shapiro	

Dr. Rogge, it is not too late for the IOC to remember these murdered Olympians as Olympians at the London Olympic Games this Sunday – it is not too late to be on the right side of history.

Sincerely,

Irwin Cotler, P.C., O.C., M.P.

*Former Minister of Justice & Attorney General of Canada*

*Professor of Law (Emeritus), McGill University. [\(Top\)](#)*



## THE ZIONISTS

by Dr. Yehuda Shapiro

According to Jewish tradition, the ninth day of Tevet (which this year falls on December 14th) marks the Yahrzeit of Ezra and Nehemiah, two great leaders of the Jewish people who lived during late Biblical times (the fifth century BCE). Ezra and Nehemia were instrumental in making our people's first return to Zion, under the Persian empire, a success, with Nehemia serving as the governor and military commander of the province of Judah and Ezra as spiritual leader and religious guide of Zion. A modern Biblical scholar, Dr. Jacob M. Myers, has summed up the achievements of the two men in this way: "Nehemiah thus provided the physical structure for the Jewish community in the Palestine of his time. He brought security to a disorganized, oppressed, and abused people. He gave them leadership on a sound, official basis. Ezra, on the other hand, furnished the program for the development of a virile culture that brought encouragement and religious unity to the Jews in Judah. It is perhaps not too much to say that what Nehemia did for the body of Judaism, Ezra did for its soul."

It is instructive to note that though Ezra and Nehemia lived in ancient times, they faced some of the same problems still faced by the modern Jewish leaders of the State of Israel.

For example, in rebuilding the walls of Jerusalem, Nehemia had to confront the threat of an attack by hostile neighboring peoples, including the Arabs. In the excerpt below, taken from the fourth and sixth chapters of the Book of Nehemia, we learn how Nehemia and the Jewish people stood up to their enemies:

"And it came to pass that when Sanballet, and Tobiah, and the Arabs, and the Ammonites, and the Ashdedites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said: 'The strength of the bearers of burdens is decayed, and there is much rubbish so that we are not able to build the wall.' And our adversaries said: 'They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.' And it came to pass that when the Jews that dwelt by them came, they said unto us ten times: 'Ye must return unto us from all places.' Therefore set I in the lowest parts of the space behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people: 'Be not ye afraid of them; remember the Lord, Who is great and awful, and fight for your brethren, your sons and daughters, your wives and your houses.'









"And it came to pass when our enemies heard that it was known unto us, and G-d had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth that half of my servants wrote in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that built the wall and they that bore burdens laded themselves, every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so built. And he that sounded the horn was by me. And I said unto the nobles, and to the rulers and to the rest of the people: 'The work is great and large, and we are separated upon the wall, one far from the other; in what place soever ye hear the sound of the horn, resort ye thither unto us; our G-d will fight for us.'

"So we wrought in the work; and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people: 'Let every one with his servant lodge within Jerusalem, that in the night they may be' a guard to us, and may labour in the day.' So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one that went to the water had his weapon....

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes, for they perceived that this work was wrought of our G-d..."

# SEPTEMBER, 2012

## ELUL/TISHREI, 5772/ 5773

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<i>1</i> <sup>14</sup> Elul  <b>Ki Teitzei</b>  <i>Ends 8:17</i>
<b>2</b>	<b>3</b> <b>Labor Day</b>	<b>4</b>	<b>5</b>	<b>6</b> <b>Sisterhood</b> <b>Board Mtg</b> <b>10:30 AM</b> <b>Luncheon</b> <b>12 Noon</b>	<b>7</b>   <i>6:59</i>	<b>8</b> <sup>21</sup> Elul  <b>Ki Tavo</b>  <b>Selichot</b> <b>Program</b> <b>8:30 PM</b>
<b>9</b>	<b>10</b>  <b>Program</b> <b>Committee</b> <b>8:00 PM</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>   <i>6:48</i>	<b>15</b> <sup>28</sup> Elul  <b>Nitzavim</b>  <i>Ends 7:54</i>
<b>16</b>  <b>Erev</b> <b>Rosh Hashonah</b>   <i>6:44</i>	<b>17</b> <sup>1</sup> Tishrei  <b>Rosh Hashonah</b>   <i>7:51</i>	<b>18</b>  <b>Rosh Hashonah</b>  <i>Ends 7:49</i>	<b>19</b>	<b>20</b>	<b>21</b>   <i>6:36</i>	<b>22</b> <sup>6</sup> Tishrei  <b>Vayeilach</b>  <i>Ends 7:42</i>
<b>23</b>	<b>24</b>	<b>25</b>  <b>Erev</b> <b>Yom Kippur</b>  <i>6:29</i>	<b>26</b>  <b>Yom Kippur</b>  <i>Ends 7:36</i>	<b>27</b>  <b>Book Club</b> <b>"Please look</b> <b>After Mom"</b> <b>10:30 AM</b>	<b>28</b>   <i>6:24</i>	<b>29</b> <sup>13</sup> Tishrei  <b>Ha'azinu</b>  <i>Ends 7:31</i>
<b>30</b>  <b>Erev Succoth</b>   <i>6:29</i>						



# OCTOBER, 2012

## TISHREI/CHESHVAN, 5773

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	<b>1</b>  <b>Sukkot</b>   7:27	<b>2</b>  <b>Sukkot</b>  <i>Ends 7:26</i>	<b>3</b> <i>Chol Hamoed</i> <i>Sukkot</i>  <b>Lunch in</b> <b>Sukkah</b> <b>12 noon</b>	<b>4</b> <i>Chol Hamoed</i> <i>Sukkot</i>  <b>Lunch in</b> <b>Sukkah</b> <b>12 noon</b>	<b>5</b> <i>Chol Hamoed</i> <i>Sukkot</i>   6:12	<b>6</b> <i>20 Tishrei</i>  <i>Chol Hamoed</i> <i>Sukkot</i>  <i>Ends 7:20</i>
<b>7</b> <b>Hoshannah</b> <b>Rabba</b> <b>Shacharit</b> <b>7:00 AM</b>   6:09  6:09	<b>8</b> <b>Shemini</b> <b>Atzeret</b>  <b>Simchat Torah</b> <b>Hakafot</b> <b>7:30PM</b>   7:17	<b>9</b>  <b>Simchat Torah</b>  <i>Ends 7:15</i>	<b>10</b>	<b>11</b>	<b>12</b>   6:01	<b>13</b> <i>27 Tishrei</i>  <b>Bereshit</b>  <i>Ends 7:08</i>
<b>14</b>	<b>15</b>	<b>16</b>  <b>Rosh Chodesh</b>	<b>17</b> <i>1 Cheshvan</i>  <b>Rosh Chodesh</b>	<b>18</b>	<b>19</b>   5:51	<b>20</b> <i>4 Cheshvan</i>  <b>Noach</b>  <i>Ends 6:58</i>
<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b> <b>Sisterhood</b> <b>Book Club</b> <b>"The Lost Wife"</b> <b>10:30 AM</b>	<b>26</b>   5:41	<b>27</b> <i>11 Cheshvan</i>  <b>Lech Lecha</b>  <i>Ends 6:48</i>
<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>			