

WORSHIP SERVICES

FRIDAY, SEPT. 3 Nitzavim-Vayelech 8:00 P.M.

Shabbat Evening Services

Candle Blessing: Linda Weiner & Sheryl Hyman
Prospective Member Shabbat

SATURDAY, SEPTEMBER 4 11:00 A.M.

B'NAI MITZVAH OF ERIC WEINER & MATTHEW HYMAN
TORAH STUDY & MINYAN 9:30 A.M.

SATURDAY, SEPTEMBER 4 8:30 P.M.

Selichot

FRIDAY, SEPTEMBER 10 7:15 & 9:15 P.M.

Erev Rosh Hashanah

SATURDAY, SEPTEMBER 11 9:00 & 11:00 A.M.

Rosh Hashanah

SUNDAY, SEPTEMBER 12 10:15 A.M.

Rosh Hashanah

FRIDAY, SEPTEMBER 17 Ha'azinu 8:00 P.M.

We Welcome Our Campers

Candle Blessing: Marla Emery
Following services we will dedicate
new Shomrei Anshe Emeth Plaques.

SATURDAY, SEPTEMBER 18 11:00 A.M.

BAR MITZVAH OF JUSTIN EMERY
TORAH STUDY & MINYAN 9:30 A.M.
RELIGIOUS SCHOOL TEFILLAH SERVICE 11:15 A.M.

SUNDAY, SEPTEMBER 19 7:15 & 9:15 A.M.

Kol Nidre

MONDAY, SEPTEMBER 20 9:00 & 11:00 A.M.

Yom Kippur

FRIDAY, SEPTEMBER 24 Sukkot 7:30 P.M.

Family Celebration of Shabbat & Sukkot

Candle Blessing: Ilene Scharf

SATURDAY, SEPTEMBER 25 11:00 A.M.

BAT MITZVAH OF JENNIFER SCHARF
TORAH STUDY & MINYAN 9:30 A.M.
RELIGIOUS SCHOOL TEFILLAH SERVICE 11:15 A.M.

See inside for the complete Holiday Service Schedule

Between Us...

I recently encountered a former Bar Mitzvah student. He celebrated that great day in his life nearly fifteen years ago. That makes him twenty-eight years old. After the fond hellos, he said to me, "Rabbi, You haven't changed a bit. You still look exactly the same."

At first, I was flattered. After all, I know that I have changed. I am both more and less than what I was fifteen years ago (if you know what I mean!). Then I took a moment for reflection. Truth be told, I knew that I had changed in ways that he couldn't possibly see. After all human beings are constantly changing, even if they try to stay the same.

Ashleigh Brilliant has coined the following: My picture of the world keeps changing before I can get it into focus. Her words should speak to all of us at this time of year. After all, it's our season for change — the month of Elul, a time for reflection; the holy days of Rosh Hashannah and Yom Kippur, moments in which time stops and we look deeply at who we are, what we have become, and where we want to be in the year ahead.

Change is in the air. Our challenge is to get a clear focus before the world changes so that we can understand where we fit in a world changing so rapidly.

Soon we will greet each other. I hope this year we will say, "My, how you have changed! You have become wiser, more loving, more forgiving, more generous, and I am grateful for sharing life's journey with you." That's my picture of the world at this season of change. I hope together we can keep it in focus and make it a wonderful reality.

Joan joins me in wishing everyone in the Temple family a Shannah Tovah Metukah a sweet and wonderful and fulfilling New Year.

Bernard F. Miller

Worship Services

Friday, September 3 Join us for our last Shabbat service in Keller Hall. Enjoy the intimacy and informality of summer services.

Friday, September 17 - We Welcome Our Campers

Members of our High School department will share their summer experiences. Some of our students were in Israel, others in special high school programs in America. Plan on joining for the discussion and dialogue.

We will honor those who have become SHOMREI ANSHE EMETH, as their names are inscribed on the wall in the Temple foyer.

Friday, September 24 - Join us with your family in a wonderful celebration of Shabbat and Sukkot. This is a marvelous way for families of young children to become familiar with the Shabbat experience.

ANSHE EMETH ENDOWMENT FUND *for the future*

We hope that you will include the Temple in your planned giving. The Endowment Committee, Rabbi Miller, or Gail Kroop will be happy to speak to you about how you might want to proceed with a planned giving program.

This fund was created to enable members of the Temple to provide for our long-term future, to ensure our continuity as a dynamic synagogue in our community. Call Dr. Norman Reitman at 572-1414 or Rabbi Miller at 545-6484 if you would like more information.

Anshe Emeth Memorial Temple
222 Livingston Avenue
New Brunswick, New Jersey 08901
(732)545-6484 (732)745-7448 FAX
Anshe@compuserve.com E-mail
<http://uahc.org/nj/aemt> Webpage

Volume 140

Issue 1

The *Bulletin* is published bi-weekly from September 1 to June 1 and one summer issue.

Bennett F. Miller

Rabbi

Neal D. Gold

Assistant Rabbi

Anna West Ott

Cantor

Gail R. Kroop

Executive Director

Bill Robinson

Director of Education

Helene Chelton

Director Gan Yeladeem

Marvin R. Zektzer

President

*Anshe Emeth Memorial Temple is a member
of the Union of American Hebrew Congregations.*

Officer's Column

As Rosh Hashanah and Yom Kippur are approaching, it gives each of us an opportunity to reflect, on what the this past year has brought, what the next year will bring, and how can we make the world a better place.

For me this will be a year of bittersweet reflection, because two very important people will not be with me. In January I lost my father, and for as far back as I can remember, he has been a Cantor for the High Holidays. As a child I remember going with him to services and watching him as he led the congregation. To this day, I can still hear him every year singing Aveenu Malkainu.

My daughter Carly is off to college, so that too will be different for me. She has always attended services with us in the past, but this year she will be absent.

Even though my father may be gone, what he taught me lives on, and in a similar way, what I have taught Carly lives on. The way we live our lives has a greater impact than just on ourselves. We are teachers and role models for our children, just like past generations have been for us.

As we sit in the Sanctuary and pray, let us think about what kinds of lessons and values we would like to pass on to future generations and what kind of world we would like to leave them. Tomorrow is theirs, if we teach them well about how to take care of today, they will do the same for the next generation.

Lee, Carly, and Andrew join me in wishing you and your families the happiest, healthiest, and sweetest of New Years.

L'Shanah Tov

Marvin R. Zektzer
President

You're invited to our evening Torathon on

Selichot

**Saturday, September 4
8:30 p.m.**

Why not end the old year and begin the New Year with the study of Torah. Please join our third Torathon. Study with our clergy and members of our congregation; then attend Selichot Services. What a wonderful way to prepare for the High Holy Days.

Study with:

- | | | |
|---|---------------|---|
| ☆ | Rabbi Miller | <i>Return to Anatevka
Reflections about Rabbi Miller's Journey to the
Ukraine</i> |
| ☆ | Rabbi Gold | <i>The Hasidic Masters on Teshuvah</i> |
| ☆ | Cantor Ott | <i>Avinu Malkeinu
Historical Background, Different Texts & Melodies</i> |
| ☆ | Bill Robinson | <i>Was Solomon Really Wise?
Political Philosophy of the Bible</i> |
| ☆ | Lynn Grater | <i>Jewish Gangsters</i> |
| ☆ | Kathy Olstein | <i>Reading Torah in the Context of the Ancient World</i> |
| ☆ | Ruth Patt | <i>Wish You Were Here: "A Study in Jewish Vacation"</i> |

You will have the opportunity to study in small groups, selecting from topics such as Jewish Gangsters and Hasidic masters, as well as traditional texts. We will have Havdalah, two study sessions, and refreshments. The evening will conclude with the beautiful Selichot worship service. For more information please call the Temple office at 545-6484.

High Holy Day Information

Rabbi Miller and Rabbi Gold will conduct services in the Sanctuary and Reitman Hall. Cantor Ott with the Anshe Emeth Choir will be in the Sanctuary; Be Adler, our vocal soloist will be in Reitman Hall.

A special family service will be held in the Sanctuary on the Second Day of Rosh Hashanah. Our second day Rosh Hashanah service is a celebration in keeping with the other beautiful services that we observe together.

Your seat reservations will be sent by September 1.

Arrangements may be made for babysitting of younger children during morning services on the First and Second Day of Rosh Hashanah and morning services of Yom Kippur and during Yom Kippur Yizkor and Ne'elah services. If you want your children to participate and you did not check the babysitting box on your seat reservation form, please call the Temple office at 545-6484 before September 5.

Please note that all seats in the Sanctuary and Reitman Hall are reserved for Rosh Hashanah and Yom Kippur. Please notify the Seating Committee

at the Temple if you will not be using a ticket.

Ushers are needed for all High Holy Day services. If you can assist at one or more of the services, please call Harvey Stone at 613-0830, or the Temple office at 545-6484.

There are large print editions and Braille copies of the *Gates of Repentance* for those wishing to use them. Ask an usher to provide you with one. Special audio equipment for the hearing impaired is available for use in the Sanctuary. Please call the Temple office to reserve a headset.

Because of physical impairments, some members of the congregation may not be able to attend High Holy Day services. If you or a member of your family is unable to worship with us at the Temple, cassette recordings of the High Holy Day services will be available. Please call the Temple office to make arrangements to obtain the tapes.

Please also note that there will be a reserved section at Yom Kippur Yizkor and Ne'elah services for our disabled and/or elderly members. One family member may accompany each person.

The Interim Program will be held in Keller Hall at 1:30 p.m.

5760	HIGH HOLY DAYS SERVICE SCHEDULE	1999
Saturday, September 4	Selichot	8:30 p.m.
Friday, September 10	Erev Rosh Hashanah	7:15 & 9:15 p.m.
Saturday, September 11	Rosh Hashanah	9:00 & 11:00 a.m.
	Rosh Hashanah Children's Service	2:15 p.m.
	(No ticket required. Held in the Sanctuary.)	
Sunday, September 12	Rosh Hashanah	10:15 a.m.
Sunday, September 19	Kol Nidre	7:15 & 9:15 p.m.
Monday, September 20	Yom Kippur	9:00 & 11:00 a.m.
	Yom Kippur Interim Program	1:30 p.m.
	Yom Kippur Children's Service	2:30 p.m.
	(No tickets required. Held in Reitman Hall.)	
	Afternoon, Yizkor and Ne'elah Service	3:30 p.m.

YOUTH ACTIVITIES FUND

Bar Mitzvah of:

Daniel Schaeer

by Toni & Steve Kozak & Family

In Honor of:

Rabbi Bennett & Joan Miller on the first sermon of their daughter Rabbi Ellie Miller by Debra Isaacson

Rabbi Gold

by Ilene, Henry, Melissa, Jennifer, & Brett Scharf

Marilyn & Allan Schulman the Stuckey Family

Dr. & Mrs. William Fromkin on the engagement of Abbey & Gary

by Shelly, Brian, Marc, Anat, Joseph, & Stacie Dubin

Andrea & Fred Horowitz on the engagement of their son Scott to Michelle Weinberger

by Shelly, Brian, Marc, Anat, Joseph, & Stacie Dubin

Mr. & Mrs. Joseph Weinberger on the engagement of their daughter Michelle to Scott

by Shelly, Brian, Marc, Anat, Joseph, & Stacie Dubin

Dorothy Heines, good luck & good health in your new home

by Frances Strauss

Melissa Chancer & Nathan Chancer by Norma Chancer

Univ. of Delaware graduation of Dana Horn

by Rhea & Marty Basroon & Family Religious School Graduation of David Harris

by the Stuckey Family

In Memory of:

Jack Kotik

by Karen & Ira Miller & Family

Harvey Scharf

by Debra, Martin, Michelle, & Jay Friedman

CARING COMMUNITY FUND

Bar Mitzvah of:

Sarah Lowen

by Phyllis Goffredo

Doris Kahn

Iris & Bernie Kislin

Daniel Schaeer

by Fay Sosnick

Adult Bat Mitzvah of:

Gail Kroop

by Laura, Seth, Emma, & Taylin Leibowitz

In Honor of:

Rabbi Bennett Miller on his 25 years of service to our Temple and our community by Elaine Greengarten Lehn

Blossom & Jerry Lowen on the Bat Mitzvah of their granddaughter Sarah by Phyllis Goffredo

Doris Kahn

Iris & Bernie Kislin

Jane & Arthur Factor on the marriage of their son Drew to Adriana by Carol & Larry Zicklin

Barbara & Monroe Glitzer on the engagement of their son Matthew by Joyce & Alvin Glasgold

Andrea & Fred Horowitz on the engagement of their son Scott to Michelle by Hedy Brown & Art Wilde, Ross & Mitchell

Marcia & Gerald Shubitz on the engagement of their daughter Stacey by Debbie & Leon Stark

Mr. & Mrs. Joseph Weinberger on the engagement of their daughter Michele to Scott Horowitz

by Hedy Brown & Art Wilde, Ross & Mitchell

Brenda Berger on the birth of her grandson Jacob

by Carole & Sam Eichenbaum

Phyllis & Alan Romm on the birth of their granddaughter Nina Florence

by Carole & Sam Eichenbaum

Speedy recovery of Leon Smith

by Bernice & Harold Bruskin

Gloria Cohn & Sam Schmidt

Debbie Lotz & Family

Ruth M. Patt

Thelma & Hal Shriber

Laura Singer

Roberta & Jay Panter, Mazel Tov in your new home

by Thelma & Hal Shriber

Harriet & Milt Stoll, good luck, good health & Mazel Tov in your new home

by Syd & Milt Seiden

Birthday of Malcolm Busch

by Turbi & Paul Smilow

Carol & Larry Zicklin

100th Birthday of Morris Rosenfeld

by Elaine Greengarten Lehn

Lillian Glasser nomination to the Board of Jewish Federation & Special Endowment Award

by Elaine Greengarten Lehn

Gary Greengarten nominated to Board of the Jewish Federation

by Elaine Greengarten Lehn

Refuah Shlaymah

by Fay Sosnick

Graduation of Rebecca Schell

by Dr. & Mrs. Norman Reitman

In Memory of:

Dr. Howard E. Adler

by Verna Adler & Family

Norbert Alexander

by Wendy, Melvin, Jared & Marti Schulman

Edye Saiff Buckner

by Betty, Marty & Claire Sommer, Ruth & John Long

Anna Manaker

by Betty Sommer

Richard Singer

by Laura Singer

RINA B. PAKENHAM MEM. FUND

In Honor of:

Gail & Mervin Kroop on the engagement of their son Philip to Lisa Rosen

by the Schneier Family

Sharon & Brian Taxman & Family

Lee, Marvin, Carly, & Andrew Zektzer

Cheryl & Warren Sweberg on the engagement of their son Todd to Lisa

by Vicki & Steve Kahn & Family

90th Birthday of Celia Reinhardt

by Sharon & Brian Taxman & Family

TZEDAKAH FUND

Bar Mitzvah of:

Andrew Morris

by Marcia Eisenberg

Daniel Schaeer

by Paula Masciulli

Adult Bat Mitzvah of:

Gail Kroop

by Iris & Bernie Kislin

In Honor of:

Rabbi Bennett Miller on his 25th Anniversary

by Diane Pincus & Steve Satz

Rabbi Bennett & Joan Miller on the ordination of their daughter Rabbi Ellie Miller

by Diane Pincus & Steve Satz

Ken Gordon installed as president of the Jewish Federation

by Paula Masciulli

Lee, Marvin, Carly, & Andrew Zektzer Ellen & Michael Brown on the marriage of their son Peter

by Carol & Neil Weinstein

Shelly & Brian Dubin on the medical school graduation of their son Marc and on the marriage of Marc & Anat

by Vicki & Steve Kahn & Family

Shirley & Jerry Sherman on the marriage of their daughter Michelle

by Carol & Neil Weinstein

Nadine & Bernie Worst on the marriage of their son Jarrett to Lori Beth Levine

by Iris & Barry Zehnacker

Jane & Phil Cantor on the engagement of their daughter Mollie

by Diane Pincus & Steve Satz

Gail & Mervin Kroop on the engagement of their son Philip to Lisa Rosen

by Ann, Steve, Noah, Adam & Natan Cohen

Mr. & Mrs. Cary Linsky on the engagement of their son Heath to Wendy

by Cheryl, Warren, Todd, & Meredith Sweberg

Cheryl & Warren Sweberg on the engagement of their son Todd
by Naomi & Joe Weinberger
Leila & Stuart Alterman on the arrival of their son Gabriel
by Carol & Neil Weinstein
Alice Calman on the birth of her granddaughter Emily
by Harriet & Leonard Durmaskin
Lee & Lewis Stein on the birth of their granddaughter Emily
by Harriet & Leonard Durmaskin
Retirement of Sandi Heckelman
by Ann & Steve Cohen
Retirement of Sol Heckelman
by Ann & Steve Cohen
Speedy recovery of Danny Rispoli
by Ann, Steve, Noah, Adam, & Natan Cohen
Speedy recovery of Leon Smith
by Pearl Greenfield
Cary Cherniss
by Marcia Eisenberg
Sol Heckelman
by Marcia Eisenberg
Bob L. Stone
by Marcia Eisenberg
Hillary & Gene Corburn on the high school graduation of their son Jesse
by Suzie, Leigh, & Abigail Wise

In Memory of:

Leonard Baum
by the Stuckey Family
Herman Peskin
by Ann, Steve, Noah, Adam, & Natan Cohen
Edye Saiff Buckner
by Betty, Marty, & Claire Sommer, Ruth & John Long
Frances Schwaber
by Marilyn & Allan Schulman

SPECIAL CHILDREN'S EDUCATION & DAY CARE FUND

In Honor of:

Rabbi Bennett Miller on his 25th Anniversary
by Cindy & Ron Matloff & Jeffrey Rosenfeld
35th Wedding Anniversary of
Gayle & Murray Halbfish
by Cheryl & Warren Sweberg
Marriage of Michelle Sherman & Eric White
by Adam, Ann, Steve, Noah, & Natan Cohen
Birthday of Ann Cohen
by Laura, Seth, Emma & Taylin Leibowitz
100th Birthday of Morris Rosenfeld
by Frances & Robert Cohn
Cindy & Ron Matloff & Jeffrey Rosenfeld

Bernice & Harold Bruskin
by Cindy & Ron Matloff & Jeffrey Rosenfeld
Speedy recovery of Rosanne Harris
by Cheryl Sweberg & Family
Speedy recovery of Leon Smith
by Frances & Robert Cohn
Ethel L. Meyer
Speedy recovery of Malcolm Wernik
by Ethel L. Meyer
In Memory of:
Minnie Howard
by Ethel L. Meyer

RABBI MILLER'S CHAI FUND

In Honor of:

Rabbi Bennett Miller
by Florence Merel & Loren Hurwitz
Rabbi Bennett Miller receiving his Doctorate of Divinity Honorarius Causa
by Myra & Fred Feldman
Rabbi Bennett on his 25th Anniversary
by Heather, Alan, Marissa, & Joshua Brooks
Harriet & Leonard Durmaskin
Mildred Mair
the Selkow-Rosenstrauss Family
Rabbi Bennett & Joan Miller on the ordination of their daughter Rabbi Ellie Miller

by Heather & Alan Brooks
Harriet & Leonard Durmaskin
Marcia, Marc & Gary Eisenberg
Myra & Fred Feldman
Felice Schrager & Family
Rabbi & Mrs. Bennett Miller for all their Mitzvahs
by Iris & Bernie Kislin

SHOSHANA PARSELLS YOUTH EDUCATION FUND

Bar/Bat Mitzvah of:

Justin Emery
by Shoshana Parsells
Matthew Hyman
by Shoshana Parsells
Jennifer Scharf
by Shoshana Parsells
Eric Weiner
by Shoshana Parsells

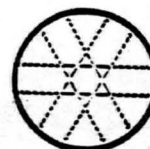
In Honor of:

Shoshana Parsells
by Ilene, Henry, Melissa, Jennifer & Brett Scharf
Mr. & Mrs. Irwin Goodman on the marriage of their daughter Jodi to Jason Spitzer
by Rosalind Kaplan-Blinder
Mr. & Mrs. Norman Steier on the marriage of their daughter Heather to David
by Rosalind Kaplan-Blinder

Rabbi Bennett F. Miller 25th Anniv. Scholarship Fund

In Honor of:

Rabbi Bennett F. Miller
by Ilene, Henry, Melissa, Jennifer, & Brett Scharf



The Temple has received the following contributions to MAZON:

In honor of the 100th Birthday of Morris Rosenfeld
by Barbara & Seymour Britan

Sharon Karmazin

Congregational Shabbat Dinners



MAZEL TOV...

LYNN & GERRY GRATER on the engagement of Gerry's daughter, Ricky
MILDRED MAIR on the birth of her great-granddaughter, Rachael Elise
MARCIA & GERALD SHUBITZ on the engagement of their daughter Stacey
JOAN & ERIC KRANTZ on the marriage of their son Jordon
BARBARA & MONROE GLITZER on the engagement of their son, Matthew
GINNY & BILL MAYER on the birth of their granddaughter, Skylar Maerav
CAROLE & SAM EICHENBAUM on the birth of their grandson, Isaac Golden
CAROLE & SAM EICHENBAUM on the birth of their granddaughter Isabel Mary
GAIL & MERV KROOP on the engagement of their son Philip
NADINE & BERNIE WORST on the marriage of their son Jarrett
ROBERTA & JAY PANTER on the birth of their grandson Eli Louis

IN REMEMBRANCE: YAHREZEITS FOR SEPTEMBER

The names listed below are taken from the Book of Life and permanent memorials throughout the Temple. These names, which are posted monthly, are read at the Sabbath service immediately following the date of passing. Anyone wishing to have the name of a loved one read on the Sabbath should call the Temple office at 545-6484.

SHABBAT

SEPTEMBER 3, 1999

ROSALIE KRONE
MOLLY KAROL
JEROME M. SILVERMAN
ALICE JEAN PANETH
PEARL LAUER
NORMAN MILTON BASS
ANNA GOLDSTONE LEVINE
BESSIE S. MARCUS
JOHN LIEBERMANN
LEONARD NORTH
CHARLES RINGEL
HARRY HOROWITZ
HYMAN DEIXLER
IDELLE ARONOWITZ
ETTA SKLAREWECKSTEIN
MICHAEL HERTZOFF
DOROTHY ZAGOREN ROSENTHAL
NETTIE ORINGEL KATZ

SHABBAT

SEPTEMBER 10, 1999

SAMUEL TABOLSKY
HELEN ROTHFLEISCH
GEORGE RUBINSTEIN
SAMUEL ARON
EVELYNE HRLICH
LOUIS HIRSH
MORRIS GOODKIND
HENRY BLUM
BESS BRUSKIN
RHODA GELADE
DOROTHY F. GOODKIND
RUTH RICE
ETHEL MILDRED PFEFFER
ALBERT RESNICK
MAX LEVINE
HERMAN GREIFF
EDWARD BERNARD BLINDER
SAMUEL WILSON
RUTH FRISCH
LILLIAN GOLDSMITH
MINDEL KARSHMER

SHABBAT

SEPTEMBER 17, 1999

MAX EICHENBAUM
EDITH HOFFMAN

HARRY J. SCHWARTZ
SAUL WASSERMAN
GUSSIE RINGEL
SAMUEL REITMAN
ANNA BOOKSTAVEN
RUTH M. DATTEL
MAE GOLDFINGER
ROSE ESKIN
ANNIE MARKS
HERMAN SCHWARTZ
SAMUEL SOMMERS
ALEXANDER S. KUMMER
MORRIS KESSLER
HARRY WOLKOF
DORIS MATLOFSKY
SAM WINTER
SHLOMO HERSCH
MORRIS GOTTLIEB
JACOB SHAPIRO
LEON ROBERT HIRSH
MAX M. BLUMENTHAL
BEATRICE SACKS
ESTHER SPILLER

SHABBAT

SEPTEMBER 24, 1999

LESTER SIGMAN
MOLLIE KADEN
NAOMI JASPER
ROBERT S. COHN
MEYER AQUA
ARTHUR A. FRANKEL
SOPHIE SHRIBER
CHARLOTTE M. STONE
RAPHAEL BOARDMAN
MATILDA HIRSH
HELEN RINGEL
WILLIAM SONDHELM
NORMAN FIELDS
REBA M. LIEBERMAN
HERMAN DEUTSCH
SAMUEL G. COHEN
HARRY WOLFF
ELKA CUSHING
SARA RUBINSTEIN
ABE LANDOW
CHARLES SCHNEIER

IN MEMORIAM

DOROTHY SCRIBNER
mother of Neal Scribner

HERMAN PESKIN
father of Steven Peskin

ROBERT ALEXANDER
father of Milton Alexander

LILLIAN GREENSTEIN
wife of Fred Greenstein

LEO ADLER
son of Verna Adler

***We extend deepest
condolences to the families
of all of them.***

May their memory abide for blessing

USHERING SCHEDULE FOR SEPTEMBER 1999

Sat., Sept. 4	Sanct.	- Ilene & Henry Scharf
Fri., Sept. 17	Sanct.	- Bernice & Harold Bruskin
	Lobby	- Jill & David Arbeitel
	Del. St.	- Bettse Birnbaum / Helen Rudich
Sat., Sept. 18	Sanct.	- Barbara & Bruce Trattler
Fri., Sept. 24	Sanct.	- Estelle & Edgar Rosenberg
	Lobby	- Helene & Jay Goldberg
	Del. St.	- Ruselllyn Carruth & Bernard Goldstein
Sat., Sept. 25	Sanct.	- Mindy & Cary Gilbert / Amy & Bruce Langrock

Please try to obtain a substitute if you are unable to usher when scheduled, and call Harvey Stone at 613-0830. (When Harvey is not available, call the Temple office at 545-6484.)

CALENDAR OF TEMPLE EVENTS AND ACTIVITIES

September 1999

Friday	3	Shabbat Evening Service	8:00 p.m.
Saturday	4	Torah Study and Minyan	9:30 a.m.
		Shabbat Worship Service	11:00 a.m.
Monday	6	Temple Office - Closed	
Tuesday	7	Religious School Opens	
		Board of Trustees Meeting	8:00 p.m.
Wednesday	8	Religious School Opens	7:45 p.m.
Friday	10	Erev Rosh Hashanah	
Saturday	11	Rosh Hashanah	
Sunday	12	Rosh Hashanah	
Monday	13	Religious School Opens - Bar/Bat Mitzvah Classes	7:30 p.m.
Tuesday	14	Religious School Committee	7:45 p.m.
		High School Religious School Program	7:00 p.m.
Friday	17	Shabbat Evening Services	8:00 p.m.
Saturday	18	MAP Program	9:30 a.m.
		Torah Study & Minyan	9:30 a.m.
		Shabbat Worship Service	11:00 a.m.
		Religious School Tefillah Service	11:15 a.m.
Sunday	19	Kol Nidre	
Monday	20	Yom Kippur	7:30 p.m.
Tuesday	21	Officers Meeting	
		Religious School Back to School Night	
Friday	24	Family Service for Shabbat & Sukkot	7:30 p.m.
Saturday	25	Torah Study & Minyan	9:30 a.m.
		Shabbat Worship Service	11:00 a.m.
		Religious School Tefillah Service	11:15 a.m.
Sunday	26	Religious School Opens	
		7th Grade Parents	
		Hebrew Marathon	
		Mosaic Dedication	
Monday	27	Keepeers of Jewish Excellence - <i>Miriam Weiner</i>	

"Turn Friday Night into Shabbat"

Please join us for
Congregational Shabbat Dinner
Friday, October 8

Dinner begins at 5:45 PM

Complete Shabbat Dinner*

Guests Welcome

**Food products kosher*

also

November 5 December 3

Name _____

Phone _____

Amount Enclosed* \$ _____

Adults _____ @\$18.00

Children 5-12 _____ @ \$9.00

Children under 5 _____ @ \$5.00

Reservations must be received no later than one week before the dinner.

Reservations made after that date will be based on availability.

**Includes 3% contribution to Mazon*

Help

Help Us Start

HELP

Help

H.E.L.P.

Help

HELP

HELP

The

Health Equipment Loan Program

For Needy People in Our Jewish and Local Communities

CHECK YOUR BASEMENTS! CHECK YOUR ATTICS!

ASK YOUR FRIENDS AND RELATIVES!

We're looking for:

Crutches

Wheelchairs

Canes

Walkers

Shower Seats

and more ...

Please bring these items to the Temple.

(Call the Temple Office, (732) 545-6484, for drop-off times.)

**If you have any questions, please call
Lou Goldstein, (732) 238-0293.**

***A Project of the Anshe Emeth Community Development Corporation, Inc.,
228 Livingston Ave., New Brunswick, NJ 08901***

8/99

Religious School News



As the summer months draw to a close, we find ourselves at the beginning of another school year. It's time for new school clothes, new notebooks, new teachers, new friends, and new learning experiences. As the new Director of Education at Anshe Emeth Memorial Temple, I look forward to meeting each and every student and parent.

Bill Robinson

OPENING DAYS

Since the Jewish holidays fall on the weekends in September, **Pre-K** students will begin class on **Sunday, September 26 at 10:45 AM.**

Kindergarten through 2nd grade will commence classes on **Saturday, September 18 at 9:30 AM.**

Students in **Grades 3 - 7** will begin school on **Tuesday September 7 at 4:30 PM** or **Wednesday, September 8 at 4:30 PM.** Weekend classes will commence on Saturday, September 18 at 9:30 AM for grades 3 - 6 and on Sunday, September 26 at 9:30 AM for grade 7.

We will hold a special opening day for **high school** students on **Tuesday, September 14 at 7:30 PM.** Sunday classes will commence on September 26 at 10:00 AM.

The **12th grade** begins its class with Rabbi Miller on **Sunday, September 26 at 4:00 PM.**

On the first day of school, please remember to bring any **tzedakah** money that you have saved over the summer. Also, please bring your **tools for school** — school supplies (such as pens, pencils, notebooks, rulers, and scissors) to be donated to students who need these items.

PARENT MEETINGS

All parents (except 7th grade) are invited to meet their children's teachers, learn about the curriculum, and share their hopes for the school year at *Back to School Night* on **Tuesday, September 21 at 7:30 PM.**

Parents of **7th grade** students will have their own orientation on **Sunday, September 26 at 10:45 am.** It is imperative that all parents attend this important meeting. Please RSVP to the religious school office at 545-6484. If you are not able to attend, please call Bill Robinson to arrange another time to meet.

In addition, we will be hosting an informal coffee and chat for **parents of new students** on **Tuesday, September 21 at 7:00 PM.** Please stay afterward for the *Back to School Night* beginning at 7:30 PM. Please RSVP to the religious school office at 545-6484.

If you have any questions, please call me (Bill Robinson) at 545-6484.



Dedication of Mosaic Sunday, September 26

This beautiful mosaic designed by artist Andrea Raphael and executed by the Temple members has been placed in Reitman Hall. Join in the celebration of this newest art work. Meet the artist and participants.

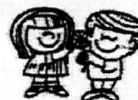
The Bikkur Cholim of Anshe Emeth will hold a general meeting at the Temple on Monday, October 4 at 7:30 p.m.

All Hospital Visitors should attend.

We also invite any adult member who can donate time once or twice a month to come and explore this mitzvah. Snowbirds are welcome the months they are here.

For more information call Edna May Hirshman at 846-2437 or Sara Maskin at 297-0241.

Gan News



After a wonderful summer, everyone is now looking forward to the cool breezes of autumn. We spent carefree mornings soaking up vitamin D, splashing in the pool and at the water table, and enjoying the feel of cool dry sand running through our fingers and toes. We saw a wonderful show, *Chicken Little*, and we had lots of fun at a nearby Swim Club. Now we are ready to return to the routines of Circle Time. We will be learning about the Fall, Rosh Hashanah and Yom Kippur. The children will enjoy apples and honey and will learn to wish everyone a sweet new year. We will meet some new friends and welcome back those who took the summer off.

There are still some openings available in the pre-school. Our programs offer a great deal of flexibility. Families can choose which days are best for them. And we offer full and half day programs as well. Our small classes and nurturing staff offer each child lots of individualized attention, which is especially important if this is your child's first experience away from home.

For further information on daycare or preschool registration, please give us a call at 545-6484. Hope to hear from you soon.

Tributes - September 1999

Jewish tradition encourages honoring loved ones and friends at special times through acts of Tzedakah. We gratefully acknowledge contributions made to the Temple's Special Funds.

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Bar/Bat Mitzvah of:

Justin Emery

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The Anshe Emeth Guide to the

HIGH HOLIDAYS

ROSH HASHANNAH

In the seventh month, on the first day of the month, you shall observe a holy day; you shall not work at your occupations. You shall observe it as a day when the horn is sounded.. —Numbers 29:1

Rosh Hashannah, which falls on the first of the Hebrew month of Tishrei, marks the beginning of the new year. It is, however, far more than the first day of the calendar year. It is the beginning of a ten-day period of rigorous self-examination which continues through Yom Kippur. So important did the Rabbis consider this period, that they proclaimed the whole of the preceding month of Elul as a period of preparation.

The Torah designates the first of Tishrei as a day of "memorial, proclaimed with the blast of horns" (Leviticus 23:24, Numbers 29:1). For Jews the sound of the Shofar became a multi-faceted symbol recalling past events, looking to the Messianic future, proclaiming divine sovereignty – and much more. The sound of the Shofar is a call to hearken to the divine summons, to examine our hearts, and to plead our case before the Eternal Judge.

Rabbinic tradition identifies Rosh Hashannah as Yom Hadin, Judgment Day, and in this spirit a Talmudic parable pictures God as sitting in judgment of the world and each individual on Rosh Hashannah. The image of God as judge, about to inscribe human beings according to their deeds in the appropriate Book of Life, underscores the Jewish concept of human beings as moral free agents responsible for the choices which they make. We are further encouraged to believe that our fate, and indeed the fate of the entire world, depends upon our every act.

Following from the theme of divine judgment is the concept of making amends for the past and beginning the year with a clean slate. According to Judaic tradition, repentance, prayer, and charity (Teshuvah, Tefillah, and Tzedakah) temper judgment's severe decree. Through these mitzvot Jews seek to re-establish their relationship with God and with other human beings and accomplish reconciliation with both.

The theme of Rosh Hashannah is that in spite of human weakness "the gates of repentance are always open." The struggle for righteousness never ceases. The mitzvot and customs of Rosh Hashannah are designed to help Jews enter into the new year with a new spirit so that they might be "inscribed in the Book of Life and Blessing."

Celebrating Rosh Hashannah

It is a mitzvah to express one's personal repentance (Teshuvah) on Rosh Hashannah. According to the traditional symbolism, God sits in judgment of the world on Rosh Hashannah. Through repentance, prayer, and Tzedakah, one begins moving towards reconciliation with God and other human beings. This process reaches its climax on Yom Kippur.

Repentance begins with the recognition of one's faults, failures, and weaknesses and the willingness to attempt to change and rectify impaired relationships. Through discussion with friends and family, one seeks understanding and forgiveness. The reciting of confessional prayers opens the heart to repentance. The goal of repentance is to turn the individual and community toward each other and toward God.

It is always a mitzvah to give Tzedakah, but on Rosh Hashannah, this deed takes on added significance. Tzedakah is one of the mitzvot which tempers judgment's "severe decree." Through direct aid to the needy and through aid to synagogues and other institutions which support the spiritual and cultural life of the Jewish community, we exemplify our obligation as human beings to share the bounty of the earth with others.



Finally, it is a mitzvah to join the congregation in worship on Rosh Hashannah. As members of the Jewish people, we have personal and communal responsibilities. Participation in the congregational worship service is one such communal obligation, but our attendance at services goes beyond obligation. The public celebration of Rosh Hashannah through prayer, song, and Torah study is the heart of the Rosh Hashannah experience. Rosh Hashannah worship draws us into the circle of the community, strengthening our ties to one another and to our historical values.

How could the first day of the seventh month become the New Year?

In ancient times, there were four "New Years" in the Jewish calendar, each with a distinct significance:

- a. The first of Nisan: the New Year of Kings, a date used to calculate the number of years a given king had reigned.
- b. The first of Elul: the new year for tithing of cattle, a time when one out of every ten cattle was marked and offered as a sacrifice to God.
- c. The first of Tishrei: the agricultural new year. The New Year of the Years.
- d. The fifteenth of Shevat: Tu B'Shvat, the New Year of the Trees.

The Torah refers to Nisan as the first month of the Jewish year. Despite this, however, the first of Tishrei emerged as what we now know as Rosh Hashannah.

The Meaning of the Shofar's Call

In Biblical times, the shofar was used to herald great moments. It proclaimed the ascent of a king upon the throne, it announced the Jubilee every fiftieth year, the Sabbath and festivals. In wartime, it signaled the army.

Indeed, the Shofar has been so long associated with Jewish tradition that it has become a holy symbol. It recalls the offering of Isaac by Abraham, for that was when God, recognizing our people's devotion to Him, ordered Abraham to substitute a ram for his son as a sacrifice on the altar.

It reminds us of the giving of the Ten Commandments to the accompaniment of shofar blasts on Mount Sinai. Maimonides, the great Jewish philosopher of the twelfth century, found a special message in the call of the shofar. He said that the shofar proclaimed:

Awake, ye sleepers, and consider your deeds; remember your Creator and repent. Be not of those who hunt after shadows and who waste their years seeking empty things. Look well into your souls; leave your evil ways and thoughts, and return to God, so that He may have mercy on you.

Before the shofar is blown, we recite Psalm 37, which says that the shofar will announce God's dominion over all peoples. Then the horn is sounded. There are three variations in the call: Tekiah, Shevarim, and Teruah. Tekiah is a long blast starting on a low note and rising nearly an octave; Shevarim consists of three shorter notes; Teruah is made up of nine quick, sharp calls ending with high note. Every man, woman, and child listens intently to the call of the Shofar. It has been a symbol of our people's unity for thousands of years.

Special home rituals for Rosh Hashannah

On the eve of the holiday, we recite the festival candle blessing and kiddush. We pronounce the Motzi prayer as usual, but traditionally over a round challah. Finally, just before beginning the Rosh Hashannah meal, we customarily eat challah or apples dipped in honey.

There are many explanations for why we use a round challah. Some people see the round shape as reflecting the continuing cycle of years and seasons. The most common interpretation, however, is that the challah resembles a crown, thus symbolizing the kingship of God. At a time of year when our thoughts turn to repentance and resolutions of self-improvement, the round challah reminds the Jew that God is central to our people and to our faith.

Greetings on Rosh Hashannah

It is a time honored tradition to greet friends and neighbors during the Days of Awe, especially on Rosh Hashannah, by expressing the wish that they be blessed with a good year. The traditional words of blessing are "לְשָׁנָה טוֹבָה תִּכְתְּבֵנִי" "Le-sha-nah to-va ti-ka-te-vu" ("May you be inscribed [in the Book of Life] for a good year"). On Rosh Hashannah it is customary to visit with friends and relatives, to wish them well. Such visits are part of the joy (Simcha) of the festival.

Primary among the mitzvot leading to atonement is fasting. The Torah commands us to practice "self-denial" on this day three different times, and the threefold repetition of this mitzvah has suggested three reasons for fasting.

1. Judaism calls for self-discipline. When we control our appetites on Yom Kippur, we remember that on other days, too, we can be masters, not slaves, of our desires.
2. Judaism calls for empathy. When we consciously experience hunger, we are more likely to consider millions who need no Yom Kippur in order to suffer hunger. For some, most days are days without food enough for themselves and their children.
3. Judaism calls for penitence. The confession we make with our lips is a beginning. The penance we inflict upon our bodies through fasting, leads us along further still toward the acknowledgment that we have sinned against ourselves and others.

Yom Kippur is a day of concentration on the past so that the future may be better for us as individuals, better for us as a community, and better for us as part of the human community. Despite its solemnity, Yom Kippur is also a day of joy, when the truly penitent person begins gradually to feel at one with God and humankind. Reconciliation is the goal of the day's prayers and fast.

Preparing For Yom Kippur

There are some things that should be done before the last meal preceding Yom Kippur. For example, it is a basic Jewish teaching that Yom Kippur does not atone for wrongs committed against other people, but only for transgressions against God. It therefore has become customary for Jews to seek out friends and relatives whom they have wronged during the year and to personally ask for their forgiveness before Yom Kippur begins. The person asked for forgiveness must forgive, and thus Yom Kippur serves a healing function in the community. Yom Kippur is a time when all families should be at peace. Life is too short to indulge in petty arguments or to harbor grudges. Yom Kippur gives us a yearly opportunity to put aside past hurts and to make a new beginning.

A second set of customs relating to Yom Kippur involves perpetuating the memory of loved ones. Many Jews visit the cemetery the day before Yom Kippur and kindle twenty-four-hour yahrzeit candles in memory of departed loved ones. During the Middle Ages, this custom was seen as a means of atonement for the dead. Today, however, it is a beautiful expression of tribute and remembrance.

When the erev Yom Kippur meal is completed, the family departs for services - a prayer experience unlike any other in the Jewish year. Upon arriving at the synagogue on erev Yom Kippur, one immediately senses a special and unique atmosphere. It is Kol Nidre night, the holiest time of the Jewish year.

The Kol Nidre Service

Kol Nidre means "all vows" and is the name given to the special liturgical formulation chanted by Jews only on Yom Kippur. It is not actually a prayer; in fact Kol Nidre does not even mention God. It is an ancient legal formula for the annulment of vows which enables Jews to begin the New Year with a clean slate.

Fasting

Fasting was originally seen as fulfilling the biblical commandment to "practice self-denial." Midrashic writings also stress fasting as a historical reminder of Israel's repentance for the incident of the golden calf. More importantly, however, the Yom Kippur fast enables us, for at least one day each year, to ignore our physical desires and instead stress our spiritual needs. We concentrate on prayer, repentance, and self-improvement before returning to our usual daily routine.

According to tradition, all females from age twelve and all males from age thirteen must fast. It was and is the custom in many communities to encourage even younger children to begin fasting for several hours each year, so as to prepare them for full participation in the holiday when the proper time arrives. The

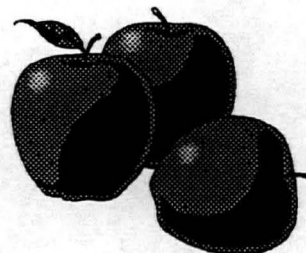


Mourning on Rosh Hashannah

Formal mourning (i.e., the observance of shivah) is suspended for the observance of Rosh Hashannah, at which time the mourners should attend services and observe the customs of the day.

Apples And Honey

It is customary to dip a piece of apple in honey and to eat it after reciting the appropriate blessing. The apple and honey symbolize the hope for a good and sweet year. The text of the prayers is as follows:



בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-;am, bo-rei p'ri ha-etz.

Blessed is the Lord our God, Ruler of the universe, Creator of the fruit of the tree.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּחֲדֹשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

Ye-hi ra-tson mi-le-fa-nei-cha, A-do-nai E-lo-hei-nu ve-lo-hei a-vo-tei-nu, she-te-cha-desh a-lei-nu sha-na to-va u-me-tu-ka.

Lord our God and God of our people, may the new year be good and sweet for us.

Between Rosh Hashannah and Yom Kippur

The ten-day period from Rosh Hashannah through Yom Kippur is known as *Aseret Yemei Teshuvah*, the Ten Days of Repentance. On Rosh Hashannah the Jew takes the first steps towards atonement. But this initial recognition of sin with its accompanying remorse requires further steps to complete the process of repentance.

Activities during this period should be directed toward the sacred goal of reconciliation with both God and other human beings. Jewish tradition teaches that Yom Kippur makes atonement only for those sins which we commit against God, but it does not atone for those sins which we commit against other human beings unless we first attempt to make amends and seek their forgiveness.

The mood of Rosh Hashannah and Yom Kippur permeates these days. A high point during this period is Shabbat Shuvah, the Sabbath of Return. Turning toward God and toward other people is the purpose of these days.

YOM KIPPUR

For on this day of atonement shall be made for you to cleanse you of all your sins; you shall be clean. It shall be a sabbath of complete rest for you and you shall practice self-denial; it is a law for all time.

-Leviticus 16: 30-31

Mark, the tenth day of this seventh month is the Day of Atonement.... For it is the Day of Atonement on which expiation is made on your behalf before the Lord your God.... Do no work whatever; it is a law for all time, throughout the generations in your settlements. It shall be a sabbath of complete rest for you and you shall practice self-denial; on the ninth day of the month at evening from evening to evening, you shall observe this your sabbath.

-Leviticus 23: 27-28, 31-32

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial.

-Numbers 29: 7

Yom Kippur, the Day of Atonement, occurs on the tenth of Tishrei. It is the culmination of the Ten Days of Repentance. It alone of all the Jewish holidays is the equivalent of Shabbat in sanctity. Its mood is reflective and introspective – a day devoted totally to self-examination, confession, and atonement.

Yom Kippur provides us with the opportunity to alter our conduct, readjust our values, and set things right in our lives. The day demands absolute honesty as we confess our wrongdoings: "We have sinned, we have transgressed, we have done perversely." The grandeur of the liturgy and music adds to the drama and seriousness of the day. From Kol Nidre, the eve of Yom Kippur, to the last triumphant note of the Shofar at the conclusion of the N'ilah, its purpose is to move us toward reconciliation with God and our fellow human beings.

traditional fast encompasses a full twenty-four-hour period, beginning after the erev Yom Kippur meal and extending to the following evening. No eating or drinking is permitted.

Kindling Yom Kippur Lights

It is a mitzvah to light and recite the appropriate blessing over the Yom Kippur lights after the meal and before leaving for the synagogue.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של (שבת ושל) יום הכפורים.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, a-sheer ki-de-sha-nu be-mits-vo-tav ve-tsi-va-nu le-had-lik ner shel

Yom Ha-ki-pu-rim.

Blessed is the Lord our God, Ruler of the Universe, by Whose mitzvot we are hallowed, who commands us to kindle the lights of the Day of Atonement.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגידנו לזמן הזה.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, she-he-che-a-nu ve-ki-ma-nu v'hi-gi-a-nu la-z'man ha-zeh.

Blessed is the Lord our God, Ruler of the universe, for giving us life, sustaining us, and enabling us to reach this season.

Unlike Shabbat and the other festivals, on Yom Kippur the candles are lit after the meal, because the lighting of the candles marks the formal beginning of Yom Kippur and therefore the beginning of the fast.

Children and the High Holidays

Perplexingly, the most important days in the Jewish year are not child-centered; and in fact, they are not experiences which easily invite children's participation. As educators and parents, we must do our best to make Rosh Hashannah into a celebration of apples and honey, to make Yom Kippur into the great ritual "I'm Sorry." We need to expose the parts of the observance which have the potential to speak directly to our young. We strive to structure their participation in a limited way in order to set the pattern for later development. However, in truth, the Days of Awe are R-rated adult experiences. R-rated for seriousness, maturity, and complexity. Despite this, Rosh Hashannah and Yom Kippur offer us two important interrelated insights to share with our children - insights which can help to shape the way they grow and develop.

The first lesson: No matter what has gone before, we can always make a new beginning. While we have to take responsibility for what has already happened, we can always start again to make things better. That is the essence of Rosh Hashannah.

The second lesson: A person is always responsible for what he or she does. When we make a mistake, when we miss the mark, we have to do more than feel sorry. We have to do our best to correct the hurt we caused another person, and do our best to see to it that we never do the same thing again. This is teshuvah (repentance), the action demanded by Yom Kippur.

לשנה טובה תכתבו

May you be inscribed for a good year.

This High Holiday insert to the Anshe Emeth Bulletin was prepared by Jed Nussbaum as part of a senior internship project. Sources include *The Jewish Book of Why*, *Gates of Repentance*, *Gates of the Seasons*, and *The Jewish Catalog*.

The Jacob Rader Marcus Center
of the
American Jewish Archives



As we prepare for the Days of Awe we should reflect on how easy it is for us to gather in our synagogues, to pray in our organized congregations, and to listen to university-educated rabbis lead our services. Our children are not penalized for missing school to celebrate the holy days with us; indeed, in some parts of the country Jewish holidays are days off for *all* schoolchildren. Circumstances such as these, however, have not always been the case of American Jewry.

Until the second half of the nineteenth century there were few Jews in America. The absence of organized congregations, educated rabbis, or even a proper building to pray in forced American Jewry to adapt. American Jewish children stayed out of school to attend services, something that their gentile classmates did not always understand. Indeed, in some parts of the United States it was common to penalize Jewish children for missing those school days, even though the absence was due to a legitimate religious holiday. Many Christians did not understand the significance of the Days of Awe, nor did they even know to spell the names of the holidays. For example, in the late nineteenth century a Johnstown, Pennsylvania, newspaper reported the advent of an important Jewish holiday known as "Yom Pippoor."

Yet, despite the rigors of building a new life in a frontier society, Jews took time out to observe their holy days. During the California gold rush, the forty-niners included a number of Jews. Fellow prospectors were amazed to discover one day that the Jews had stopped panning for gold. When they went to investigate they found that the Jewish prospectors had gathered under a large tent to celebrate their new year. A story such as this illustrates that, even during Rosh Hashanah in 1849 California, the children of Israel could be found under the tent.

In early nineteenth-century America congregations were often small. When they lacked properly trained rabbis, lay leaders read the prayers. In 1821, the Jews of Wilmington, North Carolina, actually co-opted two women to read from the siddur during the long Day of Atonement – an amazing development. Reform of traditional Jewish practice, often from necessity, has a long and fascinating history in the American Jewish experience.

Despite all obstacles, American Jews have faithfully observed the advent of the holidays, even when in military service. Hebrew Union College's renowned scholar Jacob Rader Marcus (1896 – 1995) was a lieutenant in the American army in 1918. He wrote his parents about his celebration of Rosh Hashanah near the front lines in France.

Well we had our service... You would have enjoyed yourself seeing me in my uniform, with my pistol and whole outfit with a talith on my shoulders kissing the Torah... It's a great life folks. A great life. God forgive me for going up to the Torah with a big pistol and 35 bullets on my waist. I only write this to let you know that I have not forgotten that I am still a Jew.

What relevance do these stories from a rich past have for the American Jew living in the late twentieth century? An obvious lesson is that necessity breeds solutions. Yet, a more significant lesson we can draw from the past is how the holiday season, whether celebrated on the frontiers or in the cities, binds Jews together. Not only does it bind them to each other, but provides an annual renewal of the covenant, reminding us that we all stood at Sinai.