

The Agudagram

September 2021 Volume 71, No. 1
Elul/ Tishrei 5781/5782

Agudas Israel Congregation
77 North Pine Street
Hazleton, PA 18201
570-455-2851

Officers:

Debbie Walko, President
Marlene Leonard, Vice President
Richard Rockman, Secretary
Helene Kline, Treasurer
Al Rosen, Financial Advisor
Richard Kline, Financial Officer



Shabbat & Holiday Candlelighting & Service Times

Shabbat, September 3- Nitzavim- 7:15pm Candlelighting

Monday, September 6 – Rosh Hashanah Evening-7:10pm candlelighting
Evening Service 6:15pm

Tuesday, September 7 – Rosh Hashanah Day One
Shaharit Service 9:30am

Evening Service 7pm- candlelighting after 8:07pm

Wednesday, September 8 – Rosh Hashanah Day Two
Shaharit Service 9:30am

Shabbat, September 10-Veyelech- 7:03pm candlelighting

Yom Kippur, Wednesday, September 15- 6:54pm candlelighting
Kol Nidre 6:45pm

Thursday, September 16 – Yom Kippur
Shaharit Service 9:30am Mincha 5pm

Neilah 6:30pm Shofar 7:45pm

Shabbat, September 17- Ha'Azinu- 6:51pm candlelighting

Sukkot, Monday, September 20- 6:46pm candlelighting

Sukkot Second Day, Tuesday, September 21- candlelighting after 7:43pm

Shabbat Chol Ha'Moed Sukkot, September 24- 6:39pm candlelighting

Shemini Atzeret, September 27-6:34pm candlelighting

Simchat Torah, September 28-7:31pm candlelighting



HIGH HOLIDAYS (from my Jewish learning)

Although the High Holidays – the two days of Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Day of Atonement) – occupy three days only, they lie within a web of liturgy and customs that extend from the beginning of the preceding Hebrew month of Elul through Yom Kippur. The focus of this entire period is the process of *teshuvah*, or repentance, whereby a Jew admits to sins, asks for forgiveness, and

resolves not to repeat the sins. Recognizing the psychological difficulty of self-examination and personal change, the rabbis instituted a 40-day period whose intensity spirals toward its culmination on Yom Kippur, a day devoted entirely to fasting and repentance.

When Does the High Holidays Season Begin?

The High Holiday period begins on the first day of the Jewish month of Elul. In the Ashkenazi tradition, during this month of soul searching, the shofar, or ram's horn, is blown each morning except on the Sabbath, to call upon listeners to begin the difficult process of repentance. Also, in Elul special haftarot – prophetic portions – focusing on consolation acknowledge the vulnerability of an individual grappling with personal change. During the week before Rosh Hashanah, intensity increases as traditional Jews begin reciting *selichot*, prayers that involve confessing sins and requesting God's forgiveness and help. On the Sabbath before Rosh Hashanah, the *selichot* are chanted at midnight, rather than their usual early morning hour.

What Are the 10 Days of Repentance?

The culmination of the High Holiday period occurs during the Ten Days of Repentance, which begin on 1 Tishrei with Rosh Hashanah and end with Yom Kippur. During this period, human beings have the chance to tip the scales of divine judgment in their favor through repentance, prayer, and *tzedakah* (performing righteous deeds and giving money to charitable causes).

Not only is Rosh Hashanah the Jewish New Year, which commemorates God's creation of the world, but also the Day of Judgment, when God remembers and judges all human deeds. Except on Shabbat, services are punctuated with the call of the shofar, which according to Maimonides, is saying, "Awake, you sleepers, from your slumber...examine your deeds, return in repentance, and remember your Creator." Human beings are believed to be in mortal danger at this time,

with their lives hinging on the decision to repent. Only those who choose to forego sin are inscribed in the symbolic “book of life” that is a central liturgical image of Rosh Hashanah.

On the afternoon of the first day of Rosh Hashanah, the theological bent of the morning services is reinforced in a concrete way during the *Tashlikh* ceremony, during which individuals symbolically cast away their personal sins by throwing breadcrumbs into a flowing body of water. This action is accompanied by the recitation of biblical verses that evoke the human capacity for repentance and the beneficence of divine forgiveness through the metaphor of casting sins into depths of the waters.



What is Shabbat Shuvah, and What Happens on Yom Kippur?

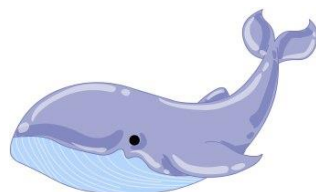
The Sabbath between Rosh Hashanah and Yom Kippur is called Shabbat Shuvah, the Sabbath of Return (or Repentance), after a verse from the haftarah declaring “Return O Israel to the Lord, your God” (Hosea 14:2).

The transition to Yom Kippur begins in the hours preceding the evening onset of the festival with the recitation of the first *viddui*, or communal confession of sins, at the afternoon service. Some Jews choose to go to the *mikveh*, or ritual bath, to purify themselves before the holiday. The striving toward inner purity is also reflected in the white outfits traditional for the day. In traditional congregations, men will don a white robe called a *kittel* over their holiday clothes. In some liberal congregation, both men and women might choose to wear white garments to symbolize this quest for spiritual purity.

Within the Ten Days of Repentance, Yom Kippur is the pinnacle of intensity, moving toward the decisive moment at its close when God is imagined as sealing the books of life and death. The day’s total focus on spiritual concerns is exemplified by fasting and abstaining from everyday activities such as bathing, sexual relations, and the wearing of leather shoes.

The day of Yom Kippur, also known as the Sabbath of Sabbaths, begins with the Kol Nidre service immediately prior to sunset. The heartrending poems and prayers of the Machzor, the prayer book used for Rosh Hashanah and Yom Kippur, which express the themes of repentance, human frailty, and humility before God, combine with the *nusah*, or musical style of the service, to express the momentousness of the day.

Liturgical elements that distinguish the Yom Kippur services include a recounting of the Temple service on Yom Kippur, a



description of the suffering of rabbis martyred by the Romans, and the reading of the Book of Jonah. The day closes with the *Neilah* service, during which penitents pray before the open ark, with one last chance to repent before the book of life is sealed. The very name of the service, *Neilah* (locking), refers to the imagery that the gates of repentance, open during the High Holidays, are now shutting. A lengthy sounding of the shofar, called a *tekiah gedolah*, releases the Jew back into the realm of the everyday bolstered by a final echo of the call to repentance.

In 2021, Sukkot begins at sundown on Monday, Sept. 20 and ends at sundown on Monday, Sept. 27. The conclusion of Sukkot marks the beginning of the separate holidays of Shemini Atzeret and Simchat Torah.

What is Sukkot?

Sukkot is known as the “Festival of Tabernacles” and the “Feast of Booths.” It is one of Judaism’s three central pilgrimage festivals, along with Passover and Shavuot.

What are some Sukkot customs and practices?

It is traditional to build a sukkah, a temporary hut to dwell in during the holiday.

It is the custom to buy a lulav and etrog and shake them daily throughout the festival.

Words to Know about Sukkot

Arava – Literally “willow,” one of the four species.

Arba minim – Literally “four species,” a quartet of plants used in Sukkot rituals: lulav, etrog, hadas, and aravah. They symbolize joy for life and dedication to God. The four species are held and shaken during the Hallel service.

Etrog – Literally “citron,” one of the four species.

Geshem – Literally “rain,” additional prayer for rain read on Shemini Atzeret in the fall, introduced in the poetic form of an alphabetic acrostic.

Hadas – Literally “myrtle,” one of the four species.

Hakafah – Literally “circuit,” a celebratory processional around the room done on Sukkot and Simchat Torah. On Sukkot *hakafot* (the Hebrew plural of *hakafah*) are done holding the four species, except on Shabbat. On Shemini Atzeret the *hakafot* are done while singing, dancing, and carrying Torahs.



Hallel— Literally “praise” this short service is a collection of Psalms and blessings recited on festivals and Rosh Hodesh (the new moon) as a display of joy and gratitude.



Hatan/Kallat Bereishit— Literally “Groom/Bride of Genesis,” this is a designation of honor for the person who is called up to the very first aliyah of the Book of Genesis on the morning of Simchat Torah.

Hatan/Kallat Torah— Literally “Groom/Bride of the Torah” this is a designation of honor for the person who is called up to the very last aliyah of the Book of Deuteronomy on the morning of Simchat Torah.

Hol Hamoed— Literally “the mundane of the festival,” the intermediary days falling between the most sacred days of the festivals of Sukkot and Passover. These days have fewer prohibitions and commandments associated with them than the first and last days of the festivals.

Hoshanah Rabbah— Literally, “the Great Call for Help,” the seventh day of Sukkot during which hakafot are made and Hoshanot are recited. According to one tradition, it is the very last day for God to seal a judgment.

Hoshanot— Prayers of salvation that are chanted on Hoshanah Rabbah while holding the four species. At the end of the hakafot, each person takes a bundle of willow twigs and strikes it on the ground for symbolic purposes. Each prayer begins with the word hoshanah, which means, “Save, I pray.”

Kohelet—The Book of Ecclesiastes, a collection of wisdom, traditionally attributed to King Solomon. It is one of the five books from the part of the Bible called the Writings (Ketuvim) and is read on the intermediary Shabbat of Sukkot.

Lulav— Literally “palm branch,” one of the four species. It is also the name given to the general bundle of willow, myrtle, and palm branches.

Pitom— Literally “protuberance,” the bulging tip at the blossom end of the etrog. If it falls off naturally, the etrog is considered to be kosher. If it has been knocked off, the fruit is considered to have a blemish and thus be unfit for ritual use as one of the four species.

Shalosh Regalim— Literally “three legs,” the three major festivals of Passover, Shavuot and Sukkot. On these occasions during biblical times Jews went on pilgrimages to Jerusalem to make special offerings at the Temple.

Shemini Atzeret – Literally “the Eighth Day of Gathering,” the eighth day of Sukkot, which holds special significance as its own holiday. Jews thank God for the harvest and ask for winter rain to prepare the ground for spring planting.

Simchat Torah – Literally “rejoicing in the Torah,” the holiday that celebrates both the end and renewal of the annual cycle of reading the Torah. Typically, the congregation takes the Torah scrolls from the ark and parades with them in circles (hakafot) around the perimeter of the sanctuary.

Skhakh – Literally “covering,” the roofing of the sukkah, which is made from natural materials such as bamboo or palm branches.

Sukkah – Literally “hut” or “booth,” a temporary structure that is built in order to be dwelt in for the duration of the holiday of Sukkot. Its purpose is to commemorate the Israelites’ Exodus from Egypt and to make a symbolic gesture that acknowledges humankind’s reliance upon God. The construction of a sukkah follows a set of specific regulations.

Ushpizin – Literally “guests,” the biblical guests that the Zohar teaches are to be invited into the sukkah (along with the poor) during each night of Sukkot. Traditionally these seven guests are Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. Today many people add the names of women to the list.

Zman Simchateinu – Literally “the time of our rejoicing,” an expression often used when referring to the days of Sukkot.



GET WELL WISHES ARE EXPRESSED TO: BOBBIE KLEMOW, LEANNE TRATTNER, SHERRI KLEMOW SHELVIN, DOTTY TAUB, EILEEN BRENNER, & NORMA TAPPER.

SHOULD ANYONE HAVE ANY NEWS TO SHARE WITH THE AIC FAMILY, PLEASE EMAIL IT TO AGUDASISRAELHAZLETON@GMAIL.COM TO RUN IN THE NEXT AGUDAGRAM!

September (Elul/Tishrei) Yahrzeits

May the memory of the righteous endure as a blessing.

The yahrzeit plaque lights are on in the sanctuary in memory of our departed loved ones.

*Numbers before each name correspond to the Hebrew date of their passing. The date after each name is the secular day of the yahrzeit. Yahrzeit candles should be lit the evening before this date burning through the day of their passing. Kaddish should be said the evening before and the day of the date of passing.

ELUL

24 Murray Director 9/1
24 Anna Friedman 9/1
26 Alfred Buchbinder 9/3
26 Samuel Mednitsky 9/3
28 Moses Chenetz 9/5

5 Benjamin Edelstein 9/11
6 Israel Dubinsky 9/12
8 Morris Hoffman 9/14
8 Adam Gundling 9/14
8 Leon H. Kline 9/14
9 Fannie Gandell 9/15
9 Maxwell Soke Brenner 9/15

TISHREI

1 Mae Cohen 9/7
1 Irving Miller 9/7
2 Hilda Harmitz 9/8
2 Harold Eisenberg 9/8
2 Samuel Kline 9/8
2 Rose Rockmaker 9/8
4 Sara Cohn 9/10
5 Ava Faltz Miller 9/11
5 Florence Burkat 9/11
5 Aron Deitch 9/11
5 Ann Lintz 9/11

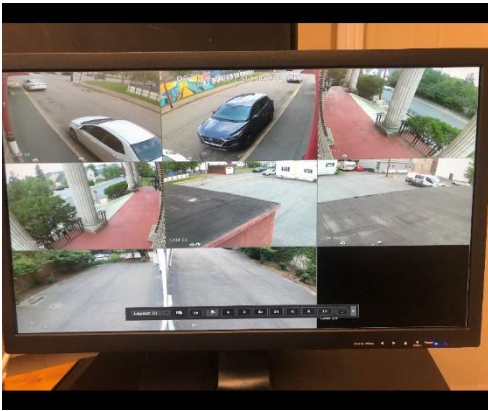
9 Jennie Franklin 9/15
9 Morris Glickman 9/15
10 Marilyn Katz 9/16
12 Myrtle Schlesinger 9/18
14 Oscar Finkel 9/20
16 Harry Berman 9/22
16 Rose Weisberger 9/22
16 Florence Singer 9/22
18 Mildred Levy 9/24
19 Henry Goldstein 9/25
23 Milton Auerbach 9/29
23 Altheda Ziff 9/29

PLEASE REMEMBER THE MITZVAH OF GIVING TZEDUKAH TO YOUR SHUL OR THE SHUL OF YOUR LOVED ONE WHO HAS PASSED, ON THE OCCASION OF THEIR YAHRZEIT IN THEIR MEMORY.

SHEILA IS RESIDING AT ST. LUKE'S PAVILION. VISITATION AT ST. LUKE'S IS NOW OPEN TO THE PUBLIC. PLEASE WEAR A MASK SHOULD YOU LIKE TO VISIT AND REFRESH HER MEMORY OF HER LIFE WITH US!

**IF YOU WOULD LIKE TO SEND HER A CARD, YOU MAY SEND IT TO:
SHEILA MOYER
C/O ST. LUKE'S PAVILION
1000 STACIE DR. ROOM 227A
HAZLETON, PA 18201**

NEWS & UPDATES



As a result of us receiving our PA State security grant last year, here is our new camera monitoring system which surrounds the Shul. This new hi-tech security camera system gives us views from all angles around our building. We are glad to have this in place as we lead into returning in person for our High Holidays!

2022 Agudas Israel Calendar

We are gathering information, ads, and orders for the next AIC calendar. If you have not already given the information you would like to appear in it, please contact Sherri Klemow Shevlin soon. Be sure to include birthdates, anniversaries, and yahrzeits you wish to include. Please reach out to Sherri with any questions, comments, or concerns. Her email address is sklemowshev@gmail.com.



We greatly appreciate donations for yahrzeits, life events, and other celebrations!

Thank

They truly keep the shul running and show how strong our congregation is.

If you'd like information about making a donation, please email us at

agudasisraelhazleton@gmail.com or call the shul.

You

Don't forget about our PayPal link for making donations!

Simply go to PayPal.com and enter our email address agudasisraelhazleton@gmail.com to be directed to send

donations right to the shul! You may also use our specific PayPal link sent in emails.



Congratulations to Gia Rainey on her wonderful Bat Mitzvah Service! An email was sent with a link to her recorded service if interested in watching.

The congregation is invited to Larry Klemow's Unveiling Service October 3rd at 2:00, Agudas Israel Cemetery. Rabbi Larry Kaplan is officiating.

Continued prayers to Ellen & Susan Starker and family since the loss of their mother, Rhoda.

Yom Kippur Break-the-Fast:

Dr. Sherri Klemow Shevlin and Barry Shevlin will be sponsoring a COVID friendly break-the-fast nosh which will include individually wrapped bagels, eggs, pastries, etc. Please notify by email, agudasisraelhazleton@gmail.com, or by phone message, 5704558251, to the Shul if you plan to attend on Thursday, Sept., 16th Yom Kippur Evening Service. **RSVP by Monday, September 13.**

Covid Safety Measures:

Don't forget to reserve your High Holiday seats! With the rise in COVID-19 cases in our area, we ask everyone to please wear a mask throughout High Holiday services for the safety of our congregation. If you do not have a mask, we will have them available for you. We are asking unvaccinated people to be located on the front mid left area. We will also leave empty rows in between families for additional safety. Aliyah's will be performed either at the individuals' seat or microphones will be set up in front of the Bema at each flower post. Services will be limited to 3 hours. Security will be provided by Tri-State Security Solutions. We are very grateful to be resuming in-house services. Thank you for your cooperation as we continue to navigate these trying times. Stay safe and healthy!

Zoom Services:

We are so happy to have so many long-distance attendees at our Zoom services. It is wonderful to see familiar faces and catch up with our family both near and far. We will be offering Zoom Rosh Hashanah and Yom Kippur services. The link below will take you to our PayPal site where you can donate to Agudas Israel Congregation to support our ongoing Zoom services or remit payment directly to the Synagogue. We are also asking our members who will join us for Zoom High Holiday Services to consider a donation in lieu of seat purchases. Thank you for your thoughtfulness.

SUMMER DONATIONS RECEIVED

Cemetery Donations:

Dotty Taub	Macadam
Flo Cohn	Macadam
Mr. & Mrs. Harold Refowich	Trees
Lynn Greif	Trees
Robin Figlin	Trees

Yahrzeit Donations - July

Name	In Honor Of
Richard Rockman	Mollie Rockman, Mother
Karen Chaskin	Saul Baiderman, Father
Ted Matlow	Ruth Schwartz, Sister
Jackie Cohn Matlow	Sara Cohn, Grandmother
Maxine Yeager	Myra Griffith, Sister
Joyce Cutler	Minnie Miller, Mother
Barbara Montague	Harry Heller, Grandfather
Barbara Montague	Evelyn H Greif, Mother
Robert & Lenore Levy	Selma Levine, Sister
Harold & Antoinette Refowich	Ruth Refowich, Mother
Martin Cohn	Samuel A Cohn, Father
Martin Cohn	Gerald L Cohn, Brother

Yahrzeit Donations - August

Norman & Sondra Nachbar	Albert Snyder, Uncle
Norman & Sondra Nachbar	Faye Snyder, Aunt
Miriam Weidenfeld	Louis Moskowitz, Father
Robert & Estelle Harris	Manuel Harris, Father
Tamara Houser	Anna Kaplan, Grandmother
Carlos & Sharon Buchbinder	Alfred Buchbinder, Father
Ruth Goldstein	Anna Hoffman, Grandmother
Honey Minkin	Morris Feller, Grandfather

Gail Burger
Barry Chaskin
Michele & James Banker
Michele & James Banker
Richard Director
Carol Steuer
Anita Deitch
Mark Levine

Ruth Bayarsky, Mother
Bernard Chaskin, Father
Dora Sukenik, Mother
Hillel Sukenik, Brother
Murray Director, Father
Rose Spector, Mother
Sarah Goldberg, Mother
Abel Levine, Father

Endowment Donations - Aug

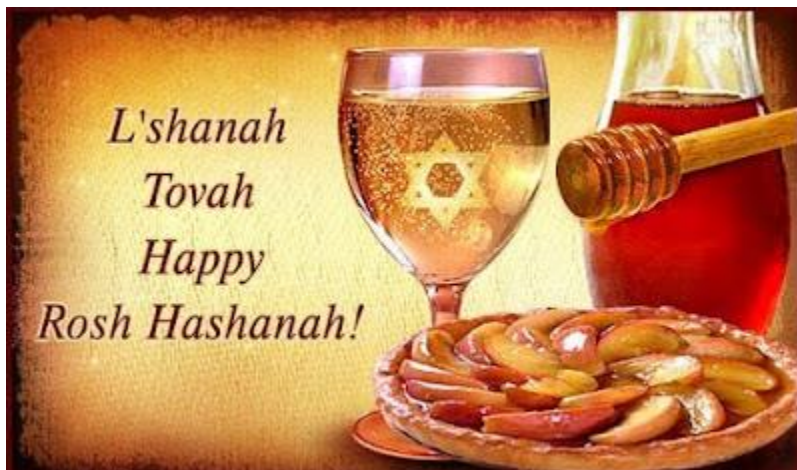
From

In Memory of

Sherri Klemow Shevlin
Richard Rockman
Mable Brown
Barry & Karen Chaskin

Rhoda Starker
Rhoda Starker
Rhoda Starker
Larry Klemow

שנה טובה ומתוקה





President's Message- High Holidays 2021

Dear Friends,

We made it through a very unique and difficult year, and we are working hard to arrange for a fresh start in our beautiful Synagogue. I, along with dedicated congregants and staff, have spent many hours preparing to open and celebrate Rosh Hashanah and Yom Kippur in our divine sanctuary this year. We are also including Zoom services for those who cannot attend in person.

As we pray during our Rosh Hashanah holiday, we can reflect on our situation last year and be thankful that the world is in a better place this year. Let us pray together for an even better tomorrow.

As we reflect on the good memories of Rabbi Michael Michlin, may he rest in peace, and the long-dedicated hours that Sheila Moyer gave to us throughout her 45 years of employment, we continually appreciate their devoted service they shared with us.

The Board of Directors and I wish you a year filled with health, prosperity, meaning and joy. We can learn from our past years experiences and use that new founded knowledge to better ourselves, our congregation and our community and my we all be inscribed in the Book of Life together.

Best wishes,

Della Walker