

# The Agudagram

---

Rosh Hashanah 2022 Volume 72, No. 1  
Elul/Tishrei 5783

**Agudas Israel Congregation**  
77 North Pine Street  
Hazleton, PA 18201  
570-455-2851  
agudasisraelhazleton@gmail.com

## Officers:

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



## SHABBAT CANDLELIGHTING TIMES & FAST TIME

September 9- Parshat Ki Teitzei- 7:05pm candlelighting  
September 16- Parshat Ki Tavo- 6:53pm candlelighting  
September 22- Parshat Nitzavim- 6:41pm candlelighting  
Erev Rosh Hashanah- September 25- 6:38pm candlelight  
Rosh Hashanah- September 26- candlelighting after 7:35pm from an existing flame  
Tzom Gedalia- September 28- begins 6:30am, ends at 6:52pm  
September 30- Parshat Vayelech- 6:29pm candlelighting



## 2022/5783 HIGH HOLIDAY SERVICES & INFORMATION

*Thank you to Marsha & Lee Glassberg and Anne & Lenny Brenner for donating the High Holiday floral arrangements for our bimah which aid in beautifying our sanctuary and uplifting our services.*

### **SELICHOT SERVICE**

Saturday, September 17th, 2022  
10 PM on Zoom only

### **CEMETERY SERVICE**

Sunday, September 18th, 2022  
11:30 AM at AIC cemetery  
Rabbi Michlin's unveiling to follow at noon (details below)

### **ROSH HASHANAH**

Sunday, September 25, 2022  
6:15 PM Evening Service

#### ***Rosh Hashanah Day One***

Monday, September 26, 2022  
9:30 AM Shacharit Service  
7 PM Evening service

#### ***Rosh Hashanah Day Two***

Tuesday, September 27, 2022  
9:30 AM Shacharit Service

### **YOM KIPPUR**

Tuesday, October 4th, 2022  
6:15 PM Kol Nidre

Wednesday, October 5th, 2022  
9:30 AM Shacharit Service

Wednesday, October 5th, 2022

5:00 PM Mincha

6:30 PM Neilah

7:15 PM Shofar

### **UNVEILING FOR RABBI MICHLIN**

You are cordially invited to the long-delayed (by Covid) unveiling of our late Rabbi Michael Michlin's monument and a celebration of his life. The unveiling will take place at noon on Sunday, September 18th, 2022 at Agudas Israel Cemetery and will be officiated by Rabbi Yosef Zylberberg.

Immediately afterward, we will assemble at Beth Israel's social hall for reminiscing and celebrating. There is no formal program; everyone will be invited to share their thoughts and memories of Rabbi Michlin. You are welcome and encouraged to bring any photos or memorabilia for all to enjoy. The refreshments will not specifically be kosher, but will be dairy and parve, so if you are kosher, vegan or follow a gluten-free diet, there will be much for you to enjoy.

One or both of Rabbi Michlin's brothers will be flying in from California, and other family members will also attend. They would love to meet you and hear from you.

We will adjourn at 3:00pm. Since the committee making the arrangements needs to know how many will attend, PLEASE RSVP to Carl Frankel: 570-454-2982 or [csf1@ptd.net](mailto:csf1@ptd.net)

### **HIGH HOLIDAY SEATING**

If family or friends will be visiting with you for the Holy Days and you need seats for them at our High Holy Day Services, please let the synagogue know. Also, if you have not yet secured seats for the members of your immediate family, please do so as soon as possible. Any children who will be attending need to have their own assigned seats.

Charges for seats are as follows:

\$35 per seat for members

\$60 per seat for local non-affiliated worshippers

\$35 per seat guests from out-of-town

## INTRODUCING CANTOR RAMÓN TASAT

Cantor Ramon, of Silver Springs MD will be serving as our cantor for the High Holy Days. We look forward to welcoming him to AIC.

### *Ramon's Biography:*

*Born in Buenos Aires, Argentina, Ramón learned Ladino, the language of the Sephardic people, at his grandmother's knee; his style reflects the rich history and drama of this extraordinary culture. Trained in five different countries, Ramón has studied at the Latin American Rabbinical Seminary, the Manuel de Falla Conservatory of Music and the University of Texas at Austin, where he received a Doctorate degree in Voice Performance. His Doctoral dissertation is entitled: "The Cantillations and Melodies of the Jews of Tangier, Morocco."*

*Ramón Tasat is the cantor and founder of Shirat HaNefesh (Song of the Soul), an emerging Jewish congregation in southern Montgomery County, MD. He is also the musical Director of Kolot HaLev, a Jewish Community choir in the Greater Washington area and the past president of Shalsholet: The Foundation for New Jewish Liturgical Music.*

*Serving Jewish congregations since the age of 18, Ramón has expanded the horizons of their liturgical practices by introducing the reading of Torah and other sifre kodesh chanting with te'ame haMikra of different communities from around the world. He has also composed music extensively, researched and arranged Jewish music for mixed choir as well as instrumental ensembles. Hazzan Tasat is also well known for introducing exciting and largely unknown piyyutim from the global village.*

*Ramón sings in Hebrew, Ladino, Spanish, Italian and English, and specializes in Sephardic music.*

*Ramón has toured Europe with world-renowned Dr. Robert Shaw, and he has participated in international festivals on both sides of the Atlantic. His most notable appearances include: the Kennedy Center Concert Hall, the Israeli Embassy, the Italian Consulate in New York City, Touro Synagogue in Newport, Rhode Island, Harvard University, Saint Céré, France, Siena, Italy, Helsinki, Finland and the Piccolo Spoleto Festival.*

*In addition to television and radio appearances, Ramón has been the recipient of numerous awards including First Place at the Montpelier Cultural Arts Center's Recital Competition and a National Endowment of the Arts Grant.*

### **Building update**

As we approach the 100-year anniversary of the AIC building at 77 N. Pine Street, we are reminded of the amount of work necessary to maintain a historic building of this age. A strong windstorm in March blew two sections of shingles off the roof causing water damage to the ceiling. We have been working with our insurance company to have a brand-new roof installed after the damage occurred. This led to Brian Hutchinson completing the replacement of the main roof and lower roof on Aug 5th, 2022. Improvements have also been made to the building's gutter system to help alleviate any further water damage to the building.

We have had multiple consultants assess the repairs to the plaster in the main sanctuary which shows some areas of water damage due to the storm with some due to age and others from more gradual issues. It has been exceedingly difficult to find someone in this area able to repair our traditional lathe plaster. We are now working with firms from Allentown and Wilkes-Barre and hope to have the repairs completed this winter.

We apologize for the appearance; there are several spots in the sanctuary with plaster and paint flaking off and visible cracks. Multiple engineers and contractors have assured us the building is completely safe and the damage is purely aesthetic. We hope the building issues will not be a distraction for our high holiday services as we instead focus on prayer, teshuvah, and welcoming a sweet new year together!

### **Voices of Faith: New moon ushers time of reflection as Rosh Hashanah approaches**

**Rabbi Michael Ross**

Special to the Record-Courier

This past week marked a significant, yet minor moment on the Jewish calendar. The new moon, which appeared last weekend, signifies that the Jewish New Year, or *Rosh Hashanah* is exactly four weeks away. (For rabbis, this also marks the start of a busy season of extensive sermon writing!)

Somewhat similar to the Catholic observance of Lent, this month marks a time of reflection in the Jewish community as we look at preparing ourselves for a new year.

This week, Jewish communities welcomed the month of *Elul*. And there are a small number of spiritual practices that guide our steps during *Elul*. In traditional settings, the *shofar*, or ram's horn, is sounded after morning prayer services. The sound of the *shofar* is a wake-up call to our souls. As we wake up to our lives, we notice how distant we feel from being our best selves, from feeling connected to holiness in our lives.

In the Jewish liturgy, we offer a daily recitation of Psalm 27, where one of the verses speaks directly to this dilemma: “*One thing I ask from God, one thing I seek. To dwell in God’s house all the days of my life.*”

How can we begin to notice the distance between our reality today and how we hope to re-connect to the “Source of Life,” or whatever our name for divinity is?



Another spiritual practice for the month of *Elul*, is a journaling practice called *Cheshbon Hanefesh*, or accounting of the soul. The seeker takes up pen and paper, or new Google doc, to reflect on how they can lead their best lives in this upcoming year. We reflect on the stumbling blocks that trip us up. We reflect on our missteps and where we have come up short. The rabbis of the *Talmud* call this “missing the mark,” as in an archery contest. How can we improve our aim in the upcoming new year?

These are complex, important questions. Some folks put them off until the holiday itself. I have found that taking some time in the weeks before the holiday is invaluable to me to comprehend how I am navigating the difficult decisions and patterns in my life.

To bring intentionality, or *kavanah*, to practices enhances their efficacy. Yoga and meditation instructors teach this regularly. The Jewish tradition also uses this secret ingredient to enhance our spiritual practices.

May we each wake up to the preciousness of this gift of life we have been given.

*Rabbi Michael Ross is the rabbi at Temple Beth Shalom in Hudson and the Senior Jewish Educator at Kent State Hillel. He also teaches in the Jewish Studies department at Kent State.*



## Nizakher Venikatev: A Reflective Guide for Teshuvah

*As the third week of Elul approaches, we turn to the work of teshuvah: repair and return through our interpersonal relationships as well as a return to the Divine. This work of repentance involves accountability, reflection, and self-transformation. The questions below are offered both to spark contemplation of our actions this past year and to stimulate the spiritual work of turning-of restoration within our sacred relationships.*



According to the Talmud, teshuvah was one of the first things created by God, even before the creation of our physical world (*Tractate Nedarim 39b*). Why is repentance so elemental in our world? How is teshuvah its own opportunity for creation?

Dr. Marilyn Paul says, “To be accountable is ‘to be counted on or reckoned on.’ To blame is ‘to find fault with, to censure, revile, reproach.’ Accountability emphasizes keeping

agreements and performing jobs in a respectful atmosphere; blaming is an emotional process that discredits the blamed.” In your life, how have you navigated the emotional difference between accountability and blame?

The midrashic work *Vayikra Rabbah* says that the sacrifice most desired by God is “a broken spirit; a broken and contrite heart.” Where have you felt heartbreak this year? What could it feel like to draw close to the Divine through heartbreak?

What makes it easy to accept an apology? Conversely, have you ever received an apology that was difficult to accept? How did you navigate that situation?

Teshuvah is sometimes understood as a process of return, but it can also be understood as a practice of renewal. Which model speaks more to your experience of teshuvah?

The practice of teshuvah requires a person to be accountable and to apologize to those they’ve harmed interpersonally, but it does not demand that the harmed person forgive. However, it is traditionally understood that every person receives forgiveness from the Divine after engaging in the teshuvah process. What might be the difference between human and Godly forgiveness

Traditional manuals for spiritual repentance, such as the Rambam’s *Hilkhos Teshuvah*, emphasize that the process of teshuvah requires both thoughtful reflection and real action. We are instructed not only to acknowledge the consequences of our missteps but also to attempt to correct the harm we have done. Consider a way in which you may have harmed someone this year—what actions could you take to create some repair?

For Young Children and Families

What did you do this year that you are proud of? What do you wish you had done differently?

One way of understanding successful teshuvah is finding yourself in a similar situation to the one where you originally made a mistake and choosing a new course of action. Have you ever been in the same situation twice, but made a very different decision about what to do the second time?

**SHEILA IS RESIDING AT ST. LUKE'S PAVILION.  
VISITATION AT ST. LUKE'S IS NOW OPEN TO THE  
PUBLIC. IF YOU WOULD LIKE TO SEND HER A CARD OR  
VISIT, YOU MAY FIND HER AT:**

**SHEILA MOYER  
C/O ST. LUKE'S PAVILION  
1000 STACIE DR. ROOM 202  
HAZLETON, PA 18201**

**GET WELL WISHES ARE EXPRESSED TO: BOBBIE  
KLEMOW, LEANNE TRATTNER, SHIRLEY  
BRENNER, & EILEEN BRENNER.**

**SHOULD ANYONE HAVE ANY NEWS TO SHARE  
WITH THE AIC FAMILY, PLEASE EMAIL IT TO  
[AGUDASISRAELHAZLETON@GMAIL.COM](mailto:AGUDASISRAELHAZLETON@GMAIL.COM) TO  
RUN IN THE NEXT AGUDAGRAM!**



**AS THERE HAVE BEEN ISSUES WITH THE MAIL LOCALLY AND  
NATIONALLY, IF YOU HAVE NOT RECEIVED YOUR REMINDER OR  
NEED AN ADDITIONAL REMINDER, PLEASE REFER TO THE  
Yahrzeit List should you need a Yahrzeit date, email us,  
or call Christina should you need assistance.**



## 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

5 Jane Hurwitz 9/1  
5 Max Bromberg 9/1  
11 Birdie Richter 9/7  
15 Bernard Chaskin 9/11  
17 Anna Hoffman 9/13  
17 Clara Cenower 9/13  
18 Jacob Trattner 9/14  
19 Dora Brenner Sukenik 9/15  
19 Joshua Figlin 9/15  
19 Rose Spector 9/15  
20 Anna Aronoff 9/16  
20 Max Brenner 9/16  
21 Ruth Bayarsky 9/17  
21 Isidore J. Kline 9/17  
22 Morris Feller 9/18  
22 Elaine Burkat 9/18

22 Bernard Cury 9/18  
23 Max Lorbeer 9/19  
24 Murray Director 9/20  
26 Alfred Buchbinder 9/22  
26 Samuel Bednitsky 9/22

### Tishrei

1 Mae Cohen 9/26  
1 Irving Miller 9/26  
2 Hilda Harmitz 9/27  
2 Harold Eisenberg 9/27  
2 Samuel Kline 9/27  
4 Sara Cohn 9/29  
5 Florence Burkat 9/30  
5 Jacob Cohn 9/30  
5 Aaron Deitch 9/30  
5 Benjamin Edelstein 9/30

## Prayers To Recite When Lighting the Yahrzeit Candle

“I light this candle to bring peace to the soul of \_\_\_\_\_ (insert Jewish name) ben/bat (son of/daughter of) \_\_\_\_\_ (insert father’s Jewish name).”

The human soul is a light from God. May it be your will that the soul of (*insert name*) enjoy eternal life, along with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous that are in Gan Eden. Amen.

*Neir Adonai Nishmat Adam. Yehi Ratson Milfanecha, Adonai Eloheinu Veilohei Avoteinu, Shetehei Nishmat (insert name) Tzerurah betzeror hachayim, im nishmot Avraham Yitzchak ve’Ya’akov, Sarah, Rivkah, Rachel VeLeah. Tehi Menutchatah kavod, Selah*

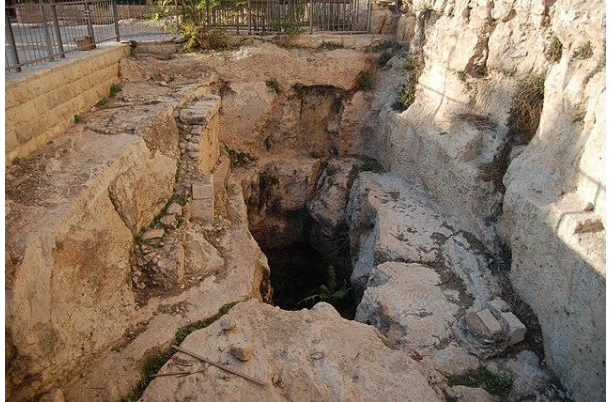
## **Kever avot: an old High Holy Days custom enjoys new popularity**

By AARON HOWARD •

Thu, Sep 05, 2013

The Days of Awe, the intervening days between Rosh Hashanah, the “birthday of the world,” and Yom Kippur, the day of one’s symbolic death and judgment, are widely recognized as a time for taking stock of one’s life. One of the customs associated with the Days of Awe is kever avot, visiting the graves of parents and/or teachers.

Kever avot is a very old custom, said Young Israel of Houston Rabbi Yehoshua Wender. “The earliest source we know is when the 12 spies went to Israel. Caleb went to pray by the Cave of the Patriarchs (Me’arat Machpela). He prayed so that he would not get swept up in the sins of the other spies. (See Talmud Bab. Sotah 34b.). That brings us back 3,300 years ago. So, I’d call that an old custom.”



Kever avot appears to have become connected with the time around the High Holy Days during the medieval period. People went to visit the gravesites of parents or teachers for two reasons, said Rabbi Wender. “They went to pray for the soul of the person who was buried there. Once you leave this world, you can’t do any good deeds. But, if you were involved in bringing up a child who says Kaddish or does tzedakah, whatever merit that achieves goes into your account. We consider it a time of atonement, even for those who have died. My guess is you’d have to go to the Kabbalists to explain this custom. There’s the idea once a person leaves this world, his soul is judged. Thus, by doing merit in this world, you would assist the soul in the world to come. Lighting a yahrzeit candle on Yom Kippur also comes from the same basis.

“There’s also the atonement one does through such a visit, especially by the graves of those who were righteous. We invoke their merit for us. So, it’s a two-way street. And, the prayers we say at the cemetery carry with them an additional merit, the merit of our righteous parents and grandparents. We’re not praying to the dead person. That would border on idolatry.” Scholars date the custom of visiting gravesites during the Days of Awe to the 14th century. This was the period in which “Kol Bo,” a collection of Jewish ritual and civil laws (author unknown) was compiled.

Congregation Beth Rambam’s Rabbi Daniel Masri stated the first source for the custom he recalled seeing was the “Kol Bo.”

“It’s not known who the ‘Kol Bo’s’ author was or when it was written,” said Rabbi Masri. “The first printed copy came out in 1490. The author writes of the custom of going on erev Rosh Hashanah to the cemetery.

“Of course, the Talmud tells us about Caleb. So, that’s the first idea of going to pray at graves in times of distress. There was also another source, Rabbi Mani. He was an Amoric sage of the land of Israel. He went to pray by his father’s kever [grave].”

Rabbi Masri said the custom not only is connected to parents. There’s also kever tzadikim, going to the graves of where righteous people are buried.

“Regarding going on erev Rosh Hashanah or the Days of Awe, there are two reasons for going,” said Rabbi Masri. “One is to internalize the concept that our lives are in our hands. We could be next to go to the cemetery; this could be us. And, we should wake up. That’s a common reason for going to a cemetery.

“Second, where righteous people are buried, the prayers are more powerful. That’s because the place has kedushah (holiness). I believe that, to some extent, particularly in places like Meron or Safed, the custom is practiced among Sephardic Jews.”

Kever avot is a long-standing tradition among Conservative synagogues, said Congregation Brith Shalom Rabbi Ranon Teller.

“I first encountered it in St. Louis in the synagogue I was in, previous to Brith Shalom,” said Rabbi Teller. “Synagogue members gathered and visited the graves of former rabbis, community leaders and loved ones. It was a powerful way to connect with the world beyond.” Part of the High Holy Days experience is entering into sacred space, said Rabbi Teller. “The cemetery is a place where our tradition declares: This is a spiritual space. It’s a holy site. So visiting the cemetery is a powerful way of receiving insight. It helps us reflect and see a bigger picture. It hopefully inspires us toward a deeper reflection.

“It works for me. Whenever I visit a cemetery, I leave with a little more sense of urgency, that we only live for a limited number of years, and we need to use our time here wisely.”

“I hope that by taking part in this custom, it will intensify people’s High Holy Days experience.”



# SUMMER DONATIONS RECEIVED

## Yahrzeit Fund:

### From:

Mark & Mildred Levine  
Richard & Faye Bishop  
Richard & Faye Bishop  
Richard Rockman  
Beryl Brown  
Robert Brown

### In Memory of:

Father, Abel Levine  
Ruth Glassberg  
Myra Schlesinger Griffith  
Mollie Rockman, beloved mother  
Joseph Brown, Grandfather  
Joseph Brown, Grandfather

## Endowment Fund:

In memory of LINDA FINKLE  
Lois Sugarman

In honor of Fred G. Small & Marilyn B. Small, parents  
William J Small

In honor of Maurice Burkat & Sidell Burkat, grandparents  
William J. Small

We greatly appreciate donations for yahrzeits,  
life events, and other celebrations! They truly  
keep the shul running and show how strong our  
congregation is.

If you'd like information about donating, please  
email us at [agudasisraelhazleton@gmail.com](mailto:agudasisraelhazleton@gmail.com) or  
call the shul.

## JCC NEWS

Congratulations to Richard Rockman on his retirement from his position as executive director and secretary of the Hazleton Jewish Community Council, as of August 2022. A big 'thank you' for his years of dedicated service to the community. Christina Ferry has been elected to take over his duties as secretary to the council. She can be

reached at

[hazleton.jcc@gmail.com](mailto:hazleton.jcc@gmail.com) or 570-455-2851 with any questions.

Hazleton Jewish Community Council

Board of Directors

Robert Klemow, President

Lee Glassberg, Vice President

Richard Kline, Treasurer

Christina Ferry, Secretary

Due to the timing of the transition this year, the JCC will not be publishing a Rosh Hashanah booklet as usual. We will pick up with the RH book next year.

Leisure Lunches will restart after the High Holidays. We will start by gathering at a local restaurant to enjoy a meal together and some good conversation. If there is interest, arrangements can be made to cook a kosher meal together at Agudas Israel. Please contact Christina if you are interested in joining us for these lunches at 570-455-2851 or [hazleton.jcc@gmail.com](mailto:hazleton.jcc@gmail.com)



## SEPTEMBER PRESIDENT'S MESSAGE



Shalom to all,

We have been very busy at Agudas Israel Congregation in preparation for the high holidays along with building repairs, grant work, library organization, and new role changes.

I would like to congratulate Richard Kline in his new role as Ritual Leader for our congregation. We are grateful for all that he does at the shul. I want to thank Richard Rockman for his many years of service to the JCC and would like to congratulate and thank Christina Ferry for wearing many hats and taking over Richard's

position. After the High Holidays, she will be organizing Leisure Lounge lunch gatherings; we ask for your support. It would be great to get the group back together again.

I want to thank Marlene Leonard and Howard Narrow for their time spent organizing the library dedicated to Rabbi Michlin which we can all utilize.

We now have a new fence, roof, improved rain gutters, and 3-M window film added protection to first floor glass. Plaster and paint will be the next sanctuary repair phase, so please excuse the upstairs ceiling appearance during the holidays. For those unable to attend in person, enjoy our Zoom Services. We are eager to have Cantor Ramon Tasat lead our services with his extensive background. I really enjoyed his Zoom concert last week, and I'm looking forward to meeting him and his wife in person. Please contact Christina for High Holiday seats, tickets, and to be included on the shul attendance security list.

We invite you to the upcoming Zoom Selichot service, Cemetery service and to the Unveiling service of Rabbi Michlin (please RSVP to Carl Frankel if attending).

Lastly, we are soon making history by approaching our building's 100th year anniversary! We would like to plan a centennial celebration in 2023.

The Board and I wish you a meaningful New Year filled with good health and happiness!  
L'shana tova!

All the best,

*Debbie Walker*