

The Agudagram

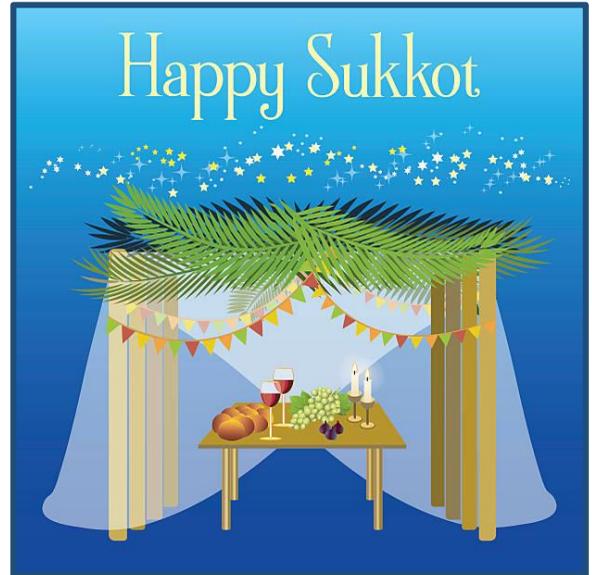
October 2022 Volume 72, No. 2

Tishrei/Cheshvan 5783

Agudas Israel Congregation
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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

Yom Kippur- Tuesday, October 4- 6:23pm candlelighting, fast ends 10/5 7:20pm
October 7- Parshat Ha'Azinu- 6:18pm candlelighting
Sukkot- Sunday, October 9- 6:15pm candlelighting
Sukkot- Monday, October 10- 7:12 candlelighting from existing flame
Chol Ha'Moed Sukkot Shabbat- October 14- 6:07pm candlelighting
Shmini Atzeret- October 16- 6:04pm candlelighting
Simchat Torah- October 17- 7:01pm candlelighting from existing flame
October 21- Parshat Beresheit- 5:56pm candlelighting
October 28- Parshat Noach- 5:47pm candlelighting



SERVICES

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

We will have Sukkot services on October 10th & 11th at 9:30am with kiddush in the Sukkah after services.

October 16th - 9:30am - Hoshanah Rabah Service

October 17th - 9:30am - Shemini Atzeret Service

October 18th - 9:30am - Simchat Torah Service

What is Yom Kippur? *In the seventh*

month, on the tenth day of the month, you shall afflict your souls, and you shall not do any work ...

For on that day he shall provide atonement for you to cleanse you from all your sins before the L-

RD. ([Leviticus 16:29-30](#))

Yom Kippur is probably the most important holiday of the Jewish year. Many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend [synagogue](#) services on this day. Yom Kippur occurs on the 10th day of [Tishri](#). The holiday is instituted at [Leviticus 16:29-30](#).



The Day of Atonement

The name "Yom Kippur" means "Day of Atonement," and that pretty much explains what the holiday is. It is a day set aside to "afflict the soul," to atone for the sins of the past year. In [Days of Awe](#), I mentioned the "books" in which [G-d](#) inscribes all of our names. On Yom Kippur, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.

As I noted in Days of Awe, Yom Kippur atones only for sins between man and G-d, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur.

Traditions

Yom Kippur is a complete Sabbath; no work can be performed on that day. It is well-known that you are supposed to refrain from eating and drinking (even water) on Yom Kippur. It is a complete, 25-hour fast beginning before sunset on the evening before Yom Kippur and ending after nightfall on the day of Yom Kippur. The [Talmud](#) also specifies additional restrictions that are less well-known: washing and bathing, anointing one's body (with cosmetics, deodorants, etc.), wearing leather shoes ([Orthodox](#) Jews routinely wear canvas sneakers, flip flops or even Crocs under their dress clothes on Yom Kippur), and engaging in sexual relations are all prohibited on Yom Kippur.

As always, any of these restrictions can be lifted where a threat to life or health is involved. In fact, children under the age of nine and women in childbirth (from the time labor begins until three days after birth) are **not permitted** to fast, even if they want to. Older children and women from the third to the seventh day after childbirth are permitted to fast, but are permitted to break the fast if they feel the need to do so. People with other illnesses should consult a physician and a [rabbi](#) for advice.

Most of the holiday is spent in the [synagogue](#), in prayer. In [Orthodox](#) synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. People then usually go home for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of a tekiah gedolah, a long blast on the shofar. See [Rosh Hashanah](#) for more about the shofar and its characteristic blasts. This is often followed by some triumphant singing and dancing around the synagogue (not formal party dancing; just everyone dancing around in a circle).

It is customary to wear white on the holiday, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow ([Is. 1:18](#)). Some people wear a kittel, the white robe in which the dead are [buried](#) (the [rabbi](#) usually wears this but some others do as well).

Yom Kippur Liturgy

See also [Jewish Liturgy](#) generally.

The liturgy for Yom Kippur is much more extensive than for any other day of the year. Liturgical additions are so far-reaching that there is a separate, special prayer book for Yom Kippur and [Rosh Hashanah](#). This prayer book is called the machzor, which means cycle or series. This word used to be used for any comprehensive prayer book but it has specifically been used for the High Holiday prayer book for centuries.

The evening service that begins Yom Kippur is commonly known as Kol Nidre, named for the prayer that begins the service. "Kol nidre" means "all vows," and in this prayer, we ask G-d to annul all personal vows we may make in the next year. It refers only to vows between the person making them and G-d, such as "If I pass this test, I'll pray every day for the next 6 months!" The YouTube recording is the traditional melody (though I don't usually hear it with backup singers).

This prayer has often been held up by anti-Semites as proof that Jews are untrustworthy (we do not keep our vows), and for this reason the [Reform movement](#) removed it from the liturgy for a while. In fact, the reverse is true: we make this prayer because we take vows so seriously that we consider ourselves bound even if we make the vows under duress or in times of stress when we are not thinking straight. This prayer gave comfort to those who were converted to Christianity by torture and threats of expulsion in various awful times, yet felt unable to break their vow to follow Christianity. In recognition of this history, the Reform movement restored this prayer to its liturgy.

There are many additions to the regular liturgy (there would have to be, to get such a long service <grin>). Perhaps the most important addition is the confession of the sins of the community, which is inserted into the Shemoneh Esrei (Amidah) prayer. Note that all sins are confessed in the plural (we have done this, we have done that), emphasizing communal responsibility for sins.

There are two basic parts of this confession: Ashamnu, a shorter, more general list (we have been treasonable, we have been aggressive, we have been slanderous...), and Al Cheit, a longer and more specific list (for the sin we sinned before you forcibly or willingly, and for the sin we sinned before you by acting callously...) Frequent petitions for forgiveness are interspersed in these prayers. There's also a catch-all confession: "Forgive us the breach of positive commands and negative commands, whether or not they involve an act, whether or not they are known to us."

It is interesting to note that these confessions do not specifically address the kinds of ritual sins that some people think are the be-all-and-end-all of Judaism. There is no "for the sin we have sinned before you by eating pork, and for the sin we have sinned against you by driving on Shabbat" (though obviously these are implicitly included in the catch-all). The vast majority of the sins enumerated involve mistreatment of other people, most of them by [speech](#) (offensive speech, scoffing, slander, talebearing, and swearing falsely, to name a few). These all come into the category of sin known as "[lashon ha-ra](#)" (lit: the evil tongue), which is considered a very serious sin in Judaism.

The concluding service of Yom Kippur, known as Ne'ilah, is one unique to the day. It usually runs about 1 hour long. The ark (a cabinet where the scrolls of the Torah are kept) is kept open throughout this

service, thus you are expected to stand throughout the service. There is a tone of desperation in the prayers of this service. The service is sometimes referred to as the closing of the gates; think of it as the "last chance" to get in a good word before the holiday ends. The service ends with a very long blast of the shofar. As the blast ends, there is a great sense of relief, often followed by joyous singing. Traditional synagogues immediately follow this with the evening prayer service for the next day, a demonstration that we are dedicated to living a righteous life in the coming year.

After Yom Kippur, one should begin preparing for the next holiday, [Sukkot](#), which begins five days later.

What is Sukkot and Why is it Celebrated?

You may have noticed that some Jews have been hard at work over the past few days building little huts in their backyards, terraces, and balconies. Those huts are called "Sukkot," and during the Jewish holiday of Sukkot, it is traditional to eat and, for some, to sleep in a Sukkah for seven days. Sukkot is one of the three major festivals in Judaism and is both an agricultural festival of thanksgiving and a commemoration of the forty-year period during which the children of Israel wandered in the desert after leaving slavery in Egypt, living in temporary shelters as they traveled.

Sukkot is known as "the Time of our Happiness."

We move from the introspective and solemn mindset of the High Holidays to unbridled joy, which may seem a bit strange since on Sukkot, we are asked to leave the material comfort of our homes, and build a structure that is imperfect, temporary and open to the elements. But the sukkah's reminder that our existence is fragile helps us to treasure the joyous moments of life, and its outdoor location helps us focus on the beauty of the world in which we live. Indeed, the Sukkah has no roof - but instead is covered with schach, greenery or bamboo, so that we can see the stars when we look up at night. And, the sukkah is a gathering place, a place where it is traditional to welcome guests and enjoy spending time together. You might also see some Jews walking in the street during Sukkot carrying an interesting

collection of plants. These are the Arba'at Haminim, or the Four Species. We are commanded to take these four plants and use them to "rejoice before God."

The lulav is made up of three of these plants - a long, swordlike palm branch flanked by willow and myrtle branches and bound together with dried palm leaves. The fourth of the species is the fragrant etrog, which is a citrus fruit and looks like a bumpy lemon.

With the Four Species in hand, one recites a blessing and waves or shakes the species in all six directions (east, south, west, north, up and down) each day of the Sukkot holiday, thus symbolizing Divine presence everywhere. On a metaphorical level, each plant represents a different part of the body. The long straight palm



branch suggests the spine while the myrtle leaf symbolizes the eye. The willow leaf embodies the mouth, and the etrog manifests the heart. As we shake the lulav and etrog, we remember to use all the parts of our body for good.

**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: BRUCE MILLER, 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 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.

October (Tishrei/Cheshvan) 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.

Tishrei

8 Morris Hoffman 10/3
8 Adam Gundling 10/3
9 Fannie Gandell 10/4
9 Maxwell Soke Brenner 10/4
9 Morris Glickman 10/4
9 Samuel Smulyan 10/4
10 Marilyn Katz 10/5
12 Myrtle Schlesinger 10/7
14 Oscar Finkel 10/9
14 Meyer E. Martin 10/9
16 Rose Weissberger 10/11
16 Harry Berman 10/11
16 Florence Singer 10/11
16 Bette J. Martin 10/11
18 Mildred Levy 10/13
19 Henry Goldstein 10/14
22 Yale Schwartz 10/17
23 Milton Auerbach 10/18
23 Altheda Ziff 10/18
25 Hannah Florence

Lefkowitz 10/20

25 Sadie Goldberg 10/20
25 Ben Mason 10/20
26 Minnie Chaskin 10/21
26 Pauline Lander 10/21
26 Joseph B. Frumkin 10/21
26 Simon Klemow 10/21
27 Julia B. Blumberg 10/22
27 Rachel Cohn 10/22
27 Rose Bishop 10/22
28 Rita Wiepert 10/23
28 Larry Chaskin 10/23
29 Molly Rosen 10/24

Cheshvan

3 Samuel Koplín 10/28
3 Mildred Weiss 10/28
4 Lillian Klemow 10/29
4 Sophie Richter 10/29
4 Miriam Kuss 10/29
5 Myron Brenner 10/30

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 Ratzon Milfanacha, Adonai Eloheinu Veilohi Avoteinu, Shetehei Nishmat (insert name) Tzerurah betzeror hachayim, im nishmot Avraham Yitzchak ve’Ya’akov, Sarah, Rivkah, Rachel VeLeah. Tehi Menutchatah kavod, Selah

Please enjoy the Divrei Torah from Cantor Ramon Tasat given at our Rosh Hashanah services.

Day 1-

Today's Torah portion and Haftarah focus, most unusually, on two women.

It's incredibly hard to be a Sarah or a Hannah. Then, and now. Everyone - your work colleagues, your judgmental aunt, your friends from college, and of course social media - can all, without even intending it, make you feel something's wrong with you if your life's path doesn't follow the standard course.

Aren't we all supposed to fall in love, get married, and have healthy babies who nurse without effort, reach all the milestones, get A's, have friends, and grow into successful adults?

But what if, like Sarah and Hannah, that isn't your story?

Maybe you never had the chance or the desire to marry, or to bring a child into the world. Maybe you didn't get into the college you'd wanted or the job you wanted. Maybe some other aspect of your life didn't turn out as you'd planned and wished.

There's no handbook for when your story veers off the expected path. But that doesn't mean you've failed. Really, really, the very opposite - **until we experience disappointed expectations, lost love, failure, hardship, and loss, we cannot arrive at being fully human.**

But the beauty of living for a while is, you realize you're not alone - there are lots more Sarahs and Hannahs. Human beings who don't stick to the script.

So... if you are that rare being who's had everything in your life go the way it was supposed to, Mazal Tov! Yet, you may agree with me that life doesn't necessarily travel in a straight line.

The people I admire most did not necessarily have everything going right for them. Things fell apart and yet they kept right on going. They were true to themselves.

This is what I love so much about Torah, the Tanakh - it doesn't sugarcoat the human experience. In the end, Sarah and Hannah know joy. But they had not only to wait for it, but to want it so badly they could... *give up their child to the priest, or to their husband's desire to follow a divine command.*

To me, these two stories are saying: don't ever surrender hope.

You may think the rest of your life's laid out like a map, but you'd be wrong. You really don't know what's ahead. None of us do. So **leave yourself open to life.** Be curious what comes next. Pray and work to attain whatever is, for you, the equivalent of Sarah's late-in-life baby - the voice lessons you always fantasized but never took, the garden you'd meant to plant but didn't get around to.

Truly, truly, I say to you what the angel said to Sarah: no matter how old you may be, it's never too late to begin.

May your prayers be answered and your year be filled with rainbows even in the midst of rainy days.

Day 2-

“Al Kol Eleh” – “For all these things”:

In 1980, to comfort her sister Ruth on the loss of her husband, the Israeli songwriter Naomi Shemer dedicated a song to her sister called “Al Kol Eleh” – “For all these things.” It has become one of the most popular songs of contemporary Israel.

The opening words of this song, ‘*Al ha dvash ve-al ha ‘oketz, al ha-mar ve ha matok,*’ ‘For the honey and the sting, for the bitter and the sweet,’ have their roots in a midrashic comment on the Book of Numbers (Tanhuma Balak 6).

The midrash pictures a person who sees a bee, and says:

‘Bee, get away from me! I have no use for you. *Lo mi-duvshakh, ve-lo meuktzakh.*

I don’t want your honey, and I don’t want your sting.”

In its context this phrase cautions against things that look attractive but are bundled together with strong negatives, such that the bad far outweighs the good. The prudent course implied by this story is to avoid the bee’s honey, because it is accompanied by the bee’s sting. But Naomi Shemer’s song turns this midrashic phrase on its head.

Naomi Shemer realized that as a life strategy, “I don’t want your honey, and I don’t want your sting” is deeply flawed. Such a strategy can lead someone to avoid any endeavor that includes the possibility of pain or failure.

Which is why she thanks God “*al kol eleh* – ‘for all these things, *both for the honey and for the sting.*’

Shemer implies that one should not avoid the honey because of the sting. Rather, appreciate the honey despite the sting. But the honey is accompanied by the sting, the bitterness that is often overwhelming.

The song describes life and how it can slip away. The refrain mentions: **al na ta'akor natu'a** “**Don't uproot what has been planted,** ,” a direct allusion to the book of Eikha-Ecclesiastes chapter 3, v. 2, which says the opposite:

¹ There is a time for everything, and a season for every activity under heaven:

² a time to be born and a time to die, a time to plant and a time to uproot,

The refrain concludes with the words we sing on Shabbat at the closing of the Torah service: Help me return and I shall return. Shemer adds the words: *el ha-aretz ha tovah*, to the Promised Land. : **הַשִּׁיבֵנוּ הַהִיךְ אֵלֵינוּ וְנָשׁוּבָה חַדָּשׁ גְּמִינוּ כְּקֶדֶם :**

Every bee that brings the honey needs a sting to be complete
And we all must learn to taste the bitter with the sweet.



Yahrzeit Donations

From:

Gail Burger
Faye & Richard Bishop
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Richard & Helene Kline
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In Memory of:

Mother, Ruth Bayarsky
Bernard Chaskin, Neighbor
Irving Miller, Father
Dora Brenner Sukenik,
Mother
Hillel H Sukenik
Rose Spector, Mother
Anna Hoffman, Grandmother
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agudasisraelhazleton@gmail.com or call the shul.

Endowment Fund

In memory of Barbara Simmons
Leonard Brenner & Family
Shirley Brenner, Cindy Conahan, Debbie Walko & Family

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 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.

SEPTEMBER PRESIDENT'S MESSAGE



Shalom & Shana Tova,

Thank you to all who made it possible for us to have such wonderful high holiday services. Cantor Ramon, Richard Kline, Howard Narrow and all of you that attended in person and via zoom made our Rosh Hashanah services so beautiful. We are so lucky to have this occur for the 99th year in our beautiful building. I want to thank the Sisterhood President, Shirley Berman for covering the costs for a great cleaning service in beautifying our Synagogue. Thank you to those who responded to our survey. All comments are much

appreciated and we are working to enhance our services.

I am asking for your help in gathering an IN PERSON Minyan for Yom Kippur services. Please check the schedule and be on time so we can proceed in a timely fashion. Some of our usual family attendees will not be present so we need you!

Wishing all a happy and healthy New Year and a meaningful and inspiring Yom Kippur.

All the best,

Debbie Walker