

CONGREGATION BETH SHOLOM

HIGH HOLIDAYS BULLETIN

5783



שנה טובה

September 2022

Prayer and Community Have Never Been More Important!

Presidents' Message



The amazing Rabbi Jonathan Sacks, of blessed memory, once presented 10 short ideas on Rosh Hashanah and #6 goes like this: "Life may be hard, but it can still be sweet, the way the challah and the apple are on Rosh Hashanah when we dip them in honey."

To be a Jew is to live for simple things: the love for another person, the sacred bond between parents and children, the gift of community where we help others and others help us and where we learn that joy is doubled and grief halved by being shared. To be a Jew is to give, whether in the form of tzedaka or acts of loving-kindness. It is to learn and never stop seeking, to pray and never stop thanking."

We are truly blessed here at Beth Sholom and in Providence to have a community that knows the importance of a warm smile, a lending hand, a hearty laugh, a good cry or just a simple word of encouragement.

Being co-presidents, we are witnesses to the many acts of kindness and charity that often go unnoticed. We marvel at the volunteer efforts of our members and friends who freely share their time, their resources and their wisdom. We are especially thankful for our rabbi and spiritual guide, Barry Dolinger, whose insights and breadth of knowledge continue to amaze and inspire us.

We wish all you a new year filled with many opportunities to love, to share and to find the sweetness in life.

Jess Larko Marvin Stark

Rabbi's Message



Though much has been made of the letters in the name Elul, the last month of the year in the Jewish calendar, it may surprise many to learn that the name of this (in)famous month is, in fact, rooted in the Akkadian language and is a loan-month from the Babylonian exile; Araḥ Ulūlu, in Akkadian, denotes the month of the harvest festival. Ramban, in his commentary to the Torah, provides both a description of the historical development of borrowing month names and a justification for the practice:

And our Sages have already mentioned this . . . and said that the names of the months came with us from Babylonia (Jerusalem Talmud Rosh Hashanah 6a), for at the start we had no names. The reason for this is that at the start, the order of [the months] was as a remembrance of the Exodus from Egypt, but when we left Babylonia and the verse was fulfilled (Jeremiah 16:14-15), "that it shall no more be said: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt,' but: 'As the LORD liveth, that brought up the children of Israel from the land of the north," we returned to calling the months by the names by which they were called in Babylonia, as a reminder that there we stood and from there the Lord drew us out. For the names Nissan, Iyar, and the others are Persian names and are only found in the books of the Babylonian prophets (Zechariah 1:7, Ezra 6:15, Nehemiah 1:1) and in Megilat Esther (3:7).

Therefore the verse says, "In the first month, which is the month Nissan," similar to, "They cast pur, that is, the lot" (*ibid.*). And until today the nations in the lands of Persia and Media call [the months] Nisan and Tishrei and all the rest like us.¹

Originally, the months were numbered, starting with the month of the Exodus, as that was the main point of theological context. Now, however, the Babylonian exile, and perhaps exile generally, is the point of reference.

While there are many acronyms involving the letters of the word, אלול / Elul, the most commonly referenced and popular acronym is undoubtedly based upon the most famous verse in Shir Hashirim:

אני של אהובי והמאhab של' הוא של', הרעה בין –
החכלהות

The four Hebrew letters of Elul, ל-ו-ל-א, underlined above, form the roshei teivot (first letters) of this profoundly simple expression of love loyalty. Elul, then, is a month of mutual loyalty leading up to the days of awe. For our part, we will repent, add extra prayers of penitence, sound the shofar, mend our ways and relationships, and commit to increased charity in advance of the fall holidays, a Jewish version of "back to school" season. For God's part, God will be near to us, hear our prayers, provide providence and assistance to our efforts, and extend unconditional love and profound mercy and compassion.

All well and good, but there's actually much more to the association than the roshei teivot! As noted by the Shelah Hakadosh, there is crucial significance to the sofei teivot (last letters of those words) as well.³ The final letters are all yud, each with a gematria (numerical value) of ten (10). Taken together, these four (4) yud's represent a sum of forty (40), symbolizing the number of days between the start of Elul and Yom Kippur, corresponding to Moshe's second residence on Mount Sinai as he received replacement tablets.

¹ Commentary of Ramban on the Torah, Exodus 12:2

² Song of Songs 6:3

³ See Shnei Luchot Habrit, Aseret Hadibrot, Rosh Hashanah, Ner Mitzvah. The sofei teivot can be seen here – אני – וידוי ל'.

What does it all mean? The fact that these letters are at the end of the words is associated with Elul occurring at the end of the year. The year starts with love, but time to repair that which is broken is counting down. There's a push, a sense of urgency, priority, and limited, pregnant opportunity. It's so easy to put off that which is important for another day amidst life's vicissitudes and daily surprises. Love, implies the teaching, needs a deadline for us to do what the moment demands. Life seems long, but years break it down into more manageable, smaller units, and this year is nearly over. In our Jewish courtroom metaphor, God is entering the report of our time into the court's official record.

Also, sofet teivot, and the example of Moshe's second ascent to the mountaintop, demonstrate to us that love and loyalty must come together with second chances and do-overs. In fact, the original customs of selichot prayers during this season were previously part and parcel of communal fast days, meant to channel the spirit of Moshe Rabbeinu's fast on the mountain top.⁴ "And I threw myself before the Lord as at first, forty days and forty nights – no bread did I eat nor water did I drink – for all your offense which you committed, as you had offended, to do what was evil in the eyes of the Lord, to anger Him."⁵ We are in relationship with each other and God, and because of those relationships, we have others to whom and to Who we are accountable. It's not mainly about our failures or despair, but about our collective need to forgive and be forgiven, so that we can carry on our mission of being a holy people and a nation of priests, rachmanim b'nai rachmanim (compassionate people who are the descendants of compassionate people), and a system of commandments which instantiates it as immutable religious law.

Right now, we're living in the sofet teivot, the final letters and their forty (40) day countdown. We're living in an exiled world, and it's not as though there's actually more time now to pause and reflect during Elul. If anything, with the impending holiday crunch, people are stretched and stressed even more than at other times during the year. Still, to fully utilize the days of awe, this final month is a gift and an aide. Now's the time to take stock and consider. "What second chances am I in need of?" "Which tablets are broken and in need of a second set?" Now more than ever, God is nearby, full of mercy and compassion, rooted in an everlasting and abundant love. What do we need to do to show up as loving partners in our most fundamental relationship?

⁴ Regular synagogue attendees will note that fast days generally contain selichot in their liturgy. The selichot are in the prayers during this season as a vestige of earlier customs to fast.

⁵ Deuteronomy 9:19

Kol Nidrei Appeal

Like you, we prefer to reserve Yom Kippur for prayer and introspection. In recent years, we have succeeded in avoiding the traditional Kol Nidrei Appeal, whereby funds are raised publicly on Yom Kippur after the Kol Nidrei prayer. Instead, we will be calling each of our members and supporters to solicit pledges in advance. Thank you to those who have already given!

In order to continue in this tradition, the Congregation Beth Sholom Board of Trustees and staff encourages your participation in the appeal prior to Kol Nidrei. Last year, we reached a record goal of \$36,000, and without accounting gimmicks to boot.

This year, the Board has decided that we will not have a "Live Appeal" if we again reach the goal of \$36,000 prior to Yom Kippur.

We are seeking 100% participation from members and supporters. As a synagogue community, we do the most crucial work, that of building sacred community, on a very tight budget (the entire budget is a minor rounding error in the budget of many other institutions!) and rely on your generosity to continue our holy work. We know this is a tough time for many of you and an uncertain one for all of you, but it's no exaggeration when we say that every donation, big or small, really does matter at CBS. We're proud to be a vital source of a traditional Orthodox Judaism that is relevant, empowering, and inclusive. Thank you in advance for your support!

Your Local Lulav & Etrog Headquarters

Deadline for orders is 12:00 pm on 9/29/2022. All orders must be paid for in advance. Orders can be easily placed by using the order form at the High Holidays landing page of our website at

<https://www.bethsholom-ri.org/high-holidays.html>.

Regular Set - \$60 Each

Mehudar Set - \$80 Each



Yizkor Remembrance Booklet

This year, we will have in-person Yizkor memorial services on both Yom Kippur and Shemini Atzeret. The crux of the Yizkor service is a pledge to the synagogue in memory of those whose memories we recall and whose souls we pray for. In lieu of an in-person memorial booklet, we will be e-mailing an online memorial booklet to the congregation.

Please fill out the form on the CBS website, under the High Holidays tab. You will receive an invoice for your donation shortly after.

We must receive forms before 12:00 pm on Monday, September 9th, 2021 to be included in the booklet. Thank you!

first name: \$18; each additional name: \$5;
for the year, including Pesach & Shavuot: first name: \$54; each additional name: \$18

An Opportunity to Dedicate New Machzorim

The holidays are the perfect opportunity to dedicate a machzor! Cost is \$54 for one machzor and \$72 for a Rosh Hashanah/Yom Kippur set.

Please fill out the form on the CBS website. You will receive an invoice for your donation shortly after.

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Youth at CBS

Childcare will be provided on Rosh Hashanah and Yom Kippur, from 10am-2pm for children 8 and under.

- Weather permitting, children will spend the majority of the time outdoors.
- Parents must be in davening or on the JCC campus while their child is in childcare, and should be easily accessible in case of a problem.
- If child is in diapers, please bring diapers and wipes.
- Please bring a water bottle for your child and put sunscreen (if desired) on children prior to drop-off.
- Snacks will be provided, however parents are encouraged to pack a lunch for their child if they will be there through 2pm. Allergy information will be shared prior to chagim to ensure the safety of all children.

The below link will take you to a form that should be filled out if you are seeking child care

<https://docs.google.com/forms/d/e/1FAIpQLSfdlsWDxIznEl7BMYeTVry10M6hste9TLUekjrAXIjxWeUsOQ/viewform>

R' Emily will be leading a Tot-Shabbat for Children ages 0-5 During Torah reading (approx. 9:15 - 10:00 am) on the first day of Rosh Hashanah.

Pruzbul

This year is a Shemitta (sabbatical) year. In addition to the agricultural rules and provisions, all private debt is cancelled during the shemitta year. However, the Rabbis feared the unintended consequence warned about in the Torah, namely that lending to those who need it most would dry up in advance of the sabbatical year for fear that debtors would simply wait until the debt was forgiven.

In order to counteract this and preserve lending for the needy in Israel, Hillel the Elder decreed that every property-owning individual should sign a pruzbul document transferring their debts to a beit din (Jewish court) and thereby allowing their debts to survive the sabbatical year. Attached, please find two different forms which allow you to sign a pruzbul (one in front of a court of three and one in front of two witnesses, either is valid) which should be completed before Rosh Hashanah.

Form is available for download below.

CONGREGATION BETH SHOLOM – HIGH HOLY DAYS – 5783/2022

Selichot (1st Night) - Saturday Night Sept. 18th (Sunday am)
- 12:40 am jointly with Cong. Ohawe Sholom

Selichot will be recited daily on 6:20 am before Shacharit
jointly with Cong. Ohawe Sholom

Erev Rosh Hashanah – Sunday, Sept. 25

Selichot & Shacharit 7:30 am at Ohawe Sholom
Candle Lighting 6:19 pm
Mincha/Ma'ariv 6:20 pm

Rosh Hashanah – Mon. & Tues., Sept. 26 & 27

Shacharit 8:00 am
Torah Reading approx. 9:15 am
Shofar approx. 10:00 am
Mussaf approx. 10:30 am
Childcare Available 10:00 am – 2:00 pm
Community Tashlich 4:30 pm
Mincha/Ma'ariv 6:15 pm
Candle Lighting (Mon. Night) after 7:17 pm
Havdala (Tues. Night) 7:15 pm

Tzom Gedalia – Wed., Sept. 28 (Davening @ Ohawe Sholom)

Fast Begins 5:16 am
Fast Ends 7:03 pm

Shabbes Shuva – Sept. 30 – Oct. 1

Candle Lighting 6:10 pm
Special Musical Pre-Kabbalat Ruach followed by Ma'ariv &
Dinner - (Kid Friendly) 5:15 pm
Shacharit 9:00 am
Shabbes Shuva Derasha (following services) 11:15 am Title:
Who Done It? The Case of Stolen Selichot & the Yom Kippur
Liturgy
Mincha/Ma'ariv 6:00 pm
Havdala/Shabbat Ends 7:09 pm

Erev Yom Kippur – Tues., October 4th

Mincha - Time TBD
Candle Lighting/Fast Begins 6:04 pm
Kol Nidre & Ma'ariv 6:10 pm

Yom Kippur – Wed., Oct. 5

Shacharit 8:30 am
Torah Reading approx. 9:45 am
Childcare Available 10:00 am – 2:00 pm
Mussaf approx. 10:30 am – 1:30 pm
Mincha 4:15 pm
Neilah 5:30 pm
Shofar/Ma'ariv /Havdala/Fast Ends 7:02 pm

Shabbat – Parshat Ha'azinu – Oct. 7-8
Candle Lighting 5:59 pm
Mincha/Kabbalat Shabbat 6:00 pm
Shacharit 9:00 am
Mincha/Ma'ariv 5:50 pm
Havdala/Shabbat Ends 6:57 pm

Erev Sukkot – Sun., Oct. 9th
Candle Lighting 5:55 pm
Mincha/Ma'ariv 6:00 pm

Sukkot – Mon. & Tues., Oct. 10 & 11
Shacharit 9:00 am
Mincha/Ma'ariv 6:00 pm
Candle Lighting (Mon.) after 6:53 pm
Havdaloh (Wed.) 6:51 pm

Shabbat Chol Hamoed – Oct. 14-15
Candle Lighting 5:47 pm
Mincha/Kabbalat Shabbat 5:50 pm
Shacharit 9:00 am
Mincha 5:30 pm
Seudat Shlishit Tisch (JCC Sukkah) 6:00 pm
Ma'ariv/Havdaloh 6:46 pm

Hoshana Rabba/Erev Shmini Atzeret – Sun., Oct. 16
Shacharit 8:00 am
Candle Lighting 5:44 pm
Mincha/Ma'ariv 5:50 pm

Shemini Atzeret/Leil Simchat Torah – Mon., Oct. 17
Shacharit 9:00 am
Yizkor approx. 10:30 am
Mincha 5:00 pm
Candle Lighting after 6:42 pm
Ma'ariv, Hakafot, & Dancing 5:20 pm

Simchat Torah – Tues., Oct. 18
Shacharit 9:00 am
Hakafot & Dancing 9:50 am
Kol Hane'arim, Chatan Torah/Kallat Torah, 11:15 am
& Chatan Bereishit/Kallat Bereishit
Community Luncheon immediately after Davening
Mincha immediately after lunch
Ma'ariv/Havdala/Yom Tov Ends 6:42 pm

שנה טובא
ומותוקה!