



Message From Rabbi Goldstein

The Days of Awe are upon us. By the time you read this, we may already have ushered in 5777 with our Rosh Ha'Shanah observance. Whatever the timing of this bulletin's arrival, I hope you find this Season of Introspection to be challenging, fulfilling and inspiring.

This year Sha'arey Ha-yam will be introducing some changes that I hope you will embrace. One of those changes is that we want you to consider spending the entire day of Yom Kippur in the sanctuary. That does not mean we intend to "lock you inside!" After all, taking a nice walk outside, or going home to relax between the morning and afternoon service, can be important. But staying nearby our "shul" throughout the day is a tradition that suggests we need a full 24 hours to engage in "cheshbon ha'nefesh" (an "inventory of the soul".) Many people find the quiet moments between services to be the best time to sit, pray and reflect.

Moreover, I am so delighted that my old friend from our year in Jerusalem nearly 50 years ago, Charles Flum, will be leading a study session on Yom Kippur afternoon, 1:45-2:45 PM, on "Genesis: Which Story Should You Believe?" I am deeply grateful to Charles for offering this special enrichment to our High Holiday observance.

You'll notice some other changes, too: Group Aliyot to the Torah, so we can honor as many of our leaders and members as possible; And, yes, a different rabbi whose style tends to passionate traditionalism. Still, I want to maintain many of our own cherished customs, like inviting three people to share their thoughts on an aspect of Jewish identity. This Yom Kippur afternoon, last year's Bnot Mitzvah women will each speak about an inspiring Jewish person in their life. And, we will maintain the custom of encouraging members to place special Jewish mementos inside the Ark at the start of the Yom Kippur "Neilah" (closing of the gates) service. I'd suggest you compose a letter to an ancestor, as a creative way of connecting to your past, and deposit it inside the Aron Ha'kodesh (Ark.)

What remains the same for us at Sha'arey Ha-yam is the timeless message of these Days of Awe. The message is that we need this time to be a "rendezvous with our lives;" To try to correct our flaws; To take pride in the positive parts of our lives; To be hopeful for the future; And to join with our people throughout the world in this annual exercise in repentance, tradition, faith and Jewish solidarity.

Shana Tovah Oo'metukah. A sweet, health 5777

President's Message

As Jews, we are taught that the High Holidays are a time of rebirth and renewal...a time of new possibilities as we look toward the year ahead. Our Congregation is beginning 5777 with a number of changes. Wendi Higgins and Dayna Otto have resigned from the Board of Trustees and, as per the By-Laws, I have assumed the position of President for the remainder of Wendi's term. On behalf of the Board and the Congregation, I want to thank them both for their service and dedication to our Congregation and wish them the very best for the New Year. On November 4th, the Board will be holding a special meeting to appoint two new Vice Presidents and a new Trustee-At-Large. Additional details will be shared with the Congregation after the High Holiday celebrations have concluded.

As Board President, it is my responsibility to be an advocate for our Congregation with outside groups (for example, the Jewish Federation of Ocean County and The Union for Reform Judaism). It is also my responsibility to be an advocate for our Congregation within our community by appointing and working with Committee Chairs who help to manage the day-to-day work of the Congregation and by doing whatever I can to ensure the health and future of our Congregation.

In order for me to ensure the health and future of our Congregation, I need the help and support of our membership. I need you to get involved and serve on committees. The Board and I need you to support our fundraising efforts by coming out to events like the Dine-A-Round and Shabbat dinners; by using Shop Rite cards to purchase your groceries; and by purchasing Tribute Cards for special occasions like birthdays, weddings or new babies, or to honor and remember friends and loved ones we have lost to accident, age or illness. I also need each of you to consider making a special High Holiday contribution. A pledge card may be found in every Machzor or by asking a member of the Board.

I wish you and your family health and happiness for the new year.

L'Shana Tova,
Syble Bleiweis

Dues Reminder

Notices for 2016 – 2017 membership dues have been emailed or mailed to each member. The dues structure has not changed for several years; \$325.00 for singles and \$650.00 for families. If your dues are not paid in full kindly speak to a member of the Finance Committee as to when you can complete payment.

Membership

We extend a warm welcome to new members Daniel and Linda Moss of Barnegat. We are very happy to have you join our family!

We have a very unique congregation...a variety of individuals that are from different backgrounds with one common thread. We all are Jewish in one form or another. We come together in our small congregation. It may not always be easy for us to get to services twice a month and life pulls us all in many different directions. Why are we here? To bond to our traditions, learn from our Rabbi and support one another. We reach out to our communities looking for ways to let other Jews know we are

here. One person may have an idea, will share it and we do our best to share with one another to keep us alive. That's one of our main goals with membership. Keeping us connected...sharing and caring for each other...that's what being a member of our congregation is about! Can you reach out to a Jewish friend and bring them to a service? Invite them to a Shabbat dinner...let them know what we are about? That is what we have learned to do as Jews...to keep our tapestry alive. By being a member of our congregation lends support to our future...it's important to keep reaching out....spreading the word....about us...it's not just the Membership Committee's job, it's everyone's job to help us grow. Look around and see who you can invite for our High Holidays...if they are considering joining our spiritual family the price of their ticket is applied to membership. Perhaps folks do not realize that....it's not always about the money but what we can offer as a community that can help make a new member feel that they are a part of our family.

Adult Education

We are so thrilled that Pastor Phil Harkey and the leadership of the Lutheran Church of the Holy Spirit have welcomed us to use our “shul” on alternating Tuesday afternoons, starting October 25, for an adult education series. The program is open to the public and free of charge. For Sha'arey Ha-yam members, in particular, this is another way to, not only enrich our Jewish lives, but also to connect with Rabbi Goldstein beyond biweekly Friday night services. We are deeply grateful to our friends at the Lutheran Church for their generous response to our proposal for this series. The full schedule is listed below.

More than One Way to be Jewish:

An Exploration of the Diversity of Modern Jewish Identity

Tuesdays - 1:00 PM-2:00 PM

At the Lutheran Church of the Holy Spirit

333 N. Main Street, Manahawkin

Led by Rabbi Josh Goldstein, Congregation Sha'arey Ha-yam

October 25	The Coming Reinvention of Reform Judaism Are We Ready?
November 8	Conservative Judaism: You Can Go Home Again
November 22	Chasidism: Our Love/Hate Relationship
December 6	Zionism: Can Love For Israel Be An Authentic Jewish Movement?
December 20	A Potpourri of Issues Facing Other Jewish Movements <ol style="list-style-type: none">1. Reconstructionism and Mixed Married Rabbis2. Modern Orthodoxy's Secret for Success3. Renewal Judaism and the Worship of Feelings4. The "Religion" of Tikkun Olam

Open to the Public, Free of Charge

Tributes

Tribute cards are available from Joan Silverman 609-698-0000. This is great way to donate to our congregation while celebrating simchas, acknowledging births, wedding, get well wishes, etc. Non-Jewish individuals may also receive these cards!! Tribute cards will be mailed as soon as receipt of payment is made.

Get Well...

To: Linda Shapiro
Get well wishes
From: Joan & Terry Silverman

Deepest Sympathy...

To: Jack Crespy
With deepest sympathy and many kind thoughts on the passing of Maralyn
From: The Congregation

To: Jack Crespy
With deepest sympathy and many kind thoughts on the passing of Maralyn
From: Joan & Terry Silverman
Phyllis & Stan Blum
Rosalie Donadio
Helen Cocuzza
Madelyn & Robert Dunn
Cyndy Friedland
Syble & Ernie Bleiweis
Rhona, Allan & Myles Levy



October

Mr & Mrs Charles Flum	10/8
Allan & Rhona Levy	10/09
Robert & Madelyn Dunn	10/24

November

Mark & Rena Kreisler	11/13
Sam Lewis & Deanna Bovasso	11/20
Sheldon & Loretta Wallerstein	11/24



Birthdays are always something to celebrate

October

Jackie Jacobs	3
Matthew Dunn	7
Filomena Jonas	12
Joe Breese	25
Sam Lewis	28
Gary Schlyen	28

November

Ernie Bleiweis	26
Fran Breese	27



Yahrzeits

יתגדל בראבא

May the memories of our loved ones be a blessing

First Year

05/01/2016	Joseph Flum	Father of Charles Flum
09/20/2016	Maralyn Ricciardi	Companion of Jack Crespy and Founding Member

October

10/07	Barbara Lewis	Wife of Samuel Lewis
10/07	Charlotte Hanok	Sister of Jackie Jacobs Aunt of Helen Cocuzza
10/08	Robert Nagorny	Cousin of Cyndy Friedland
10/12	MaryAnn Throup	Cousin of Cyndy Friedland
10/12	Walter Heineman	Father of Syble Bleiweis
10/14	Fannie Bleiweis	Mother of Ernie Bleiweis
10/22	Solomon Wallerstein	Father of Sheldon Wallerstein
10/22	Ruth Bailen Porter	Mother of Rosalie Donadio
10/26	Israel Isaac Bailen	Grandfather of Rosalie Donadio

November

11/01	Beulah Sagman	Mother of Dolly Weiss
11/03	Benjamin Chasanoff	Father of Deanna Bovasso
11/10	Susan Baron	Cousin of Cyndy Friedland
11/12	Samuel Bailen	Uncle of Rosalie Donadio
11/15	David Smithline	Father of Linda Moss
11/16	Blaize Bovasso	Husband of Deanna Bovasso
11/21	Frances Myles	Mother of Loretta Wallerstein
11/21	Barnett Jacobs	Husband of Jackie Jacobs, Father of Helen Cocuzza
11/22	Marvin L. Taub	Father of Cyndy Friedland
11/24	Leo Miller	Father of Phil Miller
11/29	Donald P. Fisher, Jr	Father of Laura Miller

Oneg Sponsorship

Do you or your family have a Simcha to share with our congregation? What better way to celebrate than sponsoring an Oneg! We offer several levels that can be sponsored. \$50, \$75, and \$100. Our Onegs include wine, juice, challah and other desserts. The upper levels include fruit and extras to enhance the Oneg. Kindly contact Madelyn Dunn at 609-660-1614 to reserve your date.

Fundraising News

FEATURED FUNDRAISING EVENTS

SHOPRITE...GIFT CARDS

SO, LET'S DISCUSS WHAT GOES ON WITH THE SHOPRITE GIFT CARDS....OUR CONGREGATION SELLS THESE GIFT CARDS AS A FUNDRAISER....IT'S A VERY PAINLESS PROCESS!! ANYONE CAN PURCHASE THESE CARDS...THEY ARE IN INCREMENTS OF \$25, \$50, OR \$100.

THE PLUS TO THIS FUNDRAISER IS.....

#1..YOU WRITE YOUR CHECK TO THE CONGREGATION

#2..THIS IS THE SAME AS USING CASH AT SHOPRITE, NOTHING DIFFERENT

#3..YOU ARE ABLE TO RECEIVE YOUR DISCOUNTS, USE COUPONS, QUALIFY FOR SALE PRICES, ETC. IF YOU USE THE GIFT CARD

#4..YOU ARE ABLE TO HELP DONATE TO THE CONGREGATION.....WE EARN 5% ON EVERY \$100 WE SELL...

#5..IT DOES NOT COST YOU ANYTHING OUT OF POCKET...YOUR PURCHASE OF THE SHOPRITE GIFT CARD IS THE TOTAL VALUE YOU GET TO SPEND IN SHOPRITE...

#6..CURRENTLY, APPROXIMATELY 12 MEMBERS PARTICIPATE IN THIS FUNDRAISER...IF EVERYONE PARTICIPATES, WOW...SUCCESS!!!

HELEN COCUZZA (609-978-8653) AND LAURA MILLER (609-713-1771) ARE THE KEEPERS OF THESE CARDS....REACH OUT TO THEM AND BE A SUPPORTER!! THEY HAVE CARDS AT EVERY SERVICE...



TRIBUTE CARDS

TRIBUTE CARDS ARE AVAILABLE FROM JOAN SILVERMAN 609-698-0000. THIS IS GREAT WAY TO DONATE TO OUR CONGREGATION WHILE CELEBRATING SIMCHAS, ACKNOWLEDGING BIRTHS, WEDDING, GET WELL WISHES, ETC. NON-JEWISH INDIVIDUALS CAN ALSO RECEIVE THESE CARDS!! TRIBUTE CARDS WILL BE MAILED AS SOON AS RECEIPT OF PAYMENT IS MADE.



CLOTHING DRIVE

FALL CLOTHING DRIVE – NOW THAT THERE'S A BIT OF A NIP IN THE NIGHT AIR....ARE YOU THINKING OF "WHERE'S THAT SWEATER"....MAYBE IT'S TIME TO FIND THE FALL COVER-UPS.....AS YOU ARE GETTING READY TO "SWITCH OVER" YOUR SUMMER TO FALL WARDROBE AND HOUSEHOLD ITEMS, WHY NOT MAKE A BAG TO DONATE TO OUR CLOTHING DRIVE?!! WE ARE COLLECTING FOR OUR DRIVE FROM OCTOBER 31ST THROUGH NOVEMBER 4TH....YOU ARE WELCOME TO DROP OFF BAGS AT THE DUNN RESIDENCE, 148 LEEWARD ROAD IN MANAHAWKIN, OR BRING THESE BAGS TO SERVICES ON FRIDAY, NOVEMBER 4TH. WE CAN TAKE THE FOLLOWING ITEMS:

CLOTHING FOR ALL

SHOES

POCKETBOOKS

BEDDING (NO PILLOWS)

LINENS

SHEETS AND PILLOWCASES

CURTAINS

IF YOU ARE IN DOUBT, CONTACT A MEMBER OF OUR FUNDRAISINGN COMMITTEE... THIS IS AN EASY WAY TO DONATE TO OUR COMMUNITY AND THE LESS FORTUNATE...NOT TO MENTION HAVING A CLEANER CLOSET! THANKS FOR YOUR PARTICIPATION!!

Amazon Smile

When shopping at www.SMILE.Amazon.com you can designate REFORM JEWISH COMMUNITY of BARNEGAT (there are no additional fees, the congregation makes a percentage).

High Holidays

The High Holidays are here...Rabbi Goldstein is finishing on his sermons...the Ritual Committee has dusted off the prayer books...the choir is singing scales and reviewing the songs. As a reminder, here are the dates and service times so you may mark your calendars:

Tuesday, October 11

7:30 PM – Kol Nidrei

Wednesday, October 12

10:00 AM – Yom Kippur

1:45 PM – Study Session

3: 00 PM – Afternoon Services

4:00 PM – Yizkor

5:00 PM – Ne'ilah

Immediately following Ne'ilah - Havdalah

Break the Fast

Break the Fast 2015 - \$18.00 members/\$23.00 non-members, deadline Friday 9/18/15. Please contact Madelyn Dunn at 609-660-1614 or via email at Justmemad@aol.com. See flyer at end of newsletter.

Board of Trustees

There will be a special meeting of the Board of Trustees on Friday, November 4, 2016 at 7 PM to appoint replacements for the 1st and 2nd Vice President positions which are now vacant, and to appoint a Trustee-At-Large. Additional details will be sent to the Congregation via email.

2016-2017 (5776-7) Shabbat & Holiday Services Dates/Times

October 2016

Sunday, October 2, 7:30 PM – Erev Rosh Hashanah

Monday, October 3, 10:00 AM - Rosh Hashanah

Tuesday, October 11, 7:30 PM – Kol Nidrei

Wednesday, October 12, 10:00 AM – Yom Kippur

November 2016

Friday, November 4, 7:30 PM

Friday, November 18, 7:30 PM

December 2016

Friday, December 2, 7:30 PM

Friday, December 9, 7:30 PM

January 2017

Friday, January 6, 7:30 PM

Friday, January 20, 7:30 PM

February 2017

Friday, February 3, 7:30 PM

Friday, February 17, 7:30 PM

March 2017

Friday, March 10, 7:30 PM

Friday, March 24, 7:30 PM

April 2017

Tuesday, April 11, 2nd Night Seder

Friday, April 21, 7:30 PM

May 2017

Friday, May 5, 7:30 PM

Friday, May 19, 7:30 PM

June 2017

Friday, June 2, 7:30 PM

Friday, June 16, 7:30 PM

Shabbat Candle Lighting Times and Holiday Calendar						
October 2016/5777						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 28 Elul Rosh Chodesh Elul
2 29 Elul Erev Rosh Hashanah	3 1 Tishrei Rosh Hashanah	4 2 Tishrei Rosh Hashanah	5 3 Tishrei Fast of Gedaliah	6 4 Tishrei	7 5 Tishrei Shabbat Candle Lighting 6:09 PM	8 6 Tishrei
9 7 Tishrei	10 8 Tishrei Columbus Day	11 9 Tishrei Kol Nidrei	12 10 Tishrei Yom Kippur	13 11 Tishrei	14 12 Tishrei Shabbat Candle Lighting 5:58 PM	15 13 Tishrei
16 14 Tishrei	17 15 Tishrei Sukkot	18 16 Tishrei Sukkot	19 17 Tishrei Sukkot	20 18 Tishrei Sukkot	21 19 Tishrei Shabbat Candle Lighting 5:48 PM Sukkot	22 20 Tishrei Sukkot
23 21 Tishrei Hoshana Rabbah	24 22 Tishrei Shemini Atzeret	25 23 Tishrei Simchat Torah	28 24 Tishrei	26 25 Tishrei	28 26 Tishrei Shabbat Candle Lighting 5:38 PM	29 27 Tishrei
30 28 Tishrei	31 29 Tishrei Halloween					

Congregation Sha'arey Ha-Yam Board of Trustees			
The next Board of Trustees meeting will be held on Thursday November 17, 2016 at 7 PM at the home of Helen Cocuzza. If you are interested in attending, please contact Syble Bleiweis (609-978-4240 or sybern3539@comcast.net) or Helen Cocuzza (609-978-8653 or heja0615@aol.com).			
President	Syble Bleiweis	609-978-4240	sybern3539@comcast.net
1st Vice President			
2nd Vice President			
Secretary	Helen Cocuzza	609-978-8653	heja0615@aol.com
Treasurer	Robert Dunn	609-660-1614	rdunn2960@aol.com
Financial Secretary	Cyndy Friedland	609-698-4459	cfriedland119@comcast.net
Board of Trustees at Large	Allan Levy	609-549-6539	ahlbeach@hotmail.com
	Laura Miller	609-713-1771	millerlaura303@gmail.com
Past President	Philip Miller	609-698-3933	pmmlegal@aol.com

Temple Committees	
Committee	Chair/Membership
Music/Choir	Cyndy Friedland, Madelyn Dunn, Robert Dunn, Syble Bleiweis, Helen Cocuzza
Finance	<u>Treasurer, Robert Dunn</u> Financial Secretary, Cyndy Friedland President, Syble Bleiweis
Fundraising	<u>Cyndy Friedland</u> Syble Bleiweis, Madelyn Dunn, Joan Silverman, Ruth Schlyen, Helen Cocuzza
Greeters	Hope Gardiner, Rhona Levy, Myles Levy
Hospital Visits	Jack Crespy
Membership	<u>Cyndy Friedland</u> Syble Bleiweis, Joan Silverman, Helen Cocuzza
Newsletter	Helen Cocuzza
Oneg & Dinners	<u>Madelyn Dunn</u> Filomina Jonas
Education	Phil Miller, Helen Cocuzza
Ritual	<u>Allan Levy</u> Jack Crespy, Charles Flum, Mike Weiss, Helen Cocuzza
Tributes & Get Well	Joan Silverman
Yahrzeits	Helen Cocuzza

Kibbitz Corner

Notes from the Editor.....

If anyone has tallit hanging in a closet or folded in a drawer not being used and would like to donate it/them to the Congregation, please let Allan or Helen know. We would like to keep a few on-hand for the Holidays and special occasions for members and guests who would like to wear one but have either forgotten to bring theirs or don't own one.

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The following are several articles I found interesting. I hope you enjoy them.....

If any of you have ever wondered why the High Holiday music is different from "regular" services...

Close your eyes for a moment. Imagine that you are gathered with your congregation for High Holiday worship. It is Erev Yom Kippur - the holiest night of the year. Look around the space, at the people of your community gathered all together - those familiar to you and those you do not know. The room is filled with anticipation of the evening and day to come. You have just finished the last meal that you will eat for 24 hours. Your stomach is full, but you already sense the empty feeling you will be experiencing by the time morning arrives.

Why are we gathered? Why do we fast? How do we feel? Our liturgy reminds us that we are finite, that our own power can only take us so far, and that what we do in this world really does matter. Our liturgy reminds us to think about where we have fallen short during the year, and to tell those we have wronged that we are sorry. It exhorts us to promise to try to be better, to live up to a higher standard. It is a time of community, of family, and of awe and wonder.

What do these liturgical messages have to do with the music of the High Holiday season? To understand Jewish music, we have to understand Jewish concepts of time, space, spirituality, and worship.

We can begin by reminding ourselves that Judaism is, in fact, ancient and filled with mystery. For about the last 200 years, Reform Judaism sought to minimize elements of Judaism which did not conform to rational thought. The brilliant founders of our movement took the

Enlightenment's elevation of reason, which they loved because it brought them emancipation, and placed it at the center of their Judaism. For the early Reform Jews, ritual mitzvot were completely non-binding and God became an ethical ideal, rather than a personal redeemer. The liturgy was stripped of mystical poems and prayers, and the Kol Nidrei was even taken out of the Yom Kippur service - because it was illogical to apologize in advance for breaking one's word. The leaders and rabbis of the eighteenth and nineteenth centuries thought the ancient rabbis were just like them - reasonable and rational thinkers. They were -- but many also engaged in mystical meditation. For rabbis from the second century through to the sixteenth and beyond, the world was a miracle constantly unfolding - all time was sacred time, all space was sacred space, and all

living was sacred living. Those rabbis gave us a prayerbook full of colorful imagery and mantra-like prayers, like the Kaddish. These men believed the singing voice to be intrinsically holy, because it came from breath and breath comes from God.

This mystical aspect of Judaism is seen nowhere as clearly as it is in the music. In Arabic music and Indian Music, there are melodic themes that are associated with certain times and certain days of the year. In fact, traditional Ashkenazic synagogue chant is defined so much by date and time of day that if you took a traditional Jew who davened every day out into space for a few months, and then dropped him, blindfolded, into a traditional Ashkenazic synagogue anywhere in the world, he would be able to tell you within minutes if it was a weekday, holiday, or Shabbat and whether it was morning, afternoon or evening - just by the melodies that he was hearing. Travel back in time with me. It's an ordinary week in ancient Israel. Only a few Israelites can put

down their daily chores in order to gather in Jerusalem for the sacrifices and to observe the Temple service. As one of the group of men in your community who travels to Jerusalem on a rotating basis to observe the Temple service, you feel a unique obligation to the Temple service and to your village. So, as the service is taking place in Jerusalem, you gather with other men from your village - the Anshei Ma'amad, or "Standing Men," who also rotate through Jerusalem to observe the Temple service, and you chant the Psalms and prayers of the service as you remember them. You recite the words of the liturgy and you sing the Temple songs. Life is not always easy, but as long as the Temple service continues, you know your place in the world, your purpose, and you believe that you understand what God wants.

Then, Jerusalem is taken and the Temple falls. The service that seemed to keep the order of the world going is over. In panic, our ancestors asked: What happens now? How do we serve God? Gradually, painfully, the answer came: we have houses of study, we have the liturgy and the music. We can reinvent ourselves.

During those traumatic years, as our people watched their homes and land devastated, the new synagogue gave them hope. What could not continue was ended, but what could continue was necessary for the - now exiled - Jewish community's spiritual well-being. The use of instruments was banned from services, as a sign of mourning for the Temple. The vocal music, however, proved to be a powerful, emotional force in helping the newly exiled community face its unclear future. Throughout the first centuries of the Diaspora, our people were on the move. As they moved northward - deeper into Europe and the Iberian Peninsula - regional differences in practice started to become more pronounced. Did your community speak Yiddish, or Ladino? Or maybe Judeo-Arabic? Were you part of a community in North Africa? Muslim Spain, or

Christian Europe? How did your neighbors influence you? How did you influence them? For many centuries, our people lived in peace and prosperity, and then the Crusades began. Those Jews who survived a bout with Crusaders were left in small and frightened groups - and many of them began to migrate eastward - into what would become Russia, the Ukraine and Poland. They took any possessions they had left with them. They also took their fear, and their intense hope for a better world. They expressed their fear and hope in their poetry and music, but the time was long ago and not very much was written down. Over time, much of the poetry was

lost.

We still have the music.

We call these melodies Missinai, which means "from Sinai." They are not nearly as old as that - dating back only to the 11th or 12th centuries CE. Up until this point in history, we know quite a bit about the synagogue service, and that vocal music was integral to that service. We are fairly certain that some of our prayer modes grew out of Torah and Haftarah chant, but we have no record of actual synagogue melodies. It is only now, with the Missinai tunes of the eleventh to fifteenth centuries that we have a melodic record. These melodies are considered to be among our people's most sacred possessions.

When would you use your most powerful and sacred melodies? The answer, of course, is clear:

at your most powerful and sacred time of the year. Thus, we hear these special melodies only once a year, during the Yamim Noraim, the "Days of Awe." We hear them in the Amidah, the Sh'ma, Bar'chu, Mi Chamocha, Aleinu, Kaddish, Unetane Tokef and Kol Nidrei. Certain melodic formulas repeat over and over throughout the High Holidays - for example special cadences such as the way we sing "Amen". Some melodies are rhythmic and easy to sing, like "Bar'chu", while others, presumably older, are more irregular and chant-like - for example the chant for "Avot v'Imahot". These melodies evoke something different than does our regular Shabbat worship. They evoke remembrances of ages past, of wonder at the mysteries of the universe, of lives lived and lost - heroically - in utter faith and devotion to our people, and to God.

We cannot expect High Holiday music to sound and feel like Shabbat. The High Holidays are a unique, awesome and special time of year. That uniqueness and awe is echoed in music that reverberates with the hopes and trials of ages past. Through this music we preserve our people's history and our spiritual legacy.

Today, we have a wealth of Jewish music from which to choose. We have westernized much of our music: we have added harmony, removed much of the ornamentation, made things metrical and written them down. We have incorporated folk song throughout the ages. Once upon a time, a simple folk melody became the High Holiday Bar'chu. Today our services are enriched by melodies composed by new composers like Rick Recht, Mah Tov, Jeff Klepper, and Debbie Friedman, as well as classics by Louis Lewandowski and Salomon Sulzer. All of it is Jewish music. My hope is that all of it remains Jewish music. We should not throw away our musical roots, we must use our musical tradition to nourish our souls and keep the history of our people alive.

When we once again gather together for the Days of Awe, may all of us be fully present in that worship, involved in the life of our own communities, in the spiritual tasks demanded of us, and in the sacred music of our people.

Source: American Conference of Cantors

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A few articles on fasting (or not) as we prepare for Yom Kippur.....

Prepare for Fasting

The most important thing going into a fast is to try to hydrate as much as possible. If you can, start to drink extra water at least two days before the fast starts.

Many people also find caffeine withdrawal a problem while fasting. If you consume caffeine regularly, try to decrease your caffeine intake in the time leading up to Yom Kippur so that it will not be a huge shock to your system. If you have enough lead time, many people like to take the opportunity to wean themselves off of caffeine completely before Yom Kippur.

On erev Yom Kippur try to eat balanced meals. Go for proteins and complex carbohydrates;

simple carbs and carb loading will make your blood sugar spike and then drop unpleasantly. Try to keep the salt content down so you don't make yourself thirstier later. Don't try to overstuff yourself.

During the fast, if you get dizzy or lightheaded try sitting down for a little while. If the feeling persists, or if you have other worrying symptoms, please drink some water immediately and eat a small amount of food. Judaism does not condone endangering your life in order to fast, even on Yom Kippur.

If you are ill or have a persistent medical condition, you might want to talk to your doctor before fasting to make sure it is safe. A woman who is pregnant or nursing is also considered to be exempt, lest it harm her or the fetus/baby. Any medication that you take daily should also be taken on Yom Kippur. Again, fasting is not supposed to endanger your life or your health.

When you break your fast, drink first and then start eating slowly.

Everyone's experience of fasting is different. The first time is the hardest, so if you don't make it through the fast this year before you have to eat something, don't give up! You will learn over time what your body needs.

Meditation for those who cannot fast

Though Yom Kippur is a fasting holiday — a day during which we abstain from eating, drinking, and even brushing our teeth or using perfumes — Jewish tradition recognizes that fasting is not a safe practice for all Jews. For this reason, children under the age of 13 and individuals who are pregnant or ill are not required to fast in Yom Kippur. For those who fall into this category, the Jewish Board of Family and Children's Services provides a special meditation to recite instead, written by Rabbi Simkha Y. Weintraub.

*Ribbono shel Olam / Master of the Universe;
Creator of All, Source of All Life,
Who Knows What is Deep in Human Hearts,
Who Nurtures Every Living Being:*

As You know, dear God,
Yom Kippur is fast approaching, and because of my condition,
I am not able to keep the traditional fast —
I cannot abstain totally from eating.

On this Day of Atonement, this Sabbath of Sabbaths,
this year and every year,
it is so central to join the people of Israel
in denying ourselves food and drink for one day
so that we focus on correcting our misdeeds,
on knowing our mortality;
on reaching for a life of Torah, mitzvot, and lovingkindness;

on You.

You know, dear God, that it is not my intent
to be apart from our people and our tradition.
My current state of health makes it unsuitable for me to fast

So, dear God, I turn to You now in sincerity and openness:
Help me in the coming year to do my best in guarding my health.
Help us, Your children, learn how to protect our bodies from harm.
Help us support others in caring for their *tzelem Elokim*, their Image of God.
Teach us to help one another grow and thrive in Body, Mind, and Spirit.

Guide caring family and health care professionals in their partnering with you
to bring healing if not cure, support and strength if not an end to symptoms.
And if there is an opportunity for me to help others who suffer
by doing something they need or by being attentive company —
Grant me the ability to do this mitzvah with love and devotion.

Rofeh khol basar / Healer of all living creatures:
I thank You for the breath that is in me
for the community of Israel that lives
for the possibilities of today and tomorrow.

May my eating be as a fast;
May it be dedicated to You, to *T'shuvah* —

to the Renewal and Restoration of my Relationship
to You, to Others, and to Myself.

.....

Why Are the High Holidays Like Ebenezer Scrooge?

Whether you prefer the 1843 book or any of the many movie versions made since, there is no question that Charles Dickens' A Christmas Carol is a classic.

Now, despite the season for which Dickens wrote it, A Christmas Carol is a Yom Kippur story if there ever was one.

As a small child, I lived to hear Ebenezer Scrooge say, "Bah! Humbug!" Only when I was a bit older did I start to appreciate the drama that unfolds after the first commercial.

Scrooge spends a restless night marked by four fateful encounters. The first is with the ghost of his dead business partner Jacob Marley. In life, Marley was Scrooge's tight-fisted clone. In death, he walks about chained to his account books, wailing in misery.

The frightened Scrooge cries out to Marley: "But you were always a good man of business, Jacob!"

"Business!" answers Marley. "Mankind was my business. The common welfare was my business; charity, mercy, benevolence, forbearance. These were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

The Hassidic rabbi Levi Yitzhak of Berditchev, who died in 1810, two years before Charles Dickens was born, expressed Marley's admonition to Scrooge in another way. Once, he saw a man hurrying down the street looking neither to the right or the left.

"Why are you hurrying so," the rabbi inquired?

"I am pursuing my livelihood," the man answered.

"And how do you know," the rabbi continued, "that your livelihood is in front of you? Perhaps it is behind you, and you are running away from it."

Such was Marley's message to Scrooge:

You are running away from your livelihood, but "I am here tonight to warn you that you have yet a chance and hope of escaping my fate." As Marley leaves, he promises Scrooge that the spirits of his past, present, and future will visit him.

The ghost of his past allows Scrooge to see the hurt people inflicted on him that turned his life in its miserable direction. He sees himself as a boy in school, sitting alone during the winter recess, in his words, "a solitary child ... neglected by his friends."

Then Scrooge sees himself as a young apprentice to kindly Mr. Fezziwig and remembers, "He has the power to render us happy or unhappy; to make our service light or burdensome; a pleasure or a toil."

In his dream of the present, Scrooge learns from his nephew, Fred, and his clerk, Bob Cratchitt, that vast riches do not provide happiness, nor does their absence preclude it. In Bob’s ailing son, Tiny Tim, Scrooge sees opportunities to act righteously that he has spurned for so long.

Scrooge’s final lesson allows him to look into the future, to see how people scorn him after he is gone.

Yom Kippur asks us to experience a night like Scrooge’s Christmas Eve. We need to hear and heed the lesson: Humanity is my business...charity, forbearance, mercy, and benevolence. These are all my business. We need to remember those who treat us kindly. We also need to ponder: Will our death cause sadness or occasion relief?

“Spirit,” cried Scrooge, clutching the robe of Christmas Future, “Why show me this if I am past all hope?”

Scrooge, of course, was not past all hope. And neither are we.

In one of his famous stories, the 18th-century Polish preacher, Jacob Krantz, known as the Dubner Maggid, told of a king who owned a precious diamond.

One morning to his horror, the king noted a scratch on one of the facets of the gem. The overwrought monarch sent word around the world offering a great reward to any jeweler who could remove the scratch from the gem, but none of them succeeded.

At last, a local lapidary asked to try. The king’s courtiers scoffed: “What can you do that the world’s greatest jewelers could not?”

“Certainly,” he replied, “I cannot do any worse than they.”

Skillfully, the jeweler used the scratch as a stem around which he etched a beautiful flower. When he finished, the king and all his courtiers agreed that the gem was more beautiful than it had been before.

Like Ebenezer Scrooge, we are flawed diamonds – with the opportunity to etch lives of beauty and meaning around our shortcomings.

Every year, the Yom Kippur Carol urges us to build lives of “charity, mercy, benevolence, and forbearance” around our flaws.

It is not an easy thing to do, but if our efforts are sincere, infinite rewards await us at the end of the day.

Author: RABBI STEPHEN LEWIS FUCHS, 10/07/2016



Jewish Federation of Ocean County.....

The Jewish Federation of Ocean County’s Third Annual Jewish Film Festival will be held Sunday October 30th through Sunday November 20th this year. The featured films are:

- Dough/Sunday October 30th @ 1PM
- The People vs Fritz Bauer/Sunday October 30th @ 6:30 PM
- In Search of Israeli Cuisine/Sunday November 6 @ 4 PM
- Sabena Hijacking – My Version/Sunday November 13 @ 1 PM
- To Life!/Sunday November 13 @ 6:30 PM
- The Last Mentsch/Sunday November 20 @ 4 PM

If you have questions about the films or the film festival, please contact Federation by using the options below:

Phone: 732-363-0530

Email: filmfest@ocif.org OR www.jewishoceancounty.org

Facebook: www.facebook.com/jewishocean



A fun event to mark on your calendars.....

December 6th at 7 pm

Ed Goldberg and the Odessa Klezmer Band

Join us for a music concert featuring Ed Goldberg and the Odessa Klezmer Band.

Held at the LEH Library on Mathistown Road

Sponsored by the Friends of the Little Egg Harbor Library.



An article from Cyndy Friedland.....

**Community During the High Holy Days: The Whole Tickets Thing
By InterfaithFamily**

The Whole "Tickets" Thing

Because most synagogues expect a lot of people who aren’t members to come to services for these holidays, and because many synagogues have space and seating limitations, what they often do is require non-members to buy reserved tickets in advance in order to attend some or all of the services. Sometimes congregations sell out all their tickets days or weeks before the holidays begin, so it’s a good idea to check with congregations to ask if this is an issue. Some

synagogues may not have a ticketing system, in which case there will be plenty of space and you can skip this section.

For some in the Jewish community, the tickets system feels disappointing and off-putting. A common complaint is that selling tickets for High Holy Days services seems to conflict with some of the core values of Judaism. And even though almost all synagogues have a policy that no one will be denied tickets due to lack of ability to pay, for many people the prospect of asking a stranger for a reduced ticket fee because of inability to pay is deeply uncomfortable.

Many rabbis and synagogue staffers will tell you that they don't like implementing the tickets system, but that they feel it's necessary because most synagogues depend on High Holy Days tickets for a big part of their annual budget. Without that source of income, they'd have to reduce staff and programming. In fairness to synagogues that use this system, it's important to remember that synagogues don't "pass the plate" during weekly Sabbath services to collect monetary offerings. Congregations of any religion have budgets, and they do need reliable ways of sustaining their operations.

The tickets system mainly affects families who aren't members of a synagogue, since members usually receive tickets as part of their annual dues. Because a lot of interfaith families—especially younger couples—are statistically less likely to have joined a synagogue than other demographic groups, the tickets issue sometimes ends up being the "first look" that interfaith families get at the organized Jewish community.

We recommend that people who are new to attending High Holy Days services approach the tickets system with a couple thoughts in mind:

- 1) If the cost is a challenge, don't be embarrassed to call the synagogue and ask about their policies regarding lack of ability to pay the full cost. The vast majority of people working in synagogues want to do the right thing, and genuinely believe that no one should be turned away due to lack of funds. If you're willing to make the effort to ask, you'll probably get the help you need, and the conversation will be confidential.
- 2) Keep in mind that most synagogues are run on tight budgets, and that many of their staff and volunteers are doing their best to serve the community. Paying something for High Holy Days tickets is a bit like making a pledge to a public radio station. The funds you contribute support the year-round programming that the synagogue does, which often includes various kinds of support for the poor, the elderly and the bereaved in the local community.