



From the
Beit Midrash of
Rav Julius



To the English Readers on the High Holy Day Services

As this column's regular readers are aware, I am a big 'fan' of the Hebrew words in the prayer service. In previous columns I have laid out several reasons why even those who cannot understand the Hebrew can still profit from its recitation in our communal services.

Even so, I recognize that the High Holy Day services present different challenges and experiences that are not part of the weekly service. And so, the English reading takes on an entirely different function, and perhaps its review would benefit all, whether they be the congregants who lead the reading, or the rest of us who join with him or her.

The "Days of Awe" are dominated by the congregational worship service. Consequently, for most of us, the prayer book takes on a significant role in our impressions and perceptions of this most sacred season of the year.

The development of the liturgy of the New Year and Day of Atonement over the centuries has reflected this singular importance. Mindful of the reality that these services were a highlight of most people's religious lives -- and for many in the modern world, their primary encounter with formal worship -- the High Holy Day prayer book has emerged as a virtual 'intensive course in basic Judaism.' All our faith's major spiritual ideals and ethical teachings are reflected in this rich tapestry of prose and verse. Many of the most important texts of the Bible and later Jewish literature are highlighted in these prayers and readings.

The effect of the full cycle of services for these sacred days can be a powerful experience for the sensitive, attentive worshipper. For the knowledgeable, committed Jew, these days can be an inspiring reaffirmation of personal faith and a continuing cycle of Jewish celebration. And yet, even for those whose faith is less defined, or whose connection might be somewhat uncertain, these observances can be deeply meaningful. The complex levels of emotional stirring, and the intellectual challenge, can have the potential to be a compelling and renewing encounter with our tradition.

In contrast, the English readings during the year do not try to meet these thrice-a-year needs. During the weekly service, by and large the introduction of an English reading is made by the *Chazan*, or prayer leader. It is generally *ad hoc*, and often spo-

Bar Mitzvah

Jacob Federman Bar Mitzvah, September 7, 10am



On Shabbat morning, September 7, Beth Jacob will celebrate a Bar Mitzvah in its halls. For the first time in over seven years, we will be able to witness a young person take upon himself, the ritual of the assumption of the *mitzvot*, the commandments, as he leads us in the *Shacharit* service, and then continues with the delivery of a *dvar* Torah, chanting from the Torah, and the accompanying *Haftarah*. And all followed by a fulfilling kiddush as we celebrate the day with him and his family.

This young lad, Jacob Federman, joined the Beth Jacob community with his family about a year and a half ago. Jacob has been fervently preparing himself both for this day, as well as for the continuation of his journey beyond September 7. He is understandably excited about his upcoming date.

And we at Beth Jacob are equally excited about being able to accompany this young man as he ventures into 'Jewish adulthood.' And as recent entrants into our community and with us still suffering through the isolation of the Pandemic, they have not been able to integrate fully within us. So, a number of you may not know the family of Jeremy Federman, and his two sons, Jacob and Jasper. But we hope that you will nonetheless consider joining us this Shabbat morning, at 10:00 am, and help make this day a *simcha*, both for the family and for Beth Jacob, perhaps recalling the *simchas* that we held in the Synagogue in the past, and the Beth Jacob members, both close friends and others who were just 'members', who joined with you on your celebration.

We hope you will join us and make this a *simcha* not to be forgotten!

B'Shalom,
Rav Julius Rabinowitz

Continued From Page One

ken by the *Chazan* without congregational participation. Nevertheless, it functionally serves as an extension of the *Chazan's* Hebrew recitations – although not necessarily a literal extension of anything that the *Chazan* has chanted up until then.

The English readings that we employ on the High Holy Days are quite different. Although they are featured on pages adjoining the 'regular' Hebrew service, they do not necessarily serve as extensions of that service. Rather, they tend to serve as 'standalone' prayers, with distinct themes and other messages that may or may not be found in the Hebrew prayer to which it is adjacent.

And perhaps the way that we administer the English readings in the Holiday service does not give them the respect they deserve. For example, the portions of the Holiday service that Cantor Amy deliver, have been quite meticulously prepared by her in the months leading up to the High Holy Days. This preparation includes the musical interpretation to be given to those words, and our (correct) assumption that Cantor Amy understands the words. The same can be said about my preparations, as well as others who lead the regular prayer services.

In sharp contrast, how much preparation can, or do, any of you make before coming to the *Bimah* to lead an English reading. First, although the Honors Committee sends you a notice of the English reading we invite you to lead, you cannot do any preparation at home because most of you do not have a copy of the *Machzor* that we use on the High Holy Days. Thus, many of you come to the Synagogue on the Holiday without having had a chance to even look at your reading.

The pre-service preparation of an English reading cannot be dismissed. We employ the English readings to augment the 'prayer' experience for which we come to the Synagogue. As I have told you about many times in the past, there is a significant difference between the meaning of the verbs, 'to read' and 'to pray'; and the latter encompasses 'more' than simply performing the former (and the 'more' -- well, that would take more than this column to explore). And for a leader to ascend to that level of 'prayer' as opposed to 'read,' the leader must engage in some degree of preparation.

So, for those invited to lead an English reading and to help enhance your participation in leading that part of the service, we will be pleased to send a copy of the English reading to any of you who have been invited to do so. Just let us know what your reading is and your email address, and we will send you a copy.

Second, some of these English readings are quite informative and revealing, and to some degree challenging. I would be pleased to help any of the English readers form a perspective of that reading that may not be evident to the rest of us who get to spend at most, about 60-120 seconds with any of the English readings, with no advance preparation.

Many look at the High Holy Day service as a 'performance' service, with most of us sitting in our seats, waiting to be stimulated. This is a function of the uniqueness of much of the service, its duration, our employment of a professional Cantor and the larger number of congregants present throughout the services.

I am confident that if any of you provide your expert 'lay' perspective to any of these readings, it could be quite more informative to your fellow congregant, and perhaps more compelling, than a professional perspective that I can bring. And, if

any of you would like to share the perspective that you have gained before you engage us in the reading, WE INVITE YOU TO DO SO after you review your prayer with Rav Julius.

All of us are searching for ways that we could employ to uplift the spiritual experience at Beth Jacob. And we believe that your enhanced participation in the service will have that effect, not just for you who are being 'honored,' but equally for us, your peers, and fellow members, who can aspire to the same heights that you bring to our attention!

Shana Tova,
Rav Julius

PRESIDENT'S BOX

SEPTEMBER

The summer is slipping away, and the reality of our normal lives are returning. The serious work, somewhat neglected during the past two months, are backed up and crying for our focus, resolution, or planning. A few serious repair issues required at the Synagogue and the Parsonage have been worked on and mostly completed. Some promised funding is being garnered to absorb the costs.

The stock market has been good to us year-to-date, and we've recovered in distributions and capital gains most of what we had to transfer to our operating account to cover shortfalls in revenue. It is this back half of our Fiscal Year that habitually requires these subsidies.

Many opportunities are available to us going forward. The Congregation will learn about them as the Fall unwinds. The introduction of the 10:00 AM Shabbat Service starting time, the two-hour duration, and a luncheon Kiddish each Shabbat has and is achieving more in-person attendance each week. On Shabbat, September 7, we will be celebrating the Bar Mitzvah of Jacob Federman, to which all are invited. Other Bar/Bat Mitzvot will follow in the next few years with other students in training.

I am writing this message a few days prior our Board of Directors meeting that was held on Thursday eve, August 29th. Several mundane and other matters that came from that meeting will be the topics seen in our Weekly newsletters. Please pay attention to these for updates on Congregational activities. Many thanks to all (more than a few) who gave their time and effort during these past summer months to prepare for the coming season.



thank you

On behalf of President Marty Shapiro, Rav Julius and the entire Beth Jacob congregation, I would like to acknowledge and extend a hearty Yasher Koach to Michael Gere and Faye Ringel for leading us in Kabbalah Shabbat prayer services during this past month. Their spiritual leadership, in the company of friends lent a special significance to the start of the weekly Shabbat experience. It was meaningful, I am sure, to all who attended on the ZOOM platform. It is a prime example of a congregant(s) helping another congregant in observing ritual, understanding our practices and continuing the “cadence” of religious observances on whatever level each of us is comfortable in our relationship with God. We all appreciate having Michael and Faye with us as both leaders and as fellow congregants- a welcome and fortunate “resource” as we all continued on life’s religious journey-together.

B’Shalom,
Alan Ruditzky

Donations

We gratefully acknowledge the following contributions to Beth Jacob Synagogue’s Special Funds.

Building Fund

In Memory of Robert Miller

Stanley Miller

In Memory of Samuel Gorin

Lester Gorin

In Memory of Rose Deutsch

Paul & Diane Deutsch

In Memory of Ida Miller

Stanley & Esther Miller

In Memory of Martha Gorin & Jodie Stewart

Lester Gorin

In Memory of Albert Brauman and Phyllis Soloff

Stacy Gould

In Memory of Celia Mindel

Maxine Mindel

In Memory of Martha Gorin

Francine Gorin

Rabbi’s Discretionary Fund

In Honor of the Marriage of Zachary Lenkiewicz

Raymond Schneider

Mishebeirach

Beth Camassar

Betsy Wilson

Billy Maynard

Emma Fries

Emma Clancy

Henry Joseph Hinckley

Janet Rasin

Jenn Rockwell

Matthew Young

Michael Clancy

Michelle Nash

Pamela Magliano

Cannata

Tate Campbell

Tiffany Gravel

Wayne Rosenfield

Candle Light Times

September

September 6 6:56 pm

September 13 6:44 pm

September 20 6:32 pm

September 27 6:20 pm

Ba-rukH atah A-do-nai, e-lo-hay-nu-me-lekh ha-olam, a-sher kid-sha-nu-bemitz-vo-tav ve-tzi-vanu Le-had-lik ner shel Shabbat.

Blessed are you, Lord our God, Sovereign of the Universe, who has sanctified us by Your commandments and has commanded us to kindle the Shabbat lights.

September Birthdays

September 8 Jodi Mendlinger

September 10 Joseph Biber

September 15 Susan Lorinsky

September 22 Johnatha Gorin

September Anniversaries

September 4 James & Kim Brissette





High Holy Day Services

Erev Rosh Hashanah,

Wednesday night, October 2nd-- 6:00 pm

Rosh Hashanah, Day 1,

Thursday October 3rd -- 9:30 am

Rosh Hashanah, Day 2,

Friday October 4th -- 9:30 am

Erev Yom Kippur – Kol Nidre,

Friday October 11th -- 5:30 pm

Yom Kippur, Morning, Shabbat

October 12th -- 9:30 am

Yom Kippur,

Yom Kippur, Afternoon, October 12th -- 4:00 pm

(Torah Study at 4:00 pm, Mincha at 5:00 pm, Neilah 6:15, and **6:52, Blow the Shofar/Tekiah Gedolah -- Fast Ends!**)

Cemetery Visits

Rav Julius will be available to recite prayers at the grave sites of your loved ones on **Sunday morning October 6. He will begin at 9:30 am** at the cemeteries located on Route 12 near the intersection with Route 2A on the Norwich-Preston border (“Brewster Neck”). Following his completion of prayers at that location, he will proceed to the Norwich Hebrew Benevolent Association nos. 3 and 4, on Middle Road, Preston, **at about 10:00-10:30**. Please be patient for his arrival at that location.

If you need to reach him that morning, please call him at (914) 380-0532.

SELICHOT IS COMING, and that only means that Rosh Hashanah and Yom Kippur are also almost upon us. Beth Jacob is pleased to announce that it will be joining with Temple Emanu-El for Selichot services to be held at its temple on Dayton Road on Saturday evening, September 28, as we highlight the musical and subject themes that will dominate the High Holy Day period and get us in the mood for this sacred season. More details to follow in the coming weeks.

Cantor Amy’s Return to Beth Jacob



Beth Jacob Synagogue in Norwich is pleased to announce the return of Cantor Amy Kanarek to Eastern Connecticut to serve once again as its Hazzan for this year’s High Holy Day services throughout Rosh Hashanah and Yom Kippur, just as she so ably did last year.

Many of you may recall that Cantor Amy had been part of the Eastern Connecticut Jewish community about two decades ago when her husband Barry

was the Cantor at Beth-El. And that Cantor Amy was then nearing the end of her educational journey at the Jewish Theological Seminary prior to embarking upon her own career.

After her ordination, Cantor Amy was hired as the full time Hazzan at Greenburgh Hebrew Center, in Westchester County, New York. Cantor Amy then left the full time world of Hazzanut and served in various synagogues in the New York

area on a part time basis. It was at this time that she launched her career as an artisan and designer of unique and elegant glass bead and natural stone jewelry.

Additionally, she and her husband Barry, now the Hazzan at Congregation Shir Shalom in Rockland County, NY, perform as a duo, and as part of a musical group called the Temple Dudes at synagogues and other Jewish venues. The Kanarek family proudly includes daughter, Emily, a graduate of SUNY Binghamton, who is an avid reader and writer, and ‘cat-mom’ to Gordon.

It was during her years at Greenburgh Hebrew Center that Cantor Amy came to know Rav Julius, who was a congregant and Ritual Chair, and who among other things was partially responsible for retaining her as the Synagogue’s Hazzan.

We look forward to Cantor Amy’s leading us through the *Yamim Nora-im* and to replicate the sacred *ruach* that she brought to our Sanctuary last year.



SEPTEMBER 2024 YAHRZEITS



September 1 28 Av

Harry Bokoff —
Father of Marc Bokoff
Sime Beit

September 2 29 Av

Rose Sykes
Lillian Seder
Richard Wolf —
Father of Marc Wolf

September 3 30 Av

Aaron Kanter
Dorothy Friedman —
Mother of Harriet Gere

September 4 1 Elul

Phyllis Stern —
Mother of Gabe Stern
Lena Bruckner
Benjamin Shapiro —
Father of Martin Shapiro
Ethel Luchansky
Irving Gold

September 5 2 Elul

Anna Shapiro —
Mother of Mildred Shapiro
William Trubowitz
Faye Schwartz

September 7 4 Elul

Lena Rabinovitch

September 8 5 Elul

Max Epstein
Margaret Klein
Dora Lemberg

September 9 6 Elul

Anna Rabinovitch

September 10 7 Elul

Mildred Helman
Louis Trachtenberg
Israel Rabinovitch

September 11 8 Elul

Dr. Kopeland Marckoff
Frank Spandorf
Ethel Kalnitsky
Lena Schoenberg —
Mother of Anita Jainchill

September 12 9 Elul

Rose Barber
Raphael Korff
Lena Eisenstein

September 13 10 Elul

Mary McFadden Dean —
Mother of Kathleen McFadden
Ann Berk

Anna Labensky

September 14 11 Elul

Henry Livingston
Abraham Burchman

September 15 12 Elul

Jacob Navick — *Uncle of Murray*
and *Jerry Navick and Kay Winakor*

September 16 13 Elul

George Korman —
Grandfather of Paul Deutsch
Albert Oelbaum —
Father of Helen Glick
Diana Fischburg —
Sister of Kenn Fischburg

September 17 14 Elul

Bessie Charm
Bessie Barsky —
Grandmother of Faye Ringel

September 18 15 Elul

Milton Orenstein
Jeanne Soloff Golder
Roslyn Schneider

September 19 16 Elul

David Berke —
Brother of Helen Berke

September 20 17 Elul

Bertha Resnik
Saul Mindel

September 21 18 Elul

William Hyman
Alice Rothenberg

Jacob Bronrote

David Millman

September 22 19 Elul

Robert Bokoff —
Father of Steven Bokoff
Israel Mandel —
Grandfather of Michael Gordon
Irving Friedman —
Father of Hazel Brown

September 23 20 Elul

Ruth Meyer
Esther Heckt
Nathan Trachtenberg
Daniel Deutsch —
Father of Paul Deutsch
Esther Schatz

September 24 21 Elul

Reuben Goldfine
Bessie Goldblatt
Samuel Zelinski

Arlene Levy

Thomas Kenig

September 25 22 Elul

Jack Korman
Arthur Slater —
Father of Dennis Slater

September 26 23 Elul

Irwin Gottlieb
Helen Silver —
Mother of Rona Rutchik

September 27 24 Elul

Mischa Schwartz

September 28 25 Elul

Emanuel Botnick

September 29 26 Elul

Reuben Brody
Charles Gordon
Jack Fischburg —

Father of Kenn Fischburg

Morris Jainchill

Zissel Pasnik

Harold Ringel —

Father of Faye Ringel

Pincus Horwitz

Sylvia Heckt

September 30 27 Elul

Libby Rosenthal
Rose Marcus Hyman