



Congregation Beth El

A seasonal, egalitarian synagogue affiliated with the Conservative Movement

Founded in 1947

32 Gorton Avenue • Old thColony Beach • Old Lyme, CT • 06371

website: www.synagogueoldlyme.org

Elul/Tishre 5785/86

September 2025

President

Lisa Semel

917-913-9722

lisasemel@gmail.com

VP Membership

Lucy Blatter

beachshulmembership@gmail.com

Treasurer

Rick Hyne

richard.hyne@gmail.com

Recording Secretary

Andrea Fenton

fentonland2@gmail.com

Corresponding Secretary/ Newsletter/Ritual Chair

Sharon Waxenbaum

shanaaviv@gmail.com

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*z"l May their memory be for a blessing



Shalom Congregation Beth El Family and Friends,

What a wonderful summer it has been! I want to begin by congratulating everyone on a truly successful Gala. It was an evening filled with joy, community, and celebration.

A heartfelt thank you to our Board for all their hard work in preparing for the event, with special gratitude to Jacob Samuels, Entertainment Chair. Jacob's dedication, despite working with a broken foot, helped us accomplish every one of our goals for the Gala. We are so grateful!

I also want to extend thanks to Sharon and Jacob for their collaboration on our Friday night services. Please join us for our final Friday night service of the season on August 29th, where you'll hear their beautiful harmonies. Ruth and I will be dancing in the back. Come join us!

As our summer season comes to a close, the High Holy Days are just around the corner. Please mark your calendars and plan to be with us for these sacred and joyful gatherings. All of the dates and details can be found in this newsletter.

Thank you for making this summer so special. I look forward to celebrating the upcoming holidays together.

Am Yisrael Chai!

Lisa



High Holy Days 2025/5786

Rosh HaShanah

Mon, Sept 22nd - Wed, Sept 24th

Yom Kippur

Wed, Oct 1st - Thurs, Oct 2nd

Services in Person
& via Zoom

Watch for details!

See page 3 for service details!

Wishing Everyone a Shanah Tovah u'Metukah - a Good and Sweet New Year!



Lisa Semel & Jonathan Guthart - Sponsors of our *Oneg Shabbat* on August 8th in honor of Jonathan's parents, Jeanette & Harold Guthart, who will be celebrating their 90th birthdays this year.

Nancy Bazillian and Jan Rosenberg - Sponsors of our *Oneg Shabbat* on August 15th in memory of their beloved father, Benjamin David Rosenberg, at the time of his *yahrzeit*.

Marian & Rick Hyne - Sponsors of our *Oneg Shabbat* on August 22nd in celebration of their 48th wedding anniversary.

Andrea & Fred Fenton - For sponsoring our *Oneg Shabbat* on August 29th in honor of our children, Jacob, Ethan and Alexis.

Rabbi Peter and Marcia Hyman - Sponsors of our *Oneg Shabbat* on August 29th.

The Spitz and Waxenbaum Families - In celebration of Leah Demarest becoming a *Bat Mitzvah*.

Marian & Rick Hyne - In honor of Leah Demarest becoming a *Bat Mitzvah*.

Shabbat & High Holy Day Candle Lighting Times

<i>Shabbat</i>	Fri day	Sept 5	7:17 pm
<i>Shabbat</i>	Friday	Sept 12	7:10 pm
<i>Shabbat</i>	Friday	Sept 19	7:02 pm
<i>Erev Rosh HaShanah</i>	Monday	Sept 22	6:30 pm
<i>Rosh HaShanah</i>	Tuesday	Sept 23	7:29 pm
<i>Fast of Gedaliah</i>	Thurs	Sept 25	7:17 pm
<i>Shabbat</i>	Friday	Sept 26	6:10 pm
<i>Erev Yom Kippur</i>	Wednesday	Oct 1	6:15 pm
<i>Sukkot</i>	Monday	Oct 6	6:07 pm
<i>Sukkot</i>	Tuesday	Oct 7	7:06 pm
<i>Shemini Atzeret</i>	Monday	Oct 13	5:36 pm
<i>Simchat Torah</i>	Tuesday	Oct 14	6:55 pm

The Yom Kippur fast ends at 7:14 pm



Candy Fund

Todah rabah to the following for their support:

Mindy & Jeremy Jason - In honor of Ben DiBella's graduation from Hall High School and acceptance to Brown University, and in memory of his *kveling* grandparents, Dorie & Randy Bobrow.

Marian & Rick Hyne - In honor of our grandchildren, Lily, Brady and Austin.

Lucy & Kingsley Blatter and grandmother, Marjorie Cohen - In celebration of Reuben's 11th birthday.

Lynne & Ken Hyne - In honor of our grandchildren, Alex and Charlotte.

Sarah & Nathan Taylor - In honor of our children, Harrison and Eleanor.

BJ Diefenbacher - In honor of our beloved beach *shul*.

Rebecca & Jay Demarest - In honor of our daughter, Leah, becoming a *Bat Mitzvah*.

Contact Ruth Spitz at rspz123@yahoo.com to sponsor!

Congregation Beth El Recycles!



Over the winter...

CBE is collecting gently used paperback and hardcover books, CDs and puzzles to be donated for sale at our Ice Cream Socials/ Bookfairs. When you've enjoyed a book or puzzle over the winter, please put it aside for someone else to relish next summer!



PLEASE DO NOT MAIL

donations or other correspondence

to our street address:

32 Gorton Avenue, Old Lyme

especially over the winter months!

Donations to CBE by check should be made out to Congregation Beth El and mailed to:

**Rick Hyne 19 Danielle Drive,
Wayne, New Jersey 07470**

High Holy Days • 2025/5786

**Congregation Beth El High Holy Day services will be held in person and via Zoom.
Emails to follow with Zoom links and prayer book download information.**

Rosh HaShanah

Mon	Sept	22	7:00 pm
Tues	Sept	23*	9:00 am
Wed	Sept	24	9:00 am

Yom Kippur

Wed	Oct	1	Kol Nidre	6:30 pm
Thurs	Oct	2	Morning Services**	9:00 am
			Neilah	6:15 pm
			Fast Ends	7:14 pm

*Tashlich follows services **includes Yizkor Service

We look forward to celebrating the New Year with our *chazzan*, Ari Kramer. As you may recall, he first came to us in 2007 from Long Island, New York, where he is the Orchestra Director at Sayville High School.



Ari has an extensive background in *davening* at synagogues in New York and Rhode Island. As those who have joined us in the past will attest, Ari's *heimish* demeanor and inspiring melodies enhance our services and enrich the holiday experience for our congregation.

CBE Book of Remembrance

The word *yizkor* means "to remember." The *Yizkor Service* held on *Yom Kippur* refers to the special prayers said on behalf of family members and friends who have passed away.

An element of *yizkor* is the commitment to make a charitable donation in honor of the departed and to memorialize the passing of loved ones who influenced and inspired us during their lives. They continue to do so even after their passing.



When you make an effort to help someone else or support the synagogue and do so in their memory, they become the motivating cause behind your act of kindness.

You have the opportunity to fulfill this *mitzvah* by including the name of your loved one in our CBE High Holy Day Book of Remembrance. (**See flyer on page 14 of this newsletter.**) All names will be read aloud during the *Yizkor Service* on *Yom Kippur*. Contact Sharon Waxenbaum, shanaaviv@gmail.com



Congregation Beth El's Tree of Life

If you are looking for a meaningful way to remember a loved one, or to commemorate someone's happy event, mark the occasion by adding a leaf or stone to our CBE Tree of Life!

Please speak with **Mindy Jason** at **860-559-7557** or email her at **mindysjason@gmail.com** to arrange the wording and to place your order.

Thank you to the following for their donation of a leaf to our Tree of Life:

Marjorie Cohen - In memory of Sy Cohen with thanks for all the wonderful days together at Old Colony, from Marjorie, Lucy and Elizabeth.

Congregation Beth El

Honors Craig Smith

[On July 25th, during Friday evening services, Congregation Beth El's Board of Trustees recognized Craig for his tireless support of our synagogue. Below are the presentation remarks made by our Treasurer Rick Hyne.]

"George Raves. This is a man I would wager a lot of money that you've never heard of him. George is not famous. He is not and has never been in the news. He is not even in this week's *parsha*.

George Raves was a volunteer. I would go even further by saying that George was a "volunteer extraordinaire" in a synagogue in Wayne, New Jersey, where my family has been a member for over thirty years. In fact, I never met George. His legacy as a volunteer was long established before we arrived in Wayne.

So, what made him so exceptional? George was a behind-the-scenes volunteer who worked quietly and diligently to do anything and everything that was needed to keep the synagogue's operations running smoothly. He never sought recognition. He never wanted to serve on the Board or take on any leadership positions.

For many decades, George served as an inspiration for every synagogue volunteer, including me. In fact, the synagogue awards the coveted "George Raves Award" each year to a deserving volunteer who has demonstrated George's values, dedication and impact. Our obligation as Jews is to try to make the world a better place. Volunteerism is a core Jewish value and a traditional way for Jews to engage in community service and *tikkun olam*.

Congregation Beth El is blessed to have its own George Raves, who is Craig Smith. We are here tonight to honor Craig, who for many years has selflessly given his time, energy, sweat and exceptional skills to maintain our building and property.

Craig is our unsung hero who serves as House Committee Chair. Like George, Craig works quietly behind the scenes. I suspect Craig has a serious allergy to joining Boards, which is understandable. Still, his contributions to Congregation Beth El are immeasurable.

Craig wants no credit or special attention for his efforts. In a small synagogue community like ours, the House Committee addresses a wide range of needs. Craig does so much more than the basic responsibilities of upkeep and repair of the building. When he sees something that requires attention or is expected to need addressing in the near future, Craig will take immediate and proactive action to resolve it with care and skill.

He opens the synagogue in the spring, turns on the power and the water for the building and the hot water heater in the kitchen, and closes everything down in the fall. Craig also cleans up the property after storms and hurricanes, which occur too frequently. He puts up our CBE Bulletin Board each year and stores it away at the end of the season. Recently, Craig hung new doors on the shed and rebuilt the ramp. (The materials were purchased at the end of last summer to make sure the door project could be completed this summer, before Old Colony Beach's hammer-down laws took effect on July 1st.)



I truly marvel at Craig's skills and I want to be able to do the things he can do when I grow up! Craig treats our sacred building as if it were his own and we could never ask for more from a volunteer who always goes above and beyond the call of duty.

We also extend our thanks to Craig's wife, Irene, for supporting his volunteerism at our synagogue and Jewish community. Words could never fully capture the depth of our appreciation for his contributions.

Craig is a true *mensch*, a person who can be relied on to act with honor and integrity, is responsible and always does what is right. There are few higher Jewish compliments to pay someone than to call them a *mensch*.

So, on this special *Shabbat* honoring you, Craig, I invite you to come up and receive this Certification of Appreciation from the CBE Board of Trustees. [Rick read aloud:]

"This Certificate of Appreciation is awarded to Craig Smith in heartfelt appreciation of your selfless dedication and unwavering commitment to volunteering. Your kindness and generosity have made a significant impact on Congregation Beth El. Thank you for making a difference in our community! Kol HaKavod! Well done!" This certificate is signed by our esteemed President, Lisa Semel on this day, July 25, 2025.

I say this on behalf of our Board and synagogue members, *yasher koach*, a Jewish expression of congratulations for doing a good deed, and you, Craig, have done many good deeds. *Mazel tov* and *todah rabah!*"

5 Things to Know About Elul

Elul (which begins at sundown, Monday, Aug 25th) is the Hebrew month that precedes the High Holy Days. The following customs performed during *Elul* are designed to help us prepare ourselves, and our souls, for the upcoming High Holy Days.

1. BLOWING THE SHOFAR Traditionally, the *shofar* is blown each morning (except on *Shabbat*) from the first day of *Elul* until the day before *Rosh HaShanah*. Its sound is intended to awaken the soul and kick start the spiritual accounting that happens throughout the month.

2. SAYING SPECIAL PRAYERS *Selichot* (special prayers of repentance) are recited during the month of *Elul*. A special *Selichot* service is conducted late in the evening on the Saturday night, a week before *Rosh HaShanah*, September 13th this year. More information, including services and *Selichot* details, can be found online.

3. VISITING LOVED ONES' GRAVES *Elul* is also a time of year during which Jews traditionally visit the graves of loved ones. This custom not only reminds us of the individuals on whose shoulders we now stand, but helps us honor their memories. It also prompts us to think about our own lives and the legacies we will leave to others – kind words spoken, comfort offered, love given and received. These take on added meaning as we enter the High Holy Day season.

4. READING PSALM 27 It is customary to read Psalm 27 each day, from the beginning of *Elul* through *Hoshana Rabbah*, the last day of the holiday of *Sukkot*.

5. REFLECTING This is a month during which we are encouraged to study and take time for personal reflection on our actions of the past year and to seek forgiveness from those we have wronged or with whom we otherwise have “missed the mark” in our interactions and behaviors. Many online resources can help you make this process interactive. (Thanks to reformjudaism.org)

Am Yisrael Chai: The Meaning and History of this Jewish Rallying Cry

Am Yisrael Chai, literally “the people of Israel live,” is a slogan of Jewish continuity and resilience frequently invoked in moments of communal hardship. The phrase is said to have originated with a British Jewish army chaplain who reportedly called it out at the liberation of Bergen-Belsen after World War II. But the phrase is widely known today thanks to a song composed by Shlomo Carlebach with that title, which became an anthem of the fight to liberate Soviet Jewry.

The story of the song’s origin is reportedly found in a 2003 letter from Jacob Birnbaum, who founded the Student Struggle for Soviet Jewry in 1964. Birnbaum was seeking a song to inspire activists at a major rally scheduled for April 1965 across the street from the Soviet mission to the United Nations and reached out to Carlebach who was, by then, developing an international reputation as a composer and recording artist. He wound up writing the song and performing it for the first time while on a trip to Prague.

After the New York demonstration, the song became an anthem and the words themselves a rallying cry, chanted at virtually every major Jewish political

gathering in the decades that followed. News reports record it being shouted at rallies in 1975 protesting the U.N. vote to equate Zionism with racism and to allow the Palestinian Liberation Organization to participate in a U.N. debate. It was chanted when then Israeli Prime Minister Golda Meir received an honorary degree from Yeshiva University in 1973 and when Israeli and Soviet basketball teams faced off in Moscow in 1989. Israeli

Prime Minister Benjamin Netanyahu wrote it in the visitors book during his 2009 visit to the Wannsee Villa in Berlin where the leaders of the Third Reich planned the Holocaust.

The words themselves appear nowhere in Jewish scriptural sources. But the second half of Carlebach’s song, *od avinu chai*, our father still lives, is derived from a story in Genesis in which Joseph, having

revealed himself to his brothers, asks if their father is still alive, *ha’od avi chai*. In Carlebach’s rendering, that question is turned into a statement.

The words have also been associated with the reprisal attacks against Palestinians known as “price tag attacks,” with the phrase scrawled on property and buildings in Palestinian towns in response to attacks on Jews.

But for most Jews, the words are an affirmation of Jewish endurance in the face of oppression.



Shlomo Carlebach



Congregation Beth El Community Tashlich Tuesday, Sept 23rd • 12:30 pm

Tashlich, meaning to cast off, is a custom reflected in the writings of the Prophet Micah, "and you will cast all their sins into the depths of the sea." Jews go to a **naturally flowing body of water**, such as a river or ocean, to empty their pockets of crumbs, symbolizing the hope that we can empty ourselves of wrongdoings and make ourselves clean and pure for the New Year.

There are many traditions as to the type of bread that is cast into the water. In consideration of the health of local fauna, some use bird seed instead of bread crumbs. Some Hebrew Schools ask their students to paint names of misdeeds on small stones that are then gently tossed into the water.

Tashlich is generally performed during the Ten Days of Repentance, between *Rosh HaShanah* and *Yom Kippur*. Our CBE tradition is to walk down to the beach following *Rosh HaShanah* services. The *Tashlich* ceremony will take place on the first day of *Rosh HaShanah*, Tuesday, September 23rd weather permitting.

L'Shanah tovaḥ t'ikatevu v't'ichatemu,
May you be inscribed and sealed for a good year!

Congregation Beth El has Cards for Every Occasion!

You can acknowledge a loss or happy occasion such as a graduation, anniversary, birthday or wedding with a card from CBE! If you make a contribution to the synagogue, **Carol Bojarski** will send one for you! Call her at 860-508-3635 or email her at cbojo9@hotmail.com.



We also have cards with a picture of the synagogue on the front and plenty of room for your message inside! Purchase a packet of cards and you will have one on hand!



Project Re-Connect

Congregation Beth El would like to re-establish connections with former members of our synagogue community, regardless of where they now live.

We maintain a database of emails, phone numbers and addresses of current and former members. If you know of people who might like to receive our newsletter and announcements and, perhaps, participate in a Zoom service, please send their names and email addresses to **Lucy Blatter** at:

beachshulmembership@gmail.com

Alternatives to Masculine God Language

Sacred Jewish texts almost always refer to God using masculine imagery and grammar. God is routinely referred to with male metaphors such as Father, Lord, King and with male pronouns. In Hebrew, being a gendered language, references to God are nearly always conjugated with masculine verbs and pronouns. The standard formula for a Jewish blessing, *Baruch Atah Adonai* (Blessed are You God), uses the male form of you (atah) and refers to God as *melech* (king). Some texts even explicitly refer to God as a man, perhaps most famously Exodus 15:3: "God is a man of war." This is true despite the fact that mainstream Jewish theology does not believe God has a body or a gender.

The most common approach to dealing with gendered God language in the prayer book is by retranslating it, offering an English translation with gender-neutral English words. For example, *Siddur Lev Shalem*, the 2016 Conservative movement prayer book, translates *melech* as "sovereign." Similarly, the 2007 Reform movement prayer book *Mishkan T'filah* translates *melech* as "ruler."

Rather than merely reconstituting masculine grammar, some liturgists have gone much further, composing new versions of ancient Jewish prayers to reflect

contemporary sensibilities. In the Book of Blessings, the poet, Marcia Falk, proposes a number of creative alternatives to standard prayers that largely avoid gendered language entirely. Her blessing over bread, for example, replaces the standard blessing opening with an original alternative: "Let us bless the source of life, who brings forth bread from the earth." (In Hebrew, the first person plural "let us" is gender-neutral.) Her version of the Shema prayer, which in the original refers to "Lord, our God," becomes "Hear O Israel, the divine abounds everywhere and dwells in everything; the many are One."

Orthodox prayer books, for the most part, continue to translate the text literally, but more liberal movements have overwhelmingly adopted the first approach, retaining the original Hebrew formulations, while offering more gender-neutral translations. Other adjustments to the Hebrew have been made to accommodate contemporary

sensibilities. For example, the addition of the matriarchs, Sarah, Rebecca, Rachel and Leah, beside the patriarchs, Abraham, Isaac and Jacob, in the opening of the *Amidah* prayer leaves the traditional Hebrew language for God has been left largely intact. However, extensive changes to the Hebrew, whether by adopting a feminine conjugation or rewriting them entirely, remains a fringe practice.

Thanks to My Jewish Learning



The Matriarchs Sarah, Rebecca, Rachel and Leah

CBE offers Venmo!

Congregation Beth El

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venmo



Get your weekly guide to the fun and fascinating sports news and conversations happening in the Jewish world. Sign up to stay in the know and keep up with the best Jewish sports stories of the week.

Know a sports fan who should read this newsletter? Tell them to subscribe: <https://www.jta.org/sign-up-for-the-jewish-sport-report>

CBE's August 17th Ice Cream Social

The weather cooperated and our August 17th Ice Cream Social and Book Fair was enjoyed by all. Children who participated in the OCBA Sandcastle contest received a coupon for a free ice cream sundae at the Social!

Thank you to our volunteers whose hard work made the afternoon run smoothly: BJ Difenbacher, Shari Most & Don Salierno, Sandy & Peter Patten, Jacob Samuels, Lisa Semel & Jonathan Guthart, Irene & Craig Smith, Ruth & Andy Spitz, Sarah and Eleanor Taylor and Sharon & Preston Waxenbaum.





CBE's Gala Under the Stars was an incredible celebration and a wonderful success! We had a lovely summer evening and a fantastic mouthwatering spread to enjoy, thanks to the hard work of our all-volunteer team. The band was out of this world, with party attendees dancing the night away to their exceptional singing and music. Just like last year, our beach neighbors walked up to join us because they loved the music so much! An enormous and heartfelt THANK YOU goes out to everyone who pitched in to help make the evening magical, with your time, energy, and sponsorship. We were overjoyed to see the *ruach* (spirit/energy) of our community on full display. We were over the moon to see how many members participated in sponsoring this meaningful, community-building event and we encourage anyone who felt the passion of the evening to be a post-event sponsor, too. Email Rick Hyne at richard.hyne@gmail.com to find out how you can contribute. Thank you all!

Jacob Samuels





Jewish Verbal Doppelgangers

1. Challah and Kallah

Challah (KHAH-luh) is the braided bread traditionally served on *Shabbat*. *Kallah* (KAH-luh) is Hebrew for "bride."

2. Chesed (or Hessed) and Hasid (or Chasid)

Chesed (KHEH-sed) is usually translated as "lovingkindness" and describes acts, such as visiting the sick and helping the poor. *Hasid* (KHAH-sid) is a Hasidic Jew, someone who is part of an ultra-Orthodox spiritual movement that began in late 18th-century Europe.

3. Chodesh and Kodesh

Chodesh (KHOH-desh) is Hebrew for "month," and is most often used in the term *Rosh Chodesh*. *Kodesh* ((KOH-desh) is Hebrew for "holy," as in *sefer kodesh* a "holy book."

4. Kibbitz and Kibbutz

Kibbitz (KIB-itZ) is Yiddish for chat or small talk, as in "I ran into my friend at the store and kibbitzed with her." *Kibbutz* (kee-BOOTZ) is a collectively run residential and economic community in Israel.

5. Chuppah and Chutzpah

Chuppah (KHOO-pah/oo as in book or khu-PAH) is a Jewish wedding canopy. *Chutzpah* (KHOOTZ-pah/oo as in book or khootz-PAH) is Yiddish and Hebrew for

"nerve" or "audacity."

6. Kiddush and Kaddish

Kiddush (KID-dish or kee-DOOSH with oo as in boot), is the blessing that is said over wine to sanctify *Shabbat*. *Kaddish* (KAH-dish) usually refers to the Mourner's *Kaddish*, an Aramaic prayer said during all Jewish worship services where a *minyan* is present.

7. Mashgiach and Moshiach

Mashgiach (mahsh-GHEE-ahkh) is a person who supervises a commercial or institutional kosher kitchen. *Moshiach* (moe-SHEE-ahkh) is Hebrew for "messiah."

8. Seder and Siddur

Seder (SAY-der) is a ritual meal that follows a certain order, like the *Passover seder*. *Siddur* (SIDD-er or see-DOHR) is a Jewish prayer book.

9. Simcha and Smicha

Simcha (SIM-khuh) or seem-KHAH) is Hebrew for "joy" and refers to a joyous Jewish occasion, such as a wedding or *bar/bat mitzvah*. *Smicha* (SMEE-khuh or smee-KHAH) is Hebrew for rabbinic ordination.

10. Yizkor and Yahrzeit

Yizkor (YIZ-kohr) is the memorial service that is part of four Jewish holidays: *Yom Kippur*, *Passover*, *Sukkot* and *Shavuot*. *Yahrzeit* (YAHR-tzight or YOHR-tzight) is the Yiddish word for the anniversary of a death.

Why Some Eat Fish Heads on Rosh HaShanah

Rosh HaShanah, the Jewish New Year, will be celebrated this year starting on the evening of Monday, September 22nd, continuing through Wednesday, September 24th. As on other Jewish holidays, food will take a starring role in the annual celebrations. Many families will sit down to a meal of palate-pleasers, such as tender brisket, juicy roast chicken or baked salmon. Other *Rosh HaShanah* gatherings will also feature holiday-specific foods laden with symbolism. These foods include sliced apples dipped in honey, which represent the hope for a sweet year, a round challah, which represents the unending cycle of life, and pomegranates, whose many seeds represent the many *mitzvot*, good deeds, that we are expected to perform over the course of the year.

Another *Rosh HaShanah* dish that often shows up at the table? A fish head.

Placing a poached, fried, or broiled fish head on the holiday



table is a *Rosh HaShanah* tradition with origins in a Torah passage that reads, "God shall place you as a head and not as a tail." *Rosh* in Hebrew means head, so *Rosh HaShanah* is the head, the beginning of the new year. People began to eat fish heads as a symbol of this and, before eating, would say, "May we be heads, not tails," meaning leaders not followers.

Why fish heads? Well, some Sephardic communities have a custom of eating a sheep's head, rather than a fish head.

The reason given is that it's in memory of the ram who was sacrificed instead of Isaac in the *Akedah* (the binding of Isaac), one of the Torah readings for *Rosh HaShanah*. Persian communities eat tongue.

People who want to keep the custom, but don't want to serve fish heads as a separate dish, will roast a whole fish so its head can be eaten. Some will cut off the tail as a reminder that we are supposed to be leaders (heads), rather than followers (tails). And, if this tradition still doesn't sound that tasty to you, perhaps you could serve a fish stew as an appetizer. The recipe is found on page 12.



The History of Bagels in America



A bagel is round, has a hole and is made from a yeasted dough, which is boiled and then baked in a very hot oven. It can be covered with sesame seeds, poppy seeds, all the seeds or nothing at all.

The bagel arrived in the United States with Jewish immigrants from Poland in the late 19th century. It was sold on the streets of New York City's Lower East Side stacked up on poles or hung from strings. That's why they have a hole, for people to buy and enjoy on the street. It was simple, comforting peasant food.

The Yiddish word for bagel is *beigel*, and it is theorized that the bagel is a descendent of the German pretzel, another yeasted dough bread that is boiled then baked. The boiling and baking process actually means that bagels stay fresher longer, which for poor Jews, was really important.

As Jews immigrated from Europe to North America,

many settled in Toronto and Montreal, where their own style of bagel was created, distinct from the New York style. Meanwhile, in New York City, there were so many bagel makers that Local 338, a bagel makers trade union, was created in 1915.

We can thank the invention of cream cheese in the 1930s, Lender's Bagels and 1950's housewives for marrying the bagel with cream cheese and lox, which was first suggested to serve as an appetizer at cocktail parties in *Family Circle Magazine*:

"Split these tender little triumphs in halves and then quarters. Spread with sweet butter and place a small slice of smoked salmon on each. For variations, spread with cream cheese, anchovies or red caviar. They're also delicious served as breakfast rolls."

Eventually, the bagel, cream cheese and lox became the quintessential Sunday morning staple we know today. They are also popular for *Yom Kippur* break-the-fast meals due to their convenience and because bagels, with their ring-shape, represent the never-ending circle of life.

One of the things we love most about bagels is that they are an iconic New York-ish, Jewish mash-up that tells an immigrant story through one simple food.

Thanks to Shannon Sarna *The Nosh* 9.17.18 11



Cacciucco Livornese

Fish Stew

If the tradition of including a fish head on your *Rosh HaShanah* table doesn't sound that tasty to you, perhaps you could serve a bowl of fish stew as an appetizer.

For the Fish Broth

- 2 Tbl olive oil
- 1 medium onion, coarsely chopped
- 1 medium carrot, chopped
- 1 large celery stalk, chopped
- 1 bay leaf
- 5 whole peppercorns
- 3/4 lb fish bones (ask your fishmonger)
- 6.5 cups water

For the Stew

- 10 Tbl olive oil
- 9 fresh sage leaves
- 7 garlic cloves, halved
- 1 hot chili pepper
- 1/4 cup tomato paste
- 1 cup red wine
- 2.5-3 lbs red snapper, cleaned
- 1 tsp kosher salt
- 1 cup water (as needed to cover fish)
- 8 thick slices crusty bread

Make the fish broth

1. Heat oil over medium-low heat in 3-4 quart saucepan.
2. Add onion, carrot and celery and cook 6-7 minutes to soften.
3. Add bay leaf, peppercorns, fish bones and water.
4. Increase heat to high, bring to a boil, skimming and discarding any scum that gathers on top.

5. Reduce heat to low and simmer uncovered for 25 min.
6. Strain and discard the solids. You should have about 6 cups of broth.

Make the fish stew

1. In a large pot, heat 4 tablespoons of olive oil over medium heat.
2. Add sage leaves, 6 of the garlic cloves and the chili and cook until fragrant, 2 minutes.
3. Add the tomato paste and cook, stirring for 1 minute.
4. Add the wine and scrape the pot to bring everything together.
5. Bring to a boil, then turn off the heat. Scrape mixture into a bowl.
6. Pat the fish dry and season generously with salt on both sides.
7. Add 3 tablespoons of oil to pot, increase heat to high. Add the fish and sear until golden, 2 min per side.
8. Add the red wine-tomato liquid, the fish broth and the salt.
9. Use a spatula to shift the fish to make sure the liquid gets in between the pieces, adding water if necessary, to cover the fish. Bring to a boil.
10. Reduce the heat to medium-low and simmer until the liquid thickens slightly and the fish cooks through, 15-17 minutes.
11. While the fish is cooking, make the toast.
12. Arrange a rack in the top third of the oven and preheat the broiler.
13. Rub one side of the bread with the cut sides of the remaining garlic clove.
14. Arrange the slices on a baking sheet.
15. Brush one side generously with the remaining 3 tablespoons of olive oil and broil until golden and toasty, 2-3 minutes.
16. Season with salt and serve with the fish stew.

High Holy Day Vocab



G'mar Tov (G'mar Tove) - literally, "a good seal," a Yom Kippur greeting wishing that someone be sealed for good in the Book of Life.

G'mar Chatimah Tovah - a traditional Yom Kippur greeting, wishing someone a "good final sealing."

L'shana tova u'metukah (l'shah-NAH toe-VAH ooh-meh-too-KAH) - a Hebrew greeting for the High Holy Day season that means "for a good and sweet year."

Machzor (MAHKH-zohr) - literally "cycle," the machzor is the special prayer book for the High Holy Days, containing all the special High Holy Day liturgy.

Teshuvah (tih-SHOO-vuh) - literally "return," teshuvah is often translated as "repentance."

Yamim Noraim (yah-MEEM nohr-ah-EEM) - literally "Days of Awe," a term that refers to the 10 days from *Rosh HaShanah* through Yom Kippur.

Yom Tov (YOHM TOHV or YON-tiff) - a general term for the major Jewish festivals.

Forget the Beach! You Should Be Cooking and Freezing in Your Kitchen Right Now!

Summer is actually the perfect time to prep your *Rosh HaShanah* menu! The secret for being holiday-ready is to cook in advance and freeze everything, thus making work when the actual holiday arrives all the more seamless.

You might be wondering, "Why do I want to cook in advance and freeze, as opposed to just making everything fresh?" There are a couple of good reasons for this approach. First, there's significantly fewer pots, pans, cutting boards, prep bowls and knives to clean after serving a big meal, when all the major cooking and prep has already been done. It can also be really stressful to host holiday meals, so doing a lot of the cooking in advance gives you an opportunity to actually enjoy the meal, the holiday and your friends and family. Freezing also prevents your food from going bad while preserving nutrients.

Some general food freezing tips:

- Wrap each dish or baked good very well to reduce exposure to oxygen.
- Label your containers, describing what is in the container and also an "eat by" date, using masking tape and a Sharpie marker.
- Buy containers in different sizes and indicate the number of servings on the label.
- Use freezer bags when you can because you can squeeze all of the air out of them and they'll take up less space.
- Do not freeze foods for longer than 3 months.
- Once thawed, food should be eaten within 24 hours.
- If something has become freezer burned, cutaway the affected area. It's not unsafe to eat, but it won't taste as good.
- Frozen foods are best thawed in the fridge, so remove such items at least 36 hours before you need to serve them. Thanks to The Noshers Pauka Shoyer 8.6.19

A Few Overlooked Facts about Yom Kippur

1. We eat a holiday meal before Yom Kippur begins.

Yom Kippur is marked by fasting, but before it begins we enjoy a special festive meal. It's customary to set our tables beautifully, the way we would for *Shabbat* and to eat together with family or friends. This special afternoon meal before the fast begins strengthens us for the rigors of the fast to come.

2. We act like angels.

Jewish tradition records that God first informed the heavenly angels that He intended to create mankind. The angels were horrified and asked God why He would create such flawed beings? Weren't the perfect angels enough? God replied: although mankind is flawed, human beings still have the ability to achieve greatness through their free will, achieving spiritual heights that perfect angels who lack free will can never scale.

On *Yom Kippur*, many Jews wear white clothes, like angels. We fast as if we were living entirely on a spiritual plane. For one day, we leave behind the physical and focus purely on our spiritual selves.

3. Food isn't the only luxury we give up.

On this holiest day, we give up food and drink. We also don't bathe or anoint ourselves, nor wear leather shoes and engage in marital relations. It's a day to downplay our physical needs and pleasures and focus on our spiritual sides instead.

4. Some people are obligated to eat.

The *mitzvah*, or commandment, of saving a life takes precedence over just about all commandments in Judaism. If someone has an illness or other medical condition that makes it dangerous to fast, then not only are they exempt from fasting on *Yom Kippur*, they are positively commanded to eat to preserve their life.

5. Yom Kippur's deep connection to Purim.

Purim seems to be the opposite of *Yom Kippur*. It's a joyous holiday, marked by lots of spirited singing, dancing, giving presents, eating and drinking. Yet Jewish tradition teaches that *Purim* is fundamentally linked with *Yom Kippur*.

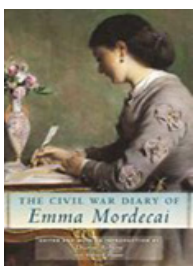
Yom HaKippurim means both "Day of Atonement" and "a day like *Purim*." Both paths allow us to bring spirituality into our lives and elevate ourselves using radically different methods: *Purim*, through engaging all our physical senses, and *Yom Kippur*, by denying and downgrading our physical sides.

6. The term "scapegoat" originated on Yom Kippur.

In ancient times, the *Kohen Gadol*, the High Priest of the Temple, would take a goat and confess the sins of the entire people of Israel over it before driving it away into the desert (Leviticus 16:1-34). We read of this ancient ritual on *Yom Kippur* morning, as we pray that our sins will similarly be banished and forgotten today.

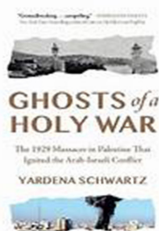


Read...
Relax...
Renew!



The Civil War Diary of Emma Mordecai
Edited by Dianne Ashton/Melissa Klapper

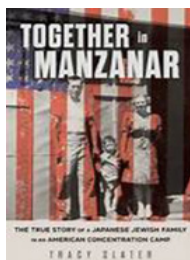
More than 160 years ago, Emma Mordecai, an educated Jewish woman from a prosperous, slave-holding family in Richmond, Virginia, took quill to paper and described her daily life during the final year of the Civil War. Her diary spans from April 1864 to May 1865 and is a rare and revealing personal testimony of an observant Jewish woman who lived in the heart of the Confederacy. While Jews today will find her defense of slavery distressing and inconsistent with core Jewish values and beliefs, Klapper cautioned that we must understand Mordecai's views in the context of her times. "She's a good example of the messiness of history. She's both a staunch defender of Judaism and also a slave owner who really believed in the Confederacy."



Ghosts of a Holy War: The 1929 Massacre in Palestine that Ignited the Arab- Israeli Conflict

by Yardena Schwartz

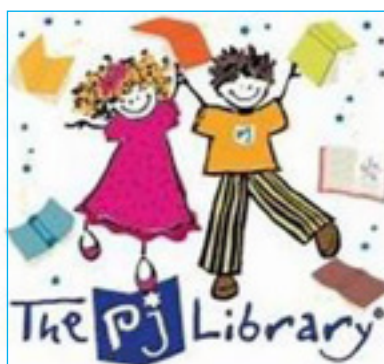
Politicians, historians, activists and others have spent decades trying to pinpoint the big-bang moment of the Israeli-Palestinian conflict. Was it the 1970's settlement movement or the Six-Day War? Was it earlier, with Israeli's establishment in 1948, or the 1947 United Nations vote on partition? Or maybe the British 1939 White Paper, the 1936 Arab uprising, the League of Nations Mandate in the 1920's or the Balfour Declaration in 1917? One event left out here of the ever expanding list is the brief, explosive and blood-curdling 1929 massacre of Jews in Hebron, the divided and contested city 25 miles south of Jerusalem. Ultimately, pinpointing any ground zero for the Israeli-Palestinian conflict is an impossible task. This novel offers engaging profiles, poignant tales of loss and struggles and inspiring sketches of rare bright spots of heroism and idealism.



Together in Manzanar: The True Story of a Japanese Jewish Family in an American Concentration Camp

by Tracy Slater

In the town of Manzanar, California, people of Japanese descent, young and old, American citizens and non-citizens, were imprisoned behind barbed wire during World War II. A Jewish woman, Elaine Buchman Yoneda, her Japanese American husband, Karl Yoneda and their 3-year-old son were among the prisoners. They remained outspoken about their incarceration after their release. Slater's account of the family's experience is distressing and timely.



PJ Books
Jewish Books for
Jewish Children
FREE!

What is PJ Library?

PJ Library sends free, award-winning books that celebrate Jewish values and culture once a month to families with children from birth through 12 years old. These stories spark conversations that inspire the whole family to explore and celebrate what they love about Jewish life.

A newer program, PJ Our Way, is for kids ages 9-12 and it's kid-driven. They choose their own books each month, creating a tailored experience totally based on their own interests and reading level.

The program was created by the nonprofit Harold Grinspoon Foundation (HGF) in keeping with its mission to help people connect to Jewish values, traditions and culture, while building vibrant Jewish communities. The HGF partners with local Jewish organizations to fund PJ Library and make it available in their community.

How do I sign up?

Signing up is free, easy, and takes less than 3 minutes. Join today! Visit their website: pjlibrary.org

Congregation Beth El

*A seasonal, egalitarian synagogue affiliated with the Conservative Movement
Founded in 1947*

32 Gorton Avenue ♦ Old Colony Beach ♦ Old Lyme, CT ♦ 06371



High Holy Day Book of Remembrance

Rosh HaShanah Sept 22-24, 2025 Yom Kippur October 1-2, 2025

The Yizkor memorial service is said four times a year. It is recited on Yom Kippur because of the belief that the dead, as well as the living, need atonement on this day. The Yizkor ritual also includes a pledge for charity, something that is believed to help avert a harsh decree.

The inclusion of the names of our dearly departed in our Congregation Beth El Book of Remembrance will allow us to recall our loved ones at this time of year, as well as to perform the mitzvah of tzedakah.

All names in the Book of Remembrance will be read aloud during Yizkor on Yom Kippur.

	Sample Listing: Julius Wallace	father of Joseph Wallace	Total	\$5
	or			
	Julius Wallace	father of Joseph Wallace		\$ 5
		grandfather of Sarah Wallace		\$ 5
		grandfather of Brian Wallace		\$ 5
			Total	\$15

Each listing will be included at a cost of \$5.00 per line.

Please list the names to be included on the lines below AS YOU WISH THEM TO APPEAR IN THE BOOKLET. Additional names may be included on the back of this form.

1	_____	\$ _____
2	_____	\$ _____
3	_____	\$ _____
4	_____	\$ _____
5	_____	\$ _____
6	_____	\$ _____
	Total	\$ _____

Your Name _____

Your Mailing Address _____

Phone: _____ Email address: _____

Please Venmo or return your check and information, made payable to Congregation Beth El, to Rick Hyne at 19 Danielle Road, Wayne, NJ 07470 by **Sept 16th**.



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Donation Form

Remembering is an essential Jewish value. Honoring those who have been in our lives, the beauty and struggles that they lived, and the hopes and dreams they passed down to us, are part of our own journeys.

In Jewish tradition, giving *tzedakah* on the occasion of a *yahrzeit* is a way to honor their memory by performing a good deed in their name.

We also welcome you to a celebrate a happy occasion or honor an achievement by sharing the event with our Congregation Beth El community!

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- Asenath & Joseph Jacobson - In honor of our children, Ephraim & Menashe.
- Miriam, Aaron and Moses - In memory of our beloved mother, Yocheved.
- Rivkah & Isaac Abramson - In celebration of the college graduation of our twins, Esau and Jacob.

Message:

Donations will appear in the CBE newsletter. Please fill-in the info below so that it can be acknowledged.

Snail Mail Address of Honoree or *Yahrzeit*

Name: _____

Address: _____ City/State/Zip: _____

Snail Mail Address of Donor

Name: _____

Address: _____ City/State/Zip: _____

Email: _____

Please send check and donation wording to:

Rick Hyne 19 Danielle Drive Wayne, New Jersey 07470

Please Venmo* or make checks payable to **Congregation Beth El**.

*Our **Venmo** account is: **Congregation-Bethel** (hyphen between Congregation and Beth and no space between Beth and el)



Tree of Life Order Form

Donor Name: _____

Address: _____ City/State/Zip: _____

Phone: _____ Email: _____

Order _____ Leaf @ \$118 OR _____ Stone @ \$318

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In honor of
our children
Ephraim & Menashe
with love
Asenath & Joseph
Jacobson

In celebration of
the marriage of
Rachel & Jake Isaacson

Rivkah & Isaac
Abramson

In memory of our
beloved mother
Yocheved Moses

Miriam & Aaron
Amramson

Line 1 (12 characters): _____

Line 2 (14 characters): _____

Line 3 (18 characters): _____

Line 4 (20 characters): _____

Line 5 (17 characters): _____

Line 6 (9 characters): _____

Do you wish to have your donation acknowledged? Send to the person/family recognized at:

Name: _____

Address: _____ City/State/Zip: _____

Please contact **Mindy Jason** for more info and to place an order: mindysjason@gmail.com/860-559-7557.

Please Venmo* or make checks payable to **Congregation Beth El**.

*Our **Venmo** account is: **Congregation-Bethel** (hyphen between Congregation and Beth and no space between Beth and el) 17



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Annual Membership Form

Welcome to our synagogue by the sea! We invite you to join our congregation!

Member Contact Information:

Name _____

Primary Address _____

Phone # _____

Beach Address (if applicable) _____

Phone # _____

Email address _____ Facebook _____

Membership Dues:

Although we are a seasonal congregation, our expenses are incurred year round.
We encourage you to be generous with your support.

_____ \$36 (minimum)	_____ \$118	_____ \$540
_____ \$54	_____ \$180	_____ \$720
_____ \$72	_____ \$360	_____ \$ Other

Please make checks payable to **Congregation Beth El**.

Please mail check and completed form to:

Rick Hyne 19 Danielle Drive, Wayne, NJ 07470
or Venmo Congregation-Bethel*

Lucy Blatter, Membership VP beachshulmembership@gmail.com

* Our Venmo account is **Congregation-Bethel**
(hyphen between Congregation and Beth, no space between Beth and el)