



THE CARNEGIE SHUL

SHOFAR

Dr. Larry Block, *President*

Michael Roteman, *Writer/Editor*



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WELCOME CANTOR WIKES

We are delighted to welcome a new cantor for the High Holydays this year. Cantor Michael Wikes comes to us from North Bergen, New Jersey.



Mike is a graduate of the Jewish Theological Seminary, Davidson School, with a Masters in Jewish Education, and Boston University with a BFA in Drama. He has served as Shaliach Tzibor for High

Holidays, Shabbat and Festivals for over twenty years in a broad range of congregations.

Mike is currently the Director of Education at Congregation B'nai Israel, a large Conservative congregation in Rumson, New Jersey.

Mike spent nine years at Congregation Beth Emeth in Herndon, Virginia, serving as a teacher, family educator, youth director and program director.

In addition to his work in Jewish education and programming, and an earlier career in business, Mike is also a professional actor. He is a member of Actor's Equity Association and Screen Actors Guild, with credits in theatre, TV and film. He was in the pilot episode of *Law and Order* and played an attorney in the film *Reversal of Fortune*. On stage, he co-starred in

Old Business at The NY Shakespeare Festival Public Theater and in the Off Broadway production of *Self Defense* at the Joyce Theater in New York City.

He also sat on the Board of the Jewish Institute for Youth and Family, based in Reston, where he helped develop curricula for two courses in their 'Becoming a Mensch' Series.

Mike is the father of two adult children, David, and Marissa, and for 37 years has been married to Wendy, an RN at Memorial Sloan-Kettering Cancer Center.

Welcome to the Carnegie Shul, Cantor Wikes!

KOL NIDRE



Kold Nidre. It is just one prayer in the High Holydays liturgy, but to many Jews it is the essence of the Holydays. The evening on which we usher in Yom Kippur is often called Kol Nidre Night. And for some Jews, if they are to attend only one service in the entire year, the Kol Nidre service is the one they will attend.

The Kol Nidre prayer itself is not a very long prayer. It occupies only six lines of our High Holyday Prayer Book, and can be found on page 489 (Hebrew) or 490 (English).

The English translation of the prayer is, *"All personal vows we are likely to make, all*

personal vows we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths."

Six simple lines in the prayer book. But the explanations and commentaries tell us so much more.

According to the notes in the prayer book, *"Kol Nidre, the Aramaic formula for the dispensation of vows, is more than a thousand years old. It refers to vows assumed by an individual for himself alone, where no other person or their interests are involved. Though the context makes it perfectly obvious that no vows or obligations to others are implied, there are many who were misled into believing that by means of this formula all their vows or oaths are annulled."*

The notes also say, *"The law regarding vows is plainly stated in the Torah: 'When you make any vow to the Lord your God, you must pay it without delay...If you refrain from making a vow, that is no sin for you; but you must be careful to perform any promise you have made with your lips.' Since one runs the risk of either breaking or delaying to fulfill the vow he makes, we are frequently advised to refrain from rash vows even if they are motivated by pious devotion."*

Dr. J.H. Hertz, the late Chief Rabbi of the British Empire, says this about Kol Nidre in his notes to the Book of Numbers in the Pentateuch that we read every Sabbath (pp. 739-740): *"The formula for the annulment of vows that ushers in the Service on the Eve of the Day of Atonement refers to such vows that we had voluntarily*

promised to the Almighty, and had not kept, or the fulfillment of which might prove to be beyond our ability to carry out. 'But it does not in the least possible degree affect the promises or obligations entered into between man and man, as the latter can only be dissolved by the mutual consent of the parties, nor can it absolve any man from an official oath.'"

Unfortunately, some anti-Semites have used the Kol Nidre prayer as a means to prove that the word of a Jew cannot be trusted, that the Kol Nidre gives Jews a means to break their promises and obligations to other men. This is absolutely not true, but sadly, there are those who continue to make this claim.

ATONEMENT FOR OUR SINS

Yom Kippur, the Day of Atonement. It is the day in which we afflict our souls and ask forgiveness for the sins we have committed during the past year.

On Rosh Hashanah, the Book of Life is opened and now, at the conclusion of Yom Kippur, the Book of Life is closed and our fate is sealed.

Yom Kippur is our last chance this year to seek forgiveness for the sins that we have committed, and to make repentance.

But keep in mind that on Yom Kippur we atone only for the sins we have committed against God, not for sins against our fellow man. To atone for sins against another person, we must first seek reconciliation with that person, righting the wrongs we have committed against them if possible. And that must all be done before Yom Kippur.

And so now, before Yom Kippur arrives, it is time to reach out to those against whom you might have sinned, and to seek their forgiveness. Then, on Yom Kippur, ask

forgiveness from the Lord your God. And remember, God welcomes your repentance and wants to forgive.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abominations; we have gone astray; we have led others astray.

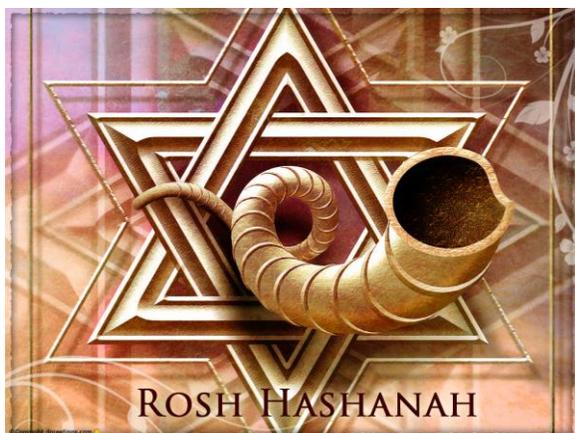
ROSH HASHANAH

It is very basic, but I really like this explanation of Rosh Hashanah from Judaism 101:

Rosh Hashanah occurs on the first and second days of Tishri. In Hebrew, Rosh Hashanah means, literally, "head of the year" or "first of the year." Rosh Hashanah is commonly known as the Jewish New Year. This name is somewhat deceptive, because there is little similarity between Rosh Hashanah, one of the holiest days of the year, and the American midnight drinking bash and daytime football game.

There is, however, one important similarity between the Jewish New Year and the American one: Many Americans use the New Year as a time to plan a better life, making "resolutions." Likewise, the Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to make in the new year.

The name "Rosh Hashanah" is not used in the Bible to discuss this holiday. The Bible refers to the holiday as Yom Ha-Zikaron (the day of remembrance) or Yom Teruah (the day of the sounding of the shofar). The holiday is instituted in Leviticus 23:24-25.



The shofar is a ram's horn which is blown somewhat like a trumpet. One of the most important observances of this holiday is hearing the sounding of the shofar in the synagogue. A total of 100 notes are sounded each day. There are four different types of shofar notes: tekiah, a 3-second sustained note; shevarim, three 1-second notes rising in tone, teruah, a series of short, staccato notes extending over a period of about 3 seconds; and tekiah gedolah (literally, "big tekiah"), the final blast in a set, which lasts (I think) 10 seconds minimum.

The Bible gives no specific reason for this practice. One that has been suggested is that the shofar's sound is a call to repentance. The shofar is not blown if the holiday falls on Shabbat.

No work is permitted on Rosh Hashanah. Much of the day is spent in synagogue, where the regular daily liturgy is somewhat expanded. In fact, there is a special prayer book called the machzor used for Rosh Hashanah and Yom Kippur because of the extensive liturgical changes for these holidays.

Another popular observance during this holiday is eating apples dipped in honey, a symbol of our wish for a sweet new year. We also dip bread in honey (instead of the usual practice of sprinkling salt on it) at this time of year for the same reason.

Another popular practice of the holiday is Tashlikh ("casting off"). We walk to flowing water, such as a creek or river, on the afternoon of the first day and empty our pockets into the river, symbolically casting off our sins. Small pieces of bread are commonly put in the pocket to cast off. This practice is not discussed in the Bible, but is a long-standing custom. Tashlikh is normally observed on the afternoon of the first day, before afternoon services. When the first day occurs on Shabbat, many synagogues observe Tashlikh on Sunday afternoon, to avoid carrying (the bread) on Shabbat.

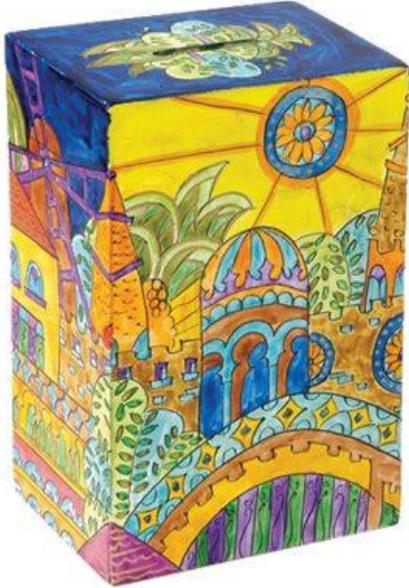
Religious services for the holiday focus on the concept of G-d's sovereignty.

The common greeting at this time is L'shanah tovah ("for a good year"). This is a shortening of "L'shanah tovah tikatev v'taihatem" (or to women, "L'shanah tovah tikatevi v'taihatemi"), which means "May you be inscribed and sealed for a good year."

You may notice that the Bible speaks of Rosh Hashanah as occurring on the first day of the seventh month. The first month of the Jewish calendar is Nissan, occurring in March and April. Why, then, does the Jewish "new year" occur in Tishri, the seventh month?

Judaism has several different "new year," a concept which may seem strange at first, but think of it this way: the American "new year" starts in January, but the new "school year" starts in September, and many businesses have "fiscal years" that start at various times of the year. In Judaism, Nissan 1 is the new year for the purpose of counting the reign of kings and months on the calendar, Elul 1 (in August) is the new year for the tithing of animals, Shevat 15 (in February) is the new year for trees (determining when first fruits can be eaten, etc.), and Tishri 1 (Rosh Hashanah) is the new year for years (when we increase the year number. Sabbatical and Jubilee years begin at this time).

DUES AND DONATIONS



At the Carnegie Shul we try to make religion affordable for everyone. Dues are very low and there is no charge for High Holy Day tickets. But, just like everyone else, we do have bills to pay such as utilities and building maintenance.

Tzedukah is an important part of our Yom Kippur tradition. As we are taught, teshuvah, tefillah and tzedakah will avert the stern decree.

And so, on this Yom Kippur, we ask that you consider a donation to the Carnegie Shul as part of your Yom Kippur tzedakah. Donation cards and envelopes will be available in the shul, or you may mail your dues and donations to our treasurer, Joel Roteman, at 954 Lindendale Dr., Pittsburgh, PA 15243.

REMEMBERING 5776

It was another very satisfying year for the Carnegie Shul in 5776.

First and foremost, we have a minyan present almost every single Shabbos and on several of the festivals.



Socially, our *Leon Zionts Sings Broadway Classics and More* concert on November 8 drew a near capacity crowd of 150 people to our shul. It was a very special night for our shul.

On June 19, we were honored to have Rabbi Danny Schiff speak to us about *Living Jewishly in Suburbia in the 21st Century*.



On September 11, we hosted *Klezmer Magic* an evening of extremely entertaining klezmer music featuring Steel City Klezmer. 83 people attended this program

and it was truly magical.

At our Annual meeting, Irwin Norvitch was elected to our Board, replacing Leslie Frischman who moved to Squirrel Hill.

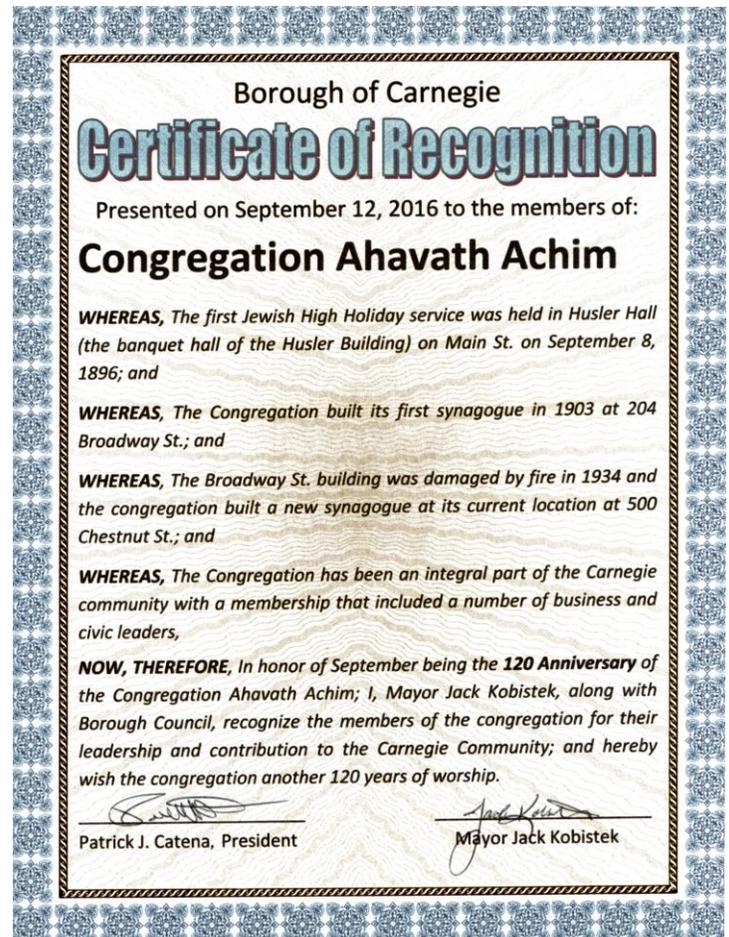
BOROUGH HONORS CARNEGIE SHUL

The Borough of Carnegie honored the Carnegie Shul at the Borough Council meeting on September 12, 2016.

The Borough presented Shul President Dr. Larry Block with a Certificate of Recognition in honor of the 120th anniversary of the founding of Ahavath Achim.



Pictured are Carnegie Council President Pat Catena, Ahavath Achim President Dr. Larry Block, Carnegie Mayor Jack Kobistek, and Council Member and Shul Vice President Rick D'Loss.



PRESIDENT'S MESSAGE

From Dr. Larry Block, President

We are rapidly approaching the end of our current year, 5776, and the beginning of 5777. The imminent High Holy Days provide us with an opportunity, as before, to approach Hashem and express our gratitude for enabling us to survive yet another year. My hope is that we all experience the New Year in a new way by imbuing the holiday season and our lives with a

true sense of renewal and understanding of our heritage and traditions. May our teshuva be more than repentance; may it be a true return so that our lives are enhanced and strengthened.



HOLIDAYS SCHEDULE 5777, 2016

ROSH HASHANAH

Sunday, October 2

Evening service.....7:15 pm

Monday, October 3

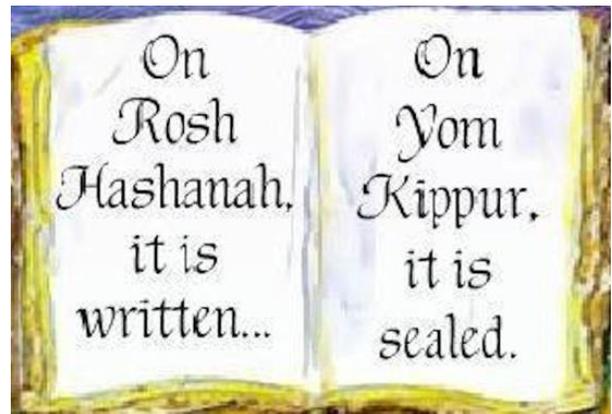
Preliminary Service 8:30 am
 Shacharis9:00 am
 Torah Reading10:00 am
 Sermon10:45 am
 Musaf11:15 am
 Recess..... 1:15 pm
 Tashlich 6:15 pm
 Minchah 7:00 pm
 Maariv 7:15 pm

Tuesday, October 4

Preliminary Service8:30 am
 Shacharis9:00 am
 Torah Reading10:00 am
 Sermon10:45 am
 Musaf11:15 am

Saturday, October 8

Morning service9:20 am



YOM KIPPUR

Tuesday, October 11

Torah procession 7:15 pm
 Kol Nidre 7:20 pm
 Sermon..... 7:40 pm
 Maariv8:00 pm

Wednesday, October 12

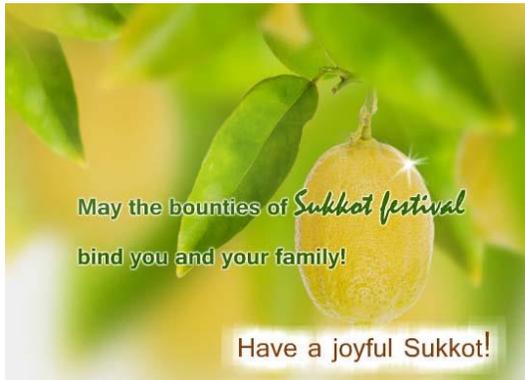
Preliminary Service9:00 am
Shacharis9:30 am
Torah Reading10:30 am
Sermon11:15 am
Yizkor11:45 am
Musaf 12:15 pm
Recess..... 2:30 pm
Minchah 5:50 pm
Neilah 6:50 pm
Maariv 7:25 pm
Breaking of the Fast 7:38 pm



SIMCHAS TORAH

Tuesday, October 25

Morning Service 9:20 am



May the bounties of *Sukkot festival*
bind you and your family!

Have a joyful Sukkot!

SUKKOS

Monday, October 17

Morning Service9:20 am

Tuesday, October 18

Morning Service9:20 am

Saturday, October 22

Morning Service9:20 a.m.

Sunday, October 23

Morning Service9:20 am

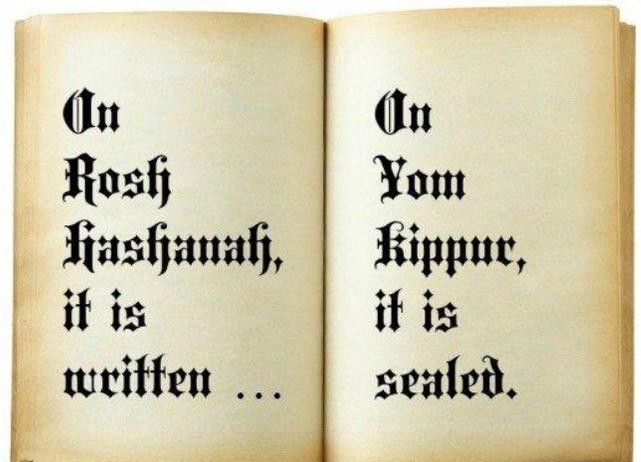
SHMINI ATZERES

Monday, October 24

Morning Service9:20 am

Yizkor11:00 am

Musaf11:40 am



*G'mar Chatimah Tovah
May you be sealed in the Book of Life*