



KOL EZRAS ISRAEL



Rabbi's Message

The Rambam in Hilchos Yom Tov (Laws of Holidays) points out that part of the Mitzvah of Simcha (rejoicing) on the Chagim is having festive and elaborate meals. However, these meals should not be the sole focus of the Chag. The Rambam strongly cautions against allowing these festivities to slide into the realm of frivolity. Frivolity is not Simcha. Simcha is a central component of Mitzvah observance which entails a conscious effort to rejoice and bring joy to others. It is not about just having a good time.

Rabbi Pinchos Idstein, a close friend of mine once shared the following story with me. He was driving with some other young men to a wedding with their Rebbe, the renowned scholar and Mussar personality, Rabbi Mendel Kaplan ZT”L. As they were approaching the

wedding hall, they stopped to fill up with gas. The attendant leaned into the car and said “I know where you guys are going... Have a blast!” As they were driving away, Reb Mendel said the following, imparting an important lesson to his students with whom he was travelling; “ We don’t go to weddings to have a blast. Yes, we want to enjoy, but that’s not what it’s all about. We go to BRING joy to the chosson and kallah”. True joy is not about having a good time. It is about doing something that elevates and inspires.

Yes, we should enjoy our meals, but those meals should be enhanced with content and inspiration. Meaningful conversation, singing Yom Tov songs, discussions of the Holiday... All of these things bring a new dimension to our Simchas Yom Tov, and ultimately infuses our Judaism with more depth and meaning. And that is a purpose of Simcha; to elevate our connection to the Almighty. Eliezer Kreiser



President's Message

For many centuries, the synagogue - the BET hakneset or the BET hamedrish has been the natural "home" of the Jewish person, family and community. It is there where we fulfill the early words on awakening-- "Raishes Khachma yiras Hashem"-- initial wisdom is grasping the awesome gift Hashem gives us. It is where "Mr. or" Mrs" or "Ms." Israel join together as Am Yisroel and b'nai Yisroel.

During Yom Kippur, we pray in the First person plural: WE praise Hashem for the gift of life, for all the wonders we witness and celebrate. WE assert our unity as Chaverim kol Yisroel and utter pleas for forgiveness for the transgressions that WE have committed.

This is the context and motivation that underlies our continuing efforts to enhance the building that is not an edifice, but, in fact, a home where we plan to make more room for our members--and our most welcome guests and visitors--classrooms for adults and children alike, more space for our weekly and holiday kiddish and celebration of new life and commemoration of the past.

The Hebrew word “damim” translates as "blood" but also "finance," the lifeblood of an organization. We are grateful for the support in contributions from members and friends. As we recite the "Yiskor" for those who have left us, we dedicate our love for them by promising tzedaka. It may be fitting to fulfill that by supporting the work they created for us.

Sukkot: The Dual Festival

An in-depth exploration of Sukkot and its focus on Jewish particularity and universality. by Rabbi Lord Jonathan Sacks. Adapted from "Season of Joy", Rabbi Jonathan Sacks' introduction to The Gross Family Edition of the Koren Sacks Sukkot Mahzor.*

The defeat of the southern kingdom by the Babylonians in the sixth century BCE was the deepest, most defining trauma of the biblical age. We can still feel the overpowering grief of the book of Lamentations, its raw pain undiminished by the intervening millennia, as the prophet sees the defeat of his people and the ruins of the Temple. We can still hear the despair of the exiles who, “by the waters of Babylon,” sat and wept as they remembered Zion. Yet, as the two great prophets of exile, Jeremiah and Ezekiel, had promised, the people did return. The Babylonian empire was defeated by a newer superpower, Persia, under whose enlightened leader, Cyrus, Jews were given permission to return.

The situation they found in the Holy Land was devastating. The people had lost almost all contact with their religious heritage. As Nehemiah later wrote, they no longer observed the Sabbath. They had intermarried with neighboring people. They no longer knew how to speak Hebrew: “Half of their children spoke the language of Ashdod, or they spoke the language of one of the other nations” (Neh. 13:24). Work had begun on rebuilding the Temple, but it hit a series of difficulties, and the returning exiles turned instead to rebuilding their homes and farms. The unfinished Temple was a visual reminder of Israel’s broken state, politically, culturally and religiously.

One prophet who undertook the task of kindling a spark of hope from the dying embers of national identity was

was Zechariah. His message, astonishing in the circumstances, was that despite its forlorn state, the people of the covenant would revive, and then inspire not only themselves, but the world. The day would come when “Ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, ‘Let us go with you, because we have heard that God is with you’” (Zech. 8:23). Zechariah also gave expression to one of the briefest and best summaries ever given of Jewish history: “‘Not by might nor by power, but by My Spirit,’ says the Lord Almighty” (4:6). All the prophets had foreseen that the nation would be punished for its sins but would eventually return to God. Beginning with Ezekiel in exile in Babylon, prophecy now took on a darker complexion, as if the road from here to the Messianic Age could no longer pass through the normal processes of history. Israel’s glory would be restored, but this would happen only through Divine intervention into the human script, shaking the foundations of the world. Eschatology, Aḥarit HaYamim, the vision of the End of Days, began to grow more disturbing.

Zechariah was the first prophet to say that even after Jews returned to their land, this would not be the end of their troubles. The nations of the world would form an alliance and wage war against the Jewish people in Jerusalem. God Himself would be forced to intervene to defend His people and defeat their enemies. The earth would shake. God would crush the Mount of Olives and flatten the surrounding countryside. Mount Zion would tower alone, streams of waters issuing from it, and bringing fertility to the land. After these momentous events, the nations would come to acknowledge that there is only one God: “On that day the Lord will be king over all the earth: in that day He will be One and His name One” (14:9) – a verse now one of the best-known lines of Jewish prayer.

It was in the course of this prophecy that Zechariah made a unique prediction. Not only would Jerusalem be the capital of Israel, it would become the spiritual center of the world. The nations would gather there once a year on Sukkot:

Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the Lord Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. The Lord will bring on them the plague He inflicts on the nations that do not go up to

celebrate the Festival of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Festival of Tabernacles. (14:16–19).

There is no other prophecy quite like this anywhere else in Tanakh: none that says that a Jewish festival will one day be global, observed by all the nations. The pilgrimage festivals were part of Israel’s unique heritage, not its universal truths. They are about Israel and its seasons, and about the formative moments of Jewish history: the exodus from Egypt, the giving of the Torah at Mount Sinai and, in the case of Sukkot, the forty years of wandering in the desert without a permanent home. Zechariah was thus making an unprecedented assertion when he spoke of Sukkot as a festival not just for Israel but for everyone.

What led him to do so? There was one unusual feature of the Sukkot sacrifices that might have inspired this thought. Whereas in the case of the other seven-day festival, Pesah, the offerings were the same each day, on Sukkot they were different. On the first day, thirteen young bulls were offered, on the second twelve, and so on until on the seventh day, when there were seven – making a total of seventy in all (Num. 29:12–34). Seventy in the Torah corresponds to the number of nations into which humanity was divided according to Genesis 10. The sages drew the conclusion that in making an offering of seventy young bulls on Sukkot, the Israelites were in effect sacrificing and praying on behalf of humanity as a whole (Sukka 55b.) Zechariah may thus have been inspired by an idea implicit in the Torah itself.

Hence the paradox: Sukkot is the most universalistic of the festivals, the only one that will one day be celebrated by all humanity. As Zechariah makes clear, this has to do with its association with rain, and there is nothing distinctively Jewish about the need for rain. All countries, especially in the Middle East, need it. At the same time it is also the most particularist of festivals. No other nation took as a symbol not a castle, a fortress or a triumphal arch, but a fragile tabernacle. No other nation was born, not in its land, but in the desert. Far from being universal, Sukkot seems intensely particularistic, the festival of a people like no other, whose only protection was its faith in the sheltering wings of the Divine Presence. There are no other unusual features of Sukkot. In the list of holy days in Deuteronomy 16, rejoicing is not mentioned in connection with Pesah. It is mentioned once in connection with Shavuot, but twice in the context of Sukkot:

You shall rejoice [*vesamaḥta*] on your fes-

tival. . . . For seven days you shall celebrate a festival to the Lord your God at the place the Lord will choose. For the Lord your God will bless you in all your harvest and in all the work of your hands, and you shall be altogether joyful [*vehayyita akh sameah*]. (Deut. 16:14–15)

It was this that led to the description of Sukkot as *zeman simḥateinu*, “the season of our joy.” But why a double joy?

Turning to the account of the festivals in Leviticus 23, we notice something else unusual about Sukkot. It is defined not in terms of one overriding symbol, but two. The first is the command to take the “four kinds” of fruit and foliage: On the first day you shall take the fruit of the hadar tree, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before the Lord your God for seven days. (Lev. 23:40)

The second command is quite different: You shall live in booths for seven days: all citizens in Israel shall live in booths so that future generations will know that I made the Israelites live in booths when I brought them out of the land of Egypt. I am the Lord your God. (Lev. 23:42–43)

It was this command—to leave our homes and live in temporary dwelling. No other festival has this dual symbolism, and their juxtaposition is curious. Not only are the “four kinds” and the sukkah different in character, in a sense they conflict with one another. The “four kinds” are associated with the land of Israel. The sukka is the opposite, a reminder of exodus, exile, the desert, and no-man’s-land. In practical terms also they conflicted. The four kinds were, as the sages said, symbols of and a mode of intercession for rain (Taanit 2b). Indeed the rabbis said that rainfall for the coming year was determined on the first day of Sukkot (Mishna, Rosh HaShana 1:2). But the command to live for seven days in a sukka with only leaves for a roof presupposes the absence of rain. If it rains on Sukkot, with the exception of the first night, we are exempt from the command for as long as the rain lasts, if it is heavy enough to spoil the food on the table (Mishna, Sukka 2:9).

All this conveys the impression that Sukkot represents two festivals, not one. In fact it does, and therein lies its uniqueness. Though the festivals are often listed together, they represent two quite different cycles of time. First is the annual cycle of the pilgrimage festivals: Pesah, Shavuot and Sukkot. These tell the singular story of Jewish identity and history: the exodus, the revelation at Mount Sinai, and the long journey through the wilderness. Celebrating them, we re-enact what made

Israel the particular people it is. The central section of the Amida prayer on these festivals begins with the classic statement of Jewish particularity: “You have chosen us from among all peoples.”

There is a second cycle – the festivals of the seventh month, Rosh HaShana, Yom Kippur, and Sukkot. Just as the seventh day, Shabbat, is *zekher lema’aseh bereshit*, a memorial of creation, so is the seventh month. *Hayom harat olam*, “Today the universe was born,” we say in our prayers on Rosh HaShana. When it comes to Creation, we are all created, and we are all accountable to our Creator, Jew and non-Jew alike. That is why the Mishna says that on Rosh HaShana, “All who have come into this world pass before Him like sheep” (Mishna, Rosh HaShana 1:2). All humanity is judged. The language of the prayers on the Days of Awe is markedly more universal than at other times. The central section of the Amida begins by speaking not about Israel, the chosen people, but about humankind as a whole: “And so place the fear of You... over all that You have made.” Rosh HaShana and Yom Kippur are about the sovereignty of God over all the world. We reflect on the human, not just the Jewish, condition.

The two cycles reflect two quite different aspects of God as He relates to the world: as Creator and Redeemer. As Creator we relate to God through nature. As Redeemer we relate to God through history. As Creator, God is universal. We are all in God’s image, formed in His likeness. We share a covenant of human solidarity, made by God with Noah and through him all humankind after the Flood. We are fellow citizens of the world under the sovereignty of God. As Redeemer, however, God is particularistic. Whatever His relationship with other nations (and He has a relationship with other nations: so the prophets insist), Jews know Him through His saving acts in Israel’s past: the exodus, the revelation and the journey to the Promised Land. It is now obvious what makes Sukkot unique. It is the only festival that is part of both cycles. It belongs to the yearly cycle of Jewish history – Pesah, Shavuot and Sukkot – the year that begins in Nisan, the month of the exodus in which Jewish national history began. But it also belongs to the seventh-

month cycle that represents creation and nature: Rosh HaShana, Yom Kippur and Sukkot. The year of nature begins on Rosh HaShana, the anniversary of creation itself. Hence the double joy, and the twofold symbolism.

The “four kinds” represent what is universal about Sukkot. They are about nature. They are the only time we do a mitzva with natural objects: a lulav, etrog, and myrtle and willow leaves. They are about humanity’s dependence on nature, and nature’s need for rain. That is why Zechariah foresaw that when all nations acknowledged God, they would come together in the seventh month to pray for rain on Sukkot. The sukka, by contrast, has nothing to do with rain. It has to do with history and what makes Jewish history unique. We have undergone repeated experiences of exile. Too often Jews have known that where they are is only a temporary dwelling. Jewish history has often been a long journey across the wilderness of time.

Something else about Sukkot, in this case common to both the “four kinds” and the sukka, also points to this duality. The “four kinds” are unprocessed products of nature. The covering of the sukka must also be made of materials that were once growing and are now detached but not yet turned into crafted objects of a kind capable of contracting *tuma*, impurity. Both the “four kinds” and the sukka covering represent the boundary between nature and cul-

Sukkot is the most universalistic of the festivals and paradoxically the most particularist of festivals.

ture, what Levi-Strauss called the “raw” and the “cooked.” Nature is universal. Culture is not. Once again we feel the tension between our common humanity and our religious specificity, between what makes us the same and what makes us different.

More than any other festival, Sukkot represents the dual character of Jewish faith. We believe in the universality of God, together with the particularity of Jewish history and identity. All nations need rain. We are all part of nature. We are all dependent on the complex ecology of the created world. We are all threatened by climate change, global warming, the destruction of rain forests, the overexploitation of non-renewable energy sources, and the mass extinction of species. But each

nation is different. As Jews we are heirs to a history unlike that of any other people: small, vulnerable, suffering repeated exile and defeat, yet surviving and celebrating.

Sukkot thus represents the tension at the heart of Judaism in a way not shared by any other faith. The God of Israel is the God of all humanity. But the religion of Israel is not, and will not be, the religion of all humanity. Even in the Messianic Age, Zechariah tells us, the nations will celebrate only Sukkot together with Israel, not the other festivals – despite the fact that on that day God will be One and His name One.

Our differences shape our identity. Our commonalities form our humanity.

This is one of the most important truths Judaism offers the world: Humanity is formed out of our commonalities and differences. Our differences shape our identity. Our commonalities form our humanity. We are neither completely different, nor all the same. If we were completely different, we could not communicate. If we were all alike, we would have nothing to say. Our differences matter. But so too does the truth that despite our religious differences, we share a common humanity. Sukkot is thus the festival of a double joy: at being part of this people, yet also participating in the universal fate of humankind.

**This article appeared on <http://www.aish.com/h/su/tai/Sukkot-The-Dual-Festival.html> last year motivated the editor to purchase this Machzor for his own use and collection. .*

Welcome New Members to Ezras Israel

Rabbi Steven Baars Ray West
Elakna Bar-Eitan Joseph Wolf
Gordon Horowitz
Noah Prywes & Family
Jerry Rosenberg & Family
Gene Tartakovsky

Building Expansion News Over the summer we have made a lot of progress in our efforts to select both an engineering team for the required permit work we must get from the City of Rockville before building can start and a builder who can build the building to our design specifications. In each case we had had at least two competing bids and have gained confidence in our original project budget estimate of \$750K is about right. While we have received a number of donations in the last for month, we still need about \$450K to achieve our budget objectives. Consequently, we are rededicating our efforts to raise the remaining funds through a number of technology (e.g. Kick-starter) based approaches as well as more traditional approaches like dinners honoring our spiritual and/or lay leadership. In both these cases, we are looking for benefactors willing to stake seed money to motivate new donors with dollar for dollar matches, perhaps using the list of dedication opportunities we published in our Spring 2017 issue of KOL EZRAS ISRAEL newsletter. The table below has been updated with new reservations made by our donors. Please let us know if you are willing to become a donor of new funds that will serve as matching fund source to attract new donations outside our community.

Congregation Ezras Israel of Rockville Building Dedication Opportunities

Please use this sheet to circle an available dedication option, and send it along with your payment to:
Ezras Israel Cong, PO Box 2281, Rockville, MD 20852. If you wish to use an installment plan to make your
donation, please contact Rachmil at milujaco@gmail.com or call 301-461-4984

<u>Item#</u>	<u>Item Description</u>	<u>Quantity</u>	<u>Donation</u>	<u>Item#</u>	<u>Item Description</u>	<u>Quantity</u>	<u>Donation</u>
			<u>Suggestion Reserved</u>				<u>Suggestion Reserved</u>
			X indicates 100% reserved				# indicates quantity reserved
1.	Main Sanctuary	1	\$100,000	37.	Main Sanctuary Rabbi's Shtender	1	\$2,500
2.	Social Hall – Upper Floor	1	\$75,000	38.	Sanctuary Guest Rabbi Chair	1	\$2,500
3.	Education-Admin. – Lower Floor	1	\$75,000	39.	Sanctuary Guest Rabbi's Shtender 1	1	\$2,500
4.	Main Floor Bet Midrash - Library	1	\$75,000	40.	Sanctuary Front Lobby Entry Door 1	1	\$2,500
5.	Main Lobby	1	\$50,000	41.	Social Hall Interior Stairs	1	\$2,500
6.	Main Sanctuary Aron Kodesh	1	\$50,000	42.	Social Hall Exterior Stairs	1	\$2,500
7.	Main Floor Classroom	1	\$50,000	43.	Stairs to Children's Room	1	\$2,500
8.	Main/Front Entrance Doors	1	\$25,000	44.	Kitchen Cabinets)	5	\$2,500
9.	Main Sanctuary Ceiling Window	1	\$25,000	45.	Kitchen Appliances (3)	3	\$2,500
10.	Main Floor Rabbi's Office	1	\$25,000	46.	Exterior Bulletin Board	1	\$2,500
11.	Main Sanctuary Ner Tamid	1	\$10,000	47.	Rabbi's office furnishings	1	\$2,500 X
12.	Main Sanctuary Bima 1	1	\$10,000 X	48.	Computer System	1	\$2,500
13.	Main Sanctuary Amud	1	\$10,000	49.	Social Hall Main Doorway	1	\$1,800 X
14.	Wall of Dedications -	1	\$10,000	50.	Social Hall to Exterior Stairs Door 1	1	\$1,800
15.	Etz Chaim Tree	1	\$10,000	51.	Washing Area In Main Foyer	1	\$1,800
16.	Main Sanctuary Mizrach Wall	1	\$10,000	52.	Mechitza panels - (8)	8	\$1,800
17.	Rear Entrance door	1	\$10,000	53.	Chumash/Siddur/Bookcases (3)	3	\$1,800 #1
18.	Decorative Columns Rear Entry	2	\$10,000	54.	Torah Library /Bookcases	3	\$1,800 #1
19.	Rear Entrance Wheelchair ramp	1	\$10,000	55.	Coat Room Closets (2) -	2	\$1,800
20.	Exterior Lighted "Ezras Israel" Sign	1	\$10,000	56.	Rear Entrance Lower Level door	1	\$1,800
21.	Front Entrance / Landscaping	1	\$10,000	57.	Sanctuary Mezuzos	3	\$1,000 X3
22.	Front Entrance Stairs	1	\$10,000	58.	Rabbi's Office Mezuzah & Door	1	\$1,000 X
23.	Memorial Boards Wall –	1	\$5,000 X	59.	Gallery Lighting	1	\$1,000
24.	Main Sanctuary All Year Paroches 1	1	\$5,000 X	60.	Sanctuary Torah Reading Light	1	\$1,000
25.	“ Sanctuary Daily Shulchan Cover 1	1	\$5,000 X	61.	Entry Baruch Habah Sign	1	\$1,000
26.	“ Sanctuary Duchaning Platform 1	1	\$5,000	62.	Holiday flower stands	1	\$1,000
27.	“ Sanctuary Mechitza	1	\$5,000 X	63.	Building Clocks (6)	6	\$1,000
28.	“ Sanctuary Windows	2	\$5,000	64.	Tallis Rack & Kippah Container	1	\$1,000
29.	Memorial Boards Wall Ner Tamid 1	1	\$5,000	65.	Tzedakah Boxes	1	\$1,000
30.	Back Entrance / Landscaping	1	\$5,000	66.	Sanctuary Becher & Kiddush set	1	\$1,000
31.	Sukkah Trellis	1	\$5,000	67.	Sanctuary Havdolah Set	1	\$1,000
32.	Social Hall Sanctuary Overlook	1	\$5,000	68.	Projection/Sound Systems (2)	2	\$1,000
33.	Playground	1	\$5,000	69.	Deck/Patio - Rear Entrance Plaza	1	\$1,000
34.	Sanctuary Luach	1	\$3,600 X	70.	Outdoor benches	3	\$1,000 #1
35.	Memorial Boards (2)	2	\$3,600	71.	Landscape west side	1	\$1,000
36.	Main Sanctuary Rabbi's Chair	1	\$2,500	72.	Perimeter Fence 10' Panels	18	\$500 #1

We wish to acknowledge that the Congregation has received a number of substantial donations without a request for a specific dedication reservation identified. Those donors may exercise their privilege to choose a dedication item, retroactively, provided that the item selected had not yet been explicitly reserved earlier as shown above.

Learning Schedule

- Shabbat mornings, Rabbi's shiur on the weekly **Parsha**, 8:15am at the shul. Open to all.
- Sunday mornings following Shacharis, Rabbi's **Talmud Class** at the Ring House (men only) **Wednesday Learning Nights** on Wednesdays at 9:00 pm at the shul (men only) (contact Rabbi Kreiser to confirm dates)

Farewell: Hillel & Naomi Adler and family
And to Avi & Esther Arieli and family on their return to Israel.

Are you receiving the weekly Ezras Israel e-mail update?
Davening times, upcoming events, and more! To subscribe, visit
<http://groups.yahoo.com/group/ezrasisrael>



Mazel Tov !

- Mazel Tov to the Kreiser Family and especially to Dovid Kreiser on his marriage to Miri Brodsky of Toronto!
- Mazel Tov to the Kreiser Family and especially to Chani Kreiser on her marriage to Eliyahu Gurwitz of Brooklyn!
- Mazel Tov to Gedalia & Tzirel Leah Ebstein on the birth of their daughter (and granddaughter to Rabbi & Perel Kreiser) Rivka.
- Mazel Tov to Mayer Jacobovits & family on the marriage of his daughter Orly to Marc Canada.
- Mazel Tov to Ben & Naomi Beroukhim on becoming grandparents to Eden, first Daughter of Joseph & Leron Attias
- Mazel Tov to Alex and Natalia Kashlinsky on the Bar Mitzvah of their son Moshe.
- Mazel Tov to Elkana Bar Ethan and family on the purchase of their house in the neighborhood.



Yasher Koach!

- Morris Altschuler for his 15 years of service as the shul's Gan Zikaron Cemetery liaison and plot administrator.
- Jerry Rosenberg for the Torah reading on Rosh Hashana, Shabbat Shuva & Yom Kippur, along with Mondays at shacharit.

For sponsoring a kiddush

- Rachmil Jacobovits in memory of his father Shimon ben Mayer Kopel yearzeit on 27 Nisan.
- Rachmil & Agi Jacobovits in honor of Yom Haatzmaut and the Israeli contingent at Ezras Israel.
- Leah Rosen in memory of her family yearzeits: husband Moshe Rosen - Moshe ben Kalman on 11 Iyar, father Yitzhak Brender on 12 Iyar, and mother Sara Brender (Sara bat Arieh) on 29 Nisan.
- Mark & Tamira Lautman in honor of their son Noam's graduation and upcoming

move to New York.

- R. Eliezer and Perel Kreiser in honor of their son Dovid's aufruf.
- Sheldon Needle, father's yearzeit, Haim Ben Israel Zalman Halevi, on Tamuz 5.
- Jerry Roschwalb in memory of his sister's yearzeit Estelle Gottesman, Esther Beilah bas Shmuel Zanvil, on Tamuz 9.
- Avi & Esti Arieli to say farewell to Ezras Israel as they return home after completing their tour of duty in the US.
- Jonathan and Meredith Schlaifer in honor of their children's birthdays: Sammy, (three) & Ruthie (one).
- Odette Goldberg in memory of her father Pinchas Sayag (Pinchas ben Mordechai, whose 1st yearzeit is on 18 of Av
- Lazer Fuerst and Charlene Saportin Disler, both to commemorate yearzeit for their mothers - Chana Bas Reb Shmuel Meyer on Av 27 and Chana Rochel bas Yaakov Av 20, respectively.

- Michael and Nechama Fellner in honor of Kaylee's upcoming 13th birthday on September 26. Mazal Tov!
- Judy Groner in commemoration of R. Oscar Groner's (Usher ben Matisyahu z"l) yearzeit on 22 Av.
- Kreiser and Ebstein families in honor of the birth of their granddaughter Rivka to Gedalia and Tzirel Leah.
- Wendy Disler in honor of Mark Disler's 65th Birthday & their parents' who recently celebrated their 76th wedding anniversary.

Refuah Sheleima

Charlie Futrovsky and Norman Pollack

Condolences



- To Judy Lowitz and her family on the passing of her father, David Lowitz.
- To Judy Groner on the passing of her son Benjamin Sappol.
- To the Shnider family on the passing of their matriarch Dorris Shnider
- To Greta Hirsch and her family on the passing of her mother Sara Weich.
- Jerry Rosenberg on the passing of his wife Shoshana.
- Sol Glasner and his family, on the passing of his mother Rose Glasner, on Yom Kippur.

Cemetery Spaces Available

Gan Zikaron (Garden of Remembrance) is a Jewish community owned and operated cemetery. Spaces are available in the section previously purchased by Ezras Israel Congregation of Rockville for \$2,000 each. You will have the benefit of a tax deduction. Please contact Gene Tartakovsky at 301-300-1999 for further information and a tour of the site.

Sponsor a New Sefer to our growing Torah Library

There are opportunities to sponsor new sforim for the shul - from a \$65 donation to sponsor a regular Stone Edition Chumash, and \$50 for a new Art Scroll Siddur to a set of Mishnayot or a full Shas, for a small premium above costs. Interested in other sforim sponsorship? Ask Rabbi Kreiser or contact Rachmil. 301-461-4984

Memorialize a loved one with a Memorial Plaque or by Donating a Siddur or Chumash Call Rachmil at 301-770-4342 or 301-461-4984 or e-mail milujao@gmail.com

Donate to the Ezras Israel Hachnosat Orchim Fund to support the hospitality the Rabbi extends to the community.

For the holidays and all your special occasions, send personalized **Chesed Cards** and Help Ezras Israel at the same time
Call June Graff 301.770.7129

Celebrate a special occasion!
Sponsor a Kiddush
Call Rachmil Jacobovits or by e-mail milujaco@gmail.com or reserve online at www.ezrasisrael.org

Minyan Times **Luach HaZmanim**

Date	Day	Parsha - Chag - Event	Candle Lighting (PM)	Mincha (PM)	Latest Shema (AM)	Shabbat Ends (PM)
4-5 Oct	Wd-Th	Sukkot Day 1 (No food prep for Day 2 before 7:24P Candle Lighting)	6:27	6:30	10:02	6:30 xxx
6-7 Oct	Fri-Sat	2nd Day of Sukkot / Erev Shabbat	6:24	6:25	10:03	6:05 7:21
11-12 Oct	We-Th	Hoshana Rabbah/Shemini Atzeret (No food prep for Day 2 before 7:14P)	6:17	6:25	10:04	6:25 xxx
12-13 Oct	Th-Fri	Simchat Torah Erev Shabbat	7:14	6:15	10:05	6:15 xxx
13-14 Oct	Fri-Sat	Bereshit (Mevorchim Cheshvan Fri-Sat)	6:14	6:15	10:05	6:00 7:11
20-21 Oct	Fri-Sat	Noach - Shabbat Rosh Chodesh	6:04	6:05	10:08	5:45 7:02
27-28 Oct	Fri-Sat	Lech Lecha	5:55	5:55	10:11	5:35 6:53
3-4 Nov	Fri-Sat	Vayerah (Standard Eastern Time Begins Saturday Night)	5:47	5:45	10:15	5:30 6:46
10-11 Nov	Fri-Sat	Chayah Sarah	4:40	4:40	9:19	4:25 5:40
17-18 Nov	Fri-Sat	Toldos (Mevorchim Kislev - Sunday)	4:34	4:35	9:24	4:20 5:35
24-25 Nov	Fri-Sat	Vayetzet	4:30	4:30	9:29	4:15 5:32
1-2 Dec	Fri-Sat	Vayishlach	4:28	4:30	9:33	4:15 5:30
8-9 Dec	Fri-Sat	Vayeshev (First Hanukkah Light Tuesday night Dec 12th)	4:27	4:25	9:38	4:15 5:30
15-16 Dec	Fri-Sat	Miketz - Shabbat Hanukkah - Mevorchim Tevet - Mon Tue)	4:29	4:30	9:42	4:15 5:32
22-23 Dec	Fri-Sat	Vayigash (Thursday-Fast of 10 of Tevet-Fast Starts 6 AM/Ends 5:38P)	4:32	4:30	9:46	4:20 5:35
29-30 Dec	Fri-Sat	Vayehi	4:36	4:35	9:49	4:25 5:40
5-6 Jan	Fri-Sat	Shemos	4:42	4:40	9:51	4:30 5:46
12-13 Jan	Fri-Sat	Vaerah - Mevorchim Shevat- Wed	4:49	4:50	9:52	4:35 5:52
19-20 Jan	Fri-Sat	Bo	4:56	4:55	9:51	4:40 5:59

Shabbat at Ezras Israel: Call 240-627-1661 for Eruv status. After Pesach, Friday Eve Mincha Starts 7PM—Please accept Shabbat Approx 7:20P Shacharit 9:00 a.m. Mincha/Maariv See above. Followed by Seudah Shlishit and Maariv Sunday - Friday Shacharit at King House, Activity Room 3: Mincha minyan—same location—4:00 p.m. Sunday through Thursday

Congregation Ezras Israel
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Kol Ezras Israel