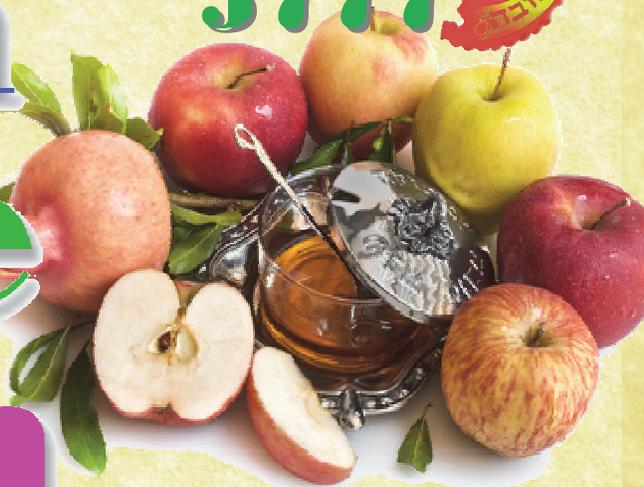


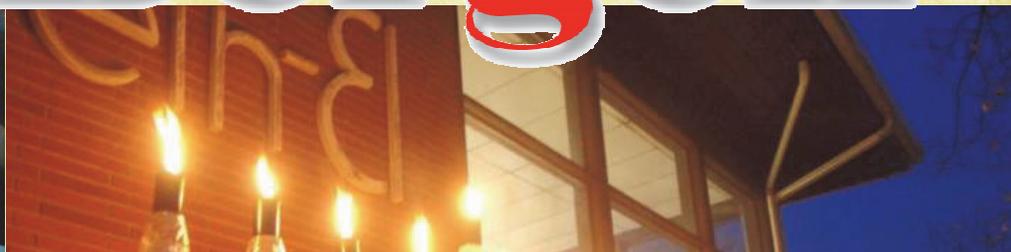
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- ◆ Congratulatory letter from President Obama to the Community!
- ◆ The Year in Review
- ◆ 5777 Holiday Guide
- ◆ Delicious Recipe
- ◆ Story



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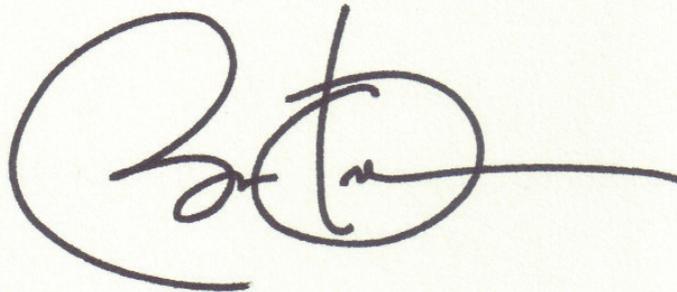
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WASHINGTON

August 9, 2016

I am pleased to join in celebrating your 95th anniversary.

Throughout our Nation's history, places of worship have brought us together in the spirit of faith and love. Offering space for celebration in times of joy and comfort in times of uncertainty, they help foster a strong sense of community and call on us to meet life's most sacred responsibility—to give of ourselves in service to others.

As you mark this special milestone, I hope you take pride in your community's commitment to faith. May the years ahead be filled with continued blessings.



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The Year in Review...

Wow! What an incredible year it has been. Here's a recap of the many events, programs and accomplishments that we did this year:

September



We opened the "Shalom Hebrew School", the only Hebrew school in South Bergen County. We had an incredible year filled with learning, laughter and activities. Directed by

Mrs. Bina Lerman, the class has learned to read the Aleph Bet, about the Jewish holidays, the story of creation and our forefathers. We designed honey bee honey jars in honor of Rosh Hashana.

October



For the first time ever we had a beautiful Rosh Hashana community dinner with over thirty guests in attendance. We all shared our RH memories and traditions that we remember

from our youth. With guests from Russia and Morocco it was a very nice and interesting meal. The parents joined us in Hebrew school to make their very own edible Sukkah! Thanks to all who help us build our community Sukkah. Services were led by Chazon Shmuel Sputz, with explanations by Rabbi Lerman After building the Sukkah, we kicked off the holiday of Sukkos with a Le'Chaim in the sukkah, and finished it eight days later with dancing and singing with our guests from Passaic on Simchas Torah.

November

The Evolution Of The Torah



We began an original series "the Evolution of the Jew", journeying

through 5,000 years of Jewish History.

December



This year we decided to dedicate our Annual Chanukah party to the police departments of

South Bergen County as a thank you for their outstanding work that they do for our communities. We had Assemblyman Gary Schaer hand out plaques to chiefs and representatives from the Rutherford, East Rutherford, Lyndhurst, Carlstadt, and Moonachie police departments. The event included a fire juggler, doughnuts and soups. In honor of Chanukah our Hebrew School students built their own Menorahs in Home Depot, and played bingo and sang songs with residents of the "Daughters of Miriam" home for the elderly. We also had a fun Chanukah party for young adults.

January



We had our first Chassidic "Farbrenge" with Rabbi Lerman's father in honor of Rabbi Lerman's birthday.

February



"Up, Up, And Oy Vey!" We had an entertaining guest speaker, Rabbi Simcha Weinstein "The comic book

rabbi", speak with us about the Jewish influence on comic books and whether Superman was Jewish .



March



We baked hamantashen that we all took home to get ready for PURIM!

What a party! With over eighty people in attendance we needed to move to a larger location – our spacious gym. Many came dressed up, and we enjoyed Chinese food, lots of liquor and a drum circle!

June

Shavuot! The children had a great time decorating their very own cupcake - Mount Sinai, listening to the Ten Commandments and enjoying an ice cream party. Our services were followed by a delicious dairy Kiddush with cheesecake and yogurts sponsored by Norman's Yogurts.

April



Everyone in our community received a box of handmade Shemura Matza, and we had a public seder with guests from all over Bergen County. We also started a new tradition of having a

Grand Kiddush on the Shabbos before the new month – Shabbos Mivorchim.

July



Every Friday afternoon we had a family Challah baking and Shabbos

party, and all participants went home with a fresh delicious Challah.

May



What a month! We ended of the Hebrew School year with a bouncing castle, balloon blowing,

face painting, and cotton candy – Yum! We also hosted an open house for next year. We had an amazing community BBQ and bonfire with burgers, hotdogs wings, corn and salad in honor of Lag Baomer. For a Shabbos we were joined by Rabbi Lerman's 20 students from Queens. We enjoyed having a large minyin and listening to their singing.



August



We went on an amazing spiritual journey to the Lubavitcher Rebbe's Ohel in Queens, followed by a tour of the Crown Heights neighborhood in

Brooklyn. We visited the Jewish Childrens Museum, the famous "770", Chabad library, and visits to both Rabbi and Bina's grandparents homes. We had a special program and video presentation about Israel on the 9th of Av.



Tishrei Schedule 5777

Rosh Hashana – October 3-4

Sunday October 2, Rosh Hashana Eve

6:30 pm - Prayer Service

7:00 pm - Community dinner (\$36 per person)

Monday October 3, 1st day Rosh Hashana

9:00 am - Prayer Service

5:30 pm - Tashlich

Tuesday October 4, 2nd day Rosh Hashana

9:00 am - Prayer Service



Shabbos October 8, Prayer Service at 9:00 am

Yom Kippur – October 12

Tuesday October 11, Yom Kippur Eve

6:15 pm - Mincha

6:45 pm - Kol Nidrei

Wednesday October 12, Yom Kippur day

9:00 am - Prayer Service

11:30 am - Yizkor

5:00 pm - Mincha

7:00 pm - Fast ends



Shabbos October 15 – Prayer Service at 9:00 am

Sukkos – October 17-25

Sunday October 16, First night of Sukkos

6:30 pm maariv, followed by Kiddush in the Sukkah

Monday October 17 1st day of Sukkos

9:00 am - Prayer Service

Tuesday October 18 2nd day of Sukkos

9:00 am - Prayer Service

Friday October 21 – 7:00 pm Soup & Scotch in the Sukkah

Shabbos October 22– Prayer Service at 9:00 am



Shmini Atzeret/Simchat Torah – October 23-25

Sunday October 23

6:30 pm - Maariv, mini Kiddush and dancing

Monday October 24

9:00 am - Prayer Service

7:00 pm - Maariv – Kiddush and Simchat Torah dancing!

Tuesday October 25

9:00 am - Prayer Service - Simchat Torah dancing and Torah reading



Rosh Hashana Guide



The two-day festival of Rosh Hashanah is observed on the 1st and 2nd days of Tishrei (October 3-4).

In Hebrew, Rosh Hashanah means, literally, "Head of the Year," and as its name indicates, it is the beginning of the Jewish year. The anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between G-d and humanity.

The primary theme of the day is our acceptance of G-d as our King. The Kabbalists teach that the renewal of G-d's desire for the world, and thus the continued existence of the universe, is dependent upon this. We accept G-d as our King, and G-d is aroused, once again, with the desire to continue creating the world for one more year.

Much of the day is spent in synagogue. G-d not only desires to have a world with people, G-d wants an intimate relationship with each one of us. In addition to the collective aspects of Rosh Hashanah worship, each man and woman personally asks G-d to accept the coronation, thus creating the bond of "We are Your people and You are our King."

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn. The shofar is sounded on both days of Rosh Hashanah. The sounding of the shofar represents, among other things, the trumpet blast of a people's coronation of their king. The cry of the shofar is also a call to repentance; for Rosh Hashanah is also the anniversary of man's first sin and his repentance thereof, and serves as the first of the "Ten Days of Repentance" which will culminate in Yom Kippur, the Day of Atonement.

Additional Rosh Hashanah observances include:

We eat a piece of apple dipped in honey to symbolize our desire for a sweet year, as well as many other special foods. All have special significance and symbolize sweetness, blessings, and abundance.

We bless one another with the words Leshanah tovah tikateiv veteichateim, "May you be inscribed and sealed for a good year."

We leave our old shortcomings behind us, thus starting the new year with a clean slate. We go to a lake, river or to the sea and recite the Tashlich prayers, where we symbolically cast our sins into the water, in evocation of the verse, "And You shall cast their sins into the depths of the sea."

And as with every major Jewish holiday, women and girls light candles on each evening of Rosh Hashanah and recite the appropriate blessings. After the prayers each night and morning, we recite Kiddush on wine, make a blessing over the challah, and enjoy a festive repast.

Yom Kippur Guide



Yom Kippur commemorates the day when G-d forgave the Jewish people for the sin of the Golden Calf. Forty days after hearing G-d say at Mount Sinai, “You shall not

have the gods of others in My presence; you shall not make for yourself a graven image,” the Jews committed the cardinal sin of idolatry. Moses spent nearly three months on top of the mountain pleading with G-d for forgiveness, and on the tenth of Tishrei it was finally granted: “I have pardoned, as you have requested.”

From that moment on, this date, henceforth known as the Day of Atonement, is annually observed as a commemoration of our special relationship with G-d, a relationship that is strong enough to survive any rocky bumps it might encounter. This is a day when we connect with the very essence of our being, which remains faithful to G-d regardless of our outward behavior.

And while it is the most solemn day of the year, we are also joyful, confident that G-d will forgive our sins and seal our verdict for a year of life, health and happiness.

For nearly twenty-six hours—from several minutes before sunset on 9 Tishrei until after nightfall on 10 Tishrei—we “afflict our souls”: we abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from spousal intimacy. We are likened to the angels, who have no physical needs. Instead of focusing on the physical, we spend much of our day in the synagogue, engaged in repentance and prayer.

On the day before Yom Kippur, the primary mitzvah is to eat and drink in abundance. Two festive meals are eaten, one earlier in the day, and one just prior to the onset of Yom Kippur. Some of the day’s other observances include requesting and receiving honey cake, in acknowledgement that we are all recipients in G-d’s world and in prayerful hope for a sweet year; begging forgiveness from anyone whom we may have wronged during the past year; giving extra charity; and the ceremonial blessing of the children.

Before sunset, women and girls light holiday candles, and everyone makes their way to the synagogue for the Kol Nidrei services.

In the course of Yom Kippur we will hold five prayer services: 1) Maariv, with its solemn Kol Nidrei service, on the eve of Yom Kippur; 2) Shacharit—the morning prayer; 3) Musaf, which includes a detailed account of the Yom Kippur Temple service; 4) Minchah, which includes the reading of the Book of Jonah.

Finally, in the waning hours of the day, we reach the climax of the day: the fifth prayer, the Neilah (“locking”) prayer. The gates of heaven, which were open all day, will now be closed—with us on the inside. Followed by a single blast of the shofar, and the proclamation, “Next year in Jerusalem.”

Sukkos Guide



For forty years, as our ancestors traversed the Sinai Desert prior to their entry into the Holy Land, miraculous “clouds of glory” surrounded and hovered over them, shielding them from the dangers and discomforts of the desert. Ever since, we remember G-d’s kindness and reaffirm our trust

in His providence by dwelling in a sukkah – a hut of temporary construction with a roof-covering of branches – for the duration of the autumn Sukkot festival. For seven days and nights, we eat all our meals in the sukkah – reciting a special blessing – and otherwise regard it as our home. Weather permitting, some even sleep there.

We reaffirm our trust in His providence by dwelling in a sukkah. Another mitzvah that is unique to Sukkot is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), at least three hadassim (myrtle branches) and two aravot (willow branches). The Midrash tells us that the Four Kinds represent the various types and personalities that comprise the community of Israel, whose intrinsic unity we emphasize on Sukkot.

On each day of the festival (except Shabbat), during the daytime hours, we take the Four Kinds, recite a blessing over them, bring them together in our hands and wave them in all six directions: right, left, forward, up, down and to the rear. (The Four Kinds are also an integral part of the holiday’s daily morning service.)

Every day of Sukkot, including Chol Hamoed, we recite the complete Hallel, Hoshanot, and Musaf, and the Torah is read during the morning service.

The seventh day of Sukkot is called Hoshanah Rabbah (“Great Salvation”). According to tradition, the verdict for the new year – which is written on Rosh Hashanah and sealed on Yom Kippur – is not handed down by the Heavenly Court until Hoshanah Rabbah. On this day we encircle the bimah (synagogue reading table) seven times while holding the Four Kinds and offering special prayers for prosperity during the upcoming year. During the course of the morning prayers it is also traditional to take a bundle of five willow branches and beat them against the ground five times.

Shmini Atzeret/Simchat Torah Guide



The holiday of Sukkot is followed by an independent holiday called Shemini Atzeret. This holiday is characterized by utterly unbridled joy, which surpasses even the joy of Sukkot. The joy reaches its climax on Simchat Torah, when we celebrate the conclusion—and restart—of the annual Torah-reading cycle.

These two days constitute a major holiday, when most forms of work are prohibited. On the preceding nights, women and girls light candles, reciting the appropriate blessings, and we enjoy nightly and daily festive meals, accompanied by kiddush.

The first day, Shemini Atzeret, features the prayer for rain, officially commemorating the start of the Mediterranean (i.e., Israeli) rainy season, and the Yizkor prayer (supplicating G d to remember the souls of the departed).

The highlight of the second day, Simchat Torah (“The Joy of the Torah”), is the hakafot, held on both the eve and the morning of Simchat Torah, in which we march and dance with the Torah scrolls around the reading table in the synagogue.

On this joyous day when we conclude the Torah, it is customary for every man to take part in the celebration by receiving an aliyah. The children, too, receive an aliyah!

After the final aliyah of the Torah, we immediately begin a new cycle from the beginning of Genesis (from a second Torah scroll); this is because as soon as we conclude studying the Torah, G-d’s infinite wisdom, on one level, we immediately start again, this time to discover new and loftier interpretations.



Baking with Bina

It is customary to eat honey cake during the month of Tishrei as it symbolizes the prayer for a sweet new year. This delicious honey cake delicately blends the warmth of honey, coffee and cinnamon. Enjoy!

3 eggs	3 tbsp margarine, softened
1 ¼ cup honey	1 tsp baking soda
1 ½ cup sugar	4 cups flour
1 cup strong coffee	1 tsp cinnamon
2 tsp baking powder	

- ◆ Preheat oven to 325°F.
- ◆ Grease and flour a 9 x 13-inch cake pan.
- ◆ In a large mixer bowl, beat eggs and honey together.
- ◆ Add sugar and mix again. Mix coffee with baking powder, and then add with margarine to the egg mixture. Add baking soda, flour, and cinnamon and beat together well.
- ◆ Pour into greased cake pan. Bake for 55 minutes to an hour.



**FRIDAY NIGHT
Shabbat Services**

“Soup & Scotch”

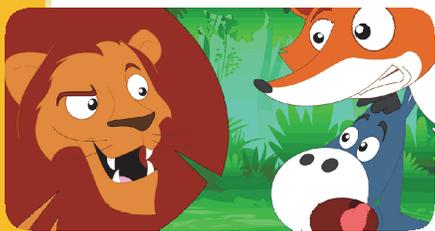
A fun Kiddush with "schmoozing" time with family and friends

A Story

The Baal Shem Tov, one of the most profound thinkers in the history of Jewish spirituality, once shared this following allegorical story.

Once upon a time, says the Baal Shem Tov, the lion grew furious with all of the other jungle animals. Since the lion is "the king of animal life," and is most powerful and dominant, his ire evoked deep fright in the hearts of the other animals.

"What should we do?" murmured all the animals at an emergency meeting. "If the lion lets out his anger, we are all finished."



"No worries," came the voice of the fox, known as the wiliest of animals. "In the reservoirs of my brain are stored 300 stories, anecdotes and vignettes. When I

present them to the lion, his mood will be transformed."

A wave of joy rushed through all the animals as they embarked on a march toward the lion's home in the jungle, where the fox would placate him and restore the friendly relationship between the lion and his subjects.

During the journey through the jungle pathways, the fox suddenly turns to one of his animal friends and says, "You know, I forgot 100 of my entertaining stories."

Rumors of the fox's lapse of memory spread immediately. Many animals were overtaken by profound trepidation, but soon came the calming voice of Mr. Bear.

"No worries," he said. "Two hundred vignettes of a brilliant fox are more than enough to get that arrogant lion rolling in laughter and delight."

A little while later, as the extraordinarily large entourage of animals was nearing the lion, Mr. Fox suddenly turned to another colleague. "I have forgotten another 100 of my anecdotes," lamented the fox. "They simply slipped my mind."

The animals' fear became stronger, but soon enough came the reassuring voice of Mr. Deer.

"No worries," he proclaimed, "One hundred fox stories will suffice to capture the imagination of our simple king."

A few moments later, all of the hundreds of thousands of animals were at the lion's den. The lion rose to his full might and glory, casting a fierce gaze at

all of his subjects, sending a shiver through their veins.

As the moment of truth arrived, all of the animals looked up with beseeching eyes to their bright representative the fox, to approach the lion and accomplish the great mission of reconciliation. At that very moment, the fox turned to the animals and said, "I am sorry, but I forgot my last 100 stories. I have nothing left to say to the king."

The animals went into hysteria. "You are a vicious liar," cried they cried. "You deceived us completely. What are we to do now?"

"My job," responded the fox calmly, "was to persuade you to take the journey from your own nests to the lion's nest. I have accomplished my mission. You are here. Now, let each and every single one of you discover his own voice and rehabilitate his own personal relationship with the king."

This story, concluded the Baal Shem Tov, illustrates a common problem in institutionalized religion. We come to synagogue on Rosh Hashanah or Yom Kippur, or any other time of the year, and we rely on the

"foxes" -- the cantors and the rabbis -- to serve as our representative to the King of Kings.

"The rabbi's sermon today was unbelievable," we often proclaim after services. "He is really a very special man." Or, "That cantor? His vibrato just melted my soul." These clergy all

-too-often become the "foxes" who know how to get the job done for us.

Yet sooner or later, we come to realize that the foxes, with all due respect, don't really have what it takes to address the king on behalf of you and me. Each of us must discover his or her own inner voice and inner passion and spirit, and speak to G-d with a distinct and unique.

Cantors and rabbis during the High Holidays (and the rest of the year) ought to view themselves as the Baal Shem Tov's fox: Their function is to persuade and inspire people to leave their own self-contained domains and embark on a journey toward something far more deeper and real. But each and every one of us must ultimately enter the space of G-d alone. So this Rosh Hashanah and Yom Kippur, don't rely on any foxes. Speak to G-d directly. With your own words, with your own soul.



Wishing
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May you and the
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have a year filled with
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& Ella Lerman
& family

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a Happy, Sweet New Year,
and a year of much success.

Norman and Judy
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