

Mishpachtenu

5787/2026 High Holiday Edition

Shanah Tovah!

שנה טובה

Happy New Year!



Congregation Beth Shalom
5915 Beacon Street
Pittsburgh, PA 15217
412.421.2288
www.bethshalompgh.org



CONGREGATION BETH SHALOM

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Rabbi Kara Tav Rabbi of Spiritual Care

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High Holidays 5787: What's On Your Bookshelf?

Rabbi Seth Adelson
Senior Rabbi
rav@bethshalompgh.org



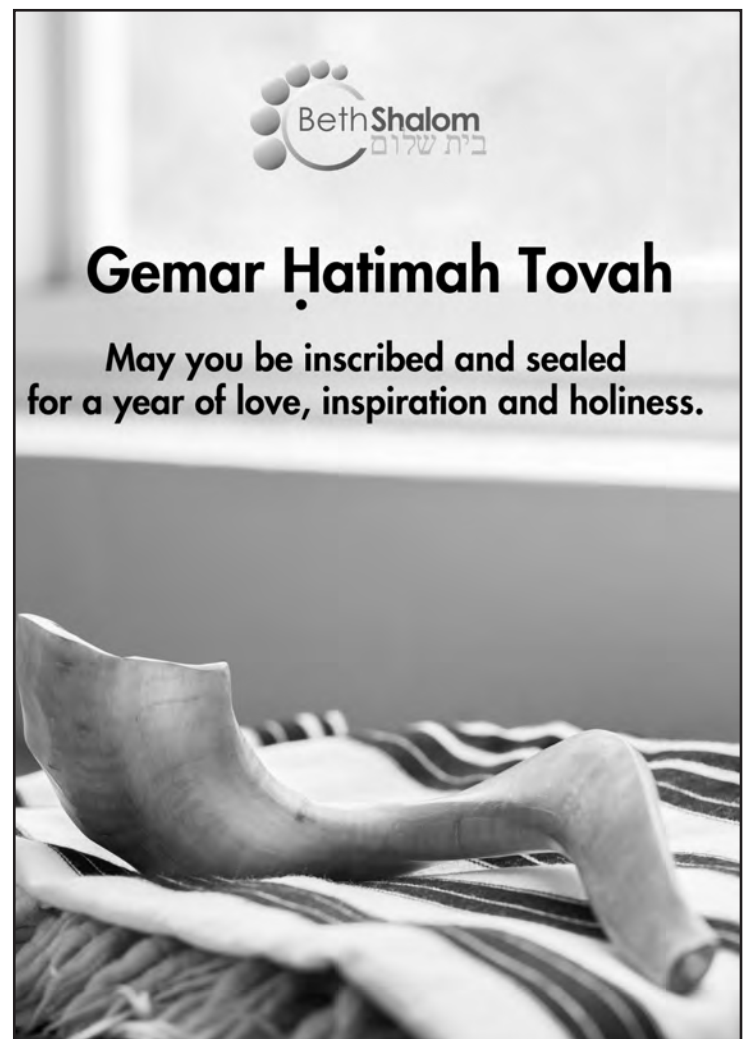
You have surely heard me mention from time to time something called, “the Jewish bookshelf,” and no, that is not a product from a Swedish furniture company called “YÖDI.” Rather, it is the story of our people as it is told in all of our books, beginning with the Torah (i.e. the Five Books of Moses), and continuing through the ages all the way until today. One of the secrets to Jewish survival throughout the ages is that we have always carried our books with us, metaphorically and physically.

We are right now in a period of great change regarding how we relate to the written word. As people leave behind printed matter for screens, we are often trading complexity for superficiality. Short-form video (think TikTok and YouTube Shorts) is lessening our ability to take in information in larger chunks, and also leading us to believe that flashy, quickly-cut explanations by influencers can in fact teach us essential principles. People are disposing of their libraries; you would be surprised what kinds of Jewish books members of this community drop off at Beth Shalom. Do they think that they do not need them anymore, that books are passé? In this environment, when everybody is looking at their phones all the time, how will we tell the Jewish story, in all its richness and complexity and historical glory, to our children and grandchildren?

But there is good news. First, we are living in a great age of Jewish learning. More people are studying Talmud than ever in history. Sefaria, an online site that makes ancient Jewish text easily accessible to everybody, is a wonderful tool and an excellent democratizer of Jewish books. Second, more people are coming to Judaism than ever before, and they are infusing the Jewish world with a new appreciation and excitement for Jewish text.

But the most important phenomenon in play in today's world is that we are beginning to understand, in our current digital-inclined context, that our books are the source of our resilience. Jewish law, Jewish story, Jewish customs and rituals, these all come from the books we have been carrying with us for thousands of years. The tale they tell is of a people who have been oppressed and persecuted and have even been subject to genocide, and yet we are somehow still here. And the Jewish canon is not yet closed, as we continue to tell that tale and retell it and refashion it in every age.

So don't toss those old books just yet – you might need them. What's on your bookshelf?



OUR LEADERSHIP

A Message from Our President

Paul Teplitz
President
pteplitz@me.com



Dear Friends,

The summer sped by and 5787 is upon us. This past summer has been particularly active. We established a security committee to make sure that we use best practices when spending the funds allocated in our budget and that we are using best practices as we deploy security measures so that we have a safe and secure spiritual home. The further entrenchment of antisemitism necessitates the almost continual submission of security grant applications. We are currently working on another grant as we keep refining and enhancing security measures.

Rabbi Tav began reaching out to people in July as our Rabbi of Spiritual Care and Marissa Tait is planning a strong year of programming as our new Director of Youth Engagement and Ritual Practice while working with Committee Chair Marisa Boevers to assemble a diverse group to serve on the Youth Engagement and Ritual Practice Committee. Our third annual Pittsburgh Book Festival takes place in October, and we have an eclectic group of authors who will stimulate your mind and one who will make you want to rush to the kitchen.

This morning, after reading Psalm 27, the Psalm for the season of repentance, and hearing the blast of the shofar, I was reminded that this is a time to slow down and reflect both on the year that passed and the new year that awaits us all.

My reflection on the previous year fills me with gratitude. I would like to thank every member for both choosing and continuing to support our spiritual home through any combination of volunteering, financial contributions, or providing guidance.

I am also grateful to our superbly talented professional staff who do everything to ensure that we have a safe, secure, and welcoming spiritual home when we come together as a community for connection and prayer.

May this be a year of peace in our homes, in our community, in Israel, and throughout the world.

May your year ahead be filled with good health, sweetness, and joy.

I look forward to seeing you in shul.

Shanah Tovah u'Metukah,
Paul Teplitz



High Holiday Greetings from our Executive Director

Robert Gleiberman

Executive Director

ExecDir@bethshalompgh.org



As we approach the sacred season of 5787, I am filled with gratitude for the privilege of serving your congregation and for the strength, commitment, and enduring Jewish spirit that define our community. The High Holidays invite us to pause amid the demands of daily life, look inward, reconnect with one another, and renew our commitment to the values and traditions that have sustained the Jewish people throughout the generations.

Rosh Hashanah marks the beginning of the Jewish year and calls us to reflection and renewal. As we hear the shofar, may its ancient sound awaken us to our responsibilities—to God, to our families, to our congregation, to our community, and to the Jewish people. It is a time to give thanks for our blessings while honestly considering how we can become better stewards of the precious inheritance entrusted to us.

On Yom Kippur, we gather in humility and repentance. Through prayer, fasting, and teshuvah, we confront our shortcomings and seek forgiveness. Yet Yom Kippur is also a day of hope. It reminds us that we are never defined solely by our mistakes; we are capable of change, growth, and renewal. May our observance strengthen our resolve to live with greater kindness, integrity, courage, and faith.

Sukkot then calls us outside ourselves and into gratitude. As we dwell in the sukkah, we are reminded of the temporary nature of material life and the enduring importance of faith, family, community, and hospitality. May our sukkot be places of welcome and fellowship, where generations come together

and where we remember that Judaism flourishes when we practice it together.

Finally, Simchat Torah brings us from solemnity to joy. As we celebrate the Torah and begin its reading anew, we reaffirm that our tradition is not merely something we inherit—it is something we actively carry forward. Our congregation has a responsibility to preserve Jewish tradition faithfully while ensuring that it remains vibrant and meaningful for our children and grandchildren.

In an era when the Jewish community faces profound challenges, our congregation's commitment to Torah, family, tradition, Israel, and Jewish continuity matters deeply. We need not apologize for cherishing the practices and principles that have guided our people for thousands of years. Instead, we should embrace them with confidence, humility, and gratitude.

May 5787 be a year of health, peace, strength, and blessing for our congregation, our families, the State of Israel, and Jews everywhere. May we enter this season with open hearts, renewed purpose, and an unwavering commitment to the covenant that binds us together.

Shanah Tovah u'Metukah—may we all have a good and sweet new year.



OUR LEADERSHIP

A Message from Our Rabbi of Spiritual Care

Rabbi Kara Tav

Rabbi of Spiritual Care

rabbikara@bethshalompgh.org



Early in my rabbinic training, I discovered chaplaincy and along with additional academic hours, I began spending long days, and many nights, in the hospital. I accompanied patients, families, and staff through illness and loss, birth and death, fear and uncertainty, and everything in between.

My father, of blessed memory, couldn't understand it.

"Why are you doing this instead of being a real rabbi?" he asked. "Isn't it depressing? Why spend all day with sick people? Why focus on the negative?"

I tried to explain that, to me, there was nothing depressing about helping people discover meaning amid life's most complicated moments. Hospitals are places where people's hearts are tender. When illness or loss interrupts our lives, questions surface: What gives my life meaning? Where is God? How do I live with uncertainty? I've always been a good Jew, so why me? I'm lonely. How do I love the people in front of me?

I wanted people to know that Judaism has something powerful to say to these age-old questions.

"Narishkeit," he replied.

Years later, I still hear echoes of my father's question because it is one many ask: What is spiritual care? And what's Jewish about it?

Spiritual care is the practice of accompanying people through life's vulnerable moments with curiosity, compassion, and respect. Whether we are facing illness or grief, welcoming joy, navigating family changes, caring for someone we love, growing older, or simply feeling overwhelmed, we all long for a deeper sense of belonging.

As Jews, we have long understood caring for the soul as a sacred responsibility. *Bikur ḥolim* (visiting the sick), *niḥum aveilim* (comforting mourners), *gemilut ḥasadim* (acts of lovingkindness), and the belief that every human being is created *b'tzelem Elohim* (in the image of God) are Jewish ways of showing up for one another.

As Rabbi of Spiritual Care at Beth Shalom, my work extends well beyond times of crisis. I visit people by phone, in my office, at home, in hospital, rehabilitation centers, and senior communities. I meet with individuals and families navigating illness, caregiving, grief, life transitions, or difficult decisions. We might study a text, pray, or simply sit together over a cup of tea. Every conversation begins with the same assumption: your story matters.

Some time ago, I officiated at my father's unveiling. Instead of following the prescribed service, I invited more than thirty family members and friends gathered there to share a memory of dad.

There was a long silence, before someone began.

His ninety-six-year-old brother remembered him as a baby. A ninety-nine-year-old cousin told a story about stolen cookies. Friends and neighbors remembered working and laughing with him.

His grandchildren remembered his Friday night parsha questions and his cheering at their soccer games. Newer members of the family remembered the warmth with which he welcomed them.

One story led to another until the mourners had become a gathering of friends.

We arrived carrying the weight of losing a great man. We left with a deep awareness of the remarkable life my father had lived. His legacy lived in the people whose lives he had shaped. Through this process, his memory became a blessing.

When everyone had finished, I chanted *El Malei Raḥamim*, and we read Psalm 27.

Then my uncle, with an impish grin and a fairly steady voice, began to sing, "I Did It My Way."

One by one, everyone joined in.

It was joyful. Unexpected. Entirely my father.

That afternoon reminded me that Spiritual Care isn't only about accompanying people through suffering. It can be about making room for the stories that connect us to one another, to our tradition and to the values that sustain us.

This, my father would have understood.

Shanah Tovah U'metukah

Growing Through the ELC

Hilary Yeckel

Director of the ELC

hyeckel@bethshalompgh.org



Hello Congregants-

Beth Shalom ELC had an amazing summer filled with outside time, water play, and a theme of discovering/exploring ancient times. Classrooms spent weeks going to different moments in time, exploring dinosaurs, and going on archeological digs!

During this year's in-service week, our educators participated in various training and professional development sessions. For the second year in a row, we went back to the Children's Museum. This year we were able to explore the Eric Carle exhibit and worked collaboratively on our goals for this upcoming school year.

One new piece to our program this year will be a program-wide Hebrew Word of the Week. Where all our classrooms will teach and explore the same new word with the children. We will also be encouraging our families to learn with us, as we have set up a display in the ELC lobby.

As we continue to increase our enrollment, we are excited to welcome 30 new students in the ELC for the 26/27 school year. Soon all the classrooms and hallways will be full of the sounds, images, and smells of the High Holidays. Our educators do a fantastic job of creating rich Jewish experiences that reach all the children's senses and abilities. Whether the children are singing with Morah Debbey (Music Specialist), learning about "How Bees Dance?" with Morah Elaine (Science Specialist), or creating masterpieces with Morah Julie (Art Specialist) the Holidays are explored in every part of the building.

The educators and I are looking forward to another successful year in the Early Learning Center, and

as always, we thank all our families, children, and community for their continued support of our program.

If you ever have a question or would like to know how you can continue to support the Early Learning Center, please call me in the ELC office at 412-421-8857.

Shana Tova U'Metukah

Hilary Yeckel



ELC Calendar Sept. - Dec. 2026

Monday, September 7

Labor Day - ELC Closed

Friday, September 11

Erev Rosh Hashanah - ELC closes at 1 pm

Monday, September 21

Yom Kippur - ELC Closed

Friday, September 25

Erev Sukkot - ELC closes at 3 pm

Wednesday, November 11

Veterans Day - ELC Closed

Wednesday, November 25

Day before Thanksgiving - ELC closes at 3 pm

Thursday, November 26

Thanksgiving Break - ELC Closed

Friday, November 27

Thanksgiving Break - ELC Closed

**Thursday, December 24, 2026 thru -
Monday, January 4, 2027**

Winter Recess - ELC Closed

OUR LEADERSHIP

Learning with Unified Religious School

Rabbi Larry Freedman

Director of Unified Religious School

rabbifreedman@beitkulanu.org



When we were kids, on Rosh Hashanah day two afternoon, my mother and father packed up their four boys and one dog and headed off to Poke-O-Moonshine Mountain in the Adirondacks. Decades later my mother insisted it was just to get the kids out of the house but I suspect there was something more spiritual than that. She knew that Rosh Hashana is called the birthday of the world so she wanted to get us out into the world to celebrate.

That sort of intentionality is even more needed today. With each new generation of children, we leave farther behind us a sense of obligation and duty to Jewish living. Yes, there will always be Jews who are into it. Self-selected folks that somewhere along the way internalized the meaning and joy of our heritage and eagerly engage. For children, however, we have to create the moments and experiences so rich that, as adults, these children will want to continue engaging not for their parents, not out of guilt but because they get it and they love it.

This year, we are adding to the tashlich experience at Chatham University. Starting at 4:15 p.m. on the lawn opposite the pond we'll have a number of activities that will speak to the themes of teshuva, cheshbon ha-nefesh (searching one's soul), and, as it is tashlich, the casting off of sins. It's for all ages. Then at 5:00 p.m., we move to the pond.

Outdoors, under the trees at Chatham's arboreal campus we'll have a chance to engage the world as we toss our sins aka fish food into the pond and maybe whisper a happy birthday,. Adding multiple experiences to tashlich may even solidify the meaning and value and joy of this Rosh Hashanah

custom and the Ten Days of Repentance in general. Bring yourselves. Bring the kids to this new addition to an old custom.



Unified Religious School Calender Sept. - Dec. 2026

Wednesday, September 9

First Day of Wednesday Hebrew class

Wednesday, September 23

Sukkah Decorating - No Hebrew class

Wednesday, September 30

Dinner in the Sukkah (after class)

Sunday, October 11

First Day of Sunday Hebrew class

Sunday, October 25

Second Grade Class Breakfast with parents

Sunday, November 1

First Grade Class Breakfast with parents

Wednesday, November 25

No Hebrew Class - Thanksgiving Break

Sunday, November 29

No Hebrew Class - Thanksgiving Break

Sunday, December 6

Latkapalooza

Sunday, December 20, 2026 thru

Saturday, January 2, 2027

No School - Winter break

A Message from Our Derekh Coordinator

Shari Rapowitz Woldenberg

Derekh Coordinator

swoldenberg@bethshalompgh.org



As I write on this beautiful summer day, I am thinking about the leaves soon turning radiant fall colors and the return of cool autumn breezes. I am also excited about the incredible slate of programming we have this year.



Derekh will offer learning opportunities almost every day of the week. Many are free for members so please check online for exact dates and cost:

Sunday mornings seasonal yoga with Tiferet returns at 10:00am in Zweig. Reconnect your body and soul through movement.

Sunday nights at 8:30pm join us for weekly zoom Parasha Study.

Monday nights please join Level Up Your Bridge: Bidding Emphasis with Aaron Balleisen, start 10/12 at 7:30pm.

Wednesday nights, Hazzan Barbara Barnett will be teaching three Units of classes this year. In the fall, she will teach Unit 1, Shabbat Davening, starting 9/9. In the winter, and back by popular demand, Hazzan Barnett will teach Unit 2, Yad Squad, learning how to read Torah starting 1/6. And in the spring, Hazzan Barnett will teach Unit 3, Weekly Davening, starting 3/31.

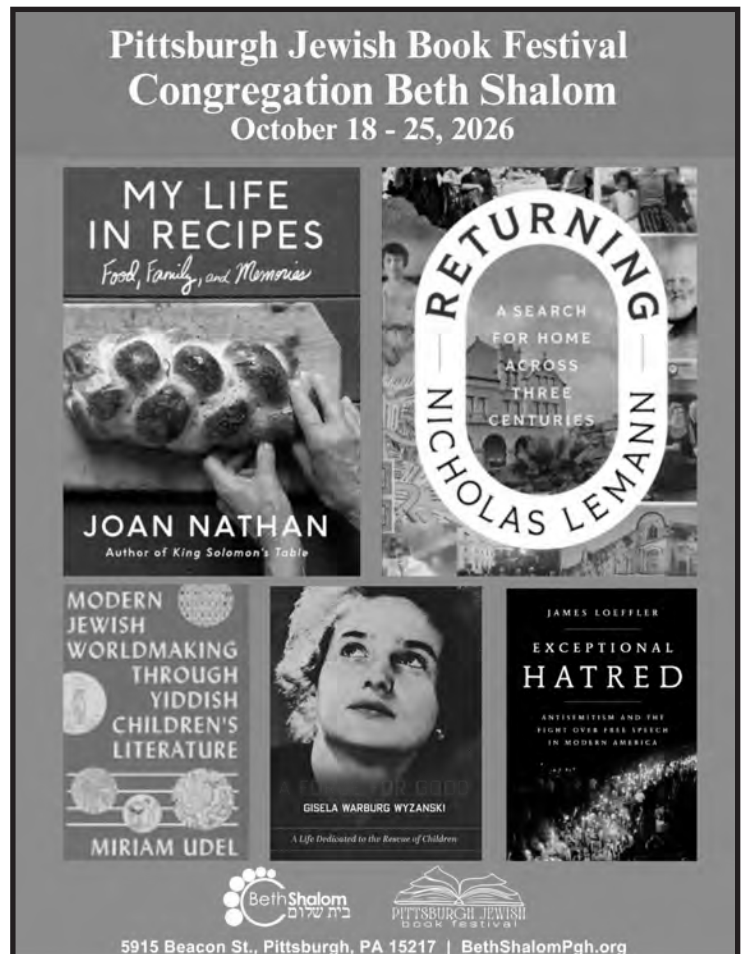
Thursday afternoons 2:00pm-4pm, we offer open play Game Day in our Ballroom. We have tables of Scrabble, Bridge and Mahjong and are open to all levels of play; please feel welcome to join us even if you are a beginner. Game Day is a great way to socialize and meet other community members. Coffee, tea and snacks are provided.

Thursday evenings at 7:30pm, Rabbi Danny Schiff will be teaching “25 Disagreements: Learning the Talmud through Hillel and Shamai.” Rabbi Schiff will delve into 25 Talmudic texts that show the essence of the debate between the House of Hillel and the House of Shamai, a debate which remains relevant today.

October 18-25 we will host **The Pittsburgh Jewish Book Festival**. Our incredible Headliners include cookbook author Joan Nathan, Anita Wyzanski Robboy author of *A Force for Good*, James Loeffler author of *Exceptional Hatred*, Dr. Miriam Udel award winning author of *Yiddish Translations*, and Nicholas Lehman author of *Returning: A Search for Home Across three Centuries*.

We look forward to seeing you at our Derekh events.

Shanah Tovah u'Metukah



Beth Shalom Youth Zone

Marissa Tait

Director of Youth Engagement

mtait@bethshalompgh.org



On July 1, I officially began my new role as Beth Shalom's Director of Youth Engagement and Ritual Practice. While the title is new, the heart of the work remains the same: creating meaningful opportunities for our children, teens, and families to connect with Judaism, Beth Shalom, and one another.

This new position brings youth programming and Youth Tefillah together in a more intentional way. Lasting Jewish connections grow through relationships, shared experiences, learning, prayer, traditions, leadership opportunities, and the feeling that you truly belong.

The "Ritual Practice" part of my title reflects an expanded focus on helping young people feel comfortable and confident participating in Jewish life. We want to give them opportunities to explore Jewish traditions, ask questions, build skills, and discover what feels meaningful to them.

Over the coming year, you will begin to see this vision take shape in several ways. We are strengthening our Youth Tefillah offerings and creating engaging, age-appropriate experiences at each stage. We are also building clearer connections between our programs so that young people can grow with Beth Shalom, from their earliest family experiences through Benei Mitzvah and into their teen years.

One of the biggest changes happening behind the scenes is the development of a comprehensive new system for collecting and organizing family and youth information. This has been a significant undertaking and will provide an important foundation for everything we do moving forward. The new Household and Youth Information Forms will

help us better understand each young person's interests, strengths, needs, and experiences while making it easier to communicate with families. They will also help us connect families by age, grade, school, and shared interests, allowing us to create stronger relationships and more relevant opportunities. This system will help us be more intentional, welcoming, inclusive, and responsive to our community.

Another exciting change is the creation of the Youth Engagement and Ritual Practice Committee. Like my new role, it brings youth programming and Youth Tefillah together through one connected approach. I am thrilled that Marisa Boevers will serve as chair. Marisa brings thoughtfulness, enthusiasm, and a strong commitment to Beth Shalom's youth and families. Under her leadership, the committee will help shape our vision, strengthen connections across our programs, and support the continued growth of youth engagement at Beth Shalom.

I am deeply grateful to everyone who has served on our youth committees, as well as the clergy, staff, parents, volunteers, and supporters who have given their time, energy, ideas, and care over the years. I am especially grateful to Judith Kadosh for her many years of dedication to this work. Their contributions created the strong foundation we are building upon today.

This work will continue to be shaped by the people who participate. Our programs will grow and evolve as we listen, learn, and welcome new ideas and honest feedback. I want to hear what is working well, where we can continue to grow, and what you hope to see at Beth Shalom.

We are building a stronger and more connected journey, one experience and one relationship at a time. I invite you to complete the new forms, participate in our programs, share your ideas, and help shape what comes next.



The Sisterhood Says

Judy Kornblith Kobell
Sisterhood Co-President
jayeko@msn.com



It is hard to believe that Summer is just behind us and Fall and the Holidays are coming early this year.

Sisterhood is starting our activities with our annual Potluck Supper on Wednesday, September 16, 6:30 pm at the home of Judy Kobell. Everyone is invited to attend and bring a dairy or parve salad, side dish or dessert. A dairy lasagna will be provided for the main course. For further information or to RSVP, email at jayekob18@gmail.com or phone Judy at 412-725-5566. This is a wonderful occasion to meet old friends, make new ones, share ideas and volunteer to work on projects.



During the year, Sisterhood offers energetic Latin Cardio classes with Connie Pollack as well as an active Book Club. Our Judaica Shop is open on special occasions and conveniently, by appointment. We provide holiday goods and necessities as well as gifts ideas. Prices are competitively priced and in many ranges. Volunteers to help with Judaica Shop are always appreciated.

Sisterhood continues to coordinate with Men's Club to support Purim Carnival, Mishloach Manot, Latkepalooza, and Book Fair. Together we also help to fund Holiday and Shabbat meals, Come Together, congregation concerts and other Youth activities.

We hope to see many of you at the Potluck on September 16. All good wishes from us and our families for a happy, healthy 5787.

Judy Kornblith Kobell
Sabina Robinson
Sisterhood Co-presidents

Sisterhood Schedule 2026 - 2027

Potluck Supper
Wednesday, September 16, 2026

Sisterhood Hanukkah Brunch
Sunday, December 13, 2026

Sisterhood Shabbat
Saturday, March 13, 2027

SISTERHOOD JUDAICA SHOP



BY APPOINTMENT ONLY

TO SCHEDULE AN APPOINTMENT, CALL
RONNA HARRIS ASKIN AT 412-889-4842
OR JUDY KOBELL AT 412-725-5566.

OUR LEADERSHIP

The Men's Club

Ira Frank

Men's Club President
natfabira@juno.com



As I sit here writing this on a beautiful summer day, it's hard to believe that fall and winter events are just around the corner. Yet, planning for the year ahead is a must, even when it's months away. Some events are tied to specific holidays with dates already set in stone, while others require us to look ahead and figure out what will fit into our members' schedules.

The Men's Club works hard every year to plan interesting, meaningful, and time focused programs. I am not going to list our entire year of programs, but wish to highlight a few upcoming events.

- Congregational Dinner in the Sukkah, Friday, September 25, 2026
- Pizza in the Hut, Wednesday, September 30, 2026
- Scotch in the Sukkah, Wednesday, September 30, 2026

We continue to work very closely with Sisterhood to sponsor Holiday meals, Shabbat meals in the shul that bring various "interest" groups to the table.

We do have to thank ALL of our supporters and sponsors for their continued support! Without you we would not be able to:

- Serve close to 500 at our sports lunch each year
- Work with the youth department to sponsor so many of their events and programs
- New Book Club

Please consider the purchase of a 50/50 raffle ticket. Proceeds from this raffle will benefit our many community services, including our Annual Sports Luncheon for individuals with special needs.

Thank you to everyone who sponsors our Yellow Candle program. Together we remember the Holocaust!

Thank you to all of our volunteers who quietly help us run our program! Thank you to the office and maintenance staff for getting the job done!

Happy and Healthy 5787!



Men's Club 2026 50/50 Raffle

**Drawing will be Saturday night,
December 5th!**

Proceeds will benefit our many community services, including our Annual Sports Luncheon for individuals with special needs.

One Winner will receive 50% of the Raffle sales.

Ticket prices: \$25 for 1 ticket, \$50 for 3 tickets,
\$100 for 8 tickets.

Winner need not be present to win the drawing.

**Scan QR code to
purchase raffle tickets online!**



Must be paid to win. Call Ira Frank or Dale Caprara to pay for a ticket. Questions? Contact Ira Frank at 412-849-2937 or natfabira@juno.com

Rosh Hashanah Blessings

Candle Lighting

This year the first day of Rosh Hashanah falls on Shabbat. We light candles eighteen minutes before sunset, and add words for Shabbat. On the second night, candles are lit after dark from an existing flame. Words for Shabbat are highlighted in gray.

Blessed are You, Adonai our God, Sovereign of the Universe, Who sanctified us with Your commandments and commanded us to kindle the **Shabbat and Yom Tov** light.

Blessed are You, Adonai our God, Sovereign of the Universe, Who has kept us alive and sustained us and brought us to this season.

Barukh atah Adonai, eloheinu melekh ha'olam, asher kiddeshanu bemitzvotav vetzivvanu lehadlik ner shel **Shabbat veshel yom tov**.

Barukh atah Adonai, eloheinu melekh ha'olam, sheheheyanu vekiyyemanu vehiggiyanu la-zeman ha-zeh.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של **שבת ושל יום טוב**:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה:

Blessing the Children

For sons:

May God make you like Ephraim and Menashe.

Yesimkha elohim ke-efrayim vekhimenasheh.

ישימך אלהים כעפרים וכמנשה:

For daughters:

May God make you like Sarah, Rebecca, Rachel, and Leah.

Yesimekh elohim kesarah, rivkah, rahel, vele-ah.

ישימך אלהים כשרה רבקה רחל ולאה:

Recited for all:

May Adonai bless you and guard you. May God shine God's countenance upon you, and be gracious unto you. May God turn God's countenance toward you and grant you peace.

Yevarekhekha Adonai veyishmerekha. Ya-eir Adonai panav elekha v^hunnekka. Yissa Adonai panav elekha veyasem lekha shalom.

יברכך יי וישמרך: יאיר יי פניו אליך ויחנך: ישא יי פניו אליך וישם לך שלום:

Kiddush for the Evening

There was evening and there was morning, the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

(continued on next page)

Vayhi erev vayhi voker yom hashishi. Vaykhulu hashamayim v^hha'aretz vekhol Iseva'am. Vaykhal Elohim bayom hashevi'i; melakhto asher asah, vayishbol bayom hashevi'i, mekol mela'khta asher asah. Vayvarekh Elohim et yom hashevi'i vaykadesh oto, ki vo shavat mikol melakhto, asher bara Elohim la'asot.

(continued on next page)

והייערב והיבקר יום הששי. ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי, מכל מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש אתו, כי בו שבת מכל מלאכתו. אשר ברא אלהים לעשות.

(continued on next page)

Kiddush for the Evening (continued)

With the assent of my friends:

Blessed are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of the Universe, who chose us from among all people, and exalted us above all (tongues) languages, and sanctified us with Your commandments. And [You] gave us Adonai, our God, in love this Shabbat and this Day of Remembrance a day for recalling the shofar sound with love, a day of holy assembly commemorating the exodus from Egypt. For us have You chosen and for us have You sanctified from among all peoples; and Your word is true and enduring forever. Blessed are You, Adonai, Sovereign over all the earth, Sanctifier of Shabbat, Israel, and the Day of Remembrance.

Blessed are You, Adonai, our God, Sovereign of the Universe. Who has kept us alive and sustained us, and brought us to this season.

Savri haverai:

Barukh atah Adonai, eloheinu melekh ha'olam, borei peri ha-gafen.

Barukh atah, Adonai Eloheinu, Melekh ha'olam, asher bahar banu mikol am, veromemanu mikol lashon, vekiddeshanu bemitzvotav. Vatiten lanu Adonai Eloheinu, be-ahavah et yom hashabbat hazeh ve'et yom hazikaron hazeh, yom zikaron teruah be-ahavah mikrah kodesh, zekher litzi-at Mitzrayim. Ki vanu vabarta, ve-atanu kiddashta, mikol ha'amim, udvarkhah emet vekayam la'ad. Barukh atah, Adonai, Melekh al kol ha'aretz, mekadesh hashabbat veYisrael veyom hazikaron.

Barukh atah Adonai, eloheinu melekh ha'olam, shehecheyanu vekiyyemanu vehiggiyanu lazeman hazeh.

סברי חברי:

ברוך אתה יי א-להינו מלך העולם בורא פרי הגפן.

ברוך אתה יי א-להינו מלך העולם אשר בחר בנו מכל העם ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יי א-להינו באהבה את יום השבת הזה ואת יום הזכרון הזה, יום זכרון תרועה באהבה מקרא קדש זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים. וזכרך אמת וקיים לעד: ברוך אתה יי מלך על כל הארץ מקדש השבת וישראל ויום הזכרון.

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיימנו לזמן הזה:

Kiddush for the Afternoon

Before the midday meal, we recite the following:

The people Israel shall observe the Shabbat to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time that in six days Adonai made the heavens and the earth and on the seventh day ceased from work and rested.

Therefore Adonai blessed Shabbat and made it holy.

Veshameru venei Yisra'el et haShabbat, la'asot et haShabbat ledorotam berit olam. Beini uvein benei Yisra'el ot hi le'olam, ki sheshet yamim asah Adonai et hashamayim ve'et ha'aretz, uvayom hashevi'i shavat vayinafash.

Al ken berakh Adonai et haShabbat vaykaddeshehu.

ושמרו בני ישראל את השבת. לעשות את השבת לדורתם ברית עולם. ביני ובין בני ישראל אות היא לעולם. כי ששת ימים עשה יי את השמים ואת הארץ. וביום השביעי שבת וינפש.

על כן ברך יי את יום השבת ויקדשהו.

Kiddush for the Afternoon (continued)

Moses declared to the Israelites the sacred occasions of God.

Sound the shofar on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob.

With the assent of my friends:

Blessed are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine.

Va-y'dabbeir moshe et
mo'adei Adonai el b'nei yisrael.

Tik'u va-hadesh shofar ba-keseh
l'yom haggeinu. Ki hok l'yisrael
hu mishpat leilohei ya'akov.

Savri haverai:

Barukh atah Adonai, eloheinu
melekh ha-olam, borei peri ha-
gafen.

וידבר משה את מועדי יי אל
בני ישראל:

תקעו בחדש שופר בכסה
ליום חגנו. כי חק לישראל
הוא משפט לאלהי יעקב:

סברי חברי:
ברוך אתה יי אלהינו מלך
העולם בורא פרי הגפן:

Handwashing

Blessed are You, Adonai our God,
Ruler of the universe, Who has made
us holy through the commandments
and commanded us concerning the
washing of hands.

Barukh atah Adonai,
eloheinu melekh ha-olam,
asher kiddeshanu
bemitzvotav vetzivvanu al
netilat yadayim.

ברוך אתה יי אלהינו מלך
העולם אשר קדשנו במצותיו
וצונו על נטילת ידים:

Hamotzi (recited before eating bread)

Blessed are You, Adonai our
God, Who brings bread from
the earth.

Barukh atah Adonai Eloheinu
melech ha-olam ha-motzi
lehem min ha-aretz.

ברוך אתה יי אלהינו מלך העולם
המוציא לחם מן הארץ:

Prayer for a Sweet Year

We recite the following over an apple dipped in honey. If you have already recited Hamotzi, do not say the first passage.

Blessed are You, Adonai, our God,
Sovereign of the universe, Who
creates the fruit of the tree.

Barukh atah Adonai,
eloheinu melekh ha-olam,
borei peri ha-etz.

ברוך אתה יי אלהינו מלך
העולם בורא פרי העץ:

May it be Your will, Adonai our
God, and God of our
ancestors, to renew for us a
new, sweet, and good year.

Yehi ratzon milfanekha Adonai
eloheinu veilohei avoteinu ve-
immoteinu she-tehaddesh
aleinu shanah tovah umetukah.

יהי רצון מלפניך יי אלהינו
ואלהי אבותינו ואבותינו שתחדש
עלינו שנה טובה ומתוקה:

Yom Kippur Kapparot

The ritual of Kapparot symbolizes the transfer of sins from the sinner to some other object or being. In this respect, it is like the ritual of Tashlikh on Rosh Hashanah, or the ancient Yom Kippur ceremony of the scape-goat (Leviticus 16). Whereas this ceremony has been performed using a chicken — later eaten at the meal — today it is appropriate to use a small sum of money, placed in an envelope and circled over the head of the individual three times as the words of the ritual are recited. The money is then contributed to tzedakah, in fulfillment of the ancient promise that acts of charity can save us from the severity of any decree against us.

This is in my stead. May this be my substitute; may this be my atonement. This money will go to tzedakah, that I may enter the path to a good, long life, and to peace.

Zeh halifati, zeh temurati, zeh kapparati. Zeh hakesef yelekh litzedakah, va-ani elekh ve-ekkanes lehayyim tovim arukim ulshalom.

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כַּפָּרָתִי.
זֶה הַכֶּסֶף יֵלֵךְ לְצֶדֶקָה, וְאֲנִי אֵלֶךְ
וְאֶכְנֵס לְחַיִּים טוֹבִים אֲרוּכִים וּלְשָׁלוֹם.

Candle Lighting for Yom Kippur

Light candles before you go to Kol Nidrei services on Sunday evening.

Blessed are You, Adonai, our God, Sovereign of the Universe, Who sanctified us with His commandments and commanded us to kindle the light of the Day of Atonement.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kiddeshanu bemitzvotav vetzivvanu lehadlik ner shel yom hakippurim.

בָּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם הַכִּפּוּרִים:

Blessed are You, Adonai, our God, Sovereign of the Universe, Who has kept us alive and sustained us, and brought us to this season.

Barukh atah Adonai, eloheinu melekh ha-olam, shehehyanu vekiymanu vehiggiyanu la-zeman ha-zeh.

בָּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ
הָעוֹלָם שֶׁהֵחַיָּנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:



Tashlikh

Observed in 5787 on Rosh Hashanah Day 2 (Since Day 1 falls on Shabbat)

Before the bread is cast into the water, the following may be recited:

Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old. Micah 7:18-20

The following may be added:

In my trouble I called to ADONAI, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple? The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God ADONAI! When my life was ebbing away, I called ADONAI to mind; and my prayer came before You, into Your holy Temple. Jonah 2:3-8

After the bread is cast into the water, one of the following may be recited:

א

None shall hurt or destroy in all My holy mountain, for the love of ADONAI shall fill the earth as the waters fill the sea.

Isaiah 1:9

ב

For this is like the waters of Noah to Me; for just as I have sworn that the waters of Noah should no more flood the earth; so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may move and the hills shake; but My kindness shall not depart from you, nor shall my covenant of peace be taken away—says ADONAI, who has taken you back in love. Isaiah 54:9-10

Before the bread is cast into the water, the following may be recited:

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרֵי נַחֲלָתוֹ,
לֹא הֶחְזִיק לְעַד אָפוּ כִּי חָפֵץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ
יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלֹךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם. תִּתֵּן
אֲמַת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם
מִיָּמֵי קֶדֶם. מִיכָה ז יח-כ

The following may be added:

קִרְאתִי מִצָּרָה לִי אֶל־ה' וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוֹעֵתִי
שָׁמַעְתָּ קוֹלִי. וְתִשְׁלִיכֵנִי מִצּוֹלָה בְּלִבֵּב יָמִים וְנָהָר
יִסְבְּבֵנִי כָל־מִשְׁפָּרֶיךָ וְגִלְיָךְ עָלַי עֲבְרוּ. וְאֲנִי אֲמַרְתִּי
נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֵן אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קִדְשְׁךָ.
אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ תִּהְיוּ יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי.
לְקַצְבִּי הָרִים יִרְדּוּ הָאָרֶץ בְּרַחֲמֶיךָ בְּעֵדֵי לְעוֹלָם וְתַעַל
מִשְׁחַת חַיִּי הִי אֶל־הִי. בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־הִי
זְכַרְתִּי וְתִבּוֹא אֵלַיךְ תְּפִלָּתִי אֶל־הֵיכַל קִדְשְׁךָ. יוֹנָה ב ג-ח

After the bread is cast into the water, one of the following may be recited:

א

לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָרָקִיעַ קִדְשֵׁי כִּי־מְלֵאָה הָאָרֶץ
דַּעַת אֶת־ה' כָּמִים לַיָּם מְכַסִּים. יִשְׁעִיהָ יֵא ט

ב

כִּי־יָמִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעֵבֶר מִי־נָח עוֹד עַל־
הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עָלֶיךָ וּמִגֶּעֶר־בָּךְ. כִּי הָהָרִים
יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטֶינָה וְחִסְדֵּי מֵאֲתָךְ לֹא־יִמּוּשׁ
וּבְרִית שְׁלוֹמִי לֹא תִמּוּט אָמַר מִרְחֻמֶּךָ הִי. יִשְׁעִיהָ נד ט-י

Tashlikh is a ceremony performed near a body of water, preferably one that flows into a larger body of water. It takes place on the first day of Rosh Hashanah, except when the first day falls on Shabbat, in which case it takes place on the second day. The origin of Tashlikh is shrouded in mystery. The first direct mention can be found in the halakhic work of Rabbi Jacob Moelin (Maharil, 15th century), who approved of the custom of going to the water to recite particular biblical verses and prayers on Rosh Hashanah, but specified that it is inappropriate to throw bread in the water to represent the sins that are being cast away. Clearly, both the custom and the bread-throwing preceded him, but we do not know when this tradition began.

The ceremony of Tashlikh survived and grew in popularity, despite significant rabbinic opposition. Some rabbis opposed Tashlikh because it makes the complex process of separating sin from our lives seem too facile, as if it is simply a matter

of casting bread from our hands. But Tashlikh survived because it fulfilled a popular need. Most of what we do on Rosh Hashanah depends on verbal expression or on listening. Tashlikh, the symbolic casting away of our sins, constitutes one of the few active rituals of the day.

Tashlikh has been understood in a variety of ways. Throwing bread into the water can be understood as a symbolic casting away of our sins, marking the purification that takes place on these days. Moreover, just as fish eat our bread and what is cast away becomes nourishment, so we pray that even our sins will eventually be turned to good effect in the world. Lastly, just as the waters of the sea go around the world, so too can we, at this moment, become conscious of how we are connected to all that is around us.

Mahzor Lev Shalem

High Holiday Services 5787

EREV ROSH HASHANAH

Friday, September 11, 2026

Candle Lighting: 7:20 p.m.

6:00 p.m. *Minḥah/Ma'ariv*

ROSH HASHANAH DAY 1

Saturday, September 12, 2026

9:00 a.m. Morning Service

7:10 p.m. *Minḥah/Ma'ariv*

After 8:20 p.m. Candle Lighting from
an existing flame

ROSH HASHANAH DAY 2

Sunday, September 13, 2026

9:00 a.m. Morning Service

4:30 p.m. Meet in front of Beth
Shalom to walk to
Chatham Pond

5:00 p.m. *Tashlikh*: Casting away
our sins at Chatham
Pond. Rain or shine

5:30 p.m. Return

7:10 p.m. *Minḥah/Ma'ariv*

8:20 p.m. *Havdalah*

EREV YOM KIPPUR, KOL NIDREI

Sunday, September 20, 2026

Candle Lighting: 7:04 p.m.

6:30 p.m. *Minḥah*

6:45 p.m. *Kol Nidrei*

YOM KIPPUR DAY

Monday, September 21, 2026

9:00 a.m. Morning Service

Approx. 11:00 a.m. ... Yizkor

Approx. 2:30 p.m. Break/Avodah/Eilleh
*Ezkerah with Rabbi
Adelson*

3:30-5:00 p.m. Derekh Discussions

5:25 p.m. *Minḥah*

6:50 p.m. *Ne'ilah*

7:50 p.m. *Ma'ariv*

8:02 p.m. *Havdalah/Shofar*
Break Fast

All Holiday services can be accessed via ZOOM.



Navigating the Services

Once a year we come together for Rosh Hashanah and Yom Kippur. The holiday services can be long and confusing; here are a few things which might help.

Rosh Hashanah

Rosh Hashanah celebrates the New Year; it is a time of renewal when we consider the choices we have made throughout the year. It is also the time when we hear the shofar blown and crown God as our Ruler. The holiday is celebrated over two days, both here and in Israel. Throughout the holiday, the prayer leader leads the congregation in the distinctive tunes, called *nusah*, that are particular to the High Holiday services. You might notice the broad range and lofty nature of the *nusah*, this encourages us to imagine divine power. The pattern of the two days is, fortunately, the same.

The evening services are relatively brief. The service starts with the *Shema* and its associated blessings. The *Shema* is the central declaration of Judaism when we proclaim the oneness of God. We say it while sitting down and covering our eyes. The second major section of prayer is the special Rosh Hashanah *Amidah* which is recited standing and in silence, as is the practice for the *Amidah* in all services.

The morning service is the focus of Rosh Hashanah. The service begins with opening prayers and the *Amidah*. After this, we rise to recite *Avinu Malkeinu* in which we ask that our sins be forgiven. The Torah reading consists of the passages leading up to and including the *Akedah*, the story of the binding of Isaac. After the Torah reading, the shofar, a ram's horn, is blown, a key practice of Rosh Hashanah. The shofar blasts are meant to stir our hearts to sincere repentance and atonement.

The rabbi's sermon follows, and then we enter *Musaf*, the additional service reserved for Shabbat and holidays. The *Musaf Amidah* includes a number of poems that heighten the intensity of the day.

The most famous is the *Untaneh Tokef*, asking the challenging question, who shall live and who shall die? Three sections follow, representing the focal points of Rosh Hashanah, each punctuated by shofar blasts: the *Malkhuyot*, crowning God as our Sovereign and Creator, the *Zikhronot*,

asking God to remember us in God's judgment, and *Shofarot*, announcing the awesome holiness of the day and the revelation of Torah.

Yom Kippur

Yom Kippur, the major fast of the year, lasts for 25 hours, from the start of sunset to the beginning of complete darkness the next day. For this period we refrain from eating or drinking so long as we do not endanger our health. As well, we refrain from wearing leather as a way of denying ourselves luxuries. Some people choose to wear white on this day to reflect outwardly the desire for cleansing our souls. Yom Kippur is a holiday of repentance and forgiveness - a chance to atone for our sins.

A focal point of the holiday is the opening moments, when, in the evening, we chant *Kol Nidrei*, the dissolution of vows. Before we can ask God to forgive our sins, we ask that any vows we made be canceled. Then, after an evening *Amidah*, we chant prayers for forgiveness (*Selichot*) and confession (*Vidui*). It is customary to lean forward slightly and strike your heart while chanting the confessional prayers to reinforce our feelings of atonement.

The daytime service parallels the Rosh Hashanah service, including opening prayers, the *Amidah*, and Torah reading. The service continues as we remember those we know who have died, called *Yizkor*, enabling those who have lost loved ones to pledge service and charity in their name. Some, whose parents are living, have the custom of leaving before the *Yizkor* prayer, but all are encouraged to remain. Following *Yizkor* we continue with the *Musaf*, again chanting the *Amidah* and more prayers for forgiveness (*Selichot*) and confession (*Vidui*).

As the sun goes down in the West, the day concludes with the *Ne'ilah* service. This service represents the closing of the book, the time when the decisions of life for the year to come are made and one is given a final chance for repentance. We mark the end of the holiday with a long blast from the shofarot of the congregation.



FESTIVAL OF SUKKOT 5787/2026

EREV SHABBAT/SUKKOT

Friday, September 25	Evening Service*	6:00 p.m.
	Congregational Dinner to follow evening service (By RSVP)	
	<i>Candle lighting at 6:53 p.m.</i>	

SHABBAT/SUKKOT DAY I

Saturday, September 26	Early Morning Service	6:30 a.m.
	Morning Service	9:00 a.m.
	<i>No Lulav & Etrog on Shabbat.</i>	
	Evening Service*	6:50 p.m.
	<i>Candle lighting from existing flame after 7:51 p.m.</i>	

SUKKOT DAY II

Sunday, September 27	Early Morning Service	6:30 a.m.
	Morning Service	9:00 a.m.
	<i>Have your Lulav & Etrog ready!</i>	
	Evening Service*	7:05 p.m.
	<i>Havdalah at 7:50 p.m.</i>	

HOSHANA RABBA

Friday, October 2	Morning Service	7:30 a.m.
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EREV SHABBAT/SHEMINI ATZERET

Evening Service*	6:00 p.m.
<i>Candle lighting at 6:42 p.m.</i>	

SHABBAT/SHEMINI ATZERET

Saturday, October 3	Early Morning Service with Yizkor	6:30 a.m.
	Morning Service with Yizkor	8:45 a.m.
	<i>(Yizkor at approximately 10:30 a.m.)</i>	

EREV SIMḤAT TORAH

Shabbat Minhah	6:40 p.m.
Family celebration: hakafot, dancing, and singing with Sifrei Torah	7:40 p.m.
<i>Candle lighting from existing flame after 7:40 p.m.</i>	

SIMḤAT TORAH

Sunday, October 4	Early Morning Service	6:30 a.m.
	Morning Service	9:00 a.m.
	Family Hakafot	10:00 a.m.
	Evening Service*	6:55 p.m.
	<i>Havdalah at 7:39 p.m.</i>	

****Evening service includes Minhah and Ma'ariv.***



Congregation Beth Shalom Lulav & Etrog Sale



By bringing together the Arba'at HaMinim—the four species of Sukkot—we cultivate a sense of gratitude in this festive season.

**Please place and pay for your order
by 12:00 p.m. Wednesday, September 9, 2026.
\$58.00 per set**

**Please plan to pick up your *Lulav and Etrog* sets at Beth Shalom either
Wednesday, September 23, between 3:00 pm – 5:00 pm
or Thursday, September 24 between 9:00 am - 11:00 am.
Once again, sets will be pre-packaged –
there will be no sorting through the *etrogim* and *lulavim*.**

Questions? Contact Ashley 412-421-2288 ext. 112 or aburse@bethshalompgh.org

Please note: Orders must be made and paid in full by noon on Sept. 9, no exceptions.

All orders are subject to availability – if the supplier ultimately has difficulty procuring or shipping (although no such difficulty is currently anticipated), monies will be refunded.

*Please fill out the form below and submit it with your payment to
Congregation Beth Shalom, 5915 Beacon Street, Pittsburgh, PA 15217*

Lulav and Etrog Order 2026

Name: _____

Address: _____

Daytime Phone: _____ Email: _____

Lulav & Etrog Set: \$58.00 X _____ Set(s) = \$ _____

Orders which are not picked up are not the responsibility of Congregation Beth Shalom.

STAFF DIRECTORY

Please reference this directory for professional leadership contact information.

We look forward to speaking with you!

OFFICE HOURS:

Monday - Thursday, 9:00 am - 5:00 pm and Friday, 9:00 am - 3:00 pm*

** Staff schedules vary*

Clergy & Program Staff



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Rabbi Kara Tav
Rabbi of Spiritual Care
o: 412.421.2288 x317 c: 412.651.8726
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Emily Hubbard
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ehubbard@bethshalompgh.org



John Williams
Facilities Manager
412.973.9964
maintenance@bethshalompgh.org

Community Selihot

Saturday, September 5, 2026

**Congregation Beth Shalom
5915 Beacon Street
Pittsburgh, PA 15217**

7:30 p.m. - *Minḥah*

8:00 p.m. - Refreshments

8:15 p.m. - *Ma'ariv/Havdalah*

8:30 p.m. - Program

"The High Holidays Through the Lens of Israeli Pop Music" -
A discussion with musical examples led by Rabbi Adelson

9:30 p.m. - *Seliḥot* Service

Join us for a community program as we enter the season of introspection in preparation for High Holidays. Selihot is open to everyone.

What's on YOUR Bookshelf?

Join Us this
High Holiday season
as Rabbi Seth Adelson
discusses "The Jewish
Bookshelf."