High Holy Days Services Set

Here is the Holy Day schedule at Temple Hesed:

Installation of Officers and Board before 8 p.m. service Sunday, September 29.

Rosh Hashanah Morning: Monday, September 30 at 10 a.m.

Tashlich: 5 p.m. at South Abington Park

RH 2.2 Meditative Second Day Program—Tuesday, October 1 at 10 a.m.

Shabbat Shuvah: Friday, October 4 at 8 p.m. (Not at 6 p.m.)

Cemetery Memorial Service: Sunday, October 6 at 11 a.m. at Dunmore Cemetery

Kol Nidre: Tuesday, October 8 at 8 p.m.

Yom Kippur Morning: Wednesday, October 9 at 10 a.m.

Please remember that High Holy Day tickets are a privilege of membership at Temple Hesed. Tickets have been sent only to those members who are in good standing. This means that any dues balances must be paid prior to the Holy Days. You will be required to show your tickets at the door of the sanctuary and sign in.

Children’s services (for ages 4-8) will be held downstairs during Rosh Hashanah and Yom Kippur morning services.

All those who enter the Temple lobby will be asked to sign in. This was a suggestion made by the Scranton Police Department after they made a thorough evaluation of our building security. Added security

See High Holidays: (Continued on page 7)

RH2.2 is a special second day service

Don’t forget that, right after you receive this Messenger, we have our annual 2nd day Meditative Program at 10 a.m. on October 1st.

This year, the program/service will focus, through chant and study, on the importance of imagination and memory as we seek to transform ourselves for the new year.

Rabbi Swartz will also teach some of the meditative techniques he recently learned during his silent retreat with the Jewish Awakened Heart Project.

This small, informal program is open to all — no High Holy Day ticket is required.
Donations to Temple Hesed

Donations will appear next issue.

Call the Temple office at (570) 344-7201 to donate or for more information.

The minimum donation that can be acknowledged by mail and in the Messenger is $10.

Major credit or debit cards accepted.

Gift Shop Sale

As long as you’re coming to Temple, please stop by the former Sisterhood Gift Shop in the lobby. You’ll see plenty of Jewish merchandise.

We’re trying to sell it, but we need buyers. That’s why we want you to look it over. Pick out an item or two and call Marlene in the office. She’ll set your items aside until you can come in to pick up your selection.

And you can set your price. If it’s a reasonably-priced offer, it’s yours.

We’d rather sell it, than let it collect dust.

Make us an offer so we can sell out to the bare walls.
I love Sukkot. I love the customs and rituals, the beauty of etrog and lulav, the simplicity and spiritual depth found in dwelling temporarily in a leafy hut, built by one’s own hand. I love the way the calendar is supposed to work, even if most people no longer know it – that we atone on Yom Kippur not to feel bad about ourselves, nor even to try to be better in some generic way, but to try to be at peace with ourselves and each other so we can love each other more and celebrate more joyfully on Sukkot.

**Fireworks Bring Joy**

And, for the past dozen years or so, I love the Sukkot fireworks! Which leads to the obvious question: Why fireworks on Sukkot? Obviously, there weren’t Sukkot fireworks in biblical times – they hadn’t yet been invented, and even after their invention, it wouldn’t be until the 12th century before they made it to the Middle East. But fiery displays of one sort or another were a big part of Sukkot celebrations in the days when the Temple in Jerusalem was still standing. For example, in Mishnah Sukkot 5:2-3, we read about a giant fire sculpture that was made: Four golden candelabras were there, and four golden basins at their heads, and four ladders to each one, and [upon them were] four of the rising youth of the priesthood, and in their hands were jars of olive oil holding one hundred and twenty logim [a liquid measure], which they would pour into each of the basins. From the worn out pants and belts of the priests they would tear pieces, and they would light with them. And there was not a courtyard in Jerusalem that was not illuminated by the light of the ceremony.”

**Juggling Fire**

We also read about how people juggled flaming torches. In fact, Rabban Shimon ben Gamliel, the great-grandson of the famous Rabbi Hillel and the head of the rabbinical court and academy, “would take eight flaming torches and toss one and catch another, juggling them, and, though all were in the air at the same time, they would not touch each other.” I’ll leave it to the Scranton Bonfire festival (which, I might note, always comes within a few weeks of Sukkot) to build a fire sculpture. And flaming torches or batons might have looked great in the movie “Miss Congeniality,” but I think any attempt I might make to emulate Shimon ben Gamliel is much more likely to end in disaster than in a crowd-pleasing spectacle. But, if one chooses carefully, fireworks can appear to be both fire sculptures and flaming, juggling torches – and that I can do.

**Join Us**

I hope you’ll join us on October 18th for this year’s Sukkot festivities – a potluck dinner followed by a fun, musical and participatory family service and then dessert in the Sukkah, with fireworks overhead. Since it overlaps with her spring break, I’ll be joined by my trusty assistant, Alana, and we promise to put on a great show!

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Rabbinical Reflections: Why Fireworks on Sukkot?

By Rabbi Daniel J. Swartz, Spiritual Leader, Temple Hesed.
A bang-up Sukkot

Sukkot Celebration – Potluck, Family Service, and Fireworks!!!
October 18th

As Rabbi Daniel mentioned in his Rabbinical Reflections, one of the highlights of the Jewish calendar is that most festive of festivals, Sukkot! Join us on October 18th for a great celebration for everyone. We start with a potluck dinner at 6 pm – please call (570-344-7201) or email (templehesed@comcast.net) the office if you plan to come, so we can coordinate food. Then at 7 pm, Ed will get out his accordion for some of the liveliest music this side of Purim, including the famous “Lulav Shake.”

At 8 pm, we head out to the Sukkah for dessert and a wonderful fireworks display. (Why fireworks? Check out the Rabbinical Reflections) Don’t miss out on the fun – and invite your friends of any faith to join you! There is no cost to the celebration.
Yahrzeits and Personal Notes

Get Wells (Mi Shebeirach)

Sandy Cooperman
Michael Cornfield
Larry Golden
Mike Greenstein
Ellen Kline
Phillip Knobel
Rich Mates
Charlotte Milliken
Harriet Noble
Charlene Ostro
Joel Ostro
Edward Snitko, Sr.
Emily Trunzo

Sheloshim

It is with great sadness that we inform you of the passing of Billie Joe Cornfield’s mother, Betsey Siarkievicz. We wish to extend our deepest sympathy to Billie Joe, Michael, Meyer and Mendel on their loss.

Week Ending October 5 (Service October 4)


Week Ending October 12 (Service October 11)


Week Ending October 19 (Service October 18)


Week Ending October 26 (Service October 25)


Week Ending November 2 (Service November 1)


Note: Because it is Shabbat Shuvah, the Sabbath between Rosh HaShanah and Yom Kippur, the service on Friday, October 4th will be at 8 p.m., not 6 p.m. Families who prefer the early service are encouraged to come to our Sukkot Celebration beginning at 6 p.m. on October 18th.
### Holidays 5780 (2019–2020)

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<th>Event</th>
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<td>Sept. 29—Oct. 1, 2019</td>
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<td>Yom Kippur —</td>
<td>Oct. 8—9, 2019</td>
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<td>Hanukkah —</td>
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<td>Tu B’Shvat —</td>
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<td>Purim —</td>
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<td>Passover—</td>
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<td>Yom HaAtzmaut April 28—29, 2020</td>
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<td>Lag B’Omer — May 11—12, 2020</td>
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<td>Shavuot—</td>
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<td>Tishah B’Av—</td>
<td>July 29–30, 2020</td>
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<td>Selichot —Sept. 12, 2020</td>
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More information is available from www.reformjudaism.org

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### Torah Portions

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<tr>
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<tr>
<td>Ha’azinu</td>
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<tr>
<td>Bereshit</td>
<td>Oct. 26, 2019</td>
<td>27.Tishrei.5779</td>
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“For a glass of milk you don’t have to buy a whole cow.”

[Visit www.yiddishwit.com](http://www.yiddishwit.com)
Chanting Circle October 12: Soul-Food

At 11:30 a.m. on October 12th, our monthly Interfaith Chanting Circle will focus on the theme of “Soul-Food.” Not the black-eye peas and sweet potato pie kind, though, in its own way, just as comforting and nourishing. With Sukkot right around the corner, we’re going to give thanks for all that feeds our souls – beauty, kindness, love, and spiritual connections. We’ll bring in music from different traditions and feed our souls with some very “tasty” chants. Everyone is welcome, and no prior experience is necessary.

Prepare for our Annual Food Drive

Please remember to bring your food and/or checks in for our annual High Holy Day “Corners of the Field” food drive. Many of the local food pantries have bare shelves this time of year, and the families they serve deeply appreciate any help we are able to give in restocking them. Since our numbers aren’t what they used to be, it’s important for each of us to contribute more – so please do what you can (and feel free to ask neighbors for contributions as well!) Our Sunday School will sort and deliver the food on October 20th – we can accept your food donations up until that morning. Let’s make sure our collection this year helps as many families as possible – it’s an important way we can make the New Year sweeter for people in need.

High Holidays continued from Page 1

measures will be ongoing.

If you have out-of-town guests, they will be admitted to services as a courtesy if they have a letter from their congregation. Otherwise, you must call Marlene at the Temple office (570-344-7201) to make arrangements.

I wish you a 5780 full of hesed (loving-kindness), simchah (happiness), and shalom (peace).

Esther Adelman, Worship Chair

PS: Your help is needed to coordinate the Sweet New Year (Rosh Hashanah Evening) and Break the Fast (Yom Kippur Afternoon) tables.
Vote for your Adult Ed choices now!

If you haven’t already turned in the survey we put in the prayerbooks over Rosh HaShanah, you still have time to vote. What adult education classes would you want to see taught this year? Here are the choices – just let us know which ones you prefer:

Highlights of American Jewish History – we’ll look at some of the amazing stories of Jewish life in America through key original documents, ranging from a letter by George Washington to an (in)famous menu.

What is the Talmud? The Talmud is one of the most important of all Jewish works – but it’s really hard to navigate without a good guide. Rabbi Daniel will introduce us to some famous passages, how to understand them, and what the Talmudic enterprise is all about.

Modern Jewish Identity – Who is a Jew, and how is that changing? Are we post-denominational? Post-ethnic? How is Judaism changing, and what does the future hold for Jews and Jewishness? Let’s explore together!

The Jew in Popular culture – How were Jews seen in books, TV, movies in the past, and how are viewed today? How is that changing in the era of social media?

Your choice – What don’t you see that you’d like to see – just ask! Rabbi Swartz is happy to accommodate.

Federal Courts Expert will Give Oppenheim Talk

Our upcoming Oppenheim Institute features Scranton native Sylvan Sobel, a man who literally wrote the book used by all federal judges.

Sobel, who grew up in Temple Hesed and went on to a distinguished career at the Federal Judicial Center, will deliver the Oppenheim lecture on Friday, Nov. 8 at 7:30 p.m. Sobel will examine: “Can the Supreme Court Survive our Hyper-Partisan Times?”

Using his experience with the Supreme Court and the Federal Judiciary as a whole, he’ll help us understand the changing roles of the court, with a focus on how politics and law intersect.

Moves by the White House and the GOP-controlled Senate to fill two Supreme Court vacancies, dozens of District and Appeals Court vacancies will impact everything from abortion to voting rights.

There is no cost and it is open to the public.
Statement from Reform
Jewish Movement

Statement from the Reform Jewish Movement: As we begin
the month of Elul, we enter a time of introspection and reflection
culminating in the Jewish High Holidays. Individually and com-
munally, we consider our actions, their impacts on others, and
our responsibility to do whatever we can to improve ourselves
and our community in the year to come.

In this spirit, we reflect upon and are compelled to express our
deep concern about the coarseness of public discourse, led in too
many ways by the president of the United States.

Since taking office, President Trump’s words and actions have
sowed division, spread fear, and expressed hateful views that go
far beyond the legitimate expressions of policy differences that
characterize healthy political debate. In unprecedented ways, he
has verbally attacked people and communities of color, immi-
grants, and people with disabilities, looking for political ad-
vantage in turning Americans against one another. He has also
failed to consistently and unequivocally condemn words and acts
of hate from others. We must all expect more from the president
of the United States.

In recent days, President Trump even suggested that Jews who
vote for Democrats are “disloyal.” Regardless of whether he was
referring to disloyalty to Israel or to the United States, this repre-
able statement evokes centuries-old anti-Semitic tropes
about Jews having dual loyalties and/or being untrustworthy
citizens of their nations. The implication that religion should
dictate political affiliation is noxious to the American value
of religious freedom that has strengthened this nation since its
founding.

We also oppose the notion that President Trump’s words should
be excused because of his support for Israel and opposition to
BDS. We are Zionists who also oppose the BDS movement,
which would result in the end of Israel as a Jewish and demo-
cratic state – but we reject the president’s use of Israel as a
wedge issue and his inflammatory verbal and online attacks on
those who hold other views.

Let us be clear: This is not about policy differences or partisanship.
Moral Jews – moral Americans – can in good conscience
differ on policies, candidates, and parties. We celebrate such
diversity in the Reform Jewish Movement, knowing that politi-
cal differences must never overshadow the respect due to every
person, within whom lives a Divine spark. We also know that
racism, xenophobia, white supremacy, misogyny, anti-Semitism,
homophobia, and hate existed well before President Trump’s
election, and individuals on the left bear some responsibility for
their spread, as well. At the same time, centuries of racism and
white supremacy have left an indelible imprint and open wounds
on the United States that President Trump has particularly ex-
ploited and exacerbated.

The words of the High Holiday prayer book are written in the
collective, reminding us that responsibility for deeds and
their correction lies with the community as much as the individ-
ual. Rabbi Abraham Joshua Heschel also observed that while
“Some are guilty; all are responsible.” Indeed, decency knows
no party. Whether we are Republicans, Democrats, or Independ-
ents, conservatives, moderates, or liberals, we all bear the re-
sponsibility to uphold the norms of ethical speech and moral
conduct that have made our democracy great. That responsibility
lies particularly with our national leadership, and especially with
our president. Speech that demeans and demonizes creates an
atmosphere of permission for further intolerance. Hate speech is
hate speech, and hate speech leads all too easily to hate crimes.
We all have roles to play in stemming the spread of hate, and
elected officials tasked with pursuing the common good – chief
among them the president – have a special obligation to uplift,
rather than diminish, the public they serve.

The great sage Hillel, when asked if he could summarize the
whole of Torah while standing on one foot, replied, “What is
hateful to you do not do unto others. The rest is commen-
tary.” (Babylonian Talmud, Shabbat 31a) As we approach the
Jewish High Holiday season, our tradition reminds us that there
is no statute of limitations on t’shuva, repentance. At any time,
the “gates of repentance” are open to all by walking new paths
that lift us up beyond old patterns, returning us to the rhetoric of
responsibility.

We pray, therefore, that President Trump is inspired by this spir-
it of t’shuva to turn from the path of hate speech he has walked.

We pray that all politicians commit to upholding the values of
fairness and decency, joining together across lines of difference
to say, “Enough is enough.”

We pray that all Americans, regardless of political association,
religious affiliation, or support for certain policies, will loudly
and unambiguously call for an end to a politics infused with bul-
llying, hateful diatribes, and personal character assaults.

We pray that each of us becomes a model to others, demonstrat-
ing how to reject hate and celebrate the dignity and worth of
every human being. As the Talmud teaches, “Human dignity is
so important that it overrides even a biblical prohibi-
tion.” (Babylonian Talmud, Brachot 19b)

May the new year be a year of healing, wholeness, justice, and
compassion for all.
Temple Hesed
1 Knox Road
Scranton, PA 18505

"The Temple of Loving Kindness"
On the Web at: templehesed.org

ABOUT TEMPLE HESED:

Temple Hesed, a Reform Synagogue founded Aug. 20, 1860, is Scranton’s first and oldest Jewish congregation. It is one of the earliest congregations to join the Union of American Hebrew Congregations, now the Union for Reform Judaism. It has been a member since Dec. 12, 1874.

The synagogue serves the needs of individuals and families in Lackawanna County and surrounding areas. Situated on Knox Road, off Lake Scranton Road in the East Mountain section of Scranton, the current building opened in 1973. Temple Hesed operates a cemetery on West Warren Street in Dunmore.

The office is open Tuesday-Thursday from 9 a.m. to 4 p.m.; and Friday 9 a.m. to 2 p.m.

Rabbi Swartz is happy to set appointments at any convenient time. Contact him to set a time. The rabbi also has "drop-in" hours every Tuesday from 11 a.m. to 1 p.m. and Friday from 1 p.m. to 3 p.m. The Rabbi holds these times open for visits or calls for which an appointment was not or could not be made.

The Temple Hesed Cemetery is open for visitation six days a week. Visitaton hours are: Monday-Friday 8 a.m. to 4 p.m., Sunday 8 a.m. till dusk and it is closed for Shabbat on Saturday. For more information, call the office.

Our Partners Include: