



## SCHEDULE

**1st Night of Selichot – Havdalah Concert w/ Jacob’s Ladder followed  
by Musical Selichot**  
Saturday September 9th – 8:45 pm

**Selichot (Joint w/ Ohawe Sholam)**  
Monday September 11th through Thursday, September 14th – 6:20  
am followed by Shacharit at 6:45 am

**Erev Rosh Hashana – Friday, September 15th**  
Selichot (Joint w/ Ohawe Sholam) – 6:00 am  
Shacharit (Joint w/Ohawe Sholam) w/ Hatarat Nedarim following  
Services – 6:45 am  
Candle Lighting – 6:37 pm  
Mincha/Ma’ariv (@ Dwares JCC) – 6:40 pm

**Rosh Hashana Day 1/Shabbat – Saturday, September 16th**  
Sunrise -  
Shacharit – 8:00 am  
Torah Reading – Approx. 9:15 am  
Sermon by R’ Emily: What We Hear When We Can’t Hear the Shofar  
– 10:00 am  
Mussaf – Approx. 10:30 am  
Mincha – 6:25 pm  
Shalosh Seudos & Shiur by R’ Dolinger – Rabbi Akiva Yosef  
Schlesinger & the Great Shofar Controversy of 1870  
Ma’ariv & Havdala – 7:35 pm  
Candle Lighting – Not Before 7:35 pm

**Rosh Hashana Day 2 - Sunday, September 17th**  
Sunrise -  
Shacharit – 8:00 am  
Torah Reading – 9:15 am

Sermon by R' Dolinger - Beyond Symbolism: Journeying with the  
Shofar - 10:00 am  
Shofar - Approximately 10:30 am  
Mussaf - Approximately 10:45 am  
Tashlich - 5:00 pm  
Mincha - 6:30 pm  
Ma'ariv/Havdala - 7:33 pm

**Youth Programming (Both Days of Rosh Hashana)**

Babysitting/Childcare Available 9:00 am - 2:00 pm  
Tot Services (Ages Tot - 5) - 10:30 am - 11:15 am  
Youth Services (Ages 6 - 12) - 10:30 am - 11:30 am

**Tzom Gedalia - Monday, September 18th (Joint w/ Ohave Sholam)**

Fast Begins - 5:16 am  
Selichot/Shacharit - 6:20 am  
Mincha/Ma'ariv - 6:20 pm  
Fast Ends - 7:21 pm

**Shabbat Shuva - September 22nd - 23rd**

Candle Lighting - 6:25 pm  
Mincha/Ma'ariv - 6:30 pm  
Shacharit - 9:15 am  
Derasha - 11:15 am/Following Davening - Days of Awe - Reflections  
on Fear, Awe, and Religious Emotion  
Mincha - 6:15 pm followed by Shalosh Seudos and Shiur by R' Emily  
Goldberg Winer?  
Ma'ariv/Havdala - 7:23 pm

**Erev Yom Kippur - Sunday, September 24th**

Shacharit, Selichot, & Kapparot - 8:00 am  
Mincha - TBD  
Candle Lighting - 6:21 pm  
Kol Nidre - 6:30 pm  
Derasha by R' Dolinger - 6:45 pm - 13 Higher Attributes of Mercy &  
Universal Divine Love  
Ma'ariv - Approx. 7:00 pm

**Yom Kippur - Monday, September 25th**

Shacharit - 8:30 am  
Torah Reading - Approx. 9:45 am  
Pre-Yizkor Sermon -On Salvaging Broken Pots: When Teshuva is  
Hard R' Emily - Approx. 10:15 am  
Yizkor - Approx. 10:30 am  
Mussaf - Approx. 10:45 am  
Mincha - 4:30 pm  
Neilah - 5:50 pm  
Shofar/Ma'ariv/Havdala/Fast Ends - 7:20 pm  
Erev Sukkot/Shabbat - Friday September 29th

Shacharit (Joint w/ Ohave Sholam) - 6:45 am

Candle Lighting - 6:12 pm

Mincha/Ma'ariv - 6:00 pm

**Sukkot Day 1/Shabbat - Saturday, September 30th**

Shacharit - 9:15 am

Mincha - 6:00 pm

Shalosh Seudos & Songs in the Sukkah - 6:30 pm

Ma'ariv - 7:11 pm

Candle Lighting - Not Before 7:11 pm

**Sukkot Day 2 - Sunday, October 1st**

Shacharit - 9:15 am

Mincha - 6:15 pm

Ma'ariv & Havdala - 7:09 pm

**Hoshana Rabba/Erev Shmini Atzeret - Friday, October 6th**

Shacharit - TBD

Candle Lighting - 6:01 pm

Mincha/Ma'ariv - 6:00 pm

**Shmini Atzeret/Leil Simchat Torah - Saturday, October 7th**

Shacharit - 9:15 am

Torah Reading - 10:15 am

Yizkor/Sermon by R' Dolinger - Approximately 10:45 am

Mussaf - 11:15 am

Mincha - 5:30 pm

Communal Shalosh Seudos - 6:00 pm

Ma'ariv, Hakkafot & Dancing - 6:30 pm

Candle Lighting - Not Before 6:58 pm

**Simchat Torah - Sunday, October 8th**

Shacharit - 9:15 am

Removal of Torahs from Ark/Dancing - Approx. 10:00 am

Men's and Women's Aliyot (Separately) - 11:30 am

Kol HaNearim, Chatan/Kallat Torah, & Chatan/Kallat Breishit - 12:00  
pm

Mussaf - 12:30 pm

Kiddush Luncheon - 1:00 pm

Mincha - 1:45 pm (Following Lunch)

Havdala/End of Yom Tov - 6:57 pm

Ma'ariv - 7:15 pm

\*On Monday, September 11th, from 8:00 - 9:15 pm, for the first time, R' Dolinger will run a class for teens and adults alike to explain important background and structural elements of the high holidays prayer services. The services are significantly different than those during the year, but a little bit of knowledge about the format can go a

long way toward feeling empowered to understand and get into the prayers (as opposed to feeling lost and/or bored). The class will take back in R' Dolinger's backyard (weather permitting) at 551 East Avenue, Pawtucket, RI. Participants are encouraged to bring their own machzorim though there will also be machzorim available.

---

## Co-Presidents' High Holidays Message



Dear members of Congregation Beth Shalom,

As we've entered the meaningful month of Elul, a time of reflection, growth, and renewal, we are reminded of the profound impact our collective efforts can have on our community. The High Holidays are approaching, and with them comes an opportunity for us to come together and support the growth and vibrancy of our congregation.

At the heart of our mission is the commitment to creating a warm and welcoming environment that not only nurtures our current members but also attracts new ones to our shul and to our beloved city of Providence. To achieve this, we are dedicated to expanding our programs and initiatives that enrich the lives of our congregants and foster a sense of belonging. However, such endeavors require resources.

We kindly ask for your support through donations during our Kol Nidre campaign to help us realize these goals. Your contributions will enable us to create more meaningful programs that cater to the diverse needs and interests of our community members, both young and old.

By giving, you play an essential role in shaping the future of our congregation and making a positive impact on the lives of those who call our shul their spiritual home.

Imagine a shul where newcomers feel a genuine sense of belonging and where our current members experience a profound connection to their faith and their community. With your support (be it financial or volunteering), we can transform this vision into reality.

Let us join hands as a united congregation during this sacred season, and let our actions exemplify the spirit of giving and unity that defines our faith. Together, we can strengthen our congregation, deepen our sense of purpose, and ensure that our shul continues to thrive as a source of inspiration for all. Wishing you a reflective and transformative month of Elul.

With gratitude and blessings,

Jess Larko & Marvin Stark  
Co-Presidents, Congregation Beth Sholom

---

## Message from the Director of Spiritual Engagement



There's a special moment during Yom Kippur musaf when we find ourselves at our lowest. I actually mean this in the literal sense— our noses touch the ground, our limbs fall to our sides, and our hearts open. During the Aleinu on Yom Kippur, the piyut-turned-tefillah during which we affirm the oneness of the Divine, we mimic the Kohen Gadol and fully prostrate ourselves.

The Yerushalmi in Masechet Yoma lists the ten times during which the Kohen Gadol would say the name of God: Six times with the bull offering, three times with the goat offering, and once for the lottery. Those who were close (to the priest) would fall on their faces, and those who were further away would recite, "Blessed be the King's honorable name forever," not moving from that spot until the name

itself disappeared.

What does it mean that people would bow in full prostration until the name of God disappeared? Perhaps something revelatory was happening—people could literally see the embodied name of God near the Kodesh HaKodashim on Yom Kippur! It's a manifestation of our encounter with God in physical form, with the high priest being the conduit through which God can be experienced amongst the masses.

There's another revelatory experience happening here. Avot d'Rabbi Natan describes this experience of bowing:

עומדין צפופין ומשתחוין רוחים בזמן שישראל עולין להשתחוות לאביהן שבשמים) כשהן יושבין יושבין דחוקים אין כל בריה יכולה להושיט אצבעו ביניהם [וכשהם משתחוים משתחוים רווחים] נס גדול מכולם אפילו ק' בני אדם נכפפים בבת אחת אין חזן הכנסת מכריז ואומר 'פנו מקום לאחיכם

THE PEOPLE STOOD CLOSELY PRESSED TOGETHER YET FOUND AMPLE SPACE TO PROSTRATE THEMSELVES. When Israel went up to prostrate themselves before their Father in heaven, although they sat so closely pressed together that none could insert a finger between them, yet when they prostrated themselves they found ample space to do so. The greatest miracle of all was that even when a hundred people were bowing all at the same time, the hazan never needed to call out, 'Make room for your brethren - Avot d'Rabbi Natan 35

When we lower ourselves humbly in prostration, we both join as a community and make ourselves smaller to include the bodies of others bowing beside us. When we flatten ourselves, our egos, our lofty expectations of what Yom Kippur should be—we ultimately leave room to uplift the name of HaKadosh Baruch Hu to dwell on high.

May your low bows enable your neshamot to soar at their highest with us at CBS. Wishing you a sweet, healthy, and uplifting new year.

-EGW

---

**Rabbi Dolinger's High Holidays Message**



וְזֶה בְּחִינַת קוֹל הַשּׁוֹפָר שֶׁהוּא מְרַמֵּז עַל הַתְּשׁוּבָה, בְּחִינַת 'שִׁפְרוּ מַעֲשֵׂיכֶם', כְּמוֹ שְׁפָתוֹב, עוֹרוּ יְשָׁנִים מִתְרַדְמֵתְכֶם. וְעַל-כֵּן שׁוֹפָר שֶׁהוּא בְּחִינַת עֲלֵמָא דְאַתִּי, הוּא בְּחִינַת בִּינָה בְּחִינַת תְּשׁוּבָה כִּידוּעַ. וְזֶה הוּא בְּחִינַת קוֹל הַיּוֹצֵא מִן הַשּׁוֹפָר, שֶׁהוּא בְּחִינַת קוֹל אֲמַת הַיּוֹצֵא מֵעֵמְקָא דְלִבָּא, בְּחִינַת מִמַּעַמְקִים קְרָאֲתִיךָ ה', בְּחִינַת מִן הַמִּצָּר קְרָאֲתִי יְהוָה, דְּהִינוּ שְׁמַחְמַת גְּדֹל הַתְּגַבְרוּת הַמְּסַבֵּב מְכַל צַד אֲזִי פּוֹנִים עֲצָמָן אֶל הָאֲמַת וְקוֹרְאִים אֶל ה' בְּאֲמַת מֵעֵמְק הַלֵּב, שְׁעַל-יְדֵי זֶה נְצוּלִים מִן הַחֹשֶׁךְ, בְּחִינַת וּפְתַח הַתְּבָה בְּצַדָּה תִּשִּׂים כַּנִּ"ל. וְזֶה בְּחִינַת עֲנִנִי בְּמַרְחֵב יָק, שֶׁזֹּכָה לְהַרְחִיב לוֹ וְלִצְאֵת כַּנִּ"ל, כִּי קוֹל הַשּׁוֹפָר הוּא בְּחִינַת אֲמַת, שֶׁהוּא בְּחִינַת יַעֲקֹב, כְּמוֹ שְׁפָתוֹב, תִּתֵּן אֲמַת לַיעֲקֹב. בְּחִינַת הַקֵּל קוֹל יַעֲקֹב. וְזֶה שְׁפָתוֹב רַבְּנוּ שֵׁם שְׁיַעֲקֹב הוּא בְּחִינַת הַתְּפִלָּה, כִּי עָקַר תִּקְוֹן הַתְּפִלָּה עַל-יְדֵי אֲמַת כַּנִּ"ל, שֶׁזֶה בְּחִינַת יַעֲקֹב כַּנִּ"ל

There is an aspect of the voice of the shofar that alludes to repentance, the aspect of “improve (shapru - from l’hishtaper, meaning improve, which sounds like shofar) your ways”, as it is written, “wake up slumberers from your sleep.” Therefore, the shofar, which is the aspect of the world that is coming, is the aspect of Binah/Understanding, the aspect of repentance, as is famous. This is the aspect of the voice which emanates from the shofar, which is the aspect of the voice which emanates from the depths of the heart, the aspect of “from the depths, I have called out to you, O God,” the aspect of “from the narrow straits, I called to Yah,” which is all to say that due to strength of threatening advance from all sides, only then do we orient ourselves to the truth and call to God honestly from the depths of the heart. Through this, we are rescued from the darkness, corresponding to the aspect of “and an entrance to the ark you shall place in its side,” as referenced earlier. This is the aspect of “He answered me with the spaciousness of Yah,” that one merits to have spaciousness and escape, as referenced above. For the voice of the shofar is the aspect of truth, which is the aspect of Ya’akov, as it is

written, “give truth to Ya’akov.” The aspect of the voice is Ya’akov. And that which our master wrote there, that Ya’akov is the aspect of prayer, is because the main tikkun/cosmic repair of prayer is through truth, as referenced above, which is the aspect of Ya’akov, as referenced above.

Likutei Halachos, Laws of the New Year - 1:1 - Reb Nosson of Nemirov

In describing the approach of Rebbe Nachman of Breslov to the Shofar, Reb Nosson of Nemirov cites the numerous conceptual equations of Rebbe Nachman, as is his general method throughout the work, matching Rebbe Nachman’s famed associational teachings. Rather than spell it out, this style allows for the student to dive into the teaching, considering, soaking it in, and beginning to open up the depths of the teaching in a personal, not theoretical, manner. It would be enough, then, to simply share this teaching in its original and translation, and let you engage with it directly.

There is one point, though, which I would like to emphasize, as it relates to our collective experience of praying together; after all, praying together is the primary way we’ll bring in the new year and mark the yamim noraim. When the shofar is blown, it must be blown from the narrow end with the sound emerging from the broad end. The Arizal emphasized this point in his mystical intentions. It is this tradition which forms the basis for Rebbe Nachman’s use of the verse, “from the narrow straights I called out to Yah.” Here, the narrow end of the shofar is the “narrow strait” from which we call.

Shofar, then, is a ritual that is one of prayer; in fact, the Rabbis understood that the shofar must be blown as part and parcel of the prayer service, the malchuyot, zichronot, and shofarot which I intend to say more about during my sermon on Rosh Hashanah. And to be done correctly, blowing the shofar must be rooted in the truth of our frail human experience and its inherent uncertainty, sin, suffering, and mortality - the narrow straits. It must be true, must come “meumka deliba,” from the depths of our hearts, and must be stripped of denial, hubris, cynicism, and so many other psychological mechanisms which serve to dull and separate us from an experience of honest prayer.

Perhaps, this year, we’ll be able to pray together from a place of individual and collective truths, bringing the reality of our experiences into the otherwise fixed text. In this way, even though the words and rituals of the prayer will look almost exactly the same as they have for a thousand years to an external observer, the prayer will be current and real, the opposite of the freeze-dried prayer experience we’re all familiar with. This teaching suggests a path to follow as the avodah/work we might engage in during prayer. Namely, to take the things we are most fearful of, worried about, or even in denial of, and



center those things, consciously, as the place from which we call out. Then, we can move together to the broader transcendent openings of the world that is coming.

---

## Lulav & Etrog Orders

As always, we encourage you to purchase your Lulav & Etrog orders through CBS. This year, the deadline is **Tuesday, September 19th, 2023**. Regular sets cost \$60 per set, and Mehudar sets include a larger, fancier etrog for \$85. All sets will be checked and inspected by the Rabbi to ensure that they are kosher before being distributed. All hadasim are meshulashim.

Orders must be paid for in advance at the CBS Online Store by clicking below.

[CLICK HERE to purchase your Lulav & Etrog](#)

---

## Kol Nidre Campaign

Last year, we raised more than \$36k together, the most we've ever raised during a Kol Nidre Campaign. And with a growing community and rising costs, we're seeking to continue to build on past successes so we can offer more, professionalize operations, and better fulfill our sacred mission. This year, the campaign is being headed by Rachel Roth as we seek to raise \$45k. It's an ambitious goal with two new strategies:

We're in the process of securing matching funds from generous donors to help incentivize increased giving. CBS is partnering with Causematch. They'll help facilitate a clean digital platform as our home base for all operations so that ambassadors (and we hope this will include you) will be empowered and given all the tools they need to easily tap new donors.

To sign up as an ambassador, contact Rachel Roth at [rachelroth39@gmail.com](mailto:rachelroth39@gmail.com). Thank you in advance for your generous support of this incredible community.

---

## Bequests

We would like to acknowledge Bob Zuckerman z"l who, through his estate, left a bequest to CBS of approximately \$100k. These funds

have been placed in our endowment as a way to ensure our fiscal sustainability and long-term security. Bob did this out of his deep love for CBS and in the hope that others would heed his example and follow suit. If you're able to include CBS in as a beneficiary of your estate or trust, please contact R' Dolinger or either of the co-presidents as we seek to form a society of those dedicated to ensuring that this beloved community will continue to operate for many generations to come.

---

## Yizkor

This year, we will have Yizkor memorial services on both Yom Kippur and Shemini Atzeret. The crux of the Yizkor service is a pledge to the synagogue in memory of those whose memories we recall and whose souls we pray for. In lieu of an in-person memorial booklet, we will continue our recent practice of emailing an online memorial booklet to the congregation in advance of the holiday. To include a name, please fill out the Google Form here, and we will invoice for your donation shortly after.

We must receive forms **before 12:00 p.m. on Wednesday, September 20, 2023**, to guarantee inclusion in the booklet. Thank you! Prices are as follows:

First Individual: \$36

Each Additional Individual: \$10;

All Yizkor booklets for the year (5784), including Pesach & Shavuot:

First Individual: \$72; each additional name: \$36

[CLICK HERE for Yizkor form](#)

---

[CLICK HERE to download the High Holidays Guide](#)

---

**Congregation Beth Sholom**  
[BethSholom-RI.org](http://BethSholom-RI.org)



Congregation Beth Sholom | 55 Cromwell St, Suite 1D, Providence, RI 02907

[Unsubscribe office@bethsholom-ri.org](mailto:unsubscribe_office@bethsholom-ri.org)

[Update Profile](#) | [Constant Contact Data Notice](#)

Sent by office@bethsholom-ri.org powered by



Try email marketing for free today!