

Joseph S. Jemal Synagogue

Al & Sonny Gindi Building
83 Hathaway Avenue, Deal, NJ 07723



Edmond J. Safra Synagogue

Mourad & Sarine Kattan Building
75 Hathaway Avenue, Deal, NJ 07723



The pasuk tells us: "Ki bayom hazeh yechaper aleichem letaher etchem mikol hatotechem, lifnei Hashem titharu"—"For on this day He will atone for you, to purify you, before Hashem you shall be cleansed."

The Torah does not say you shall cleanse yourselves. It says titharu—you shall be cleansed. Hashem Himself purifies us.

What a powerful gift! Yom Kippur is not only about what we do—it is about what Hashem does for us. If we take one sincere step toward Him, He embraces us with endless love and opens the gates of forgiveness.

This day reminds us that we are never alone. No Jew is ever beyond repair. No soul is ever too stained to return. Our Father in Heaven waits patiently, year after year, for us to whisper: "Daddy, I want to come home."

Let us enter this Yom Kippur with hearts full of sincerity, with tefillot for ourselves, our families, and our entire nation. Let us stand together in unity, knowing that our prayers strengthen one another.

Even before the world was created, Hashem prepared teshuvah. That means no Jew is ever too far gone. Yom Kippur

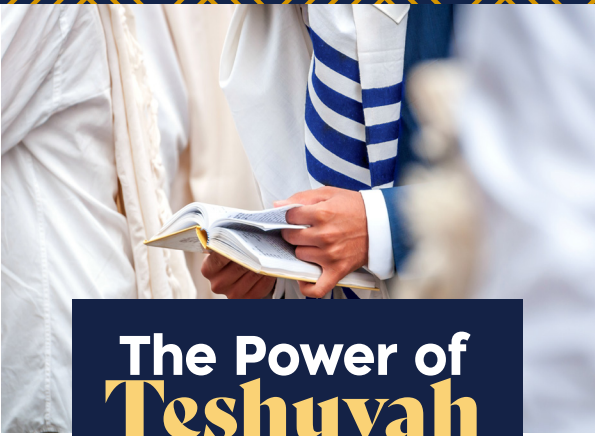
doesn't just erase sins—it realigns us with our essence: a pure neshamah longing to be close to Hashem.

We say Ashamnu and Chatanu in the plural. On Yom Kippur, no one stands alone. Each Jew's tefillah strengthens the next, and Hashem sees us as one nation bound together.

May Hashem grant us a year of good health, blessing, nahat from our children, peace in our homes, and the ultimate redemption for Am Yisrael.

Gemar Hatima Tova.
Rabbi Isaac Farhi





The Power of Teshuvah



Insights on Yonah

Hazal teach us that teshuvah was created before the world itself. This means that even before there was sin, Hashem prepared the remedy. On Yom Kippur, when the Heavenly Gates of mercy are wide open, we are reminded that no Jew is ever too far, no heart too closed, no mistake too great. Teshuvah is not just about erasing sins—it's about realigning ourselves with who we truly are: a neshamah that longs to be close to its Creator.

On this holiest of days, when we cry out "Selach lanu," we are not only asking Hashem to forgive us—we are declaring that we want to live as our best selves. Teshuvah transforms not only our past, but also our future.

Unity - The Rambam writes that when we confess on Yom Kippur, we say Ashamnu, bagadnu—in the plural. We don't say Chatati—"I sinned"—we say Chatanu—"we sinned." Why? Because Yom Kippur is not only about me; it's about us.

On this day, the Jewish people stand together as one body, one soul, before our Father in Heaven. Each Jew carries the other. One person's tefillah strengthens the next, and one person's teshuvah lifts the entire klal. When we pray with true unity, Hashem looks down and sees not individuals with flaws, but a nation bound together in love—and He cannot help but shower us with forgiveness and blessing.

After After the Torah reading of Minhah on Yom Kippur, we read the haftarah from Sefer Yonah. Hashem tells Yonah to go to the city of Ninveh and tell them to do teshuvah. Yonah tries to flee from Hashem so as not to have to fulfill this mission.

Yonah was surely a very holy man if Hashem granted him the gift of prophecy. How did he have the effrontery to refuse to serve as the messenger of Heaven?

Our Sages tell us that Yonah was concerned for the welfare of the Jewish people who, at that time, were also guilty of grievous sins in spite of the repeated warnings of the great prophets. Yonah feared the people of evil Ninveh, a nation of degenerate pagans, would heed his prophetic warning and repent, causing the Jewish people, the custodians of the Torah, to suffer by comparison. They would stand indicted before the bar of Heavenly justice with nothing to say in their own defense. Therefore, Yonah chose to flee rather than bring down retribution on the heads of his people.

The commentators explain that Yonah certainly had no illusions about preventing the Divine plan. If Hashem wanted to warn Ninveh that only repentance could save them, He undoubtedly would. However, Yonah had such an overpowering love for the Jewish people that he could not bear to be the agent of their misfortune. In desperation, he resolved to flee so that Hashem's will would be fulfilled through some other channel. He was fully aware of the magnitude of his act and the dire consequences he would probably suffer for his disobedience, but the alternative was unbearable.

Hashem sent storms and whales to force Yonah to return and accept his mission. The message to Yonah was very clear, and it resonates down through the ages to reach us every Yom Kippur. Yonah had no right to weigh the pros and cons of obeying Hashem's command. He did not have the option of deciding whether or not to obey. If Hashem commanded him to go to Ninveh, then that was what he was obliged to do, and no amount of rationalization could change it. A person has to subjugate himself completely to the Divine will, to obey without question, reservation or rationalization. Hashem undoubtedly knew of Yonah's love for his people, and if He nevertheless sent him on his mission, Yonah had no choice but to obey.

In our own lives, we sometimes bend the rules to suit our convenience. We rationalize. We equivocate. We compromise. Like Yonah, we seek to escape the strictures imposed on us by our innermost conscience. But in actuality, as Yonah discovered so painfully, it is not for us to make value judgments about the Divine will. Total acceptance may indeed be difficult from time to time, but overall, it is the only path to spiritual tranquility and fulfillment. (R' N. Reich)

Ereb Yom Kippur

Just as it is a misvah to fast on Yom Kippur, it is also a misvah to eat the day before Yom Kippur. We will have minhah prayers at 3:00 & 3:30 p.m. with Talet and Tefillin. Memorial lights will be available at the synagogue. We will then go home and have our final meal. We should finish at 6:15 p.m. so that we can get back to shul and accept the holidays a few minutes before sunset. Each man should put on his Talet with a berachah sundown. One may NOT drive to shul or do any other work after this time.

Some Reminders for Yom Kippur



Yom Kippur

On this holiday we have the opportunity to cleanse ourselves of all our sins. Feelings of repentance and remorse, together with sincere prayers, makes this forgiveness possible. In order to set the stage for this holy experience Hashem wants us to follow these following rules. We are not to eat or drink. We are not to wear leather shoes. We are not to wash with water. We are not to apply oils or perfumes to our skin. We are not to have marital relations. May the merit of the observance of these laws bring a complete forgiveness from Hashem.

Kaparot

It is customary to take money or a live chicken and turn it around one's head prior to Yom Kippur. If money is used it should go to charity. See below.

If one cannot perform Kaporot with a live chicken, one may perform it with money. Pregnant women use double the money. Recite the prayer three times while rotating the money around the head of the person for whom the money is taken.

Candle lighting

- Candles are lit on the evening of Yom Kippur. The berachah is "Lehadleek Ner Shel Yom Hakippurim." If the woman who lights is going to synagogue by car she must light before she goes saying the following before lighting: "I do not accept upon myself the sanctity of the holiday with the lighting of the candles, but I will accept it after entering the synagogue." If she is not going to synagogue, the statement is not needed. However, since she is staying home she must say the berachah of "Shehehiyanu" after she lights the candles. Be sure to remove leather shoes prior to lighting

This beautiful newsletter is dedicated by
Ronnie Ades
In honor and of his wife
Lilie Ades



Successful Change

Changing the way we make our decisions in our lives can have dramatic consequences, helping us alter our behavior and reach our goals. Here are some strategies that will help you grow.

- 1. Write down your goals.** Writing down your goals makes you significantly more likely to achieve them. A study found that those who recorded their dreams and goals in writing were a whopping 42% more likely to achieve them than those who did not write anything down.
- 2. Reset your "default" position.** We are hard-wired to want to take the easiest path. So turn the outcome you desire to be your default position. For example, if your goal is to save money each month, arrange to have a portion of your paycheck go directly into a savings account. If your goal is to give more to charity, arrange to have donations appear automatically on your credit or debit card.
- 3. Prioritize what's important to you.** It's easy to let our time get taken over by work, errands and other details that insistently demand our time, often at the expense of family and personal moments.
- 4. Surround yourself with positive people.** Surrounding ourselves with positive, cheerful people has a huge effect on our well-being. In fact, happiness and well-being seem to be contagious, passing from person to person.
- 5. Set up a system of encouragement.** Research has found that sending out words of encouragement can have dramatic results in boosting our chances of achieving our goals. Consider setting up encouraging notices to yourself (and others), reminding you of the goals you hope to accomplish.

From Awe to Joy

Yom Kippur cleanses us; Succot celebrates Hashem's closeness. Sitting in the succah, we are literally surrounded by Hashem's presence.

The Four Species

The arba minim teach us that every Jew is needed. Only when all four are bound together is the misvah complete. The Lulab and Etrog are taken every day except for Shabbat.

Ushpizin

When we welcome guests, we merit the presence of Abraham, Yitzhak, Yaakov, Moshe, Aharon, Yosef, and David. We bring holiness into our succah by living like them.

Simchat Beit HaShoeva

True joy comes when we elevate even the simplest parts of life, like water, and dedicate them to Hashem.

Succot

This beautiful holiday is enjoyed by all members of the family. All bread meals are eaten in the succah, throughout the eight days of the holiday. Make sure the succah is not under a tree and the roof of the succah is thick enough to give full shade.

Hoshaana Rabbah

We have an all-night reading and Shaharit prayers at sunrise for this special day. On this night the final seal is given for our judgment for the coming year.

Shemini Aseret

This day is a holiday all its own. We do not take the Lulab and Etrog in our hands that day. However, we do eat in the succah without a berachah.

Simhat Torah

We culminate the holiday season with a joyous celebration with the Torah. Please join us for Simhat Torah bags and refreshments.



Open Door policy

Showing Gratitude

One of the greatest obstacles toward achieving happiness is our feelings of entitlement. Our feeling of deserving what comes to us undermines our sense of gratitude. Instead we need to foster the humility to recognize that everything in our lives is a blessing from the Almighty. We need to show sincere gratitude for all the blessings in our lives. On Succot we sing the special, full edition prayer of Hallel, giving thanks to G-d for all that He has bestowed upon us. We set aside these days for gratitude and thanksgiving to Him and to all that have enriched to our lives. Succot is the time to learn the skill of happiness. It's not going to happen by itself. Instead of being bothered by the weather, the bugs or whatever else is uncomfortable, be growth-oriented, stop and appreciate, and show gratitude. You will begin tasting the sweetness of a happy life.

Many times we look around at our life circumstances and think that the "right" doors are closed. We hope and search for a magic key to open them up. When we're struggling and everything seems broken, looking at our obstacles with narrow vision, we miss the big picture.

Even when we can't understand why we experience challenges in our lives, there is something very powerful that allows us to withstand and even grow from them. That "something" is emunah, loosely translated as faith in G-d.

Eemunah is the cornerstone of the Jewish people. When G-d spoke to us directly at Har Sinai, He only told us one thing: Believe in Me and don't believe in other gods. G-d could have chosen to relay any message at this world-altering event, and He chose this. Why? Because belief that G-d runs the world is the foundation of our religion.

As Jews we must also believe that life isn't broken. It's been designed perfectly, just as it's meant to be. In the face of obstacles and challenges, we remember that this is all part of G-d's greater plan for us, orchestrated to help us grow and reach our unique spiritual potential. Living with this awareness of G-d enables us to thrive, not just survive.

Succot gives us an opportunity to deepen our emunah, our faith. According to the Zohar, the succah provides the "shade of faith."

We build our succah roofs, the part of the home that protects us from the heat, rain and elements, out of the unwanted parts of the plant to show us that G-d is constantly protecting us with the exact same things we may have perceived as no good. This is the shade of faith.

Life is not always easy and we can't see the whole picture. But remembering that there is something more, something that goes beyond our limited vision of the world, we can begin to get a glimpse of how G-d sees the bigger picture.

Our doors are never really closed and our lives aren't ever really broken. We just need to strike the match, the fire of our souls, so that we can start looking at the world in a new light. Succot is a time to reflect on this past year and discover the treasures that may have been buried beneath the facade of trash. Consider how an experience or turn of events you perceived as negative has actually been a source of light and blessing in your life so that you can feel G-d's warm embrace from above.



A Lasting Impression

Jack Blonder, was a secular, unaffiliated Jew from Texas. During a tour of Israel, he visited many beautiful sites and holy places. But it was one moment, at the Kotel, that left an indelible mark on his heart.

While at the Kotel, Jack noticed a man praying with complete devotion. The intensity, focus, and connection of this man's prayer were unlike anything Jack had ever seen. He was deeply moved and could not stop thinking about the scene long after he left Israel.

Back in Texas, some time later, Jack visited his bank and noticed that the teller wore a Star of David on her necklace. Curious, he asked her if there were any synagogues nearby. She told him about one just around the corner.

Jack walked into that synagogue and shared his experience at the Kotel with the Rabbi. He described the man he had seen praying with his entire heart and expressed his desire to learn more about Judaism. The Rabbi arranged regular study sessions, and over time, Jack's connection to his heritage deepened.

Jack Blonder eventually became an observant Jew. He married, raised a loving Jewish family, and dedicated himself to *misvot*. As a successful and generous man, he rebuilt the synagogue in his community into a beautiful shul where others could pray, learn, and be inspired.

The man that Jack saw praying at the Kotel had no idea of the profound impact he had on another person's life. Yet, because of that single moment of sincere devotion, Jack embraced his faith, learned Torah, and supported the Jewish community in his hometown. It is a powerful reminder that we never truly know the impact our actions—or our prayers—can have on those around us.



Finding Happiness

On Succot we leave our comfortable homes and move into the flimsy confines of the sukkah. The temperature can soar into triple digits or plummet below zero depending on which part of the globe you live in. How can living in such exposed and uncomfortable conditions be such an integral part of this holiday of happiness?

Many people make the mistake of thinking that the more you have and the more comfortable you are the happier you will be. We think that if we spend our lives pursuing happiness we will find it. Happiness has nothing to do with how much you own or how comfortable your life is. In fact, if you chase it, you will never find it.

What is happiness and how do we get it?

The Hebrew word for happiness is *simha* which is directly connected with the word *smiha*, or growth. Happiness is the pleasurable experience that results from engaging in meaningful work and in progression towards meaningful goals.

Where there is meaningful growth, progress, expansion, there can be happiness.

On Succot, we leave the world of comforts and immerse ourselves instead in a world of growth. We spend these seven days with Hashem, singing His praises and basking in His presence. We have festive meals with our families and friends, learning, laughing and gaining so much from each other. We shift our focus from being comfortable to being growth-oriented and we become uplifted in a world of happiness.



Keep the Connection

During the Hoshana Rabba prayers, the willow branch, which is an essential element of the four species, is taken by itself, beaten on the ground, and cast aside. What point might we be making with this custom?

Let us remember that the four species must be taken together in order for the misvah to be fulfilled, and absence of even the lowly willow renders the entire misvah null and void, just as though the succulent etrog were missing.

The four species depict four types of Jews. The etrog, which has both fragrance and flavor, represents a person who has both scholarship and good deeds. The palm, whose fruit has flavor but no fragrance, represents a person of learning but without good deeds. The myrtle branch is fragrant but tasteless, and bespeaks a person with good deeds, but no learning. The willow, with neither flavor nor fragrance, stands for a person who has neither learning nor good deeds.

The insipid willow is of great value when it remains together with the other species and is equal to them as a component of the whole. If it separates itself from the other three species, though, it sacrifices its worthwhile identity.

A person's circumstances may result in his not having an opportunity to become a scholar, and he might be lacking in good deeds, but if he remains together with his people and shares in their purpose, he not only has integral worth, but he may actually emit a fragrance of his own when left in contact with them long enough. If, however, such a person isolates himself, rejecting people of learning and good works, his value and effect are demonstrated by the status of the willow on Hoshana Rabba. (Smiling Each Day)



Reminders for the Holiday

Succot

This beautiful holiday is enjoyed by all members of the family. All bread meals are eaten in the succah, throughout the eight days of the holiday. Make sure the succah is not under a tree and the roof of the succah is thick enough to give full shade.

Lulab and Etrog

The Lulab and Etrog are taken every day except for Shabbat.

Hoshaana Rabbah

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Shemini Aseret

This day is a holiday all its own. We do not take the Lulab and Etrog in our hands that day. However, we do eat in the succah without a berachah.

Simhat Torah

We culminate the holiday season with a joyous celebration with the Torah. Please join us for Simhat Torah bags and refreshments.

Power of Appreciation

We are so busy. We run from one thing to the next, feeling like we could be accomplishing so much more. Happiness is not just dependent on growth. Equally important is making the conscious choice to valuing that growth and focusing on the progress made. We have a hard time living in

the present moment. So often we focus on what we are not doing or what we could be doing instead, negating that which we are doing. We rob ourselves of the happiness right before us in that present moment.

Don't let your goals, dreams and ambitions crush the beauty and relevance of the lives you are living now.

On Succot, we stop and reflect on the growth of the past year and the exciting opportunities for the New Year. We have been blessed with so much, we have grown so much, and we need to make time to stop and appreciate that. Succot is that time.

Joseph S. Jemal Synagogue



Edmond J. Safra Synagogue

Yom Kippur

Wednesday, October 1st - Ereb Kippur

Selihot: 6:30 A.M. (Jemal)
Shahrit: 7:30 A.M. (Jemal)

Light memorial candles all afternoon
after 1:00 P.M. in the Safra Synagogue.

Minha with Tallet & Tefilin: 3:00 P.M. and
3:30 P.M.
Stop Eating & Candle Lighting: 6:19 P.M.

Lecha Eli: 6:40 P.M. (Safra)

Beracha on the Tallet before sunset (6:40 P.M.)
One who puts it on after sunset refrains
from saying a Beracha.

Thursday, October 2nd - Yom Kippur

Prayers will take place in the Safra Synagogue

Shahrit: 8:00 A.M.
Shema Before: 9:06 A.M.
Torah Reading: 11:00 A.M.
Musaf: 12:15 P.M.
Minha: 3:55 P.M.
Neila: 6:00 P.M.
Kohanim / Hand Washing: 6:15 P.M.
Shofar followed by Arbit: 6:58 P.M.
Fast Ends & Birkat Halebana: 7:17 P.M.

Tizku LeShanim Rabot!

Friday, October 3rd

Shahrit: 7:30 A.M. (Jemal)
Shir Hashirim: 6:05 P.M. (Safra)
Candle Lighting: 6:16 P.M.

Shabbat, October 4th Perashat Ha'azinu

Prayers will take place in the Safra Synagogue

Shahrit: 8:15 A.M.
Rabbi's Class: 4:45 P.M.
Minha: 5:45 P.M.
(Followed by Seuda Shelisheet)
Arbit: 6:55 P.M.
Shabbat Ends: 7:14 P.M.

Succot Schedule 2025

Monday, October 6th Ereb Succot

Shahrit: 7:30 A.M. (Jemal)
Minha: 6:10 P.M. (Safra)
Candle Lighting: 6:10 P.M.

Tuesday, October 7th First Day of Succot

Prayers will take place in the Safra Synagogue

Shahrit: 8:15 A.M.
Rabbi's Class: 5:15 P.M.
Minha & Arbit: 6:15 P.M.
Candle Lighting After: 7:08 P.M. (From
existing flame)

Wednesday, October 8th Second Day of Succot

Prayers will take place in the Safra Synagogue

Shahrit: 8:15 A.M.
Rabbi's Class: 5:15 P.M.
Minha & Arbit: 6:15 P.M.
Holiday Ends: 7:06 P.M.

Thursday, October 9th 1st Day of Hol Hamoed

Prayers will take place in the Jemal Synagogue

Shahrit: 7:30 A.M.
Minha & Arbit: 6:05 P.M.

Friday, October 10th 2nd Day of Hol Hamoed

Shahrit: 7:30 A.M. (Jemal)
Shir Hashirim: 6:05 P.M. (Safra)
Candle Lighting: 6:05 P.M.

Shabbat, October 11th Shabbat Hol Hamoed

Prayers will take place in the Safra Synagogue

Shahrit: 8:15 A.M.
Rabbi's Class: 4:40 P.M.
Minha: 5:40 P.M.
(Followed by Seuda Shelisheet)
Arbit: 6:45 P.M.
Shabbat Ends: 7:04 P.M.

Sunday, October 12th 4th Day of Hol Hamoed

Prayers will take place in the Jemal Synagogue

Shahrit: 8:00 A.M.
Minha & Arbit: 6:00 P.M.
Tikkun Reading: 9:00 P.M.-11:30 P.M.

Monday, October 13th Hoshana Rabbah/ Ereb Shemini Aseret

Shahrit: 6:15 A.M. (Jemal)
Minha: 6:00 P.M. (Safra)
Candle Lighting: 6:00 P.M.

Tuesday, October 14th Shemini Aseret

Prayers will take place in the Safra Synagogue

Shahrit: 8:15 A.M.
Rabbi's Class: 4:00 P.M.
Minha: 4:45 P.M. (Followed by Hakafot)
Arbit: 6:15 P.M.
Candle Lighting After: 7:00 P.M.

Wednesday, October 15th Simhat Torah

Prayers will take place in the Safra Synagogue

Shahrit: 8:00 A.M.
Torah Reading: 9:30 A.M.
Hakafot: 11:00 A.M.
Rabbi's Class: 4:30 P.M.
Minha: 5:15 P.M. (Followed by Hakafot)
Arbit: 6:35 P.M.
Holiday Ends: 6:55 P.M.

Thursday, October 16th

Prayers will take place in the Jemal Synagogue

Shahrit: 7:30 A.M.
Minha & Arbit: 5:55 P.M.

Friday, October 17th

Shahrit: 7:30 A.M. (Jemal)
Shir Hashirim: 5:45 P.M. (Safra)
Candle Lighting: 5:54 P.M.

Shabbat, October 18th Perashat Beresheet

Prayers will take place in the Safra Synagogue

Shahrit: 8:15 A.M.
Rabbi's Class: 4:45 P.M.
Minha: 5:20 P.M.
(Followed by Seuda Shelisheet)
Arbit: 6:35 P.M.
Shabbat Ends: 6:55 P.M.

Sponsorship opportunities available!

Kiddush, Youth Sebets, Seuda Shelisheet, breakfasts, newsletters or flowers.

Contact our office: safrashulnj@gmail.com or 732-531-0535