

Joseph S. Jemal Synagogue



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83 Hathaway Avenue, Deal, NJ 07723

Edmond J. Safra Synagogue



Mourad & Sarine Kattan Building

75 Hathaway Avenue, Deal, NJ 07723



Choosing Life

Rosh Hashanah is a time to reflect on the gift of life. We may not accomplish everything we dream of, but each day, each breath, is G-d's precious gift. As we pray, "Remember us for life... write us in the book of life," we recall that life itself is never to be taken for granted.

Life before death is where greatness is achieved—through teshuvah, repentance, and the freedom to change. We are here because a loving G-d sustains us, lifts us when we fall, forgives us, and gives us strength to overcome despair.

Life is not always easy, yet we do not lose hope. Even in exile, the Shechina is with us, and G-d listens, sometimes in silence, always in truth. Rosh Hashanah reminds us that life can be sweet, like apples dipped in honey, not through wealth or power but through love, kindness, community, and faith.

Our history shows that we can do the impossible—remain a people without land, influence without power, dignity without recognition. On these Days of Awe, the sound of

our potential, and gives us the strength to live a life truly worth living.

Our sages teach that on Rosh Hashana, Hashem opens the

heavenly books and determines for each of us what the year ahead will hold. While we cannot know what is written, we can fill the pages with misvot, kindness, and tefillot. Every smile, every act of charity, every word of Torah becomes an eternal blessing.

Let us step into 5786 with hearts overflow-

ing with gratitude and determination to make this year one of growth, peace, and closeness to Hashem.

the shofar pierces our hearts, reminding us that life is but a breath, yet a breath filled with holiness when dedicated to G-d and His values. We defeat death not by living forever, but by living a life of eternal meaning—by doing good, by leaving blessings, and by attaching ourselves to the Living G-d. On Rosh Hashanah we are judged, yet while we see our faults, G-d sees

ing with gratitude and determination to make this year one of growth, peace, and closeness to Hashem.

*Wishing you a happy,
healthy sweet New Year!
Rabbi Isaac Farhi*



Blessings for Rosh Hashanah Night

We begin the evening of the New Year with the poem Ahot Ketana written by Abraham Hazzan Girondi in 13th-century Spain. Each verse of the poem has a chorus that declares, Tikhleh shanah ve-killeloteha! Let the year end with all its curses! The last line reflects a change in tone: Tahel shanah u-virkhoteha! Let the new year begin with all its blessings! It is our custom to recite the following symbolic blessings over various foods:

Before eating apple:

May it be Your will, G-d, to renew for us a good and sweet year.

Before eating leeks (karti):

*May it be Your will, G-d, that our enemies be cut off.
(Karti resembles yikartu, the word for "cut off.")*

Before eating swiss chard (selek):

*May it be Your will, G-d, that all the enemies who might beat us will retreat, and we will beat a path to freedom
(Selek resembles the word for retreat, yistalku).*

Before eating dates (tamar):

*May it be your will, G-d, that enmity will end.
(Tamar resembles the word for end, yitamu.)*

Before eating gourd (k'ra):

*May it be Your will, G-d, to tear away all evil decrees against us, as our merits are proclaimed before you.
('ra resembles the words for "tear" and "proclaimed.")*

Before eating black eyed peas (rubia):

*May it be Your will, G-d, that our merits increase.
(Rubia resembles the word for increase, yirbu.)*

Before eating pomegranate:

May we be as full of misvot as the pomegranate is full of seeds.

Before eating a fish or sheep's head:

May it be Your will, G-d, that we be like the head and not like the tail.

To symbolize our wish to be leaders, not stragglers. The sheep's head also served as a reminder of the ram that saved Isaac's life; we recite the story of the binding of Isaac on the second day of Rosh Hashanah. Some Communities discontinued using the fish because its Hebrew name, dag, sounds like the Hebrew word for worry, d'agah.



This newsletter is dedicated in loving memory of our dear father
Maurice R. Cohen A"H

His love, devotion and generosity will guide us throughout our lives.

Esther & Neil Saada, Sarah & Albert Maleh

Debbi Gindi, Rachelle & Mark Harari

Tips for Rosh Hashanah

HOW TO TRY YOUR VERY BEST THIS NEW YEAR.

1. If not now, when?

It's never the perfect time to change an ingrained habit. Don't wait for a magical moment or to hit rock bottom. Start today.

2. Gradual steps

Stop trying to change everything all at once. Make an ironclad commitment to one action.

3. Write down your goals

Write it down, type it out, or text yourself your goals for the month or the year. Not only will you have a daily anchor to review but you will also have a benchmark for success.

4. Tell someone

Let someone (or a few) know that you're making a change. You'll gain support and accountability. And once you see them rooting you on, you won't want to let them down.

5. Break it down

If you want to supercharge an area of your life, break it down into an actionable set of steps. Instead of saying "I'd like to get healthy", write down "no sugar in my coffee" or "1 hour at the gym on Monday and Wednesdays."

6. Focus on the rose

Keep your eye on what you're working towards rather than on what you are giving up. Every rose has its thorns. Focus on the rose.

7. Be kind to yourself

Forgive yourself when you slip up. Talk to yourself as you would a good friend or your child, expressing compassion, understanding and inspiration to jump back on the horse.

Kiddush in Jemal is generously sponsored
in memory of

Zacky Sitt. Yitzchak Ben Sofia A"H.

By his wife, Sharon Sitt, children and family.



Tashlich

"Tashlich" prayer is said on the first afternoon of Rosh Hashana by a body of water. What is the reason for this custom?

When Abraham went to take his son Isaac to the Akeda, the Satan appeared in the form of a river in order to prevent the performance of the misvah. Abraham entered the river undeterred and when the waters reached his neck, he cried out, "Save me, G-d, for the waters have reached my soul" (Tehilim 69:2), whereupon the Satan disappeared. The recital of Tashlich by the riverside is intended to evoke the merit of the Akeda.

In the olden days it was customary to crown a new king by the river as a symbol that his kingship should continue like the river. On Rosh Hashana we proclaim God to be the King and Ruler of the world.

The Pasuk says, "And they drew water and poured it before G-d (Shemuel 1 7:6) and the commentators translate this as, "And they poured out their hearts in repentance like water before G-d." Rashi comments that this was a sign of submission as if to say, "We are like this poured out water before You."

It is preferable to say Tashlich by a body of water that has fish.

Since fish have no eyelids, their eyes are constantly open. This symbolizes G-d's constant protective watch over the Jewish people.

Just as fish are suddenly caught in nets, so too we are caught in the net of judgment for life or death. Such thoughts should arouse a person to Teshuva.

This symbolizes our hope to be fruitful and multiply like fish.

In order that the evil eye shall not affect us, just as it cannot affect the fish that are hidden under the water.

Our congregation is very fortunate to say Tashlich all together at the magnificent ocean. We are able to witness first-hand the wonders of G-d.

The Voice of the Shofar



The Torah commands us on Rosh Hashana to hear the sound of the shofar. Interestingly, the mitzvah is not to blow the shofar but to hear it. Why? The shofar's cry is not about words — it is about the heart. Words can sometimes disguise what we truly feel. The shofar, however, is raw and pure. It is the soul's deepest cry, reaching beyond speech, touching the heavens, and awakening Divine mercy.

The blasts also recall different moments in our history:

Tekiah — the steady, confident note, reminding us of the clarity of our mission as Jews.

Shevarim — the broken sighs, echoing our struggles, our tears, and our yearning for closeness to Hashem.

Teruah — the staccato sobs, reflecting the urgency of repentance and the fragility of life. Together, they teach us that life is a mixture of strength and weakness, wholeness and brokenness. Yet, when all the sounds are offered sincerely before Hashem, they form a beautiful symphony that opens the gates of blessing for the year ahead.

As we listen to the shofar this Rosh Hashana, may we each hear our personal message within it — a call to return, to renew, and to rejoice in the love of our Creator.

Kiddush in Safra is generously donated
in loving memory of my dear husband

Maurice R. Cohen A"H

By: Pauline Cohen

MINYANIM SCHEDULE

FRIDAY, SEPTEMBER 11, EREB ROSH HASHANAH

Selihot: 6:15 AM, Shaharit 7:00 AM (Safra)
Selihot: 7:15 AM, Shaharit 8:00 AM (Jemal)
Minha: 6:20 PM (Safra, Jemal, Torah Center)
Candle Lighting: 6:53 PM

Remember to prepare a candle to last 48 hours so that one can light on Saturday night from a pre-existing flame.

SHABBAT, SEPTEMBER 12, DAY 1 ROSH HASHANAH

Shahrit 7:30 AM, Sefer Torah 9:00 AM, Mussaf 10:00 AM (Jemal)
Shahrit 8:00 AM, Sefer Torah: 9:45 AM, Mussaf 10:45 AM (Safra)
Shahrit 8:30 AM, Sefer Torah: 10:15 AM, Mussaf 11:15 AM (Safra TC)
Class with Rabbi Farhi: 5:30 PM (Safra)
Minha: 6:20 PM (Safra, Jemal, Torah Center)
Followed by a Mezonot Seuda Shelisheet in Jemal
Arbit: 7:10 PM (Safra, Jemal, Torah Center)

*No preparations permitted until after 7:50pm (Sunset 7:10 PM)
Kiddush / candle lighting after 7:50pm (from existing flame)*

SUNDAY, SEPTEMBER 13, DAY 2 ROSH HASHANAH

Shahrit 7:30 AM, Torah 9:00 AM, Mussaf & Shofar 10:00 AM (Jemal)
Shahrit 8:00 AM, Torah: 9:45 AM, Mussaf & Shofar 10:45 AM (Safra)
Shahrit 8:30 AM, Torah: 10:15 AM, Mussaf & Shofar 11:15 AM (Safra TC)
Class with Rabbi Sitt: 5:20pm (Safra)
Minha: 6:10 PM (Safra, Jemal, Torah Center)
Tashlich: 6:40 PM (Walking to the ocean)
Arbit: 7:25 PM (Safra, Jemal, Torah Center)
Holiday Ends: 7:48 PM (Sunset 7:08 PM)

MONDAY, SEPTEMBER 14, FAST OF GEDALIA

Fast Begins: 5:13 AM (Dawn)
Selihot: 6:00 AM, Shaharit 7:00 AM (Safra)
Selihot: 7:00 AM, Shaharit 8:00 AM (Jemal)
Minha with Tefillin: 6:40 PM (Jemal)
Fast Ends: 7:37 PM (Sunset 7:07pm)

TUESDAY-FRIDAY, SEPTEMBER 15-18, 2026

Selihot: 6:30 AM, Shaharit 7:30am (Jemal)
Halacha Yomit: 6:00 PM (Jemal)
Minha/Arbit: 6:15 PM (Tues - Thurs, Jemal)

Kapparot

will be held on Wednesday, September 16, 2026

12:00 PM - 6:00 PM

Ohel Simha Congregation

For more information, call the JSOR office

732-759-0388