



The Bulletin Riverdale Temple

מִמְזֶרַח שֶׁמֶשׁ עַד מְבֹאוֹ מִהַלֵּל שֵׁם יי

*From the rising of the sun unto the going down thereof,
the name of the Eternal One is to be praised.*

Worship Services (see calendar on p. 2 for details)

Fridays

Sept. 2	5:00 p.m.	Tot Shabbat Service
	7:00 p.m.	Shabbat Evening Service
Sept. 9	7:00 p.m.	Shabbat Evening Service
Sept. 16	7:00 p.m.	Shabbat Evening Service
Sept. 23	7:00 p.m.	Shabbat Evening Service
Sept. 30	7:00 p.m.	Shabbat Evening Service

Saturdays

Sept. 3	10:30 a.m.	Shabbat Morning Service
Sept. 10	10:30 a.m.	Shabbat Morning Service
Sept. 17	10:30 a.m.	Shabbat Morning Service
Sept. 24	10:30 a.m.	Shabbat Morning Service

In-person Shabbat services will be held in the Sanctuary. All individuals wishing to attend in-person services should be fully vaccinated against COVID-19 per CDC guidelines. Based on the updated guidelines dated August 2022,* wearing masks is optional, but recommended for people who are considered at high risk for severe illness. Shabbat services will also be available on Zoom.

*For more detailed information about the CDC's updated COVID-19 guidance, we refer you to:

<https://www.cdc.gov/media/releases/2022/p0811-Covid-guidance.html>

See p. 11 for Schedule of High Holy Days Services

Vol. 76

September 2022 (5782)

No. 1

THE RABBI'S COLUMN

I hope everyone had a good summer, and that you were not too adversely affected by the dearth of Riverdale Temple bulletins! I also hope everyone is well and rested, and looking forward to the High Holidays, to the resumption of Adult Education, and the SLC. I look forward to seeing everyone at services soon.

Our services have an energetic arc. We build up to high points. There are moments that are calm, and moments that are intense and cathartic. Two of the high points are the Amidah and the Shmah.

Traditionally, Judaism considered the Amidah the more important of the two. Reform Judaism felt that making a statement about the nature of Gd (the *Shmah*) was more important than talking to Gd (the *Amidah*). This is why Reform Judaism decided that we should stand for the Shmah.

The Talmud says that when the time comes to say the Shmah, you should continue standing or sitting or whatever you are doing. But to combat the upstart Reform movement, the Orthodox movement decided that they must sit for the Shmah.

There is a story about a new rabbi hired by a congregation. In this synagogue, half the people stand for the Shmah, and half sit. They are constantly telling the rabbi to make those other people sit (or stand) for the Shmah. The rabbi tries to find out what the congregation has done in the past, but since everyone is partisan, everyone insists that it was always done the way he or she does it.

Finally, the rabbi hears that an elderly retired rabbi from that congregation lives not far away. He visits, and begs the rabbi to tell him if the tradition of the synagogue is to stand or sit for the Shmah. The elderly rabbi thinks back. "What do they do now?," he asks. "Half stand, half sit, and they all constantly nudge me to make the others do what they do," says the young rabbi. The retired rabbi nods sagely. "That is our tradition," he says.

When I was the rabbi of Beth Shalom in Baton Rouge, we had congregants who had grown up in very Reform temples in the South, and people who had gone to yeshivas in the North. Some people kept kosher and did not drive on Shabbat, while others spent Saturdays at the mall or watching TV. When I first got there, I was asked if we should stand or sit for the Shmah, if we should all rise for the mourner's Kaddish, if we should say m'chayei hakol (Who gives life to all) or the traditional m'chayei hameitim (Who gives life to the dead) in the second blessing of the Amidah.

continued on p. 3

I don't know if other synagogues do this, but I decided that each person should stand or sit, and say the more or less traditional words as they chose. There were moments of cacophony, but we all got used to it pretty quickly.

My dream of Reform Judaism is a big tent Judaism, a Judaism in which each person can practice as he or she wishes, and all are accepted. I know that my practices are a little more traditional than those of most people at Riverdale Temple, but...after all, I am the rabbi. I chose to make Judaism the center of my life, so it is not surprising that I chose to keep more of the mitzvot. I do not feel that anyone's Judaism is any less authentic, valuable, or real because of their level of Jewish practice.

Let me repeat that. I value each person's expression of Judaism, from the bearded Chasid to the most Reform, and I do not think that one is better or more real than the other. As your rabbi, I may guide you towards Jewish practices that I think will be meaningful to you, but if they are not, don't do them.

As a proud Reform Jew, I believe that everyone should end up with a Jewish practice that suits him, her, or them. Part of my job is to help people find a Judaism that is meaningful, and to convince people not to be bothered by the Jewish practice of anyone else, even mine.

The High Holidays are a time when we all focus on our Jewish practice. Judaism, which may be in the background for most of the year, takes on a greater importance. Rosh Hashanah and Yom Kippur are a chance to reset our lives, a chance for us to question if our existence is meaningful or not. This is an important part of our Jewish practice. It is more powerful because we are all going through it together. The differences in our practice are lessened, as we all come together to seek holiness and meaning. I look forward to sharing these important days with you!

—Rabbi Thomas Gardner

THE CANTOR'S COLUMN

As we approach these High Holy Days, we return, with a vengeance, to that particular brand of self-reflection for which we Jews are so famous. Like our parents, grandparents, and their parents before them, stretching back into history, we ask ourselves: "How did I do this year? Was I good? Was I kind? Was I patient?" And our souls answer us: "Sometimes. But other times? Not so much."

Is it enough to know this? No. We must also repent. How?

If the sin is one we committed against Gd, then it's a simple matter—we ask Gd for forgiveness, and commit ourselves to betterment.

If our sin is against another person, however, we must—as Jews are wont to do—converse. The Jewish model of forgiveness is a many-layered hierarchy, but its highest form is built upon the true recognition, by both parties, of the wrong that was done. That is the starting point for achieving the truest and highest repentance and forgiveness: t'shuvah, turning—the mutual admission that damage was done.

These two processes, one for sins against Gd and one for sins against other people, serve as our two-part model for repentance towards which we strive on the High Holidays. But there is a third side to our journey of self-improvement, much present in our tradition but often neglected, I find, in our practices and dialogue, and it is this: repentance for sinning against oneself. Among sins against oneself, I believe one is consistently the most neglected, and certainly among the most important: the sin of joy foregone.

My father taught me this Chasidic teaching: at the gates of heaven, we are held accountable not only for the wrong we have done to others, but for the joys available to us in life that we denied ourselves. Any joy or happiness that can be had, which causes no harm to oneself or others, should be seized with both hands. Whether the thing that prevents us is ego, a false understanding

of ourselves, a warped sense of piety, an inability to change our thinking, or the idolatry of fixation on our problems, when we deny ourselves an opportunity to experience joy, we sin against ourselves.

Let us not forget: to achieve true t'shuvah, we must be forgiven, and can receive forgiveness ONLY from the person wronged. When we ignore, forget, or lose the lantern of our joy that Gd gave us to guide us through this broken world, we wrong ourselves. Whom, then, do we need to forgive, in such a case? Of course: we must forgive, forgive, forgive, and forgive ourselves. But how often do we offer ourselves forgiveness? How often do we remember to ask it of ourselves? Too rarely. And for this, too, we must forgive.

May we be blessed this year with a fine memory. May we remember to feed our souls with the nourishment available to us from every treetop, from our families, our community, our culture, and our time alone. May we remember to ask ourselves: what would I most enjoy at this moment? and, as often as we can, do that very thing (unless it is to skip services). May we remember that we are all human and that, at the end of the day, each of us has honored and failed our highest selves on countless occasions. May we squeeze every drop out of life and share our joy freely with those around us. May we go from joy to joy, to find joy, make joy, and spread joy. May we serve our joy, and in so doing, serve our community and our Gd. For as the Ba'al Shem Tov, the Master of the Holy Name, teaches us: When the psalms command us to serve Gd with happiness, the happiness itself is the service to Gd.

May you and your loved ones each have a sweet, precious, and joyful New Year.

—Cantor Josh Finkel

THE PRESIDENT'S COLUMN

I am writing this article during the dog days of August, with levels of heat and humidity sapping my energy and brain activity, but it is a very busy time at Riverdale Temple. Preparations are starting for the High Holy Days. We are working on our Book of Remembrance,

sending out dues statements, figuring out High Holy Days aliyot, hiring musicians, rehearsing and taking care of countless details. Our High Holy Days services are always beautiful and uplifting, but they are the result of meticulous planning.

When we were first struck with the COVID plague, we were forced to offer our High Holidays services on Zoom. Last year we opened our sanctuary to you, our congregants, but many remained cautious and stayed home. This year, now that we are triple and quadruple vaxxed, I am hoping to see you all in the pews. There are things in life that have to be experienced directly, and the High Holy Days services are one of them. Part of the magic of the season is standing next to each other and lifting our voices in song and prayer. Judaism is a communal religion and we are meant to be together when we worship.

The music of the holidays is exquisite. While I enjoy learning new melodies to our prayers during Shabbat services, I want our traditional music on the High Holy Days. I love the music so much, I find myself silently humming the tunes months afterwards. Those of you who have not yet met our new cantor, Joshua Finkel, will have the opportunity to hear his magnificent voice. Jewish services are supposed to be both beautiful and moving; that's why we have cantors, and Cantor Finkel fills that role in spades. And we are blessed with Rabbi Gardner, a rabbi whose warmth, erudition, and spirituality create the atmosphere we seek on the Days of Awe. His masterful sermons never fail to inspire.

The designation "Rosh Hashanah" does not appear in the Torah to describe this special holiday. Actually, it is given rather short shrift in the Bible: two verses in Leviticus (23:23–25) and one verse in Numbers (29:1). The Bible refers to it as *Yom HaZikaron* (the Day of Remembrance, not to be confused with the modern Israeli holiday of the same name). Yom Kippur is given a bit more real estate in the Torah, but the emphasis is on the sins of the whole Israelite nation and communal atonement.

In addition, calling the High Holy Days the Jewish New Year is somewhat deceptive, since it does not occur at the first month of the Jewish year, which is Nisan, but during the month of Tishrei, seven months later. It is also very different in tone from the secular new year. What it does have in common with the secular new year, though, is the impetus to make resolutions to lead a better life, just not in an alcoholic fog. This is a time for introspection, for looking back on the mistakes of the past year and vowing to make changes. But these vows must be followed up with action. The ten days from Rosh Hashanah to Yom Kippur are to be used to go to those we have hurt, apologize, and make amends.

While the basic structure of the High Holy Days liturgy will be familiar to regular Sabbath goers, there are many additional prayers specific to the season, such as the haunting *Aveinu Malkeinu* and the *V'dui*. And, of course, there is the blowing of the shofar. The *Saadia Gaon* said the shofar was blown only on special occasions: to announce Creation, at the Revelation on Mount Sinai, for the exhortations of the prophets, and for military advances and retreats. I assume this later use of the shofar is why it is not blown when the holiday falls on a Shabbat. Those shofar blasts always carry me back to our ancient roots and cement my feelings of solidarity with the Jewish people, past and present.

Every time we have an open Pulpit and Ritual Committee Meeting following the High Holy Days, people always say that this year's celebration was the best ever. This time they will be right. It will be the best ever. I look forward to greeting you all then. *L'shana tova u' metukah*. Wishing you a good and sweet year. And *g'mar hatimah tovah*. May you be signed and sealed for good.

—Ronna Weber, President

Tot Shabbat and Ruach Shabbat Dates 2022–2023

Tot Shabbat Dates

9/2/22, 5 p.m.
 10/14/22, 5 p.m. Sukkot
 12/2/22, 5 p.m.
 1/6/23, 5 p.m.
 2/3/23, 5 p.m.
 3/3/23, 5 p.m.
 4/7/23, 5 p.m. Passover
 5/5/23, 5 p.m.
 6/2/23, 5 p.m.

Ruach Shabbat Dates

11/4/22
 12/9/22
 1/20/23
 2/17/23
 3/24/23
 4/28/23
 5/12/23



BULLETIN BOARD

Temple activities take place in person and/or via Zoom. For updates, please consult the calendar on p. 2, the temple website at <https://riverdaletemple.org>, and e-blasts.

Copy for the next issue of *The Bulletin* is due by **September 15**. You can email it directly to administrator@riverdaletemple.org (put "Bulletin" in subject line).



Riverdale Temple	Cantor	5	
Telephone Extensions (718-548-3800)	Simcha Learning Center	6	
Temple Office	0 or 1	Emergencies	7
Bookkeeper	2	General Information	8
Nursery School	3	Other	9
Rabbi	4		

Registry of Holocaust Survivors

If you are a Holocaust survivor or a family member of a survivor, you can register to be included in the Benjamin and Vladka Meed Registry of Holocaust Survivors, at the United States Holocaust Memorial Museum in Washington, D.C. For more information, go to ushmm.org/resourcecenter.

Contact information: Holocaust Survivors and Victims Resource Center, Registry of Holocaust Survivors, United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place, SW, Washington, DC 20024-2126

Riverdale Temple is now part of the organics/compost pilot program in the Bronx. We can now recycle our food scraps. Please observe the different signs on the garbage receptacles and put throwaways in the proper container. We are pioneers in a wonderful program—please join the effort in caring for our environment.



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Go to <https://urj.org> for announcements, news and press releases, a calendar of virtual programs and events, and general information.

Visit our website: <https://riverdaletemple.org>

Join us on Facebook!

Did you know that Riverdale Temple has a Facebook page? Find us by searching for "Riverdale Temple Bronx, NY" on Facebook and join this page by clicking on "like." This is a space where we can exchange ideas, blog, discuss events, share photos, etc., and strengthen our bonds as a community. Join and make our numbers grow.

To give a contribution to Riverdale Temple, send your donation to Riverdale Temple, 4545 Independence Avenue, Bronx, NY 10471. Please make your check payable to Riverdale Temple. Give the name/category/event to which your donation applies. We now accept payment by credit card; call the office (718-548-3800, ext. 0) or go to www.riverdaletemple.org.

Riverdale Temple Building and Grounds Committee

Our mission is to ensure that the building and grounds of our synagogue best respond to the spiritual, educational, cultural, and social needs and activities of our congregation. We are concerned about safety, cleanliness, comfort, and appearance and maximizing the functionality of our facilities. The committee works closely with the maintenance staff to ensure that the facilities are well managed and meet the needs of our community efficiently and economically. The committee benefits from members with varied experience in facilities management, engineering, construction, and related fields. Write to: administrator@riverdaletemple.org or president@riverdaletemple.org

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SIMCHA LEARNING CENTER

As Labor Day approaches, we hear the crickets outside a little less, the humming of the air conditioning dying down, and the streets a little emptier as people are away for the last summer outing before school gets started. However, we at Riverdale Temple and the Simcha Learning Center have been busy and in full force, eagerly preparing to welcome back our students, families, teachers, and several new children and families to the SLC. This year the theme for our school will be *Tikkun Olam*—Repairing the World. Our Torah, the emphasis on humanity and all we can learn from our Torah stories, Tzedakah, our traditions, and values will guide us this year as we embark on the endeavor of what it means to be responsible to each other, our community, and the greater world.

We are excited to welcome Cantor Josh, who will be weaving meaningful songs focusing on Tikkun Olam. In the classroom

our teachers will be offering hands-on activities, discussions, and storytelling concerned with our responsibility to make this world a better place for all. This of course will complement the weekly morning service, holiday activities, and expanding our Hebrew language and family workshops, to name a few. An exciting year is ahead for us.

I look forward to greeting everyone on the first day of classes: **Sunday, September 18, at 9:30 a.m.** Please spread the word that registration is ongoing and to contact me for additional information.

Wishing you all a Shanah Tovah—A good, healthy new year!

B'shalom

—Judy Weinberg, Education and Engagement Specialist



NURSERY SCHOOL NEWS

Look for my column in the October issue.

—Alexandra Abikzer, Director



End-of-Summer Barbecue

An end-of-summer BBQ was scheduled for August 28 to learn about Riverdale Temple, the religious school, the nursery school, and many events and activities. Food was catered by Wandering Que.

WOMEN OF REFORM JUDAISM (SISTERHOOD)

Happy New Year!

I imagine everyone “blinked” and June became September! Don’t look back because WRJ has jumped into this year in full swing! We are looking forward to having our “Lunch in the Sukkah” this year (stay tuned for date and time) and, hopefully, the Women’s Seder. We also have WRJ’s monthly Book Club hosted by Ronni Stolzenberg. This event has been very popular, and WRJ is so excited to keep it moving. If you want to get involved, please reach out to Ronni—you will not be disappointed!

WRJ is very excited to cosponsor a Forum on Women’s Reproductive Rights on Wednesday, September 14, at 7:30 p.m. in the ballroom. This event is open to the entire community and

will also be available via Zoom. This is a nonpartisan event focusing on a response to the question, “What can we do?” after the fall of Roe. Guest speakers from Planned Parenthood, NYCLU, Religious Action Coalition, the medical community, and elected officials who support women’s equality laws will help us answer that question. We will provide an opportunity to engage in advocacy by inviting participants to make a phone call, and perhaps write a Get Out the Vote postcard. We will also be having follow-up meetings to engage more deeply in the fight to win equal reproductive rights for women.

We hope that everyone has a Very Happy, Healthy, and Sweet New Year.

—Joanne Heyman, President

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Riverdale Temple Cares— Would You Like to Help?

Are you or a family member ill or going through a rough patch? The temple’s Caring Committee offers support during difficult times by calling members and their families to talk—about your concerns or just to have a friendly chat.

Good news, such as a milestone wedding anniversary, a birth in the family, or another simcha? We’d like to share your joy!

If you or a fellow temple member would welcome a caring call, please reach out to Muriel (917-353-6843) or Beth (friedman.beth@yahoo.com). If you prefer, you may contact Rabbi Gardner (718-548-3800.)

Would you like to join the Caring Committee, which makes telephone calls, sends cards, and reaches out to congregation members? Then please call Muriel or email Beth. Thank you!

—The Caring Committee

MEN OF REFORM JUDAISM (MEN'S CLUB)

As the summer winds down and we return to work and school and continue adjusting to the new rules stemming from COVID-19, I cannot help but reflect on the number of troubling incidents that seem to be occurring all around the world that speak loudly to a growing anti-Semitic environment. Certainly violence and hate-related crimes are not perpetrated exclusively on the Jewish communities, but we Jews continue to be the recipients of deep-rooted hatred that is spreading pervasively throughout our local communities.

Much of the violence we are seeing can be attributed to the easy availability of weapons to virtually everyone. Hardly a day

goes by when we don’t learn about another shooting or stabbing occurring in the subway, on the street, or in a home. Something needs to change and change now! I will discuss this in greater detail directly with Men’s Club members.

In the meantime, as we gather as a congregation once again, and our schools and religious services are part of our daily routine, what can we do as Jews to reduce the expansion of anti-Semitic acts? How can we fight anti-Semitism right here in Riverdale?

Well, let’s think about why we are here in the first place. What is the key to our unique, defiant, unparalleled survival against all odds and efforts to destroy us? I believe that we have survived

and thrived because we achieve, we observe, and we build. We achieve by educating our children and providing them with a cultural and spiritual environment that endures. We observe by keeping the Sabbath, reading the Torah, and honoring Gd's commandments. In doing so, we are building Jewish strength and preserving our survival, our salvation, our future.

I welcome everyone back and wish you and your families a new year of good health, peace, happiness, and prosperity.

Please check your email for our annual dues notice. I look forward to seeing members at meetings and at the events we are planning for the upcoming year.

L'Shana Tovah

—Steven Rosenfeld, President

SOCIAL ACTION

The Social Action Committee wishes everyone health, contentment, and peace in the New Year!

Please start the fall and the New Year with the resolve to help and volunteer, when you can, in the varied social action initiatives that Riverdale Temple sponsors.

Rosh Hashanah–Yom Kippur Grocery Collection: Everyone who goes grocery shopping knows that the prices have increased dramatically. There are many people, even if they are working, who are having difficulty providing enough food for themselves and their families.

This year, please use a recyclable bag to fill with the following types of needed groceries: rice, soup, vegetables, fish, peanut butter, pasta, canned tomato sauce, canned fruit, healthful cereal, etc. Please give what you would want to receive yourself.

Be sure that the dates are current (2022 or beyond).

Note: We will need volunteers to check grocery dates after Yom Kippur.

New Pajama Collection: From October 1 to November 1—please purchase and donate at least one pair of boys/girls pajamas, sizes for toddlers, children, teens, and extra-large sizes. We will work with The Pajama Program to match our donations with another group in need in our community.

Looking Ahead

1. Annual winter coat, hat, scarf, and glove collection (Nov. 30–Dec. 27). Donations will go to the collection at the Yonkers Automobile Association.

2. Please save the date of April 23, 2023, for Riverdale Temple's Mitzvah Day. We will need many volunteers to help before and during the event.

—Frances Segan, Ph.D., Chairperson, Social Action Committee

ADULT EDUCATION



Welcome to the start of the 2022–2023 program year. This has been a very hot summer. We hope the warmth of the season can launch an enjoyable and interesting study year. The specific content is under development.

We are preparing another survey, which you will receive in the near future, for you to answer as we consider a number of options regarding the content of the lectures we will be sponsoring in partnership with the YIVO, the Jewish Institute for Jewish Research, and for your general input. We are expecting to draw our speakers from various parts of the United States for the four lectures that will be presented. This and ongoing concerns about the recurrence of COVID-19 variants will require that the YIVO lectures be conducted via Zoom. This year we will be joining forces with the Men's Club to develop other programs of interest to both the congregation and the general Riverdale community.

Lunch and Learn

Rabbi Gardner, as always, will be presenting the Lunch and Learn course* on Mondays from noon to 1:00 p.m. and a Thursday afternoon course from 4:00 to 5:00 p.m. Monday's course will examine the Book of Proverbs, and Thursday's course will concern Baruch Spinoza.* To whet our appetite for learning more about this philosopher, I peeked into *Wikipedia* for a brief preview of this very interesting seventeenth-century thinker.

Baruch (de) Spinoza (1632–1677), a Dutch philosopher of Portuguese Sephardic Jewish descent, was considered one of the

most important—and the most radical—of the philosophers of the early modern period. Influenced by French philosopher René Descartes, Spinoza was a leading philosophical figure of the Dutch Golden Age. He grew up in the Spanish-Portuguese-Jewish community in Amsterdam. He developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine. His philosophical accomplishments and moral character prompted modern French philosopher Gilles Deleuze to call him the “prince” of philosophers.

Rabbi Gardner is a gifted teacher. I urge you to learn with him.

*All Adult Education programs will start after the Jewish holidays, beginning with Lunch and Learn on Monday, October 24, and the Spinoza class on Thursday, October 27.

A quote for today: “Tell me and I forget, Teach me and I remember, Involve me and I learn.” —Benjamin Franklin.

—Dr. Yvette Marrin, Chair, Adult Education Committee

The **Chavurah** will meet on **September 10**, following our Shabbat service and communal lunch. The Torah portion for that day is Ki Teitzei. In this reading, Moses delivers numerous rules about proper family relationships. He continues with laws involving many aspects of daily living, justice, family responsibilities, work, and sexuality. The conversation should be lively. Our lay-led group is open to all. Prior knowledge of the Torah is not needed, so just drop in.

—Dr. Ronna Weber

CONTRIBUTIONS

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Marianne Weissman	Gene Weissman		Walter Jaffe

Condolences



To

On the Loss of

Hillary Bell, Fay and Zachary Bell-Mendez, Diane Bell, and family

Ellen Greenblatt, beloved aunt, great aunt, sister

Beth Fertig Friedman

Cousin **Susan Fay James**

Julie Hyman, Rita Hyman, David Hyman, and family

Sal Markowicz, beloved grandfather, father

The Departed Whom We Now Remember: September Yahrzeit Observances

1 Norman Baron	8 Bertha Wormser	14 Isidore Licker	19 Jack Locke	27 Irmgard Hermann
1 Millard Joseph Bleier	8 Alexander Haines	14 Nat Seefer	19 Israel Silberkleit	27 Rebeka Pinhas Levi
1 Milton Gordon	8 Johanna Jelin	15 Yetta Bennett	20 Samuel Breindel	28 Morris Caplan
1 Hyman Jaffe	8 Warren Raynes	15 Ruth Fox	20 Riva Goldstein	28 Martin Cohen
1 Stanley Popelsky	8 Joseph Eisen	15 Helen Cytryn	20 Dorothy Kleiman	28 Melvin L. Glauberman
1 Julius Richman	9 Charles Lasky	15 Joan D. Leslese Halpern	20 Albert Lett	28 Isadore Jacobs
1 Jacob Strisik	9 Anita Rosenblatt	15 Richard Kasner	21 Julius Meltzer	28 Herman Waill
2 Ethel Parker Dubrov	9 Richard Simmons	15 Melvin L. Morris	22 Max Friedman	28 Harold Auerbach
2 Seymour Greisman	10 Dora Baron	15 Irving Oberstein	22 Max Halper	29 Henry L. Grunbaum
2 Elias Rushfield	10 Gerard M. Bloomfield	15 Sol Stafford	22 Benjamin Rettich	29 Valentina Krasnopolsky
2 Ida Wilensky	10 Pauline Fox	15 Ray Weinberg	22 Meta Strauss	29 Kate Lubell
3 Robert Benenson	10 Harry Hartman	16 Meyer Cohen	22 Henry Vogelhut	29 Gene Offenbach
3 Jack Grushoff	10 Howard Poblner	16 Munia Gefter	22 Marion "Minnie" Weiss Pochter	29 Dr. Rudolf Radna
4 Diane Stern	10 Esther G. Rosenberg	16 Leo Herrup	23 Adele Greenglass	29 Cantor Jacob Singer
4 Minnie G. Traugott	11 Helen Arzt	16 Olle Schlifman	24 Beatrice R. Bennett	29 Alice Spierer
5 Jean Deutsch	11 Ethel Epstein	17 Solomon Haas	24 Yakov Dechter	30 Joseph Ackner
5 Max Grossman	11 Anna Guenzig	17 Helen B. Karger	24 Gertrude Fuhrman	30 Dr. Benjamin Diamond
5 Mary Kenig	11 Alan Richman	17 David Morris	24 Adrienne Semmel	30 Arthur Karger
5 Mildred Martin	11 Dr. David Stolzenberg	17 Hilda Stoll	24 Jeannette Small	30 Julius L. Lubell
6 Pauline Kalinowsky	12 Sidney Leichter	18 Judith Gorlin Deutsch	25 Daniel Chazen	
6 Ethel Wolf Miller	12 Mae Mendlinger	18 David Lerman	25 Rita Gefter	
6 Benjamin Silverman	12 Karin Joan Singer	18 Alma Weiler	25 Oscar Greenberg	
7 Jack Bross	12 Jack Wiener	18 Samuel Young	25 Elizabeth Levy	
7 Marcel Kwal	13 Simon Giserman	19 Anne G. Aronson	25 Lillian A. Ripps	
7 Constance Spath Osach	13 Conrad I. Haber	19 Dorothy Bussis	25 Morris F. Rothberg	
7 Anna Tauber	13 Frances Perchick	19 Clara Dancis Bereano	26 Elizabeth N. London	
8 Irving I. Appel	14 Vivian Lea Gorlin	19 Alexander Krausz	26 Eugene I. Weiler	
8 Helen C. Barkin	14 Samuel Z. Kleiman		27 Belle S. Bloomfield	
			27 Dr. David Borak	

Riverdale Temple
 Schedule of High Holy Days Services 2022/5783

Selichot	Saturday, September 17	7:30 p.m.
Erev Rosh Hashanah	Sunday, September 25	8:00 p.m.
Rosh Hashanah Day 1 Morning	Monday, September 26	10:00 a.m.
Rosh Hashanah Family Service (Open to nonmembers*)	Monday, September 26	1:30 p.m.
Rosh Hashanah Day 2 (Open to nonmembers*)	Tuesday, September 27	10:00 a.m.
Kol Nidre	Tuesday, October 4	8:00 p.m.
Yom Kippur Morning	Wednesday, October 5	10:00 a.m.
Yom Kippur Family Service (Open to nonmembers*)	Wednesday, October 5	1:30 p.m.
Yom Kippur Afternoon, Yizkor, and N'ilah (Open to nonmembers*)	Wednesday, October 5	4:00 p.m.

All times are subject to change.

*Nonmembers are invited to attend these services but must reserve tickets.

Ticket information will be announced at a later date.

Proof of vaccination must be shown at the door.



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RIVERDALE TEMPLE

4545 INDEPENDENCE AVENUE

BRONX, NY 10471

ADDRESS CORRECTION REQUESTED

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Cantor of the Congregation

Joshua Finkel, B.A., M.S.M.

Rabbis Emeriti of the Congregation

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Judith S. Lewis, D.D.

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