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Kol Hashofar



Young Israel of Lawrenceville

2556 Princeton Pike
Lawrenceville, NJ 08648
www.yiol.com

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Tishrei 5786
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Rosh Hashanah
New Beginnings

2025 / 5786

President's Message

Wishing everyone a good new year.

Condolences to the Heck family on the passing of Eleanor, a long time member and secretary of the synagogue.

Condolences to the Friedman family on the passing of Martha , another long time member.

Condolences to Natan Vishevnik and family on the passing of his brother , Boris.

Congratulations to the Zur family on the Bat-Mitzvah of Noa. Also , congratulations to grandparents Shuli and Jeannette Levin.

Congratulations to Lisa Lonstein on the engagement of her daughter Tori.
Also, congratulations to Tori's grandmother Faye Lonstein.

Congratulations to Norman and Karrie Ferstenberg on the birth of their granddaughter.

Wishing a speedy recovery for Bill Aronoff.

If anyone has an interesting trip or activity they had over the summer and would like to share it, please contact Lynda Sacharov (LSach@msn.com).

I would like to thank everyone for keeping up our Friday night minyan and for their help with the Yartzheit minyans.



Charles Miller
President

VIEW FROM THE BIMAH

As we prepare for the High Holy Days, we stand at the threshold of a new year with hearts full of hope and reflection. Rosh Hashana is more than the “Jewish New Year;” It is a sacred moment in time, calling us to awaken, reflect, and renew. It asks us to look deeply at our lives and to consider not only who we are, but also who we are in community—with family, with our shul, and with the world around us.

The sound of the shofar captures this spirit. Its cry is not polished or orderly; it is raw, urgent, and stirring. It reminds us that life is too precious to drift through on autopilot. Each blast calls us back to the truth that change is possible and that renewal is within reach if we are willing to open our hearts and take the first step.

Yet Rosh Hashana is not just about the individual. Our prayers are filled with visions of the world transformed—of harmony, justice, and peace for all. On this day, tradition teaches, all humanity stands before G-d. This larger vision challenges us to view our choices not only through the lens of personal growth but also through how they ripple outward into the lives of others.

That message feels especially resonant here at Young Israel of Lawrenceville. Our congregation is more than a place of worship—it is a home. The warmth of our members, the spirit of our gatherings, and the way we care for one another embody the very values the High Holy Days call forth. When we come together in prayer, learning, and celebration, we remind one another that no one faces the journey of teshuvah alone. In our shul, we see firsthand how community

can help lift, inspire, and sustain us in moments of both joy and challenge.

As we approach this Rosh Hashana, may the shofar awaken within us a renewed sense of purpose, and may the embrace of our synagogue family strengthen us for the journey ahead. Together, as a close-knit and caring community, may we enter the new year with faith, courage, and hope.



Shanah Tovah U'Metukah—may this be a year of blessing and sweetness for each of us, for Young Israel of Lawrenceville, and for the world.



Rabbi Y. Goldenberg

Young Israel—Community Bulletin Board

YIOL offers a range of programs and services which enables opportunities for exploring Judaism in a non-judgmental way. Whether it be a prayer service, Torah class, or social gathering that you're seeking, you will be enthusiastically welcomed and celebrated, So come for a visit...and stay a while.

Adult Education Program

Please join us for our classes. All classes are conducted in English and are held at the Synagogue.

- **Tuesday evening class** -- Rabbi Goldenberg will be announcing a new series for his Tuesday night class.
- **Women's class** — Rebbetzin Goldenberg teaches a women's class every Wednesday at 7 pm.

There is no charge for participation. For further information, call the synagogue at (609) 883-8833 any day from Saturday at nightfall through Friday early afternoon. If there is no reply, leave a message on the answering machine

Tzedakah Fund



Our Shul has a Tzedakah fund to help those in special need of assistance. The fund is derived primarily from contributions collected from the "pushka" in Shul. If you know of such a person, please advise either Rabbi Goldenberg or Charles Miller.

Kiddushim

Our thanks to those who have sponsored kiddushim. For a full list of recent kiddush sponsors, please refer to Donations and Good Tidings. To celebrate your special occasion with a kiddush, please e-mail Dina Goldenberg:

dinagoldenberg@aol.com

When paying your dues, please send your Kiddush assessment (\$100) in a separate check, payable to the Sisterhood.

The Memorial Board UPDATE

The Memorial Board in the Synagogue is a special way to honor, in perpetuity, the memory of departed loved ones. Plaques are \$250 each and may be ordered by contacting the Rabbi. **Pricing on the new Board is \$360 per plaque.**

**SEE PAGE 5 FOR A LOOK
AT THE NEW MEMORIAL
BOARD**

Sample of a
Memorial Plaque



Yahrzeit Advisory

It is very important that our Shul provide a minyan to enable members and others to observe a Yahrzeit anniversary. Whenever you need to observe a Yahrzeit, please contact one of our gabbaim several days in advance so we can ensure a minyan will be available. Please contact Charles Miller (609) 530-1846).

Visiting the Sick



It is a religious duty (a *mitzvah*) to visit someone who is ill. If you become aware of someone who is unwell or infirm, please advise Rabbi Goldenberg or Charles Miller immediately so that the person may be contacted and visited at an appropriate and convenient time

Our New Memorial Board



Plaques on the original Memorial Board cost \$250.

Plaques are now available on the new Memorial Board (pictured above).
The cost for plaques on the new Board is \$360.

If interested in ordering a plaque, please provide the Rabbi with **both** the English and Hebrew names of the deceased, and the English and Hebrew dates of passing. We can look it up if you don't know it.

Donations and Good Tidings

“May G-d bless those who dedicate synagogues for prayer and those who enter them to pray, those who provide light for them, wine for Kiddush and Havdalah, bread for guests and charity to the poor and all who are involved faithfully in the needs of the community.”

(from the Yekum Purkan prayer said every Shabbot at the end of the Shacharis service).

TED & MARIAN SHAFMAN
In memory of Martha Friedman

MARY ELLEN ROGERS
In memory of David Cohen
In memory of Eleanor Heck

LYNDA & AARON SACHAROV
In memory of Leon Sacharov
Yizkor-Passover

ROSE LICHTMAN
High Holiday seating

CHARLES & DIANE MILLER
In memory of Martha Friedman
In memory of Eleanor Heck
In memory of Natan Visnek's Brother
Yartzheit & Donation
Yizkor-Passover

BILL & CAROL ARONOFF
Yizkor-Passover

GALETE SEIDEN
In memory of Eleanor Heck

RABBI & NECHAMA GOLDENBERG
Yizkor-Passover

MANU & TALIZUR
General donation
In memory of Eleanor Heck

JEANETTE & SHULI LEVIN
In memory of Eleanor Heck
Yizkor-Passover
Yizkor

JEFFREY REDEL
General donation

KARRIE & NORMAN FERSTENBERG
In memory of Eleanor Heck
In memory of Martha Friedman
In honor of Aviel Zur
In memory of Natan Vishnek's Brother

Did you know you can
now make a donation or
payment using a credit
card or VENMO on our
website.
www.YIOL.com

Thank You
FOR YOUR SUPPORT



Eleanor Heck Kiddush sponsors at Young Israel of Lawrenceville

Mort Cohen
Gomel Kiddush

Heckendom Family
Baby Naming

Tzur Family
Noa Tzur Bat Mitzvah

Aronoff Family

Ferstenberg
Norman's Mother's Yarzheit

Rabbi and Nechama Dina
Thankful to Hashem for a miracle



To sponsor a Kiddush, contact
Nechama Dina Goldenberg
609-213-8609
dinagoldenberg@aol.com



Question for the Rabbi

Rabbi, How do we know if our tefillin is kosher?

There is a Jewish legal concept called **chazakah**, which means presumption. When a person acquires tefillin that are certified as kosher, the presumption is that they remain kosher unless there is reason to suspect otherwise—such as exposure to extreme elements that might compromise their status.

However, as good practice—and not a strict requirement—it is customary to have tefillin checked once a year. Just as we wouldn't drive an old car without having it inspected by a trusted mechanic, relying solely on the assumption that "if the wheels haven't fallen off, the car is probably safe to drive," we should also care for our spiritual well-being.

In particular, it is especially fitting to have our tefillin (and mezuzot) inspected during the month of Elul, in preparation for the High Holidays.

For more on tefillin, visit: JewishLawrence.com/Tefillin

P.S. With regards to mezuzot, however, the code of Jewish Law states that they must be inspected at least every three and half years.

We all have questions... send yours to
LSach@msn.com
 and you might see it here in our next newsletter.

Check this out...

YEAH THATS KOSHER

Thank you David Klein for this tip

Download their Kosher Restaurant Directory
mobil app

<https://yeahthatskosher.com/>

HERE'S A PAINLESS WAY TO DONATE TO YIOL

Young Israel has teamed up with the **GiveBack** program
A painless way for you to make purchases through
KosherWine.com and Judaica

Just by placing your order using the website below (copy & paste), a 2% commission will be sent to Young Israel. This website is available all year long.

Kosher Wine website:
<https://www.kosherwine.com/give-back>
Use Code: 8633565

JUDAICA
www.judaicawebstore.com

The “No-Hassle Kiddush Initiative”

Dear Fellow Shul Goer,

I would like to present the community with an opportunity that could benefit its members: I'll call it the “No-Hassle Kiddush Initiative”.

If you would like to sponsor a Kiddush but you can't (or don't want to!) deal with the headache of shopping, preparing, setting up, etc., no worries. I will do it for you. Yup, you read that correctly. I will prepare your entire Kiddush – all you need to do is show up! It's that simple.

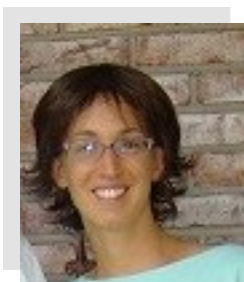
I will offer you choices of delicious homemade salads and baked goods, pretty platters, tasty deserts, and more. I will even include the paper goods J Below, you will find a list of options, as well as other information that you might need.

Note: this offer is my own personal initiative. It is in addition to, not in place of, what is currently being arranged by the YI sisterhood.

If you have any questions, you can contact me:

dinagoldenberg@aol.com

609-213-8609



Bereavement Services

King Solomon said, "There is a time for all under the heavens — a time to love, a time to journey, a time to plant, a time to reap, a time to rejoice and a time to mourn."

In a most loving and caring way and with the greatest sensitivity, Rabbi Goldenberg will make it his business to offer all the comfort, guidance and bereavement support needed. In addition, he will be glad to offer his assistance in preparation, officiating at the funeral, making Shiva services, arranging for the kaddish to be recited, etc.

For assistance, or for more information, please call: (609) 882-4330.



THE INFORMATION CONTAINED IN THE CHABAD OF LAWRENCEVILLE CALENDAR THAT THE RABBI MAILS OUT ANNUALLY, AND THE RABBI'S WEEKLY E-TORAH EMAIL, WILL NO LONGER APPEAR IN THE NEWSLETTER.

IF YOU WISH TO RECEIVE THE CALENDAR OR BE ADDED TO THE MAILING LIST TO RECEIVE THE E-TORAH, PLEASE NOTIFY LYNDIA SACHAROV OR THE RABBI.



The Children's Corner

The Call of the Shofar

Published by Kehot Publication Society



Painting by Alex Levin (ArtLevin.com)

Once upon a time there lived a poor orphan, who had neither father nor mother. His name was Moshe, but because he was a small boy and an orphan, everybody called him "Moshele." As long as he was still a little boy he went to *cheder*, where he learned Chumash and Gemara together with the other children, but when he grew a little older he had to go out and earn his livelihood. So a collection was made to provide him with a basketful of merchandise, such as needles, buttons and other trinkets, and Moshele set out to sell them to the peasants and farmers in the villages and ham-

lets that surrounded his native town.

It was a very hard job, of course. In the summer the heat was unbearable, and in the winter the snow and icy winds often made his teeth chatter. But Moshele did not mind. His only regret was that he could not go to the *yeshivah*, for he wanted to become a scholar.

One wintry day Moshele was trudging along on a snow-covered road, with his basketful of merchandise under his arm. He knew some Psalms by heart, and he recited them cheerily as he walked. Snow kept on falling from the gray skies, and soon he found himself plodding ankle-deep in snow. It was getting difficult to walk, and it was even more difficult to follow the road, which was now completely covered with snow as far as the eye could see.

Unwittingly he strayed off the road, and presently found himself in a little wood. Moshele felt very tired, and decided to have a little rest. He noticed a big stump and sat down on it, placing his basket down on the snow. "No, you must not fall asleep," he kept on telling himself, "it is very dangerous; you might freeze to death!" So he sat there huddled up and shivering, trying in vain to keep himself warm and his eyes open.

Suddenly he felt a breath of warmth through his body. He found himself sitting by a nice, cozy fire,

A peasant passing on the road in his sledge noticed the huddled figure of a lad almost fully covered with snow. He stopped his horse and ran to the body. Brushing the snow off, he found that the body was almost frozen stiff, with no sign of life.

Without losing time, the peasant set to work. He pulled out his knife and cut up the clothing around the still body. Then he started to rub it briskly with snow. After half an hour's work the blood began to flow in the young body again, and the boy stirred. The peasant then carried the lad to his sledge, covered him up, and drove his horse as fast as he could to his home in the nearby village. There he again rubbed the body of the lad with snow, until his skin began to glow, and finally poured some hot brandy down the lad's throat. Moshele opened his eyes and closed them again. Thereupon the peasant carried him onto the oven and covered him up snugly. Moshele fell asleep.

The crowing of the rooster woke him up very early next morning. Moshele opened his eyes and looked around. He could not understand where he was, and why so many pins and needles were pricking him all over his body.

The farmer's wife was up and came up to see him. "How do you feel?" she asked him in Russian, for she was a Russian peasant woman. "All right," Moshele said, still wondering what had happened to him. The woman boiled up some tea for him, and he drank it gratefully.

"What is your name?" she asked him.

Moshele tried to think hard, but could not remember. "I don't know," he said, thinking how strange it was that he could not remember his own name.

"Never mind," said the peasant woman, "we'll call you Peter."

Thus Moshele, or Peter as he was now called by all, remained in the peasant's home, little knowing that he was a Jewish boy and did not belong there at all.

When summer came, Peter helped the farmer in all the work in the field: plowing, sowing and reaping. Peter was an industrious, capable lad, and the farmer was very pleased with him.

The summer passed by and autumn came. One day the farmer said to Peter: "Tomorrow we shall drive to town and take some of our products to the market."

Peter was very glad, and looked forward to seeing the town. When they finally got there the next day, the marketplace and all the streets were deserted. When they passed by the synagogue, they saw it was crowded with worshippers, and the peasant realized that it was a Jewish holiday. There was nothing to do but to drive back home. But Peter was fascinated by the quaint synagogue and begged the peasant to stay in town a while. "Very good, then," said the peasant, "you will meet me in the public house," and he went to have a drink, while Peter felt an irresistible desire to look into the synagogue.

Suddenly he felt a breath of warmth through his body. He found himself sitting by a nice, cozy fire, and stretched out his hands and feet towards it. He felt as if sharp needles were pricking his fingertips, but that stopped soon as the flames blazed bigger and bigger . . .

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Peter came in quietly and stood by the door. The worshippers wrapped in prayer shawls seemed very intent on their prayers; many of them were weeping. No one paid any attention to him. Peter looked closely around him. His heart began to beat faster. Somehow the scene was familiar to him. Had he ever been here before? Slowly his memory returned to him, as everything in the synagogue brought new memories into his conscience. The tune and melodies of the cantor were familiar to him. The scrolls of the Torah that had just been brought out of the ark were familiar too. As if glued to his place, Peter stood motionless and stared . . .

Peter did not know how long he stood there, but presently he noticed a little excitement among the

worshippers. The very air appeared to become tense with sacred animation, as if angels were fluttering in the air. Peter was transfixed with awe.

The silence was broken by the shaking voice of the aged cantor, and immediately the entire community joined in fervent prayer. For some time the roar of the whole community praying seemed to shake the very walls of the synagogue, and then it began to subside gradually, until a solemn silence fell again. In the stillness of the air the sobbing of the cantor became clearly audible, and Peter found himself weeping too.

Suddenly he heard—*tekiah-ah-ah*—and the blast of the ram's horn pierced the air. *Shevarim . . . teruah*—and again the broken sound of the *shofar* seemed to stab Peter's heart. *Tekiah-ah-ah*—the [shofar](#) called again . . .

"Moshele, you are a Jew," the *shofar* called.

"Moshele, you are a Jew! Hurry now . . . Now is the time to return to G□d . . . Tekiah-ah . . . Teruah-ah-ah . . ."

Everything now became very clear to Moshele . . .

"Dear [G□d](#), forgive me," Moshele cried, and fainted.

Excerpted from *The Complete Story of Tishrei*, published & copyright by [Kehot Publication Society](#), Brooklyn, NY

Artwork by Alex Levin. Ukrainian-born Alex Levin lives in Rishon LeZion, Israel. He is highly admired by Israeli presidents and international celebrities. Alex has received numerous awards. His artworks can be viewed and purchased at [ArtLevin.com](#).