

Lincolnwood Jewish Congregation AG Beth Israel Bulletin

עַם יִשְׂרָאֵל חַי



Rabbi Meyers' Message

Back to Normal?

Over the past few weeks, I have found myself having some version of the same conversation again and again.

"How was your summer?"

"B"H, good."

"Are the kids back in school?"

"B"H, yes."

"So, are things back to normal?"

It is a question that many of us have been asking one another. Summer is wonderful (Chicago winters do a great job of helping us appreciate the warm weather while it lasts.) Many of us go on vacation or welcome family and friends into our homes. For those of us with children or grandchildren, school recess and camp schedules throw mile-wide wrenches into **our** schedules. The days are longer, the weather is warmer, and our usual routines and responsibilities loosen just enough for it to feel like the summer is a break from "normal" life.

And then, alas, summer ends. The weather starts to cool ever so slightly. Our vacations come to an end, we return to familiar work schedules, our children and grandchildren begin new grades or new schools, and we return to our regularly scheduled programming. The relaxed pace of summer gives way to calendars, carpools, appointments, meetings and, for the less fortunate among us, homework.

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September-October 2026 Issue 5

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Rabbi Emeritus: Joel Lehrfield, PhD רב"ל

LJCAGBI Bulletin

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President's Perspective

We are almost there! Another Elul drawing to a close with Selihot, finishing the daily alarm of the brief shofar blast, and preparing to usher the King from the field to His Heavens.

And one question: where are you? As we transition from 5786 to 5787, have you moved in any way since last Rosh Hashanah?



At shul, we love to see you on the Yamim Noraim. We love to see you on the Chagim. We love to see you on Shabbat. We would also love to see you every day! I trust every one of you comes when you can. I have seen some of you find ways to increase your frequency. I salute you all, and without demanding I encourage everyone to find another time, another day to come join us at shul.

And if your relationship with HaShem is not quite so beholden to minyan, the shul will still appreciate your presence and participation in the planning and execution of events, in our search for a new home, in cleaning up after our 60+ year sojourn at our current address - there is something for everyone to do.

Let's make this New Year new for each of us in some way. Wishing K'tiva vaChatima Tovah to everyone, a happy and healthy New Year.

Daniel Gutstein
President



HIGH HOLIDAY BABYSITTING/ YOUTH ACTIVITIES

Babysitting will be offered in the playroom for children through age 5.

Hours will be 10am–12:30pm on both days of Rosh Hashanah and on Yom Kippur as well as during Kol Nidre and Neilah.



SUNDAY NIGHT MINI-SHIUR

SHAILA OF THE WEEK

with Rabbi Meyers

WHEN: Every Sunday Night

TIME: Between Mincha & Maariv

WHO: Open to All

A REAL HALACHIC QUESTION. REAL ANSWERS. EVERY WEEK.

SHULCHAN ARUCH

SHORT. PRACTICAL. REAL HALACHA.



Announcements

Mazal Tov

To Edie & Jeff Light on the Bar Mitzvah of their grandson Henry, and to Henry's parents Alexandria & Jordan Light

Refuah Shelema

Bobbie Fink
Yael Groner
Rose Grossinger
Berta Kalman
Ceil Klein

HIGH HOLIDAY PARKING NOTICE

Please do not use the parking lots of local businesses during the High Holidays, including the lot on Touhy. You could be towed away.



BRAND-NEW WHATSAPP GROUP

A Dvar Torah a Day Keeps the Dentist Away

Well, probably not. But it will give you a quick burst of Torah each day.

Join a brand-new WhatsApp group for a short daily audio Dvar Torah.

1-3 minutes • Sunday-Friday

Join at Any Time

Start whenever you'd like — the group continues all year long.

Join Anytime



Join the WhatsApp Group >



<https://chat.whatsapp.com/Dono2LmEcre5XVwUkdpaV8>



But hey, at least we are back to “normal”. Back to our productive, efficient, normal schedules.

Or at least we would be, if the Jewish calendar did not have other plans.

Just as we begin settling into our routines, the month of Tishrei arrives and disrupts them all over again. Rosh Hashanah consumes an entire weekend. Yom Kippur takes over the beginning of the week. A few days later, Sukkot begins, followed by Shemini Atzeret and Simchat Torah. We have meals to prepare, work and school schedules to rearrange, travel plans to coordinate, guests to host, and sukkahs to build. Did I mention more meals to prepare? It feels like just when we have finally figured out which day of the week it is, another Yom Tov arrives and we lose track again.

September and October are supposed to mark the return to normalcy. Yet for us as Jews, they are among the least normal months of the year.

But what if that was the point? What if the High Holiday season is supposed to challenge our very definition of normal?

Most of our lives are not lived in Shul on Rosh Hashanah or Yom Kippur. Most of our lives are lived while we are driving to work, running errands, responding to emails, preparing dinner, keeping appointments, speaking with friends and family, or simply going about the responsibilities of an ordinary day. Our lives are shaped for the most part by the habits and “normal” routines to which we repeatedly return.

But there is both a benefit and danger of “normal.” Our routines provide us with structure and stability. They allow our families, our communities and each of us as individuals to function and to generally be productive and efficient. But our routines can also become so automatic that we stop thinking and noticing what we are doing and, perhaps more importantly and of greater consequence, who we are becoming.

We can easily become accustomed to rushing through our prayers, our Judaism, our relationships and even our lives, promising ourselves that we will make a change when life becomes a little less hectic. But almost inevitably, eventually, those things to which we are accustomed stop feeling like choices. They simply become normal.

The High Holiday season enters precisely as we are settling back into our routines and asks us to stop. Before another year becomes a repetition of the one before it, the holidays come and (hopefully) prevent us from turning on auto-pilot. For almost an entire month, the Jewish calendar refuses to allow us to settle too comfortably into life as usual. Normalcy is good. But Judaism asks us not merely to return to normal. It asks us to return to a normal that has been examined, reconsidered and perhaps upgraded.

The goal of the coming weeks ahead is not for us to transform ourselves into entirely different people. Most of our dramatic resolutions last about as long as the final shofar blast on Yom Kippur. Real change is subtle and steady. It may mean adding a few minutes of Torah study to our ordinary day (join our daily Dvar Torah WhatsApp group!). It may mean adding depth to our davening, by learning the meaning of one prayer (the first paragraph of Shema is a great place to start). It may mean reaching deep down inside and finding the space within our hearts to give that someone another chance.

These changes may not appear revolutionary. But if they become part of our new “normal” lives, they have the power to change us far more than one dramatic moment of inspiration.

Soon enough, the holidays will end (I know it seems far off right now). The weather will turn colder (much colder), the days will grow shorter (much shorter), and our routines for the year will become firmly established. Someone will inevitably ask us, “So, are things finally back to normal?”

Hopefully, the answer will be yes. But hopefully, it will not be quite the same normal we left behind.



September-October 2026 Calendar of Events

Monday, September 7	Labor Day
Friday, September 11	Erev Rosh Hoshana
Saturday, September 12	Rosh Hoshana- Day 1
Sunday, September 13	Rosh Hoshana- Day 2
Monday, September 14	Fast of Gedalyah
Sunday, September 20	Erev Yom Kippur
Monday, September 21	Yom Kippur
Friday, September 25	Erev Sukkot
Saturday, September 26	Sukkot- Day 1
Sunday, September 27	Sukkot- Day 2
Monday, September 28 - Friday, October 2	Chol Hamoed
Friday, October 2	Hoshana Rabba
Saturday, October 3	Shemini Atzeret
Sunday, October 4	Simchat Torah
Sunday, October 11	Rosh Chodesh Cheshvan- Day 1
Monday, October 12	Rosh Chodesh Cheshvan- Day 2

Please note that this bulletin is online at www.ljcagbi.org
To print calendars, flyers or order forms, go to the bulletin page needed, and print the page(s) you would like. Perfect for refrigerator door decor.

Sukkah going up
Sept 6 - 9:30am

Sukkah coming down
Oct 11—9:30am

Volunteers appreciated

Call the office offer your services.

Your presence is greatly needed: please attend

Lincolnwood Jewish Congregation A G Beth Israel, our Shul, has always maintained two daily minyanim for Shacharit and for Mincha/Maariv (or just Maariv during the winter months). It continues to be difficult to guarantee that 10 men will be present for davening. **Your help is urgently needed to ensure that a full minyan is present for everyone, especially those who have Yahrzeit or are in their year of mourning. Please attend whenever you are able.**



Schedule for Services &

SEPTEMBER 2026/Elul 5786-TISHREI 5787						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
		1 S: 7:00am M/M: 7:10pm	2 S: 7:00am M/M: 7:10pm	3 S: 7:00am M/M: 7:10pm	4 S: 7:00am CL: 7:01pm M/M: 7:05pm	5 NITZAVIM- VAYELECH S: 9:15am M/M: 6:55pm H: 8:00pm
6 S: 8am M/M: 7:00pm	7 S: 8:30am M/M: 7:00pm	8 S: 7:00am M/M: 7:00pm	9 S: 7:00am M/M: 7:00pm	10 S: 6:50am M/M: 7:00pm	11 EREV ROSH HOSHANA S: 6:50am CL: 6:49pm M/M: 6:50pm	12 ROSH HASHANA- DAY 1 S: 8:45am CL: after 7:47pm M/M: 6:40pm
13 ROSH HASHANA- Day 2 S: 8:45am M/M: 6:50pm H: 7:45pm	14 FAST OF GEDALYAH Fast begins: 5:01am S: 6:50am M/M: 6:50pm Fast Ends: 7:30pm	15 S: 7:00am M/M: 6:45pm	16 S: 7:00am M/M: 6:45pm	17 S: 6:50am M/M: 6:45pm	18 S: 7:00am CL: 6:37pm M/M: 6:40pm	19 HAAZINU S: 9:15am M/M: 6:30pm H: 7:35pm
20 EREV YOM KIPPUR S: 8:00am M: 2:00pm CL & Fast Begins: 6:33pm Kol Nidrei: 6:40pm	21 YOM KIPPUR S: 9:00am Mincha: 4:30pm Neila: 6pm Havdalah Fast Ends: 7:32pm	22 S: 6:55am M/M: 6:30pm	23 S: 7:00am M/M: 6:30pm	24 S: 7:00am M/M: 6:30pm	25 EREV SUKKOT S: 7:00am CL: 6:24pm M/M: 6:30pm	26 SUKKOT-DAY 1 S: 9:15am CL: After 7:22pm M/M: 6:20pm
27 SUKKOT-DAY 2 S: 9:15am M/M: 6:25pm H: 7:21pm	28 CHOL HAMOED S: 7:15am M/M: 6:20pm	29 CHOL HAMOED S: 7:15am M/M: 6:20pm	30 CHOL HAMOED S: 7:15am M/M: 6:20pm			KEY: S - Shacharit M - Maariv M/M - Mincha/Maariv CL - Candle Lighting H – Havdalah

Please get your articles in for the shul bulletin

If you have a program, announcement or event, please get your information to the Shul *Bulletin* so everyone will know about it! Send your electronic submissions to the editor at: bulletin@ljcagbi.org or submit a hard copy to the Shul office before the deadline, **November-December 2026 issue, Friday, October 23 2026**. All material is subject to approval by the editor and may be modified for space or content. Inserts must also be approved by the editor before inclusion in the *Bulletin*. Please email bulletin@ljcagbi.org for further details.

Candlelighting Times

OCTOBER 2026/TISHREI-CHESHVAN 5787						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
KEY: S - Shacharit M - Maariv M/M - Mincha/Maariv CL - Candle Lighting H - Havdalah				1 CHOL HAMOED S: 7:15am M/M: 6:20pm	2 CHOL HAMOED S: 7:15am CL: 6:12pm M/M: 6:15pm	3 SHEMINI ATZERET S: 9:15am CL: after 7:11pm M/M: 6:05pm
4 SIMCHAT TORAH S: 9:15am M/M: 6:10pm H: 7:09pm	5 S: 7:00am M: 7:40pm	6 S: 7:00am M: 7:40pm	7 S: 7:00am M: 7:40pm	8 S: 7:00am M: 7:40pm	9 S: 7:00am CL: 6:01pm M/M: 6:05pm	10 BERESHIT S: 9:15am M/M: 5:55pm H: 6:59pm
11 ROSH CHODESH CHESHVAN- DAY 1 S: 8:30am M/M: 6:00pm	12 ROSH CHODESH CHESHVAN- DAY 2 S: 7:00am M: 7:40pm	13 S: 7:00am M: 7:40pm	14 S: 7:00am M: 7:40pm	15 S: 7:00am M: 7:40pm	16 S: 7:00am CL: 5:49pm M/M: 5:50pm	17 NOACH S: 9:15am M/M: 5:40pm H: 6:48pm
18 S: 8:30am M/M: 5:50pm	19 S: 7:00am M: 7:40pm	20 S: 7:00am M: 7:40pm	21 S: 7:00am M: 7:40pm	22 S: 7:00am M: 7:40pm	23 S: 7:00am CL: 5:39pm M/M: 5:40pm	24 LECH LECHA S: 9:15am M/M: 5:30pm H: 6:37pm
25 S: 8:30am M/M: 5:40pm	26 S: 7:00am M: 7:40pm	27 S: 7:00am M: 7:40pm	28 S: 7:00am M: 7:40pm	29 S: 7:00am M: 7:40pm	30 S: 7:00am CL: 5:29pm M/M: 5:35pm	31 VAYEIRA S: 9:15am M/M: 5:25pm H: 6:28pm

Minyan times are subject to change. To confirm minyan time please check the shul website under the worship services tab or call/text Paul Kramer at 312.343.2200.



Shabbat Shuva Drasha 5787

Parshat Ha'Azinu
Shabbat Morning
September 19th

To sponsor please contact the shul office



THE SIMCHAT TORAH MASSACRE
OCTOBER 7
YAHRTZEIT COMMEMORATION



SPECIAL COMMUNAL YIZKOR
SHEMINI ATZERET MORNING
SHABBAT, OCTOBER 3

“For the Birds” by Marilyn Zeller (Women’s Shiur, August 22, 2026)

The Torah portion, *Parashat Ki Teitzei*, contains one of 613 commandments in Judaism: The mitzvah of *Shiluach HaKen* (“sending of the nest”) that directs one to scare away a mother bird before taking her young or her eggs. It states: *If a bird’s nest happens to be before you on the road, on any tree or on the ground—young birds or eggs—and the mother is roosting on the young birds or the eggs, you shall not take the mother or the young. You shall surely send away the mother and take the young for yourself, so that it will be good for you and will prolong your days* (Devarim 22:6-7)

To fulfill the mitzvah, several strict conditions must be met:

1. The bird must be a kosher species (for example, pigeons, doves or sparrows).
2. The nest must be found in the wild or declared ownerless. You cannot perform this mitzvah on a nest that is already legally yours.
3. The *mother* must be actively sitting on the eggs or chicks. The male bird sitting on the nest does not count. One must ascertain that it is indeed the female sitting on the nest since in many species of birds, the mother and father take turns tending the nest. Many male birds sit during the day while the female sits at night. If the roosting habits are unknown, one should fulfill the mitzvah at night, as we can then safely assume it is the mother on the nest.
4. Halacha dictates that you must intend to use or temporarily lift the eggs/chicks to fully fulfill the action. Upon completion of the mitzvah, one may keep the offspring or return them to the nest.
5. No blessing is recited. One reason is that if the mother flies off on its own after the blessing had been said before she was actively chased away, the blessing will have been said in vain.
6. Only eggs or very young chicks count to fulfill this mitzvah. Once the chicks learn to fly on their own (for most species about two weeks after hatching), one can no longer fulfill this mitzvah.
7. According to many, one need not physically remove the mother. One can simply create a loud noise by banging on a nearby tree, shouting or clapping. Others hold that one actually needs to send it away with his hands.

On Shabbos and Yom Tov, this mitzvah cannot be performed.

The *Rambam (Maimonides)* proclaimed that this mitzvah is rooted in compassion for animals, sparing the mother the psychological pain of watching her young be taken away. This is similar to the prohibition against slaughtering a mother animal and her offspring on the same day, as animals instinctively love their young and suffer when they see them slaughtered or taken away—it is a mitzvah of *rachmanus*. On the other hand, the *Ramban (Nachmanides)* said it is *not* for concern for the animals’ feelings, but rather to cultivate compassion in people, so they will act mercifully to each other.

The *Kabbalistic* view in the *Zohar* states that sending away the mother bird causes *her* distress, which triggers the angels to cry out, thereby awakening and intensifying Hashem’s mercy on his creations. The *Zohar* explains that sending away the mother is, in fact, not compassionate for the birds. The pain which the mother bird suffers when she is sent away and forced to abandon her young awakens the forces of mercy in the world and releases an outpouring of mercy from the heavens which alleviates human suffering. It is cruelty with a purpose. We must be willing to do the will of Hashem whether it suits our moral values or goes against them.

It is very interesting that the mitzvah of *Shiluach HaKen* is one of only two mitzvot in the entire Torah where a specific reward is promised. We are promised the reward “that it should be good for you, and you should lengthen your days.” There are additional rewards associated with proper fulfillment of *Shiluach HaKen*—finding the proper *shidduch*, being blessed with children and the means to buy or build a new house, along with hastening the arrival of Moshiach.

It should come as no great surprise that the other mitzvah for which the reward is longevity is *Kibud Av v’eim*, honoring one’s parents. On a simple level, it is explained that the Torah stresses the reward of long life for *Shiluach HaKen* to teach us that if one receives such a great reward for a relatively easy, inexpensive mitzvah, how much more so for more difficult ones. This is why there is such great reward for these two mitzvot. The same reward is given for the hardest of mitzvot as for the simplest and is not based on the level of difficulty to perform them. The mitzvah of *Shiluach HaKen* is truly FOR THE BIRDS (in their best interest), in the literal, not figurative sense, of the expression!

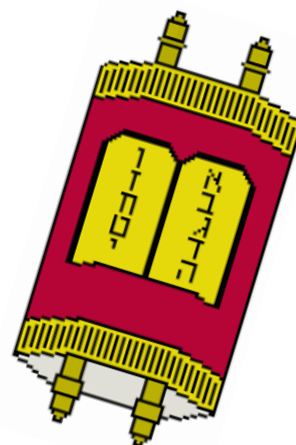
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Neustadt, Rabbi Doniel. *The Mitzvah of Shiluach HaKen*. <https://torah.org/torah-portion/weekly-halacha-5765-kiseitzei/>

Shurpin, Yehuda. *Shiluach Haken - Understanding the Enigmatic Mitzvah to Send Away the Mother Bird*. https://www.chabad.org/library/article_cdo/aid/3429784/jewish/Shiluach-Haken/

TORCH Torah Weekly. *A Mitzvah for the Birds*. http://www.torchweb.org/torah_detail.php?id=313



Off the Subject

Jimmy received a parrot for his birthday. The parrot was fully grown, with a very bad attitude and worse vocabulary. Every other word was a swear word; those that weren't were very rude.

Jimmy tried to change the bird's attitude by constantly saying polite things and playing soft music — anything he could think of. Nothing worked. He tried yelling at the bird, but the bird got worse.

When he shook the bird, it got madder and ruder.

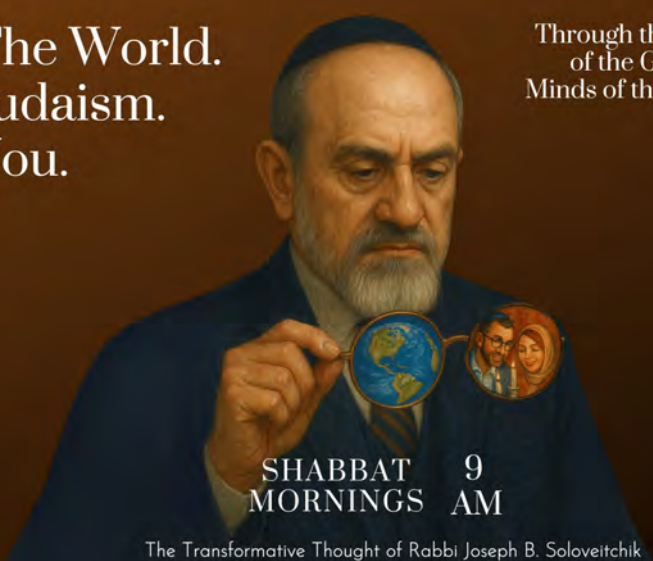
Finally, in a moment of desperation, Jimmy put the parrot in the freezer. For a few moments he heard the bird swearing, squawking, kicking and screaming — and then, suddenly, there was absolute quiet.

Frightened that he might have actually hurt the bird, Jimmy quickly opened the freezer door. The parrot calmly stepped out onto Jimmy's extended arm and said, "I'm sorry that I offended you with my language and my actions, and I ask your forgiveness. I will endeavor to correct my behavior."

Jimmy was astounded at the bird's change in attitude. Before he could ask what changed him, the parrot said, "May I ask what the chicken did?"

The World.
Judaism.
You.

Through the Lens of One
of the Greatest Jewish
Minds of the 20th Century



SHABBAT 9
MORNINGS AM

The Transformative Thought of Rabbi Joseph B. Soloveitchik



CHASSIDIS

AT

SHALASHIDIS

ENLIGHTEN YOUR SOUL
WITH TORAS CHASSIDUS

SHABBOS AFTERNOONS
@ SHALOSHEUDIS

FOR MEN &
WOMEN



**FALL SHABBAT
AFTERNOON
GEMARA SHIUR**

JOIN US FOR A GEMARA SHIUR
30 MINUTES BEFORE SHABBAT
AFTERNOON MINCHA

SEPTEMBER 5, 19
OCTOBER 10, 17, 24, 31






You're cordially invited to an
Open Sukkah

Chol HaMoed
Wednesday, September 30
7pm-8:30pm
@ the Meyers' Residence!

Looking forward to seeing you!

Martha, Yehuda,
Tzvi, Yedidya, Adira & Koby Meyers



Suggested Methods for Contributing to our Shul:

- ZELLE is the most cost-effective way to make a payment as no fees are applied.
Use our email address for your payment: office@ljcagbi.org
- Checks are always acceptable.
- Credit card payments are accepted, however we must pay a processing fee.
- Givebutter payment fees can be paid by you or us, however, please limit those payments to small charges.
- Israel Bonds may be purchased for your payments as a double mitzvah.
Visit israelbonds.com to view the current interest rates and view valuable information
Setup an account at: online.israelbonds.com/login
To donate your bond purchase to LJCAGBI, select "non-profit organization" and enter "Lincolnwood"
- For those over the age of 70, we strongly suggest that you consider using your IRAs as the source of your funds.
Direct your payments called Qualified Charitable Donations (QCDs) to LJCAGBI with no income tax liability.
If you make a QCD by December 31, it will also count towards your required minimum distribution for this year.

Contact your plan administrator and the LJCAGBI office with information regarding your QCD plans.



JOIN US FOR THE LJCAGBI ANNUAL

SIMCHAT TORAH LUNCHEON

SUNDAY, OCTOBER 4, 2026

Reservations are essential to attend.

Suggested donations to the Simchat Torah Luncheon Fund are \$100, but donations of any amount are appreciated. The monies collected are used for this luncheon and to offset costs for Shabbat Kiddushim throughout the year.

SIMCHAT TORAH LUNCHEON RESERVATION AND SPONSORSHIP

NAME _____ PHONE _____

NUMBER ATTENDING: ADULTS ____ CHILDREN ____ HIGH CHAIRS ____

____ I'M ATTENDING AND WILL BE A SPONSOR! ENCLOSED IS MY CHECK FOR \$100 OR \$ ____.

____ I'M NOT ABLE TO ATTEND BUT WOULD LIKE TO BE A SPONSOR! ENCLOSED IS MY CHECK FOR \$100 OR \$ ____.

____ I'M NOT ABLE TO SPONSOR, BUT I WOULD LIKE TO ATTEND.

PLEASE SEND YOUR RESERVATION AND/OR CHECK PAYABLE TO LJCAGBI,
7117 N. CRAWFORD AVE, LINCOLNWOOD, IL 60712

**THE DEADLINE FOR RESERVATIONS IS THURSDAY, SEPTEMBER 24.
NO EXCEPTIONS.**



Seeing the Tree and the Forest

Throughout life, we are often challenged by how we see the world around us. Some people see the forest—the larger picture, the events of history, the numbers, and the overwhelming realities that surround us. Others see the tree—the individual story, the one person, the one family, the one moment that carries its own meaning.

Both views are necessary.

When we look only at the forest, we can sometimes lose sight of the individual trees. We may see statistics, but forget that behind every number there is a name, a face, a family, and a unique human story. Jewish tradition reminds us of this profound truth: every person is created *b'tzelem Elohim*—in the image of G-d—and every life represents an entire world.

When we look only at one tree, we may miss the larger forest—the generations before us, the struggles and sacrifices that shaped our lives, and the connections that bind us together as a people.

Wisdom is learning to see both at the same time.

The forest represents our shared history, our collective memory, and the experiences that connect us across generations. The tree represents each individual life—the parents who gave us roots, the children who became new branches, and the generations yet to come.

This lesson is especially meaningful when we reflect on the history of the Jewish people. The Shoah was a tragedy of unimaginable proportions, a forest of loss that is difficult to comprehend. Yet within that forest were millions of individual trees—millions of people with names, dreams, families, and hopes.

Those who survived carried not only memories of what was lost but also the responsibility to rebuild. Their greatest answer was life itself: children, grandchildren, and future generations. Every new generation became another branch reaching toward the future.

A family tree is therefore much more than a collection of names and dates. It is a story of continuity. It reminds us that even after the darkest moments, life can grow again.

As Rosh Hashanah approaches, we are invited to pause and look at our lives through a different lens.

We examine ourselves as individuals—the tree—asking where we have grown, where we have fallen short, and how we can become stronger and more fruitful in the year ahead.

At the same time, we remember that we are part of something much larger—the forest. We belong to a family, a community, a people, and a tradition that stretches back thousands of years and reaches forward to generations yet unborn.

Perhaps that is the true gift of Rosh Hashanah—not simply to begin another year, but to learn to see more clearly: to see the tree, to see the forest, and to recognize that each gives meaning to the other.

May we cherish every individual whose life touches our own, never losing sight of the greater community to which we belong.

L'dor vador—from generation to generation—may our roots remain strong, our branches continue to grow, and may we help make the entire forest stronger for those who will follow.

Shanah Tovah U'Metukah.

Alexander Goldstein & AI

Crispy Leek Fritters

These fritters are traditionally made for Rosh Hashanah, when leeks are one of the simanim, or symbolic foods, eaten with the hope that our enemies will be “cut off.” But honestly, you don’t need to wait for Rosh Hashanah to make them. They make a fantastic appetizer or side dish any time of year.

Mine are thin, flat and VERY crispy, and I fry them in light olive oil until the edges are golden and crunchy.

And here is my most important instruction:

SQUEEZE. THE. LEEKS.

Once the leeks are cooked, squeeze out as much water as humanly possible. Then squeeze them again. Really. The drier the leeks, the crispier your fritters will be.



Ingredients: (serves 12-16 as an appetizer)

12 large leeks
3 sheets of matzah
3 eggs
1 teaspoon salt
¼ teaspoon black pepper
Light olive oil, for frying
Lemon wedges (optional - for serving)

Instructions:

Prepare the leeks.

Trim the leeks, wash them very well, and slice them. Place them in a large pot of water and boil until completely tender.

Now comes the important part: SQUEEZE.

Drain the leeks and allow them to cool enough to handle. Then squeeze out as much liquid as possible. And then squeeze them again. You want the leeks as dry as you can possibly get them.

Prepare the matzah.

Break the matzah sheets into pieces and soak them briefly in water until softened. Drain and squeeze out the excess water.

Make the mixture.

Combine the squeezed leeks and matzah with the eggs, salt and pepper. Mix well until everything is evenly incorporated.

Form the fritters.

Heat a thin layer of light olive oil in a large skillet over medium to medium-high heat. Take a portion of the leek mixture and flatten it into a thin, round or oval patty. Thin is the secret to crispy!

Fry.

Carefully place the fritters into the hot oil and fry until deeply golden and crisp on the bottom. Flip and fry the other side until equally golden and crispy.

Drain and serve.

Transfer to a paper-towel-lined plate or rack to drain. Serve hot or warm, with lemon wedges.

A Family Rosh Hashanah Tradition

Leeks are one of the traditional simanim eaten on Rosh Hashanah. The Hebrew word for leek, *karti*, is connected to the word *yikartu*—“may they be cut off”—expressing the hope that our enemies and those who wish us harm will be cut off.

It's a beautiful example of what I love about Jewish holiday food: sometimes a humble ingredient carries centuries of tradition right along with it.

Adapted from Gilda Angel's Sephardic Holiday Cooking.