

# the MILFORD JEWISH VOICE

ב"ה

TISHREI 5787 / AUTUMN 2026

ISSUE 19

## DEAR FRIENDS,

This year, we have a lot to celebrate. Thank G-d!

As we gather for Rosh Hashanah and Yom Kippur and look ahead to a new year, we are celebrating two incredible milestones: **250 years of America and 100 years of the Hebrew Congregation of Woodmont.**

One hundred years is a long time. Think about all that has changed since the Hebrew Congregation of Woodmont was founded: new generations, new families, new homes, and a completely different world. And yet, one thing has remained: a Jewish community coming together to celebrate, pray, learn, and continue our time-honored traditions.

There is something special about being part of a community with a history that goes back so many years. The people who dedicated HCW on July 4, 1926, could never have imagined what it would look like today. But they were laying the foundation for something that would continue long after them.

In many ways, that is what both anniversaries are about. America's 250-year story and our community's 100-year story are about generations building upon what came

before them and shaping something meaningful. Time passes, the landscape and people change, and we are constantly reminded that we are part of something much larger than ourselves. We inherit our values and traditions from those who came before us, and we have the privilege—and responsibility—of making sure they remain alive and meaningful for those who come after us.

We hope to continue the centennial celebration all year long; stay tuned for events and programs that will highlight this historic milestone.

Wishing you a Shanah Tovah U'Metukah,  
a happy, healthy, and sweet New Year!



*With warmest wishes,*

*Rabbi Schneur &  
Charie Wilhelm*



## ROSH HASHANAH Head of the Year

SEPTEMBER 11-13

The Jewish New Year, Rosh Hashanah, actually means "Head of the Year." Just like the head controls the body, our actions on Rosh Hashanah have a tremendous impact on the rest of the year.

As we read in the Rosh Hashanah prayers, each year on this day "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court "who shall live, and who shall die ... who shall be impoverished and who shall

be enriched; who shall fall and who shall rise."

It is a day of prayer, a time to ask the Almighty to grant us a year of peace, prosperity, and blessing. But it is also a joyous day when we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe depends on G-d's desire for a world, a desire that is renewed when we accept His kingship anew each year on Rosh Hashanah.



## NAME, PLEASE?

- The most common name for this holiday is **Rosh Hashanah**, the name used in the eponymous tractate of Talmud devoted to the holiday.
- In our prayers, we often call it **Yom Hazikaron** (Day of Remembrance) and **Yom Hadin** (Day of Judgement) since this is the day when G-d recalls all of His creations and determines their fate for the year ahead.
- The Torah refers to this day as **Yom Teruah** (Day of Shofar Blowing).
- Together with Yom Kippur (which follows ten days later), it is part of the **Yamim Nora'im** (Days of Awe, or High Holidays).



## FIRST PRIORITY: HEAR THE SHOFAR

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn. Usually, the shofar is blown on both days of the holiday, but when the first day of Rosh Hashanah falls on Shabbat as it does this year, the shofar is only blown on Sunday. If you cannot make it to synagogue, please contact us to see about arranging a "house call," or come join us at Shofar in the Park (see inside for more info).

The shofar blowing contains a series of three types of blasts: tekiah, a long sob-like blast; shevarim, a series of three short wails; and teruah, nine piercing staccato bursts.

The blowing of the shofar represents the trumpet blast that is sounded at a king's coronation. Its plaintive cry also serves as a call to repentance. The shofar itself recalls the Binding of Isaac, an event that occurred on Rosh Hashanah in which a ram took Isaac's place as an offering to G-d.

## OTHER ROSH HASHANAH OBSERVANCES

On the first night of Rosh Hashanah, we wish each other "May you be inscribed and sealed for a good year". At other times, wish a "Gemar chatimah tovah" ("A good inscription and sealing [in the Book of Life]").

**CANDLES:** Women and girls light candles on each evening of Rosh Hashanah. On the second night, make sure to use an existing flame and think about a new fruit that you will be eating (another custom) while you say the Shehechyanu blessing. For candle lighting times, see inside.

**TASHLICH:** It is customary to go to a body of water (ocean, river, pond, etc.) and perform the Tashlich ceremony, in which we ceremonially cast our sins into the water. With this tradition, we are symbolically evoking the verse, "And You shall cast their sins into the depths of the sea." Join us for Tashlich following Shofar in the Park on Sunday, September 13.

## ROSH HASHANAH CUSTOMS

We eat festive meals every night and day of the holiday. Like all other holiday meals, we begin by reciting Kiddush over wine and then say the blessing over bread. But there are some important differences:

-  The bread (traditionally baked into round challah loaves, and often sprinkled with raisins) is dipped into honey instead of salt, expressing our wish for a sweet year.
-  Furthering the sweet theme, it is traditional to begin the meal on the first night with slices of apple dipped in honey. Before eating the apple, we make the ha'eitz blessing and then say, "May it be Your will to renew for us a good and sweet year."
-  Many people eat parts of the head of a fish or a ram, expressing the wish that "we be a head and not a tail."



 In many communities, there are additional traditional foods eaten, each symbolizing a wish for the coming year. Many eat pomegranates, giving voice to a wish that "our merits be many like the seeds of the pomegranate." Another common food is tzimmes, a sweet carrot-based dish eaten because of its Yiddish name, *merren*, which means both "carrot" and "increase," symbolizing a wish for a year of abundance.

 It is traditional to avoid nuts as well as sharp foods, most notably the horseradish traditionally eaten with gefilte fish, since we don't want a bitter year.

 On the second night of the holiday, we eat a "new fruit," something we have not tasted since the last time it was in season.

# YOUR VOICE



Community  
Members  
Speak

**“WHAT IS ONE ROSH HASHANAH TRADITION THAT IS ESPECIALLY MEANINGFUL TO YOU?”**

**Michele  
Joyce**



One Rosh Hashanah tradition that is especially meaningful to me is gathering with family. I remember as a child growing up in New Britain, we would go to our synagogue Tefereth Israel all dressed up and after services we would go directly to my grandmother's house for a big family dinner. Our family still gathers every year on Rosh Hashanah and that sense of togetherness makes the holiday really meaningful to me.

**Dr. Jay  
Dworkin**



I've always enjoyed inviting our extended family for Kiddush after Rosh Hashanah services for as long as I can remember. As time has gone on, some folks have passed, but the memories are always with us at these expanded Kiddushes. I paused when asked this question, and it gave me a moment to reflect as to why we do this and invite such a large group? The answer, I believe, is to honor my Bubbie and Zaydie who always brought our families together for these occasions. They came from Europe and there was nothing more important than family...as they had lost so much to the Holocaust.

**Tova  
Brinn**



The arrival of my Bubbe on Rosh Hashanah was the start of the High Holidays in my family. The doorbell would ring and my father would answer the door. My grandmother would say, "Hello Moishe," and my father would look around the floor and say, "You look like you're going to stay for a week!" My bubbe would break into a smile, and then laugh. The same conversation happened year after year...

We'd gather around the table...and enjoy Challah and wine and then the first course, with homemade chopped liver. It remains the best chopped liver I've ever eaten. Followed by chicken soup with matzo balls, chicken, spinach pie, and noodle pudding. Most importantly, the meal had to end with apples and honey and honey cake with a "glezala tea."

My fondest memory was attending services with my father. As he stood and prayed, I played endlessly with his tallit. It was a safe and comforting feeling. My Bubbe slept at the temple! She felt perfectly comfortable sleeping on the wooden benches in the small synagogue. She had no qualms about it...this way, she was closer to G-d! She was always clutching the Psalms of David in her hands.

## Dry Bones

**HAPPY NEW  
YEAR!!**

© Yaakov Kirschen



# YOM KIPPUR

SEPTEMBER 20-21

## What is Yom Kippur?

The Yom Kippur fast day is the holiest day of the year, when we are closest to G-d and to the essence of our souls. Yom Kippur means “Day of Atonement.” On the 10th day of Tishrei (from several minutes before sunset on **Sunday, September 20, until after nightfall on Monday, September 21**), for nearly 26 hours we abstain from food and drink and other activities (see below). Instead, we spend the day in synagogue, praying for forgiveness.

## History of Yom Kippur

Just months after the people of Israel left Egypt in the year 2448 from creation (1313 BCE), they sinned by worshipping a golden calf. Moses ascended Mount Sinai and prayed to G-d to forgive them. After two 40-day stints on the mountain, full Divine favor was obtained. The day Moses came down the mountain (the 10th of Tishrei) was to be known forevermore as the Day of Atonement —Yom Kippur.

That year, the people built the Tabernacle, a portable home for G-d and a center for prayer and offerings. Its holiest moment came on Yom Kippur, when the High Priest entered the Holy of Holies, offered incense, and carried out the ritual of the two goats —one sacrificed, the other sent to the wilderness (Azazel).

Normally dressed in ornate golden clothing, on Yom Kippur, the High Priest would immerse in a mikvah and wear plain white garments for this service. This ritual continued for centuries in both the First Temple, built by Solomon, and the Second Temple, built by Ezra. Jews from all over would gather in the Temple to experience the sacred sight of the High Priest performing his service, obtaining forgiveness for all of Israel.

After the Second Temple’s destruction in 70 CE, the Yom Kippur service shifted inward: Instead of a High Priest bringing the sacrifices in Jerusalem, each Jew now performs the Yom Kippur service in the temple of his or her heart.



## Before Yom Kippur

For the week before Yom Kippur (known as the 10 Days of Repentance), special additions are made to prayers, and people are particularly careful with their mitzvah observance, building an atmosphere of reverence and repentance leading up to Yom Kippur.

Just as Yom Kippur is a day of fasting, the day before Yom Kippur

is set aside for eating and preparing for this holy day. Here are some of the activities that we do on the day before Yom Kippur:

- Kaparot is often performed in the wee hours of this morning.
- There is a beautiful custom to request and receive a piece of honey cake, so that if, G-d forbid, it was decreed that we need be recipients, it be fulfilled by requesting honey cake and being blessed with a sweet year.
- We eat two festive meals, one in the early afternoon and another right before the commencement of the fast.
- Many have the custom to immerse in a mikvah on this day.
- Additional charity is given.
- Just before the fast begins, it is customary to bless one’s children with the Priestly Blessing.
- Holiday candles are lit before the onset of the holy day.

## How Yom Kippur Is Observed

Like Shabbat, no work is to be done on Yom Kippur.

### ON YOM KIPPUR, WE “AFFLICT” OURSELVES BY AVOIDING THE FOLLOWING FIVE ACTIONS:

- Eating or drinking
- Wearing leather shoes
- Washing or bathing
- Applying lotions or creams
- Engaging in marital relations

### THE DAY IS SPENT IN THE SYNAGOGUE, WHERE WE HOLD FIVE PRAYER SERVICES:

- 1 **Maariv**, with its solemn Kol Nidrei service, on the eve of Yom Kippur
- 2 **Shacharit**, the morning prayer, which includes the Yizkor memorial service
- 3 **Musaf**, which includes a detailed account of the Yom Kippur Temple service
- 4 **Minchah**, which includes the reading of the Book of Jonah
- 5 **Neilah**, the “closing of the gates” service at sunset, followed by the shofar blast marking the end of the fast

Although Yom Kippur is the most solemn day of the year, it is suffused with an undercurrent of joy; it is the joy of being immersed in the spirituality of the day and expresses confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health, and happiness.



**SHOFAR  
IN THE PARK**

**& Tashlich Service**

**Sunday, September 13**

6:00 pm Shofar Blowing  
at Trubee Doolittle Park in Woodmont

Rosh Hashanah treats & Shofar followed by Tashlich  
waterside service across from the park on the Sound



**Soup in the  
Sukkah**

**Wednesday, Sept. 30 | 5:45 pm**

Enjoy a delicious array of  
soups and breads Shake the  
Shake the Lulav & Etrog

*At the largest Sukkah in town*  
**Chabad of Milford-HCW**

No charge  
\$100/sponsor



CHABAD OF MILFORD-HCW

**SUKKOT**

UNDER THE STARS  
**COMMUNITY DINNER**

Join us for the first night of  
Sukkot & Enjoy a holiday  
meal in the Sukkah!

**FRIDAY  
SEPTEMBER 25  
AT 6:15 PM**

\$25/Adult • \$15/Child  
\$300/Sponsor

RSVP AT [WWW.JEWISHMILFORD.COM](http://WWW.JEWISHMILFORD.COM)



*Simchat Torah Celebration*

**Yes!**

**WE WILL DANCE  
FOR THEM**

**SATURDAY EVENING  
OCTOBER 3 7:15 PM**

*L'Chaim! Dinner! Hakafot Dancing!*

## HEBREW SCHOOL



## MEN'S SCOTCH & STEAK



## ISRAELI NIGHT OUT



## JEWISH WOMEN'S CIRCLE



## SHAVUOT JEW CREW



# SUKKOT

SEPTEMBER 25-OCTOBER 2

## What is Sukkot?

Sukkot is a weeklong Jewish holiday that comes five days after Yom Kippur. Sukkot celebrates the gathering of the harvest and commemorates the miraculous protection G-d provided for the children of Israel when they left Egypt. We celebrate Sukkot by dwelling in a foliage-covered booth (known as a sukkah) and by taking the “Four Kinds” (arba minim), four special species of vegetation.

The first two days (sundown on September 25 until nightfall on September 27) of the holiday are Yom Tov, when work is forbidden, candles are lit in the evening, and festive meals are preceded by Kiddush and include challah dipped in honey.

The intermediate days (nightfall September 27 until sundown on October 2) are “quasi holidays,” known as Chol Hamoed. We dwell in the sukkah and shake the Four Kinds every day of Sukkot (except for Shabbat, when we do not shake the Four Kinds).

## Dwelling in the Sukkah

For seven days and nights, we eat our meals in the sukkah and otherwise regard it as our home. Located under the open sky, the sukkah is made up of at least three walls and a roof of unprocessed natural vegetation—typically bamboo, pine boughs, or palm branches.

## Taking the “Four Kinds” / Lulav & Etrog

Another Sukkot observance, as mentioned in the Torah, is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs).

On each day of the festival (except Shabbat), we take the Four Kinds, recite a blessing over them, bring them together, and shake them in all six directions: right, left, forward, up, down, and backward.



SHEMINI ATZERET OCTOBER 2-4

## SIMCHAT TORAH

### Even More Joy

The Torah tells us that after the seven days of Sukkot, we should celebrate an eighth day. In the diaspora, this eighth day is doubled, making two days of Yom Tov from sundown on October 2 until nightfall on October 4. On the final day, it is customary to

conclude and then immediately begin the annual cycle of Torah reading, making this day Simchat Torah (“Torah Celebration”). Although the eighth day follows Sukkot, it is actually an independent holiday in many respects (we no longer take the Four Kinds or dwell in the sukkah). Diaspora Jews eat in the sukkah, but without saying the accompanying blessing.

The highlight of this holiday is the boisterous singing and dancing in the synagogue, as the Torah scrolls are paraded in circles around the bimah.

## NEW Chabad Chapter at



University of  
New Haven

For over a century since its founding in 1920, the University of New Haven has built a reputation for academic excellence and innovation—yet the campus never had an established, permanent Jewish center. Today, through visionary leadership and the support of Chabad of Milford-HCW, a historic new chapter begins.

Rabbi Itai and Devorah Leah Kreisler have moved to West Haven to establish the first-ever permanent Chabad center serving the University of New Haven.

With an estimated population of several hundred Jewish students, the need for a dedicated Jewish center was clear. The Kreislers bring a rich combination of academic and frontline campus experience. Rabbi Itai holds bachelor’s and master’s degrees in biomedical engineering from Arizona State University alongside years of yeshiva scholarship. Devorah Leah directed student programming and learning cohorts at Chabad House Bowery in NYC.

From weekly home-cooked Shabbat dinners to educational classes and one-on-one mentorship, the Kreislers are opening their doors to ensure every UNH student finds a Jewish home away from home.



# Looking for something more this High Holiday season?

What if services could be  
inspiring & meaningful

## IT'S NOT JUST A SERVICE... IT'S AN EXPERIENCE!

Whether you've been coming to synagogue since childhood  
or this is your very first time, you'll feel right at home.



### ROSH HASHANAH

Friday, Sept. 11

|                  |         |
|------------------|---------|
| Light Candles    | 6:50 pm |
| Evening Services | 6:45 pm |
| Community Dinner | 7:30 pm |

Saturday, Sept. 12

|                                         |                     |
|-----------------------------------------|---------------------|
| Morning Services                        | 9:30 am             |
| Children's Program                      | 11:00 am - 12:30 pm |
| Kiddush following Services              | 11:30 am            |
| <i>Followed by Mincha</i>               |                     |
| Light Candles (from pre-existing flame) | after 7:48 pm       |
| Evening Services                        | 7:30 pm             |

Sunday, Sept. 13

|                               |                     |
|-------------------------------|---------------------|
| Morning Services              | 9:30 am             |
| Children's Program            | 11:00 am - 12:30 pm |
| Shofar Sounding               | 11:30 am            |
| Kiddush following Services    |                     |
| <i>Followed by Mincha</i>     |                     |
| Shofar & Tashlich at the Park | 7:26 pm             |
| Holiday Ends                  | 7:46 pm             |

Monday, Sept. 14

#### Fast of Gedalya

|                                                                                                    |         |
|----------------------------------------------------------------------------------------------------|---------|
| Fast Begins                                                                                        | 5:03 am |
| Fast Ends                                                                                          | 7:31 pm |
| Learn more<br>@ <a href="http://JewishMilford.com/TzomGedaliah">JewishMilford.com/TzomGedaliah</a> |         |

Saturday, Sept. 19

#### Shabbat Shuva

|                  |          |
|------------------|----------|
| Morning Services | 10:00 am |
| Shabbat Ends     | 7:35 pm  |

### YOM KIPPUR

Sunday, Sept. 20

|                             |         |
|-----------------------------|---------|
| Light Candles / Fast Begins | 6:35 pm |
| Kol Nidrei Services         | 6:35 pm |

Monday, Sept. 21

|                                        |                     |
|----------------------------------------|---------------------|
| Morning Services                       | 9:30 am             |
| Children's Program                     | 11:00 am - 12:30 pm |
| Yizkor Memorial Service                | 11:30 am            |
| Afternoon Service                      | 5:15 pm             |
| Neilah Closing Service                 | 6:30 pm             |
| Fast Ends                              | 7:32 pm             |
| <i>Followed by a Breakfast Kiddush</i> |                     |



### SUKKOT

Friday, Sept. 25

|                        |         |
|------------------------|---------|
| Sukkot Under the Stars | 6:15 pm |
| Light Candles          | 6:26 pm |

Saturday, Sept. 26

|                                          |               |
|------------------------------------------|---------------|
| Morning Services                         | 10:00 am      |
| <i>Followed by Kiddush in the Sukkah</i> |               |
| Light Candles*                           | after 7:23 pm |

Sunday, Sept. 27

|                                          |          |
|------------------------------------------|----------|
| Morning Services                         | 10:00 am |
| <i>Followed by Kiddush in the Sukkah</i> |          |
| Holiday Ends                             | 7:22 pm  |

### SHEMINI ATZERET & SIMCHAT TORAH

Friday, Oct. 2

|                                          |         |
|------------------------------------------|---------|
| Light Candles                            | 6:14 pm |
| Evening Services                         | 6:15 pm |
| <i>Followed by Kiddush &amp; Hakafof</i> |         |

Saturday, Oct. 3

|                                          |               |
|------------------------------------------|---------------|
| Morning Services                         | 10:00 am      |
| Yizkor Memorial Service                  | 11:30 am      |
| Light Candles*                           | after 7:11 pm |
| Evening Services                         | 7:15 pm       |
| <i>Followed by Kiddush &amp; Hakafof</i> |               |

Sunday, Oct. 4

|                                          |          |
|------------------------------------------|----------|
| Morning Services                         | 10:00 am |
| <i>Followed by Kiddush &amp; Hakafof</i> |          |
| Holiday Ends                             | 7:10 pm  |

\*Light candles from pre-existing flame

### ALL ARE WELCOME

No charge to attend services - Your donation is appreciated.

📍 All services take place at  
**Chabad of Milford-HCW**  
15 Edgefield Avenue, Milford

☎ For more info, call  
203.772.8818  
or contact us at  
📧 [office@JewishMilford.com](mailto:office@JewishMilford.com)

# The SANDY KOUFAX CHOICE

by Rabbi Ron Yitchok Eisenman



I can still vividly recall the day.

The World Series was starting and the best pitcher in baseball was Sandy Koufax. Sandy was our hero; he was Jewish and he was from Brooklyn and he played baseball. What more could you ask for?

It was October of 1965 and the Dodgers were playing in the World Series. The rumor mills had already begun to churn out their dispatches. The first game was scheduled to be played in Minnesota on October 6. That day, a Wednesday was Yom Kippur; would Koufax pitch?

He had never pitched before on Yom Kippur; however, that was during the regular season and this was the World Series.

Religion was nice, but this was the World Series!

To everyone's surprise and to our glee, Koufax refused to pitch!

On national television he announced that he is a Jew and he would not play on Yom Kippur. As we boys huddled in the lobby of Shul that Kol Nidrei night the talk was not on Teshuva, rather, it was on Koufax.

"Did you hear? Koufax would not pitch because it was Yom Kippur!"

Sandy Koufax made a decision and by doing so he made us proud Jews.

This was a time when yarmulkes in the workplace were rare and almost never seen. It was a time when you kept your Judaism in the home and we hoped the non-Jews would not laugh at us as we walked to Shul on Yom Kippur in our Keds.

And here was Sandy Koufax, a Yiddle from Brooklyn just like us, telling the world that tonight is Yom Kippur and "I don't pitch on Yom Kippur."

It is difficult for me to describe the feelings of pride and joy of being a Jew as we went to Shul that Yom Kippur, indeed Sandy Koufax himself was going to Shul!

On August 7, 1972, Sandy Koufax became the youngest person

in the history of baseball to be inducted into the Hall of Fame, no one since has ever been inducted at a younger age.

The Shofar awakens us to make decisions.

It awakens us to make the "right" decisions.

Those decisions are not always popular and they are not without critique.

We may be pressured to sacrifice our attempt to keep kosher in the workplace from time to time.

We may have work deadlines and we have to make a decision to leave the office early on Friday afternoon to be home for Shabbat.

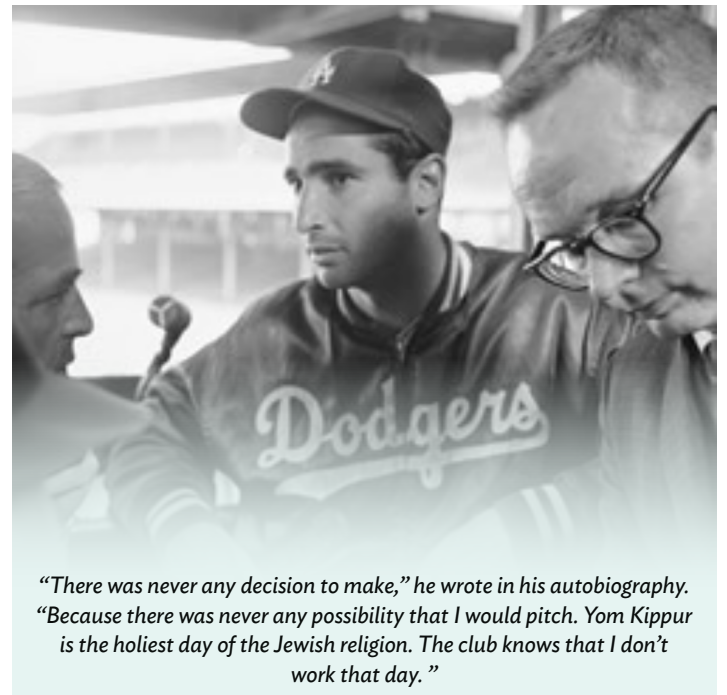
But we can all take a lesson from Sandy Koufax and his decision to remain firm in his conviction to do what is right irrespective of the pressure to sacrifice our principles.

Sandy Koufax had nothing to gain and everything to lose when he stood up and said, "I don't play on Yom Kippur." He did what he did because he knew that this was the correct decision. His heart told him that this was the right thing to do.

Sandy Koufax wore a jersey with the number 32 on it. In 1972 the Dodgers retired the number and no one else who plays for the Dodgers can wear it.

The numerical value of the Hebrew word "lev" (heart) is 32.

Sandy Koufax went after his heart that October over 60 years ago.



*"There was never any decision to make," he wrote in his autobiography. "Because there was never any possibility that I would pitch. Yom Kippur is the holiest day of the Jewish religion. The club knows that I don't work that day."*

Reprinted from [Aish.com](http://Aish.com)

Such a fun evening at the women's circle event!  
Thank you for all you do to get the community  
together with fun activities ❤️

**-MICHELE**

Thank you for welcoming us into your  
community. We wish you continued success

**-BINNY AND CJ  
TEANECK, NJ**

I spent Shabbat morning with all of you on the  
4th of July. I felt like I was at home. Thank you

**-GLEN  
ST. ALBANS, VT**

Just a quick note to thank you so much for such  
an inspiring season.

**-ROBYN**

Thank you! What amazing things the girls brought  
home from the Jew Crew Shavuot Event.

**-NOA**

Shalom,

Thank you so much for everything you did for  
David's bar mitzvah, and especially for teaching  
and preparing him. We truly appreciate all the  
time, effort, and guidance you gave him. David  
genuinely enjoyed learning with you, and it made  
the whole experience even more meaningful for  
him.

Thank you again for everything. Best,

**-INES**

Rabbi,

Thanks for organizing the scotch, steak, and cigar  
night - great fun! Best,

**-ALAN**

Chanie,

I truly appreciate all that you and Rabbi have done  
for us. Your family is so kind and welcoming and  
has made a difference in our lives.

With much love and gratitude,

**-ELLEN**

## New Adult Ed Courses Coming Up!

**ROSHCHODESH** society

**BEGINS NOVEMBER 10**

*In Bereshit,  
the story began...*



*...in us,  
it continues.*

# NEXT GENESIS

A MONTHLY SERIES OF CLASSES FOR WOMEN

More info: [www.JewishMilford.com/RCS](http://www.JewishMilford.com/RCS)



## KABBALAH AND THE HIDDEN ARCHITECTURE OF YOU

REINCARNATION, SOULMATES, DREAMS, NAMES:  
WHAT THESE AND OTHER MYSTERIES REVEAL  
ABOUT THE HIDDEN DESIGN OF YOUR LIFE

**NEW COURSE BEGINS OCT. 28**

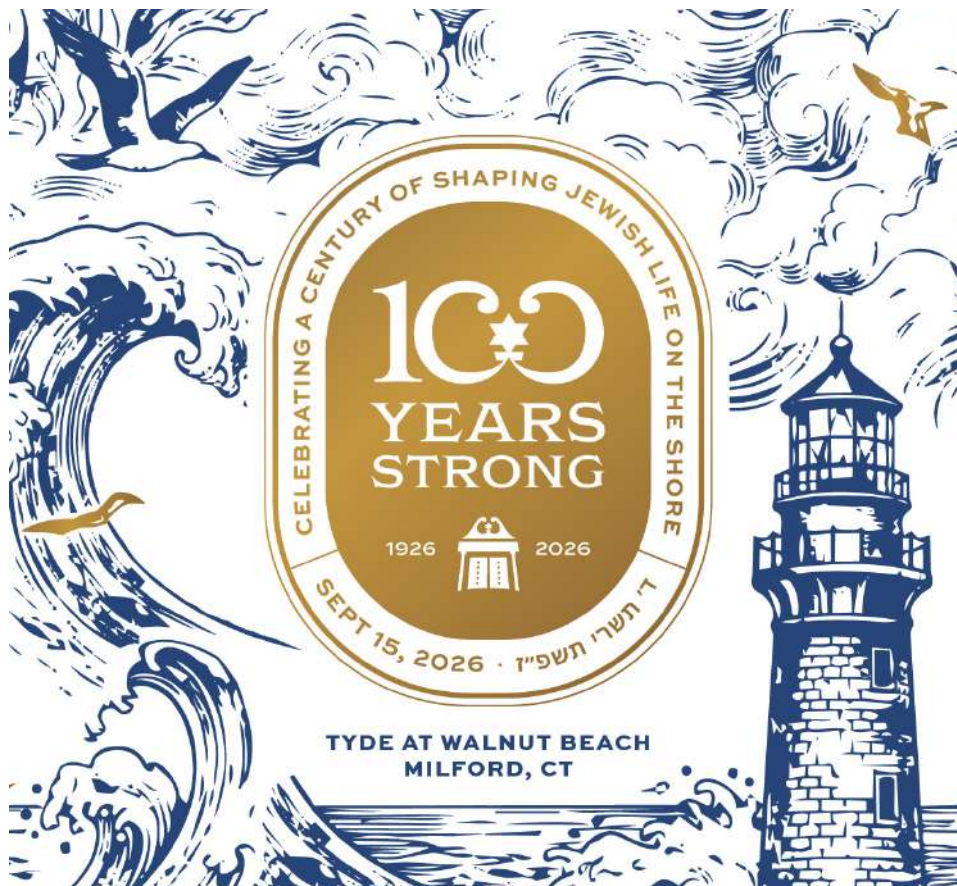
# ROSH HASHANAH COMMUNITY DINNER

September 11, 2026  
at Chabad of Milford-HCW

Services at 6:45 PM | Dinner at 7:30 PM

\$40/Adult, \$20/Child  
\$360/Sponsor

RSVP: [www.JewishMilford.com/HighHolidays](http://www.JewishMilford.com/HighHolidays)



TYDE AT WALNUT BEACH  
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