

Shanah Tovah from Temple Reyim

שנה טובה ומתוקה מקהילת רעים

HIGH HOLY DAYS 2019
TISHREI 5780

In A Constant State of Potential

There is an old story about Rabbi Elimelech of Lezajsk and Rabbi Zusha of Annopol, two charismatic brothers who are early 18th century Hasidic masters and students of the great Maggid of Mezeritch. It goes like this:

Rabbi Elimelech and Rabbi Zusha decided to conduct an experiment. They wanted to know whether the ecstasy they experienced on Shabbat was rooted in their own personal enthusiasm or rather in an external reality. *So they decided to celebrate Shabbat on a Wednesday.* Tuesday afternoon they immersed in the *mikva* (ritual bath) and put on their Shabbat clothes, and in the evening they welcomed in Shabbat. They recited *kiddush*, ate a Shabbat meal and sang *z'mirot*, Shabbat songs. The experience was amazing; even angels seemed to be singing with them. They felt a holiness surge up and carry them throughout the day. A Wednesday!

Rabbi Elimelech began crying and asked his brother: "Zusha, could it be that Shabbat holiness is merely in our imagination?" Zusha responded: "Let's go see the Maggid and tell him what has happened." When they reached Miedzyrzec they told their experience through tears. The Maggid answered them: "If you were wearing Shabbat clothes, then you rightly felt holiness, for the clothes that we set aside for Shabbat have the power to draw the light of the holiness of Shabbat." He concluded: "My dear disciples, you have nothing to fear at all."

In this story, the Maggid implies that holiness is always present. On Shabbat and on days such as Rosh Hashanah and Yom Kippur, we intentionally set aside time to tap into that holiness; but it is always available, even on other days of the week and year.



It would be overwhelming to try to live in a constant state of holiness, so we identify specific days that help us feel rooted and connected, with traditions and rituals to guide us. Our rabbinic tradition is conscious of the significant risk in marking days this way: we could begin to see rituals as a stand-in for holiness, and therefore prioritize performing rituals with technical precision, but without considering their meaning. To the contrary, Judaism has always understood ritual as a *pathway* to discernment of a greater truth: that holiness exists in a constant state of potential.

We actualize that potential when we act with *chesed* (loving kindness), elevate the dignity and integrity of others, and cultivate what we call "sacred qualities:" gratitude and humility. On the holy days we call out, *El rachum v'chanun, erech apayaim v'rav chesed* - God who is merciful and gracious, patient, and full of compassion. Living Jewishly means aspiring to bring these qualities more fully into our lives.

I wish you and your families a *shanah tovah*, a new year full of joy and health.

L'shalom, Rabbi Daniel Berman

High Holy Day and Festival Guide

We warmly welcome all who would like to attend our High Holy Day services. We do not have tickets, and there is no charge to attend. As always, we appreciate any donation that you feel is appropriate. We suggest a donation of \$180/person for extended family and non-family members. Throughout Rosh Hashanah, we will have coffee, tea and crackers set up in Silver Shore Hall during morning services. At the end of services on Day 2, there also will be a light Kiddush. Information about family and youth services is on page 11.

A Musical Selichot

Saturday Night September 21 at 8:00 p.m.

**Professor Josh Jacobson, baritone, Chazzan
Cantor Lynn Torgove, mezzo-soprano**

Join us for a very special experience. We will begin with a beautiful *havdalah* service, followed by a concert integrating music with the Selichot liturgy; a mixture of prayer, traditional chanting, chazzanut, meditations, readings, performances and congregational singing.

High Holy Day Chazzan Josh R. Jacobson

Josh's passion is traditional cantillation of the Hebrew Bible, and choral music. His research has led him to explore music in the Holocaust, the Early Baroque Italian Jewish composer Salamone Rossi, the history of Jewish choirs, and popular music in Israel. For 45 years he served as Professor of Music at Northeastern University, where he directed the choral program. He teaches in the cantorial training program at Hebrew College, and directs the Zamir Chorale of Boston, an ensemble that he founded in 1969 specializing in music from Jewish traditions. *Zamir Chorale is now Choir in Residence at Temple Reyim!* He has guest conducted and guest lectured throughout



North America, as well as in Europe, Israel and Australia. Over 100 of his works have been published and performed by choirs around the world. He has also authored more than fifty articles, and a couple of big books.

Cantor Lynn Torgove

Lynn was ordained as a Cantor at Hebrew College, where she is now Head of Vocal Arts in the School of Jewish Music and faculty member of the Rabbinical



School. Cantor Torgove has served as Cantor at Temple Emanu-el in Marblehead. She has a career as a mezzo-soprano and stage director and has had an international career as a soloist in many genres of classical music. She earned her Master of Music at Boston University and has performed with the Cantata Singers, Emmanuel Music, the Boston Modern Opera Project, the Zamir Chorale of Boston, the St. Louis Symphony and the Portland Symphony. She has served on the opera faculty at the New England Conservatory and the Boston University Opera Institute and currently teaches at the Longy School of Music. Cantor Torgove was the Hebrew language and diction coach for the Boston Symphony Orchestra's performances of Leonard Bernstein's 'Kaddish' Symphony and the Chichester Psalms.

Rosh Hashanah

Evening of Sunday,
September 29 through
Tuesday, October 1

Lighting candles

After lighting candles, we keep our eyes open (unlike on Shabbat) and recite the prayers: *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.* Blessed are You, Adonai, our Sovereign and Source, Who sanctified us with Your commandments, and commanded us to light the festival candles; and *Baruch atah Adonai Eloheinu melech ha-olam she-hecheyanu, v'ki-manu v'higianu laz'man hazeh.* Blessed are You, Adonai, our Sovereign and Source, Who has kept us in life, sustained us, and enabled us to reach this season. On the second night, candles are lit from a flame that was kindled before the holiday and we recite these prayers again.

Kiddush

Before starting dinner, we first recite the festival Kiddush.

Ha'Motzi

We first wash our hands and recite the prayer, *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadaiyim,* Blessed are You, Adonai, our Sovereign and Source, Who sanctified us with Your commandments and commanded us to wash our

hands. We then say *Baruch atah Adonai Eloheinu melech ha-olam ha-motzi lechem min ha'aretz.* Blessed are You, Adonai, our Sovereign and Source, Who brings forth bread from the earth. It is customary to eat a round challah for the High Holy Days and dip the challah into honey.

Symbolic Foods

It is a tradition dating back to the Talmud to eat symbolic foods, with a short prayer about their meaning. The most common foods are:

Apples and Honey: On the first night of Rosh Hashanah it is customary to dip an apple in honey, representing the promise of a sweet new year. We recite: *Baruch atah Adonai Eloheinu melech ha-olam boreh p'ri ha-etz.* Blessed are You, Adonai, our Sovereign and Source, who creates the fruit of the tree. After taking a bite of the apple, we recite the following prayer: *Y'hi ratzon milfanecha, Adonai Eloheinu v'Elohay Avotaynu, sh'tichadeish aleinu shanah tovah umetukah.* May it be Your will, Adonai, our God and the God of our ancestors, that You renew for us a good and sweet year.

Pomegranate: On the second night of Rosh Hashanah it is traditional to eat a fruit not yet tasted that year. The pomegranate is commonly used, because it first becomes available in the fall and is said

Lighting Candles on Consecutive Holy Days

According to rabbinic tradition, on the second night of Yom Tov we do not create or extinguish a flame. Yet, on each of these nights, we are required to light candles. How do we do this?

The answer is that although we cannot create or extinguish a flame, we may transfer a flame. So, if a flame has been lit before Yom Tov and remains lit throughout, we may transfer the flame to light candles on the second night.

If your stove has a pilot light that remains lit all the time, you may use a candle to transfer the flame from the pilot light to your Holy Day candles. Alternatively, many people light a *yahrzeit* candle before Yom Tov and transfer the flame for the second day's candle-lighting.

to have 613 seeds, equal to the number of mitzvot in Torah. Before eating the pomegranate, we say, *Y'hi ratzon milfanecha, Adonai Eloheinu v'Elohay Avotaynu, she-nirbeh z'chuyot k'rimon.* May it be your will, Adonai, our God and the God of our ancestors, that our merit increases as the seeds of a pomegranate.

Tashlich

Monday, September 30, 5:00 p.m.
Charles River behind the Newton Lower Falls Starbucks

Rain Date: Tuesday, October 1 same time, same place

Tashlich comes from the Hebrew "to cast off" because during this ritual we symbolically cast off our sins from the prior year. The ritual of Tashlich is first referred to in a 15th century writing of Rabbi Jacob Molin of Germany and in the 16th century code of Jewish law, the Shulchan Aruch. We take pieces of bread and throw them into a flowing body of water. We recite a verse from the Book of Micah which mentions that God will "cast off our sins into the depths of the seas." Then, we toss bread into the body of water. This is a fun, communal mitzvah, with dozens of Reyim families and friends gathering to shmooze and unwind for a half hour or so, while children play. Mincha/Ma'ariv services at the synagogue immediately follow.



Living Our Core Values: A New Torah Reading for Yom Kippur Mincha

During the *mincha* afternoon service of Yom Kippur, we traditionally read a passage from Leviticus that identifies the *arayot*, forbidden sexual relationships. The passage includes the verse, "Do not lie with a male as one lies with a female." Unfortunately - and in the eyes of many scholars, incorrectly - this verse has been interpreted to prohibit sexual relationships between members of the same sex.

The passage in the Talmud that instructs us to read this chapter on Yom Kippur doesn't fully explain it; its purpose could be as simple as the fact that it is close in proximity to our morning Torah reading. A separate teaching in the Talmud relates that on Yom Kippur, young people would come to

the Temple in Jerusalem in hopes of finding a partner. A reminder of the boundaries of relationships, therefore, seemed to be in order.

In a comment in our own machzor, Lev Shalem, Rabbi Judith Hauptman teaches that reading a passage of Torah about sexual boundaries on Yom Kippur, a day of communal accountability, highlights that acting ethically with regard to our bodies is a public, social issue. This has felt particularly poignant in recent years, as the prevalence of sexual abuse has come more into the public light.

In prior years, before reading Torah during *mincha* on Yom Kippur afternoon, I have spoken about how we can live with challenging texts. I am concerned that to simply omit

these texts might mean we don't deal with the seriousness of the challenges that they raise.

At the same time, I also want to fully express our commitments to love, honor, and embrace every individual and to include in our community anyone who would like to find a spiritual home here. Therefore, this year we will chant an alternative passage of Torah that is in our High Holy Day prayerbook. Judaism obligates us to change our practices when necessary to live our values.

I'm thrilled that our member, Charlie Linitz, will be sharing his Bar Mitzvah *d'var Torah* on this subject. We are so proud of Charlie. Please join us.

L'shalom, Rabbi Berman

Yom Kippur

Evening of Tuesday, October 8 through Wednesday, October 9

Asking Forgiveness

Judaism teaches that until we have asked for forgiveness from those we have hurt, we cannot seek God's forgiveness. Before leaving for synagogue we ask forgiveness from those we have hurt.

Prayers

While it is customary to have a large meal prior to the fast of Yom Kippur, since the Holy Day has not yet begun, we do not recite *Kiddush*. We do recite the customary *Motzi* prayer over bread before eating and *Birkat HaMazon* at the end of the meal.

Yahrzeit Candles

Following the meal, *yahrzeit* candles are lit in memory of those who have died. There is no blessing or prayer, but you might like to read this passage:

Adonai, our God, and God of our ancestors, with love and appreciation I recall the memory of my dear _____. At this quiet moment, I recall all that was good about _____ and give thanks to You for the blessing that was his/her life. May his/her memory be a source of blessing and strength for us all.

Yom Kippur Candles

We light candles and recite: *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu*

b'mitzvotav v'tzivanu l'hadlik ner shel Yom ha-Kippurim. Blessed are You, Adonai, our Sovereign and Source, Who sanctified us with Your commandments and commanded us to light the Yom Kippur candles. We cover our eyes when we say this blessing. This is followed by *Baruch atah Adonai Eloheinu melech ha-olam she-hecheyanu, v'ki-manu v'higianu laz'man hazeh*. Blessed are You, Adonai, our Sovereign and Source, Who has kept us in life, sustained us, and enabled us to reach this season.

Kapparat

The custom of Kapparat is performed before Yom Kippur services. After reciting several biblical verses, a rooster or hen was held above the person's head and swung in a circle three times, while the person said words to transfer their sins to the animal. The fowl was then donated to the poor for food. The custom has continued in many circles because of its mystical significance and charitable characteristics. Alternatively, money that is later donated is put into a handkerchief and swung three times around the person's head. At Reyim, we use a rubber chicken and recite "This money shall go to charity, and I shall go to a good, long life, and to peace." On Erev Yom Kippur, you will find a table set up with everything you will need to perform our modern version of this ancient custom. Consider taking this time to give to charity.

Please remember to bring raisins and cereal (preferably whole grain) to support our community's commitment to Family Table, Greater Boston's Jewish food pantry.

Blessing the Children

It is customary for parents to bless their child(ren) just prior to Yom Kippur. You might reflect upon special moments during the past year, and/or use the traditional blessing below.

For daughter(s):

Y'simeich Elohim k'Sarah Rivka Rachel v'Leah. May God bless you as God blessed Sarah, Rebecca, Rachel and Leah.

For son(s):

Y'simcha Elohim k'Efrayim v'chi-M'nashe. May God bless you as God blessed Ephraim and Manasseh.

For both daughter(s) and son(s):

Y'varech'cha Adonai v'yishm'recha. Ya-eir Adonai panav eilecha vichuneka. Yisa Adonai panav eilecha v'yaseim l'cha shalom. May Adonai bless you and keep you. May Adonai show you favor and be gracious unto you. May Adonai show you kindness and grant you peace.

The Final Blast!

At the conclusion of Ne'ilah, we invite everyone with a shofar to come to the bimah and conclude Yom Kippur with *Tekiah Gedolah*. Remember to bring your shofar!



Sukkot

Evening of Sunday, October 13 through Sunday, October 20

In the ancient Talmudic Tractate of Sukkot, our sages interpreted the verse in Torah that for seven days all of Israel shall dwell in thatched huts called *sukkot* to mean that it is fitting for all of Israel to sit in one single *sukkah*. This is of course not a practical statement; that would be quite the *sukkah*! Rather it is an aspiration, a philosophy and a vision for Jewish spiritual life. The 18th century Hasidic rebbe Rabbi Natan, a disciple of Rabbi Nachman of Bratslav, taught that the essence of the mitzvah is sitting together to look up at the stars through the cracks under the *s'chach*, the temporary roof covering of a *sukkah*. He wrote that when we sit in the *sukkah*, we should "concentrate on being part of an entire people with intense love and peace, until it feels that we all dwell together in one *sukkah*."

The first two days of the seven day festival are *yamim tovim*, holy days, which we observe similarly to Shabbat. The seventh, final day of Sukkot is Hoshanah Rabbah.

Traditions

Building and Dwelling in a Sukkah

First, we build *sukkot*! After the intensive internal, spiritual

and reflective work during the days of *teshuvah*, the act of building with our hands is a powerful sensation. After placing the *s'chach* on the top of the *sukkah*, we can stand back and see what we have built! What a gift and great relief. We dwell in *sukkot* primarily by eating there. It is a mitzvah to eat bread and cake and drink wine in our *sukkot*. We also may sleep in our *sukkot*, though this is not necessary if it will cause discomfort. For families in particular, this is a wonderful way to bring your children into the joy of the holiday and the wonders of nature. There is nothing like sleeping on blankets under a temporary dwelling, looking at the stars.

In building our *sukkot*, we pay particular attention to the roof covering. The *s'chach* must consist of something that grew from the earth, but is currently disconnected from it. Materials for *s'chach* include cedar branches, corn stalks or bamboo. If you are unable to have your own *sukkah*, join us in Reyim's, where there are many opportunities to enjoy the holiday and share in the special blessings.

Ushpizin

According to tradition, every *sukkah* is visited by *ushpizin*, special guests, throughout the holiday. We welcome to our *sukkah* Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David and seven prophetesses:

Sarah, Miriam, Deborah, Hannah, Abigail, Hulda and Esther. This practice recalls the ancient custom, modeled by Avraham, of *hachnasat orchim*, receiving guests into our home.

Lulav and Etrog

The *lulav* is a palm branch. We add a holder made from its own leaves, which has two extensions. With the backbone (the solid spine) of the *lulav* facing you and this holder in place near the bottom, we place two willow branches to the left and three myrtle branches to the right. The myrtle should extend to a greater height than the willows.



Get Your *Lulav*
and *Etrog*!

If you would like to
purchase *lulavim* and
etrogim, please let the
office know as soon
as possible!

There are countless interpretations of the mitzvah to wave the *lulav* and *etrog*. One favorite is that in taking them in our hands, we are holding the four-letter Name of God. The *lulav* symbolizes the Hebrew letter *vav*, which channels the Divine energy into the world. The *etrog* receives and holds the Divine blessing and energy. By shaking them we animate and activate this energy. The cluster is held in the right hand, the *etrog* in the left. Holding them together, we shake them three times in each direction: front, right, back, left, up and down.

Before waving them we say the following blessing: *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al ni-tilat lulav*. Blessed are You, Adonai, our Sovereign and Source of Life, Who made us holy with Your c o m m a n d m e n t s , a n d commanded us to take the Lulav. Before the first time that we wave them, we add *She-heche-ya-nu*.

Special blessings

On the first two nights of the holiday we light candles and recite this blessing: *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov*. Blessed are You, Adonai, our Sovereign and Source of Life, Who makes us holy with Your c o m m a n d m e n t s , a n d commanded us to light the

festival candles. If possible, we light *yom tov* and Shabbat candles in the *sukkah*. We continue with a special kiddush and two blessings for the holiday.

First we recite, *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu layshev baSukkah*. Blessed are You, Adonai, our Sovereign and Source of Life, Who makes us holy with Your c o m m a n d m e n t s a n d commanded us to dwell in the *sukkah*.

Second we say, *Baruch atah Adonai Eloheinu melech ha-olam she-hecheyanu, v'ki-manu v'higianu laz'man hazeh*. Blessed are You, Adonai, our Sovereign and Source of Life, Who has kept us in life, sustained us, and enabled us to reach this season.

On the second night of Sukkot, we swap the order of these blessings. Enjoy this beautiful holiday!



Decorate the Reyim Sukkah!

Sunday, October 13 from 10:00 a.m. to 12:00 p.m.

Please join us as we decorate the Reyim Sukkah and enjoy refreshments. This is a family and multi-generational activity. It is particularly fun for young children who can take special pride in our congregational Sukkah throughout the festival because of their artistic contributions. We will provide the supplies that are necessary to make a joyous Sukkah, but you are encouraged to bring your own decorations and creative ideas.

Hoshanah Rabbah

Sunday, October 20

Hoshanah Rabbah is the seventh and last day of Sukkot, named for the fact that more *hoshanot* (processional prayers) are said on this day than all the previous days of the Festival. On Hoshanah Rabbah we also perform a unique ritual. In the morning services, following Musaf, we march around the Sanctuary seven times and then beat the willow branches of our *lulavim* against the floor five times. Hoshanah Rabbah is often compared to Yom Kippur, and we add special prayers seeking forgiveness and renewal.

Shmini Atzeret

Evening of Sunday, October 20 through Tuesday, October 22

After the seven days of Sukkot comes a separate holiday called Shmini Atzeret, which is celebrated for two days outside of Israel. In addition to lighting candles and reciting *Shehecheyanu*, there are two highlights in our services on Shmini Atzeret. First, we recite Yizkor. We will have an early service (6:45 a.m.) and a later service (9:00 a.m.) to accommodate all who wish to recite Yizkor prayers. Second, we recite the prayer for rain, *Tefilat Geshem*, requesting rain for the coming year at the start of Israel's rainy season. After the prayer for rain is recited, we add the phrase *Masheev HaRuach U-Moreed HaGashem* (God Who causes the wind to blow and the rain to fall) to our *Amidah* prayers until Passover.

Simchat Torah

Evening of Monday, October 21 through Tuesday, October 22

On the second night of Shmini Atzeret, we add the celebration of Simchat Torah, a holiday developed by our ancient sages. We finish reading the final verses of Torah and begin a new cycle. In the evening we will unroll the entire Torah scroll and stand inside of it, enveloped by its words. We will then sing and dance with our many Torah scrolls. We rejoice in this way to remind us that Torah is a sacred source of joy and enrichment, and a guide to living full and blessed lives.

We begin our celebration with the reading of a selection of verses, beginning with "*Ata Horayta*," meaning "you have been shown," recounting God's revelation to the Israelites at Mount Sinai. We then open the Ark and take out all the Torah scrolls. Everyone has the opportunity to dance with the Torah scrolls. There are seven *hakafot* (circular processions) around the synagogue, each followed by joyful singing, dancing and celebration.

From Elul through Yom Kippur, we have peered into our souls, sought forgiveness and done our best to begin a process of personal renewal. The time then comes to savor the moment and appreciate the blessings in our lives. Rosh Hashanah and Yom Kippur take us on a unique spiritual journey. We then celebrate on Simchat Torah by singing, dancing, waving flags, affirming life and strengthening our commitment to living lives guided by the wisdom of Torah.



Closing Circle at our Intergenerational Shabbat Retreat at Camp Ramah

Our Simchat Torah Honorees: Lina Zaslavsky & Rich Klein

On the morning of Simchat Torah, everyone present has the opportunity to have an aliyah. The final aliyah of the end of Torah and the first aliyah at the beginning of Torah, known as *Chatan/Kallah Torah* and *Chatan/Kallah Bereshit*, are special. These names, taken from the wedding ceremony, symbolize our love for Torah. This year, our honorees are **Lina Zaslavsky and Rich Klein**. We are so grateful for their leadership, kindness, generosity and compassion.



Rich and Ronnie Klein have been members of Reyim since 2013, and have enjoyed volunteering and building new friendships. Rich serves on Reyim's Executive Committee and Limmud and Inclusion Committees and Ronnie has served on our Library Committee, supporting our library redesign project. They have two children, a son living in Rhode Island and a daughter living outside Rochester, New York, and 5 grandchildren ranging in age from 13 to 18. Since moving to Newton from Framingham, Ronnie and Rich have taught English in the Newton Library ELL program and tutored elementary school math through the Newton School Volunteers.

Lina Zaslavsky and Daniel Cohen and their boys Elan and Ari have been members at Reyim for almost 10 years. They love the warm and welcoming community and it has become their second home. Elan and Ari, who are now 13 and 11, have grown up at Reyim and always look forward to spending time with their Reyim friends. Daniel has provided musical accompaniment to many Reyim events over the years. Lina has been on the Board and the Executive Committee, focusing on family-related programming and serving as a liaison to the Hebrew school. Lina shared, "I am honored and humbled to be recognized on Simchat Torah."



We appreciate your support!

Shop at the Butcherie?

Ask the cashier to stamp your receipt for Temple Reyim and send or bring it to the office. The Butcherie will contribute to Temple Reyim 3% of credit card and 5% of cash purchases.

Shop on AmazonSmile!

Amazon will donate 0.5% of the price of your eligible purchases to Temple Reyim. Simply shop at smile.amazon.com.

Perpetual Yahrzeit

We will ensure that on the yahrzeit, a member of our daily minyan will recite Kaddish in their memory. Contact the office.

Memorial Plaques

The Reyim Brotherhood works to preserve the memory of a loved one with a plaque. Contact Steve Soltoff.

Holiday Service Times

Erev Rosh Hashanah

Sunday, September 29
6:12 p.m. Candle-lighting
6:15 p.m. Mincha/Ma'ariv

Rosh Hashanah, Day 1

Monday, September 30
8:30 a.m. Shacharit
9:30 a.m. Torah Service
10:45 a.m. Shofar (children invited to the bimah!)
11:00 a.m. Family Service & Young Family Service
11:15 a.m. Rabbi's Sermon
12:00 p.m. Musaf
12:00 p.m. Teen Program
5:00 p.m. Tashlich
6:15 p.m. Mincha/Ma'ariv
7:11 p.m. Candle-lighting

Rosh Hashanah, Day 2

Tuesday, October 1
8:30 a.m. Shacharit
9:30 a.m. Torah Service
10:45 a.m. Shofar (children invited to the bimah!)
11:00 a.m. Family Service & Young Family Service
11:15 a.m. Rabbi's Sermon
12:00 p.m. Musaf
12:00 p.m. Teen Program
5:00 p.m. Tashlich Rain Date
6:15 p.m. Mincha/Ma'ariv
7:09 p.m. Holiday ends

Tzom Gedalia

Wednesday, October 2
5:19 a.m. Fast begins
6:55 a.m. Shacharit
6:15 p.m. Mincha/Ma'ariv
6:50 p.m. Fast Ends

Erev Yom Kippur

Tuesday, October 8
5:30 p.m. Mincha
5:45 p.m. Kol Nidrei & Ma'ariv
5:56 p.m. Candle-lighting & Fast begins

Yom Kippur

Wednesday, October 9
9:00 a.m. Shacharit
10:00 a.m. Torah Service
11:00 a.m. Family Service & Young Family Service
11:15 a.m. Rabbi's Sermon & Yizkor (approximate)
12:00 p.m. Teen Program
4:30 p.m. Mincha
5:45 p.m. Ne'ila
6:55 p.m. Final Shofar, Ma'ariv & Havdalah; *Break fast will follow*

Erev Sukkot

Sunday, October 13
5:48 p.m. Candle-lighting
6:00 p.m. Mincha/Ma'ariv

Sukkot, Day 1

Monday, October 14
9:30 a.m. Shacharit
6:00 p.m. Mincha/Ma'ariv
6:46 p.m. Candle-lighting

Sukkot, Day 2

Tuesday, October 15
9:30 a.m. Shacharit
6:00 p.m. Mincha/Ma'ariv
6:44 p.m. Havdalah

Chol HaMo'ed

Wednesday, October 16 to Friday, October 18
6:45 a.m. Shacharit

Yom Kippur Break-Fast

Help sponsor this community meal by sending a check to the office. To help with set-up, contact Jean Max in our office at adminassist@reyim.org



Shabbat Chol HaMo'ed Sukkot

Friday evening, October 18
5:40 p.m. Candle-lighting
6:00 p.m. Kabbalat Shabbat, Mincha, Ma'ariv

Shabbat morning, October 19
9:00 a.m. Shacharit with Megillat Kohelet
10:30 a.m. Family Learner's Minyan
1:15 p.m. Mincha
6:38 p.m. Havdalah

Hoshanah Rabbah & Erev Shmini Atzeret

Sunday, October 20
9:00 a.m. Shacharit
5:37 p.m. Candle-lighting
5:45 p.m. Mincha/Ma'ariv

Shmini Atzeret & Erev Simchat Torah

Monday, October 21
6:45 a.m. Early Shacharit with Yizkor (around 7:30 a.m.)
9:00 a.m. Shacharit with Yizkor (around 10:30 a.m.)
5:45 p.m. Mincha
6:36 p.m. Candlelighting
6:00 p.m. **Young Family Simchat Torah Celebration!**
7:00 p.m. **Full Community Simchat Torah Celebration!**
Ma'ariv & Hakafot

Simchat Torah

Tuesday, October 22
9:00 a.m. Shacharit
6:20 p.m. Mincha/Ma'ariv
6:34 p.m. Havdalah



Family and Youth Services Rosh Hashanah and Yom Kippur

During Rosh Hashanah, families gather in the Sanctuary between 10:30 and 10:45 a.m. to hear the shofar before youth and family services. Children are invited to join us on the bimah as we blow the shofar!

Traditional Family Service

11:00 a.m. to 12:30 p.m. in the Offit Room (on Rosh Hashanah, following shofar blowing)

Our Traditional Family Service will be led by our member, Vitaly Zakuta, who also beautifully leads our Shabbat Family Learners' Minyan. This service is designed for all families, including parents, *with a special focus on those with school-age children from 8 to 12 years old*. The service will include *tefila* (prayer), Torah, reflection, storytelling and a light Kiddush.

Young Family Service

11:00 a.m. to 12:30 p.m. in the school wing (on Rosh Hashanah, following shofar blowing)

Our Young Family Service is for *parents and children, ages 3 to 7 years old*. Through songs, activities and stories, children learn the themes of the High Holy Days. We hope that parents and children will find it an uplifting and joyful way to enter the New Year together. Please accompany your child!

Teen Program

12:00 p.m. to 1:00 p.m. in the Youth Lounge

For students in grades 7 through 12, this is a place for our older students to meet, reflect and learn about the High Holy Day services on a deeper level. The services include prayer, readings and discussions.

Family Room

Each day a room will be open in the school wing with toys and children's books for younger children and their parents who would like a break.

Eating Together

At the conclusion of the main service on the second day of Rosh Hashanah, we will gather for a light kiddush in Silver Shore Hall. We'll gather there again to break our fast following Ne'ilah on Yom Kippur. All are welcome!

Babysitting – Please register!

We are again offering free babysitting during services for children ages 1-6. Babysitting will be available on both days of Rosh Hashanah and on Yom Kippur from 9:30 a.m. to 1:00 p.m. We will provide holiday and age-appropriate toys and activities as well as a nut-free snack. *We ask that you register in advance so that we can ensure adequate staffing. Please email Karen Silverman at karen.d.silverman@gmail.com no later than Sunday, September 15 with the following information:*

Parent's name; children's names, ages, toilet trained (yes or no) and any allergies; and dates of attendance (first day of Rosh Hashanah, second day of Rosh Hashanah, and/or Yom Kippur).

Temple Reyim

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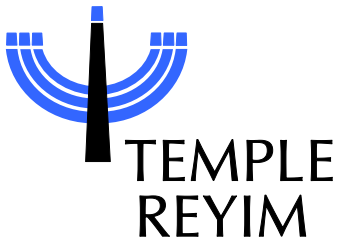
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We are a compassionate, traditional, egalitarian, inclusive and spiritual community that engages our minds and nurtures our souls. We seek to build friendships through meaningful prayer, inspired learning, and acts of loving kindness. We try to make a positive impact in the Jewish and broader community by engaging in *tikkun olam*, social action. We are participatory and open-hearted, learned and passionate, authentic and pluralistic, joyful and accessible. Join us anytime, wherever you are in your spiritual journey.



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