

Shanah Tovah from Temple Reyim

שנה טובה ומתוקה מקהילת רעים

HIGH HOLY DAYS 2018
TISHREI 5779

In God's Presence

Rabbi Berman

Hevra, together with my wife Sarah and our children, Elie and Mica, I wish you *shanah tovah* and a meaningful season of renewal.

I want to share with you my approach to our High Holy Days this year. I know this has been a complex year. Political, legal, social and policy issues are a constant concern for many of us, in the U.S., Israel and globally. No matter where we stand, our minds and hearts are being stretched, at times in painful ways.

On these High Holy Days, I want to create space from the social and political to ask important *religious* questions. I hope this approach will help us expand our sense of being and reconnect us to what we hold sacred. During Rosh Hashanah, I will share two sermons that respond to one question: ***How can we understand our lives as standing in the Presence of God?*** I hope we can consider what it means, and what it looks like, to live *deeply-felt spiritual lives*.

Considering this question with intellectual honesty and spiritual authenticity requires us to be a bit courageous. Rabbi Abraham Isaac Kook, known as Rav Kook, was the first Ashkenazi Chief Rabbi of Palestine, and one of the most influential and celebrated Jewish teachers, mystics and Talmudic scholars. In his book, *The Moral Principles*, he writes about the personal qualities that we need to cultivate to lift us up towards a higher spiritual realm. Among the most essential is courage: "A person must be trained in courage and firmness of

heart and only then will he be fit to embrace God."

Our most important spiritual practices this time of year such as asking forgiveness, accepting failure and being willing to love more openly, require courage. Courage is at the heart of *teshuvah*,

renewal and repentance. We also need courage to ask the most important spiritual questions.

I met an old friend recently after not seeing her for many years. She told me about her family's recent hiking trip, and described an amazing experience at the top of a mountain during one challenging and beautiful hike. I asked her whether she felt God there. It was a hard question for her to answer (as it was for me to ask). She said no, she didn't think so. Later that evening, she spoke about the possibility that she encountered God and even felt God, but found it hard to *name* the Divine Presence that moved her "God." I thought this was a beautiful insight.

During these High Holy Days, consider what it means to say that we stand before God. When we become more open to the possibility that we are in God's Presence, we will often shift from talking *about* God to talking *with* God. Our prayers - both traditional poetry and our spontaneous cries - can feel more genuine, honest and real. May this season bring you much blessing in this very difficult and beautiful work.

L'shanah tovah, happy new year to you and your families.



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 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. More information about family and youth services is on page 11.

A Musical Selichot

Saturday Night September 1 at 8:30 p.m.

Professor Josh Jacobson, baritone, Chazzan
Cantor Lynn Torgove, mezzo-soprano
Elika Akahori, piano

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 music, the 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, that has achieved an international reputation specializing in music from Jewish traditions. 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 Emanuel 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. This past spring and summer 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 Monday
September 9 through
Wednesday September 11

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. Many people dip their 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

Tuesday, September 10, 5:30 p.m.

Charles River behind the Newton Lower Falls Starbucks

Rain Date: Wednesday, September 11 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.



Yom Kippur Morning ~ Young Family Service

With Rabbi Laura Bellows

Yom Kippur morning,
Wednesday, September 19



10:30 a.m. to 12:30 p.m.

Join Rabbi Laura Bellows (our former Rabbinic Intern at Reyim) for a dynamic service and program designed for young families including parents and children ages 3 to 8 years old.



Rabbi Bellows is Director of Bima & Genesis and the Senior Jewish Educator of Brandeis University Precollege Programs. She received her rabbinic ordination at the Rabbinical School of Hebrew College in the spring of 2018. She is a community builder and artist focusing on the intersection of Torah, ecology, gender and justice issues. She pioneered the Teva Learning Alliance's Jewish environmental

community programs for teens and youth nationally. Laura is an alumna of the American Jewish World Service's Global Justice Fellowship and is the founder of the Hebrew College Eco-Ritual Lab. She has her B.A. from Oberlin College.

When not immersed in building transformational Jewish programs for teens, Laura can be found hiking in the wilds of Virginia, scouting out the best music jams, and exploring the bike trails of Boston with her fiancé, Josh.

Yom Kippur

Evening of Tuesday,
September 18 through
Wednesday, September 19

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 a 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,
September 23 through
Sunday, September 30

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 & 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* is 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 commands, and commanded us to take the Lulav. Before the first time that we wave them, we add *She-heche-ya-nu*.

Special blessings

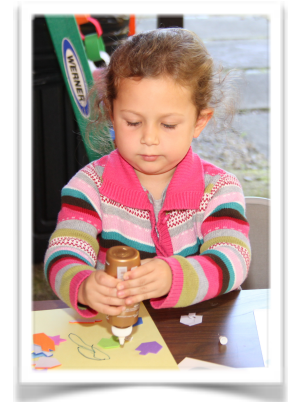
On the first two nights of the holiday we light candles and recite this blessing: *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov*. Blessed are You, Adonai, our Sovereign and Source of Life, Who makes us holy with Your commands, and commanded 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 commands and 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, September 23 from 10:30 a.m. to 12:30 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, September 30

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, September 30 through Tuesday, October 2

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 1 through Tuesday, October 2

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.



Our Simchat Torah Honorees: Miriam Tuchman & Josh Siegel

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 **Miriam Tuchman and Josh Siegel**. We are so grateful for their leadership, kindness, generosity and compassion.



Miriam Tuchman and Steven Hatch and their children **Ariella and Erez** have been members of Reyim for many years. This past year, Miriam has overseen our entire roof replacement project. Her work has been an enormous gift to our community. Miriam specializes in managing design and construction projects for health-care institutions and universities, and is the President of Keren Project Management. She had led the multi-year project of building a sustainable hospital in Haiti. The Tuchman Hatch family loves traveling the world, and this spring visited Ariella, who was living in China. This family picture is from the Forbidden City in Beijing!

Josh and Rachel Siegel started coming to Reyim in 2013, when their twins **Noah and Isabel** were 3 years old, and joined the synagogue as members in 2014. Reyim has quickly become a place where the whole family feels comfortable, welcome and spiritually fulfilled. Making sure other new members and families feel this same sense of warmth and community is one reason Josh has spent time over the last year on Reyim's Executive Committee. Josh grew up in a household with a strong sense of social justice and has recently added his voice to Reyim's growing Social Action Committee as well. The family loves being together, playing with their new dog and having friends over for BBQ!



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](https://www.amazon.com/smile).

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 9
6:47 p.m. Candle-lighting
7:00 p.m. Mincha/Ma'ariv

Rosh Hashanah, Day 1

Monday, September 10
8:30 a.m. Shacharit
9:15 a.m. Torah Service
10:30 a.m. Shofar (children invited to the bimah!)
10:45 a.m. Family Service & Young Family Service
11:00 a.m. Teen Program
11:00 a.m. Rabbi's Sermon
11:30 a.m. Musaf
5:30 p.m. Tashlich
7:00 p.m. Mincha/Ma'ariv
7:46 p.m. Candle-lighting

Rosh Hashanah, Day 2

Friday, September 11
8:30 a.m. Shacharit
9:15 a.m. Torah Service
10:30 a.m. Shofar (children invited to the bimah!)
10:45 a.m. Family Service & Young Family Service
11:00 a.m. Teen Program
11:00 a.m. Rabbi's Sermon
11:30 a.m. Musaf
5:30 p.m. Tashlich Rain Date
7:00 p.m. Mincha/Ma'ariv
7:43 p.m. Holiday ends

Tzom Gedalia

Wednesday, September 12
4:56 a.m. Fast begins
6:55 a.m. Shacharit
6:55 p.m. Mincha/Ma'ariv
7:31 p.m. Fast Ends

Erev Yom Kippur

Tuesday, September 18
6:15 p.m. Mincha
6:30 p.m. Kol Nidrei & Ma'ariv
6:31 p.m. Candle-lighting & Fast begins

Yom Kippur

Wednesday, September 19
9:00 a.m. Shacharit
10:00 a.m. Torah Service
10:30 a.m. Family Service & Young Family Service
11:00 a.m. Rabbi's Sermon & Yizkor (approximate)
11:00 a.m. Teen Programs
5:15 p.m. Mincha & Ne'ila
7:30 p.m. Final Shofar, Ma'ariv & Havdalah; *Break fast will follow*

Erev Sukkot

Sunday September 23
6:22 p.m. Candle-lighting
6:30 p.m. Mincha/Ma'ariv

Sukkot, Day 1

Monday, September 24
9:30 a.m. Shacharit
6:30 p.m. Mincha/Ma'ariv
7:20 p.m. Candle-lighting

Sukkot, Day 2

Tuesday, September 25
9:30 a.m. Shacharit
5:59 p.m. Candle-lighting
6:30 p.m. Mincha/Ma'ariv
7:19 p.m. Havdalah

Chol HaMo'ed

Wednesday September 26 to
Friday September 28
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 Alan Radding at alan@radding.net.

Shabbat Chol HaMo'ed Sukkot

Friday evening September 28
6:00 p.m. Kabbalat Shabbat, Mincha, Maariv
6:13 p.m. Candle-lighting

Shabbat morning September 29
9:00 a.m. Shacharit with Megillat Kohelet
1:15 p.m. Mincha
7:11 p.m. Havdalah

Hoshanah Rabbah & Erev Shmini Atzeret

Sunday, September 30
9:00 a.m. Shacharit
6:10 p.m. Candle-lighting
6:20 p.m. Mincha/Ma'ariv

Shmini Atzeret & Erev Simchat Torah

Monday October 1
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.)
6:20 p.m. Mincha
7:07 p.m. Candlelighting
7:00 p.m. **Simchat Torah Celebration! Ma'ariv & Hakafot**

Simchat Torah

Tuesday, October 2
9:00 a.m. Shacharit
6:20 p.m. Mincha/Ma'ariv
7:06 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

10:45 a.m. – 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

10:45 a.m. – 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

11:00 a.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, pray, reflect and learn about the 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.

Have a Nosh with Friends!

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 2 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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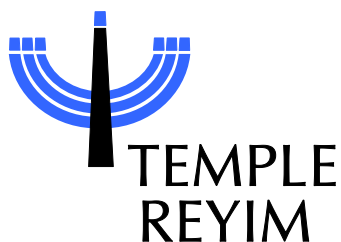
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We are a *heimish*, traditional, egalitarian, inclusive and spiritual community that engages our minds and nurtures our souls. Reyim is a second home and sacred space, where we build friendships through meaningful prayer, inspired learning, and acts of *chesed*, loving kindness. We try to make a positive impact in the Jewish and broader community by engaging in *tikkun olam*, social action. As a Conservative congregation, we aspire to be 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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