

Shanah Tovah from Temple Reyim

שנה טובה ומתוקה מקהילת רעים

HIGH HOLY DAYS
TISHREI

2017
5778

Here We Are

Rabbi Berman

In our wonderful High Holy Day Guide, I like to share books that I have read and loved. Two years ago, I wrote about *All the Light We Cannot See*, the Pulitzer Prize winning book by Anthony Doerr. Last year, I shared a book of short stories called *What is Not Yours is Not Yours* by Helen Oyeyemi. This year I am excited about the new novel by Jonathan Safran Foer, *Here I Am*. The title draws upon the Hebrew word *hineni*, which has a very special meaning in the Hebrew Bible.

When God calls Avraham to bind and sacrifice his son Isaac (the story we read on the second day of Rosh Hashanah), Avraham responds, "*Hineni*." When God calls Moses from the burning bush, Moshe, too, responds, "*Hineni*." And when God appears before Isaiah and asks whom God can send as a messenger to the people, Isaiah eagerly answers, "*Hineni, send me!*" *Hineni* is not a statement of location, but rather of spiritual readiness: *I am here, I am ready, I am with you*.

This final use of *Hineni* in the Hebrew Bible is found in the prophecy of Isaiah, which we read on Yom Kippur morning. God promises that if we relentlessly pursue tzedek and chesed, justice and loving kindness, then our light will burst through. And when we cry out to God, God will say, "*hineni*" - *here I am*.

What a beautiful idea! God will be present and ready for us in the same way, using the same word, that signifies our own readiness to be in relationship with God. Once we find the courage to seek and to cry out, God is there, seeking us as well.

Jonathan Safran Foer's book draws upon the rich spiritual meaning in this biblical word, *hineni*. His book tells the story of intense fracture. It centers on the breakdown of a couple's relationship, but is set, as well, against the backdrop of impending conflict in Israel. Between these two places of identity, the family struggles to find some semblance of purpose. They try to claim, *hineni, here I am*, but, like all of us, are beset by doubt and fear. This is our core spiritual work this time of year. Can we say *hineni: we are here, ready to seek a sacred life, even as we feel vulnerable or afraid?*

May this Elul and season of renewal bring you great blessing. May you be awakened to insight, and may you be inscribed in the Book of Life.



High Holy Day Guide

We warmly welcome all who would like to attend our community 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 per seat 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 service options for the whole family can be found on page 11.

Preparing for the High Holy Day Season

Volunteer Opportunities

We are grateful to all who give of their time and energy to make our High Holy Day services beautiful and meaningful. If you would like to assist these efforts, here are a few opportunities:

Ushers to Assist Congregants: Please contact Bryon Rakoff, at brakoff@aol.com, or Karen Siller, at karenannsiller@gmail.com

Greeters at the Main Entrance: Please contact Joel Bloom at jbloomesq@verizon.net.

Knocking at Our Hearts

Sunday, September 10, 3:30 - 6:00 p.m.
at Reyim

As we gear up for the High Holy Days, it's time to prepare ourselves for *teshuvah*. Join Mayyim Hayyim and Creative Director of the Mechon Hadar's Center for Jewish Communal Music, Joey Weisenberg, as we immerse ourselves in the power of Jewish *niggunim* (wordless melodies). Together, we will become a communal shofar, awakening our souls and unifying our voices as we reflect and rejoice before Rosh Hashanah.



The Beauty of High Holy Day Music with our Chazzan, Professor Joshua Jacobson

Thursday September 14 at 7:30 p.m.

Please join us for an evening with Joshua Jacobson as we explore the beauty of the High Holy Day liturgy, sing, and learn new melodies. This is a wonderful opportunity to meet and learn with our High Holy Day Chazzan, and reflect together on music as an entryway for an uplifting and meaningful holiday experience.

Selichot: Movie, Discussion & Services

Saturday, September 16 at 8:30 p.m.

Join the congregation for a viewing of the award-winning Israeli film "Intimate Grammar," followed by a discussion led by Rabbi Berman. "Intimate Grammar" is based on the novel by one of Israel's most celebrated and important writers, David Grossman. It was the winner of the Best Feature Film Award at the Jerusalem International Film Festival 2010. Directed by celebrated Israeli director, Nir Bregman, "Intimate Grammar" tells the story of a troubled young boy's life set against the backdrop of his country's imminent coming of age in the 1967 Six Day War. After the film, we will begin sleichot services at approximately 11:00 p.m.





Joshua Jacobson High Holy Day Chazzan

We are thrilled and honored to welcome Professor Joshua Jacobson as our High Holy Day Chazzan. Professor Jacobson is Professor of Music and Director of Choral Activities at Northeastern University, where he served nine years as Music Department Chairman and six years as the Bernard Stotsky Professor of Jewish Cultural Studies. He is a Visiting Professor and Senior Consultant in the School of Jewish Music at Hebrew College. He is also the founder and director of the Zamir Chorale of Boston, a world-renowned ensemble, specializing in Hebrew music. He has guest conducted the Boston Pops Orchestra, the Bulgarian National Symphony and Chorus, the New England Conservatory Orchestra and the Boston Lyric Opera Company. His book, Chanting the Hebrew Bible: The Art of Cantillation was a finalist for the National Jewish Book Award.

Rosh Hashanah

Evening of Wednesday,
September 20 through
Friday, September 22

Prayers Recited at Home

Preparing an Eruv Tavshilin: On any Yom Tov that falls on a weekday, we may cook, but only to prepare food for that particular day. On Shabbat, we do not cook. Therefore, preparing food for Shabbat that follows a Yom Tov that falls on a Friday presents a difficulty! So that we can cook on a Friday Yom Tov for the Shabbat that follows, we perform the ritual of *eruv tavshilin* – the “combining of cooking” for Yom Tov and Shabbat. We begin cooking for Shabbat on Wednesday afternoon by taking two prepared foods, typically a baked food such as challah and a cooked food such as a hardboiled egg, chicken or fish and recite the following blessing: *Baruch atah Adonai Eloheinu melech ha-olam asher kid’shanu b’mitzvotav v’tzivanu al mitzvat eruv*. We then recite a declaration that we have begun our cooking for Shabbat before Yom Tov and will complete it on Yom Tov: “by means of this combining *eruv*, we are permitted to bake, cook, warm, kindle lights and make all the necessary preparations for Shabbat during the festival.” Lastly, we set aside the two

foods for eating on Shabbat during the day. Then, cook away!

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;

Lighting Candles on Consecutive Days of 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 them, 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.

and *Baruch atah Adonai Eloheinu melech ha-olam she-hecheyanu, v'ki-manu v'higi-anu 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.

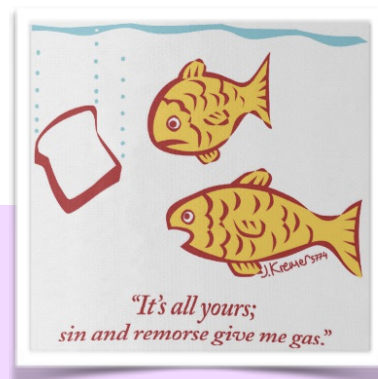
Motzi: We first wash our hands and recite the prayer, *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadaiyim*, Blessed are You, Adonai, our Sovereign and Source, Who sanctified us with Your commandments, and commanded us to wash our hands. We then say motzi,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

Thursday, September 21, 4:30 p.m.

**Charles River behind the
Newton Lower Falls Starbucks**

Rain Date: Friday, September 22 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

Evening of Friday,
September 29 through
Saturday, September 30

Prayers Recited at Home on Yom Kippur Eve

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

Yahrzeit Candles

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

Adonai, our God, and God of our ancestors, with feelings of love and appreciation I recall the memory of my dear _____, on the eve of the holiest day of the year. 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 the memory of _____ and the values _____ espoused live on in my words and deeds, ennobling my life and bringing blessing to all. May _____'s memory be for a blessing.


Yom Kippur Candles

As Yom Kippur falls on Shabbat this year, we light candles and recite: *Baruch atah Adonai Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat v'Yom ha-Kippurim*. Blessed are You, Adonai, our Sovereign and Source, Who sanctified us with Your commandments and commanded us to light the Shabbat and Yom Kippur candles. As is traditional on Shabbat, 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'higi-anu 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.

Kapparot

The custom of *Kapparot* is often performed before Yom Kippur. Traditionally it was viewed as a way to transfer one's wrongdoings to a fowl. 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, with the hope that the fowl had assumed the punishment for sins that otherwise would have

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!

fallen upon the one performing the ritual.

Critique of this custom goes back many centuries, yet it has persisted in many circles because of its mystical significance and charitable characteristics. Alternatively, money that is later donated is put into a handkerchief or sock and swung three times around the person's head. We have adopted a substitute ceremony, symbolically using a rubber chicken. In each case, the person makes a donation and recites "This money shall go to charity, and I shall go to a good, long life, and to peace." Thus, we maintain the heightened sense of repentance of this day as well as the tradition of giving charity to the poor.

On Erev Yom Kippur, as you enter for Kol Nidre, 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 say something special to your child(ren) at this time, reflecting 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.

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.

Sukkot

Evening of
Wednesday,
October 4 through
Wednesday, October 11

In the ancient Talmudic Tractate of Sukkot, our sages make an amazing statement. Interpreting the verse in Torah that for seven days all of Israel shall dwell in thatched huts called *sukkot*, they teach 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.



Get Your Lulav
and Etrog
Here!

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

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.

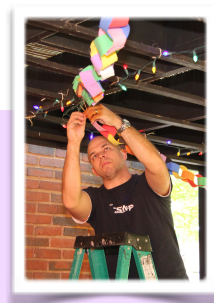
Lulav and Etrog: The *lulav* is a palm branch. We add a holder made from its own leaves, which has two extensions. With the backbone (the solid spine) of the *lulav* facing you and this holder in place near the bottom, we place two willow branches to the left and three myrtle branches to the right. The myrtle should extend to a greater height than the willows. 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 commandments, and commanded us to take the Lulav. Before the first time that we wave them, we add *She-hecheya-nu*.

Special blessings

On the first two nights of the holiday, we light candles and recite this blessings: *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 commandments, 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 commandments 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.



Decorate the Reyim Sukkah! Sunday, October 1 2:30-4:30 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

Wednesday, October 11

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 Wednesday, October 11 through Friday, October 13

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 *Mashev 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 Thursday, October 12 through Friday, October 13

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 profound blessings in our lives. Rosh Hashanah and Yom Kippur take us on a unique spiritual journey.

Having taken that journey, we 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

Fred Mermelstein & Chanah Elgart

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 particularly special. These names, taken from the wedding ceremony, symbolize our love for Torah. This year, our honorees will be Fred Mermelstein and Chanah Elgart.



Fred and his family have greatly enjoyed their membership at Reyim over the past 12 years. Fred is currently Brotherhood Treasurer, has chaired Keren Reyim, our annual fundraiser, and served on the Reyim Board of Directors and Membership Committee. He is a proud member of the World Famous Ayin Chefs. From 2011-2013, Fred served as President of the congregation. Fred is active with outside Jewish organizations including Camp Ramah of New England, where he currently serves as a Director.

His wife Beth has served as Chair of the Reyim Membership Committee. Their daughter Madelin was a counselor at Camp Ramah this past summer, and is currently starting her sophomore year at Boston University. The Mermelsteins wish everyone many more years of good health, warmth and friendship!

Chanah Elgart is the wife of Vlad Elgart and mother of two daughters: Chaya, age 10, and Miri, age 6. She is a hard-working, dedicated member interested in improving and deepening life through learning our origins and sharing insights with others. She is a talented singer and dependable, nurturing lay co-leader of our Family Learner's Service.



Our Community appreciates 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 insure that on the yahrtzeit, 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.

Pray with Community

Erev Rosh Hashanah
Wednesday, September 20

6:27 p.m. Candle-lighting
 6:30 p.m. Mincha/Ma'ariv

Rosh Hashanah, Day 1
Thursday, September 21

8:30 a.m. Shacharit
 9:15 a.m. Torah Service
 10:30 a.m. Shofar (children invited to the bimah!)

10:30 a.m. Family Service & Tot Chag

11:00 a.m. Teen Program
 11:00 a.m. Rabbi's Sermon
 11:30 a.m. Musaf

4:45 p.m. Tashlich
(Rain Date: Day 2)

6:30 p.m. Mincha/Ma'ariv
 7:25 p.m. Candle-lighting

Rosh Hashanah, Day 2
Friday, September 22

8:30 a.m. Shacharit
 9:15 a.m. Torah Service
 10:30 a.m. Shofar (children invited to the bimah!)

10:30 a.m. Family Service & Tot Chag

11:00 a.m. Teen Program
 11:00 a.m. Rabbi's Sermon
 11:30 a.m. Musaf
 4:45 p.m. Tashlich Rain Date

6:30 p.m. Mincha/Ma'ariv
 6:24 p.m. Candle-lighting

Tzom Gedalia
Sunday, September 24

5:11 a.m. Fast begins
 9:00 a.m. Shacharit
 6:30 p.m. Mincha/Ma'ariv
 7:00 p.m. Fast Ends

Erev Yom Kippur
Friday, September 29

5:45 p.m. Mincha

6:00 p.m. Kol Nidrei & Ma'ariv

6:12 p.m. Candle-lighting & Fast begins

Yom Kippur
Saturday, September 30

9:00 a.m. Shacharit
 10:00 a.m. Torah Service
 10:30 a.m. Family Service & Tot Chag

11:00 a.m. Rabbi's Sermon & Yizkor (approximate)

11:00 a.m. Teen Programs
 4:45 p.m. Mincha & Ne'ila
 7:09 p.m. Final Shofar, Ma'ariv & Havdalah; *Break fast will follow*

Erev Sukkot
Wednesday, October 4

6:03 p.m. Candle-lighting
 6:15 p.m. Mincha/Ma'ariv

Sukkot, Day 1
Thursday, October 5

9:30 a.m. Shacharit
 6:15 p.m. Mincha/Ma'ariv
 7:01 p.m. Candle-lighting

Sukkot, Day 2
Friday, October 6

9:30 a.m. Shacharit
 5:59 p.m. Candle-lighting
 6:00 p.m. Mincha, Kabbalat Shabbat & Ma'ariv

Shabbat Chol HaMo'ed
Saturday, October 7

9:00 a.m. Shacharit with Hallel, Megillat Kohelet & Hoshanot



"Break-Fast"
 Sponsor this community meal by sending a check to the office. To help with set-up, contact Alan Radding at alan@radding.net.

1:00 p.m. Mincha
 6:57 p.m. Havdalah

Chol HaMo'ed Sukkot
Sunday, October 8

9:00 a.m. Shacharit with Hallel, Torah, Musaf & Hoshanot

Chol HaMo'ed Sukkot
Mon. - Tues., October 9 - 10

6:45 a.m. Shacharit with Hallel, Torah, Musaf & Hoshanot

Hoshanah Rabbah & Erev Shmini Atzeret

Wednesday, October 11
 6:45 a.m. Shacharit with Hallel, Torah, Musaf & Hoshanot

5:51 p.m. Candle-lighting
 6:00 p.m. Mincha/Ma'ariv

Shmini Atzeret & Erev Simchat Torah

Thursday, October 12
 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.)

6:00 p.m. Mincha
 6:49 p.m. Candlelighting
 7:00 p.m. Simchat Torah Ma'ariv & Hakafot



Simchat Torah & Erev Shabbat
Friday, October 13

9:00 a.m. Shacharit
 5:48 p.m. Candlelighting
 6:00 p.m. Mincha/Ma'ariv

Family and Youth Services

Rosh Hashanah & Yom Kippur

During Rosh Hashanah, families should gather in the Sanctuary at 10:30 a.m. to hear the shofar before going to the Offit room for the service. Children are invited to join us on the bimah for shofar.

Please encourage your children to participate in the services and programs offered! For the safety of all, to the extent possible, please make sure all youth are supervised at the synagogue.

Family Service

10:30 a.m. – 12:00 p.m. in the Offit Room

Our Family Service will be led this year by our member, Vitaly Zakuta. This service is designed for all families, with a special focus on those with school-age children, approximately ages 7 through 11. The service will include *tefila* (prayer), Torah, reflection, storytelling and a light Kiddush. We hope that parents and children will find it an uplifting and joyful way to enter the New Year together.



Tot Chag

10:30 a.m. – 12 :00 p.m. in the school wing

Tot Chag is the holiday version of our Tot Shabbat program, a parent-led service for our youngest children, newborns to age 6. Through songs and stories, children learn the themes of the High Holy Days. Please accompany your child to Tot Chag.

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
We invite you to join us.

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 to join the community for both occasions. After all, a community that prays together and eats together, stays together!

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 need a break.

Babysitting – Please register!

This year we are again happy to offer free babysitting during the High Holiday services for children ages 1 to 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. The children will be supervised with age and holiday-appropriate toys and activities. A nut-free snack will be provided. We do ask that you register in advance so we can ensure adequate staffing. Please fill out the form on our website and return it to our office as soon as possible. If you have any questions, please contact Lina Zaslavsky at lina.zaslavsky@gmail.com.

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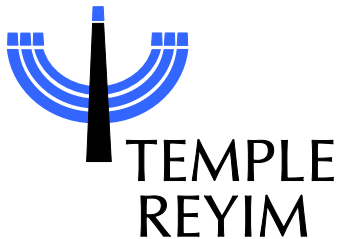
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We are a heimish, traditional, egalitarian, inclusive and spiritually-focused community that engages the mind and nurtures the heart. Please join us for services, learning opportunities and a wide variety of interesting and fun programming. To learn more, contact the Reyim office at 617-527-2410 or at adminassist@reyim.org. Our spiritual leader, Rabbi Berman, can be reached at the office phone number or at rabbiberman@reyim.org. He is eager to talk and to meet with anyone who has questions about or interest in our community. You also should feel free to contact Laurie DiBella, chair of membership at lgsd1956@comcast.net or 781-449-6830 to discuss any aspect of membership or anything Reyim!



Remember... everyone is always welcome at Temple Reyim.



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