

HIGH HOLIDAYS AND SUKKOT

September–October 2009 — Tishrei 5770



Temple Aliyah

Carl M. Perkins, Rabbi
Gastón Bogomolni, Cantor
Harry Gelman, Cantor Emeritus
Stephen Baum, President

תקעו בחדש שופר בכסה ליום חגנו
כי חק לישראל הוא משפט לאלקי יעקב:

*Sound the shofar on the new moon,
In the time appointed for our festival day.
It is a statute for Israel, an ordinance for the God of Jacob.*

כי ביום הזה יכפר עליכם לטהר אתכם
מכל חטאתיכם לפני ה', תטהרו:

*For on this day atonement shall be made for you to purify you.
From all your sins before the Lord you shall be cleansed.*

אלקים חיים כתבנו וחתמנו בספר החיים
ככתוב: ואתם הדבקים בה' אלקיכם חיים כלכם היום:

*O Living God, inscribe us and seal us in the Book of Life.
As it is written: "You who cling unto the Lord your God
Are alive, all of you, today."*

היום תאמצנו: היום תברכנו: היום תגדלנו:
היום תדרשנו לטובה: היום תכתבנו לחיים טובים:
היום תשמע שועתנו:
היום תקבל בדחמים וברצון את תפלתנו:
היום תתמכנו בימין צדקך:

*Strengthen us TODAY. Bless us TODAY. Exalt us TODAY.
Consider us for good TODAY. Inscribe us for a good life TODAY.
Hear our plea TODAY. Receive our prayer in mercy and favor TODAY.
Support us with the power of Your righteousness TODAY.*

5770 HIGH HOLIDAY BOOKLET 2009

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FROM THE RABBI

Revering the Old and Embracing the New

There is a beautiful 13th century synagogue in Prague called the *Altneushul*—the “Old/New Synagogue.” No one knows for sure how and why it acquired this name, but it is a good one. In a sense, that is what *every* shul should strive to be: both old and new. Jewish spiritual communities should seek, on the one hand, to revere the traditional, and yet also, on the other hand, be willing, consistent with traditional Jewish guidelines, to innovate. That’s what we try to do here at Temple Aliyah.

For the sake of newcomers—and also old-timers—I thought it would be helpful to review how we observe the High Holidays and conduct High Holiday services at Temple Aliyah, and to point out several innovations that we’re introducing this year.

The High Holiday season actually begins a month before Rosh Hashanah on the first day of the Hebrew month of Elul (which this year falls on August 21st). From that day on, we’re counting the days until Rosh Hashanah. On weekdays, the *shofar* is blown at morning services. We recite Psalm 27 at the conclusion of services. We have a month to prepare ourselves, ritually and liturgically, for the “ten days of repentance” which extend from Rosh Hashanah through Yom Kippur.

On the Saturday evening before Rosh Hashanah (this year, on September 12th), it’s traditional to recite *selichot* (penitential prayers). This year, in lieu of our usual service, Cantor Bogomolni will lead, along with the congregation, an “American-Jewish” Selichot service. The Cantor hopes to bring together an ensemble of singers and musicians from the congregation. This creative service will, in the Cantor’s words, intersperse speaking, teaching, davening, participation, and performance. Renditions will vary from traditional Selichot chanting and melodies, congregational singing, *nigunnim*, spoken and sung English poetry, narration, contemporary and soulful renditions, as well as meditative time for all.

Rosh Hashanah

Before we know it, we’ll be gathering in our sanctuary on the eve of Rosh Hashanah (September 18th) to welcome in the Jewish new year. This will be our first chance in a long time to hear that sweet, melodic *nusach* (musical mode) employed to chant the *Maariv* service on the *Yamim Noraim* (the “Days of Awe”). We hear that *nusach* chanted only three nights a year! I invite you to join us for this relatively brief service, and then to return to your homes to enjoy your Rosh Hashanah evening meal with your family and friends. *Kiddush* (with the

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insertions for Shabbat) should be recited in every home, and everyone should “break bread” over two *hallot*, preferably round (to symbolize the wholeness of the year). The bread should be dipped in honey, rather than salt, to signify our desire that the coming year be a sweet one.

Rosh Hashanah morning services begin the next day (September 19th) at 8:30 am. Let me reiterate what I said last year: Come early! The preliminary service and the *Shaharit* service, which are led by congregants, are lovely. They focus on our most personal (and most universal) concerns. They are designed to prepare us for the soul-work we are called upon to do on the High Holidays. Please come—and please bring your children with you. Youth Services don’t begin until 10:30, which means that you have as many as two hours of quality time to enjoy with your kids in shul before then. I am a strong believer in the importance of parents sitting with their children in shul. Amazing things can take place during those special moments. Sparks of connection, which can last a lifetime, can be exchanged between the generations. Don’t miss out on this precious opportunity to share spiritual connections with your child(ren).

Following *Shaharit*, we will take out and read from the Torah. Because the first day of Rosh Hashanah this year falls on Shabbat, we will read seven aliyot from the first *sefer torah*, and then a maftir (concluding) portion from a second scroll. Then, the beautiful *haftarah* from the Book of Samuel (in which Hannah’s silent heartfelt prayer for a child is poignantly described) is chanted, and then comes our annual congregational appeal. I always find this address by the President of the congregation to be inspiring. It reminds all of us how important our community is, and how important everyone’s contributions, both large and small, are toward achieving our communal goals.

After the Torah is returned to the Ark, I give a sermon. Generally, on the first day of Rosh Hashanah, I speak about Jewish identity. Sometimes, I reflect on one of the other critical themes of the High Holidays, such as *teshuvah* (repentance), *tefillah* (prayer) or *tsedakah* (acts of righteousness).

Then comes the *Musaf* service. Because this year the first day of Rosh Hashanah falls on Shabbat, we will not be blowing the *shofar* during services. For this reason, our services on the first day will be somewhat shorter than usual.

After services, it is traditional to return home and to enjoy another festive Yom Tov (holiday) meal, complete with *kiddush* over wine (or grape juice) and the *hamotzi* over two whole *hallot* (again, preferably round). Ideally, the weather will be fair, and it will be possible to take a walk and enjoy the outdoors before returning to synagogue at 6:15 PM for the *Minchah* and *Maariv* services.

Why do we celebrate two days of Rosh Hashanah? The reason is that Rosh Hashanah falls on the New Moon of the month of Tishrei. In ancient days, it was not always possible to determine in advance the precise day on which the new moon was going to appear, so even in the Land of Israel, Rosh Hashanah was celebrated for two days. We, along with virtually the entire Jewish world, have preserved this practice. Therefore, it is customary to enjoy another Yom Tov meal after services on Saturday evening, September 19th.

On the following day, the second day of Rosh Hashanah, the preliminary service again begins at 8:30am. Because it will be a Sunday, we will be blowing the *shofar* during the Torah service and during *Musaf*. This year, Cantor Bogomolni and I have prepared several readings to accompany the repetition of the *amidah* during *Musaf* that we hope will enhance the experience for all of us.

After lunch that day (and perhaps a nap or a walk), all are invited to come back to the synagogue for an informal get-together under the tent on the synagogue grounds. Everyone—adults and children, members and non-members, human beings and pets—is invited. We'll then take a walk down to Walker Pond for *tashlich*, and all will have the chance to throw bread crumbs (or *hametz* of other kinds, symbolizing the sins from which we'd like to separate ourselves) into the water. Then, those who wish can return to the shul for *Minchah*, *Maariv* and *Havdalah* to conclude the holiday.

Yom Kippur

This year, we will gather for the *Minchah* (afternoon) service on the eve of Yom Kippur (Sunday, September 27th) at 6:15. By then, if experience is any guide, the sanctuary will already be full. It's traditional to give or to pledge *tsedakah* just before Yom Kippur. One way to do this is to bring with you a paper bag full of items for Family Table. After *Minchah*, we will take the torah scrolls out of the ark and the past presidents of the congregation will carry them around the hall as we chant "*Or Zarua LaTsaddik*,"—"A Light is Sown for the Righteous." (Psalm 97:11) Then will come Kol Nidre, which we traditionally chant three times, beginning while it is still light out. This year, the plan is for Cantor Bogomolni to chant it through once; then he will chant it accompanied by the Temple Aliyah choir (Nashir); the third time, we will all join in.

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Again, we will hear that sweet *nusach* only heard on High Holiday evenings. Although the *Maariv* service is relatively short, during the evening, *selichot* prayers are recited, and I generally give a sermon before the conclusion of the service.

The next morning, we begin, as on Rosh Hashanah, at 8:30 am. Following the preliminary and *Shaharit* (morning) services, we will take out and read from two *sifrei torah* (Torah scrolls). Before the torahs are returned to the ark, we will recite *Yizkor* prayers in memory of our loved ones. Following *Yizkor*, we begin *Musaf*, which includes a number of services unique to Yom Kippur. Among these are the Martyrology ("*Elah Ezkerah*"—"These I remember") and the *Avodah*

service (during which we recall the ancient atonement ritual that was once performed in the Holy Temple). This year, we will be adding English readings to these services to try to enhance their impact. Following these services, *Musaf* is concluded.

Then comes what for many is one of their favorite experiences on Yom Kippur: the break. And I don't mean that facetiously! We usually have about a two hour break during which people walk around the neighborhood, read in the library, or engage in other reflective activities. For many, a synagogue service is a wonderful environment for spiritual reflection; for others, it can be stifling. Some cannot wait until services are over to go outdoors and experience nature, which can be highly spiritually uplifting. The afternoon of Yom Kippur is a time when, traditionally, the mood of the day lightens. We have prayed and reflected—some of us, for many hours. Perhaps we have resolved to behave in a better way during the coming year. Perhaps we have steeled up the courage to apologize to someone. Perhaps we have accepted an apology. Even if we haven't reached those milestones, we are more than half-way through the day, and a feeling of hope begins to ease the heavy burden of the day.

Following our break, we will gather for *Minchah* at 4:30 PM. (Our young families will gather at 4:00 for their Yom Kippur service.) It is traditional to read from the Torah and from the book of Jonah at *Minchah*. This year, we will read Leviticus Chapter 19: 1-18 (listed as the "Alternate Torah Reading" in our Mahzor) rather than Leviticus Chapter 18 (the traditional reading). Over the years, many congregants have expressed their preference for the alternate reading, one of the more sublime chapters in the Bible. Given that the traditional reading was probably selected because it closely follows the *Shaharit* reading (Leviticus Chapter 16) and not specifically because of its content, the decision was made to try and see whether the alternate reading enhances our experience on the afternoon of Yom Kippur. Also, Cantor Bogomolni has prepared a different way of reciting the Book of Jonah, with readings in English as well as Hebrew. In addition, we may conclude our reading with a discussion of the themes of this appealing book.

Following *Minchah*, we daven *Neilah* (a service originally called *Neilat Ha-Sh'arim*—"the Closing of the Gates.") This is our last chance to pray on this day, and it is a wonderful opportunity to think through our deepest yearnings to improve ourselves—and reflect on how we might go about achieving them. By the end of *Neilah*, the sun will have descended, and we will quickly recite *Ma'ariv*. All of the children will join us on the *bima* for *Havdalah* and for the final blowing of the *shofar* to conclude the day. Children under 8 years old will be given "light sticks" symbolizing *Havdalah* candles and invited to walk up the aisle to the *bima* with a parent. (Anyone who wishes to blow *shofar* at the end of Yom Kippur should email Glenn Levine at galclu@rcn.com.) Following the blasts of the *shofar*, we recite "*L'shanah Ha-Ba'ah b'Yerushalayim*"—"Next Year in Jerusalem," and the room empties out pretty quickly after that. The congregation provides orange juice and kichel to give us enough energy to make it to our breakfasts; members of the Ritual Committee usually gather up the *mahzorim* right

then and there and put them away, not to be used for another eleven and a half months.

And what do we do after we break our fasts? It's traditional to start putting up our *sukkah*, if we haven't done so already. We will, of course, have a congregational *sukkah*, but I encourage everyone to have a *sukkah* at home as well. It's a reminder of the sublime, natural beauty of true shelter. If you would like some help designing or putting up your *sukkah*, please be in touch with the office. We'll be happy to help you! Even if you aren't going to sleep in your *sukkah*, it's a wonderful treat to begin and end every day of Sukkot with a meal in the *sukkah*. Throughout Sukkot, we'll have services (see the calendar for details). The first two days (October 3rd and 4th) are holy days, as are the two days that conclude the festival (Shmini Atzeret and Simchat Torah). On every day but Shabbat, we shake the *lulav* and *etrog*. There's one particular day of Sukkot which, though not a holy day, deserves special mention, and that is the last day of Sukkot (that is, the day before Shmini Atzeret, which this year falls on Friday, October 9th). This day is called Hoshanah Rabbah—"The Great Hoshanah." The morning service on Hoshanah Rabbah is the most liturgically complex service of the year, with High Holiday, festival and even weekday musical modes. We march around the *bima* with our *lulav* and *etrog* again and again and again, while singing seven distinct hymns known as "hoshannas." At the end of this seemingly endless procession, we perform an extraordinary ritual: We pick up willow branches and beat them against the ground until most of the leaves have fallen off. (This act is said to symbolize the challenge of separating ourselves from sinful behavior—but also our firm commitment to do so.) It's one of the strangest and yet most powerful Jewish practices I've ever engaged in, and I encourage you to join us.

Let me close with a brief reflection. Every year the holidays are very similar to the year before. However, no matter how similar they are from year to year, we experience them differently. How can this be? Are the days of the "new" year any different from the days of the "old" year? On the one hand, no, they're not. Every day has twenty-four hours to it. Every day is the same as any other. On the other hand, the days of the new year are indeed different—because *we* are different. Each year we are—we can hope—a little more mature and a little better than the year before. Each year, we are better able to model what it means to be a good person and a good Jew. Each year, we are, perhaps, better able to fulfill Micah's charge to "do justice, love mercy, and to walk humbly" with our God. The potential is there for us—if only we seize it.

L'shanah Tovah u'M'tukah!—Best wishes for a good and sweet new/old year, from my family to yours!

Rabbi Carl M. Perkins

FROM THE CANTOR

A High Holidays Music Tour

Looking for a Few Good Words

The Mahzor is filled with words—some of which are familiar to those accustomed to daily *davening*, some of which are unique to the High Holidays. But for most people, they are foreign words—whether in English or in Hebrew. They are words from a conversation alien to that which most of us experience on a daily basis. They are words not from the marketplace, media or other public arenas; but rather words of the heart and spirit, language which is in some ways deeply personal, in other ways outside our usual sphere of thought and activity. They are words of praise.

Those who *do* participate in daily recitation of prayer will find great comfort in the familiarity of many of these words, in the interplay between texts with which we are intimately familiar and texts which are startling in their unfamiliarity. Yet for either class of individual, a direct encounter with particular words can be especially powerful and meaningful.

Find a word you recognize in the text. Look over the translation and context. Consider: What did it mean to the Rabbis to include this word in the text at this point? What does it mean to me? What *could* it mean to me? Is this a word that has to do with God? Does it describe something about God? Can I emulate this trait?

Is it possible that, just by connecting to one word, we can transform ourselves and the world around us? The Hasidic masters and kabbalists certainly would have said so. In their eyes, even through one letter, the whole world was created and could be transformed.

I invite you to find the connection to your tradition, to yourself, to your mahzor, to your community, through a single word. Rather than be overwhelmed by the enormity of the task of prayer and of the thick mahzor, find one point of connection—and then another. Don't be distracted by what is difficult—be inspired by what is possible.

High Holiday Music

Rosh Hashanah

Traditionally, the music of the High Holidays is a collection of ancient chants, congregational melodies, and choral works. The most venerable component of this musical tradition is the MiSinai (“from Sinai”) tune. These melodies, which are of anonymous origin, are sung with remarkable uniformity throughout Ashkenazic Jewry. The MiSinai tunes developed during the Middle Ages (generally between the 11th and 15th centuries).

The combination of prayers and melodies traditional to our service is known as *nusach*. Although the term has at least as much to do with the order of the prayers as with their melody, its use in these notes refers primarily to the melodies traditional to the prayers. Each service during the year has its particular *nusach*, which determines the flavor of each service.

There is no more regal motif to be found in the *nusach* than that which is central to the Evening Service for the High Holidays. As we intone the strains of *Bar'chu* (page 20), the glow of the holiday can be felt palpably in the same way as the glow from the just-lit candles brings holiness into our homes on Shabbat and Yom Tov. This majestic melody, which is heard in one form or another from page 20 through 46, conjures up images of white Torah covers and a large gathering of people more than almost anything else in the liturgy! It seems to embody the hopefulness of the New Year. The emphasis is not on repentance, but rather on having the good fortune to be present at the Heavenly Court!

At the conclusion of the evening service, we sing *Yigdal* (page 54) according to a tune unique to the High Holiday season. Please join in.

The formal beginning of *Shaharit* (the morning service) is at *Hamelech* (the King) on page 106. At this point, one of the most ornate and unusual MiSinai tunes is introduced. This melody serves notice of the specialness of the day just as strongly as the sounding of the *shofar* which occurs later in the day (this year on Sunday.) The body of *Shaharit* includes special tunes heard in the *Kaddish* and *Bar'chu/Yotzer* (page 108) and a recurrent MiSinai motif from page 108 through 122.

The repetition of the *Amidah* (beginning on page 132) brings its own special melody. The MiSinai motif heard in the second paragraph (*Misod*) will recur throughout the service, including in the *Musaf* service. The melodies which we sing on pages 134/136 (*Zochrenu L'chayim, M'chalkeil Chayim, etc.*) are compositions by Rabbi Israel Goldfarb, who taught at the Jewish Theological Seminary in the first two decades of the 20th century.

The *Kaddish Shalem* on page 156 completes the *Shaharit Amidah* and, if recited, *Avinu Malkeinu*, and we are about to take out the Torah.

The music for the Torah Service (from page 160) includes many familiar melodies. These works became so popular throughout Europe that their melodies achieved MiSinai status among Ashkenazic congregations. Among the MiSinai tunes there is a special way to sing back to the cantor the *Shema Israel* and *Echad Elohenu* (164) as we take out the Torah. I encourage all of you to listen very carefully to the special High Holiday melody and make your best effort to repeat back to me with the same tune. When we all sing *Etz Chayim Hi* together, it's a real high point of the service.

The melody for the reading of the Torah is another one unique to the High Holidays. Interestingly, this melody seems to be more closely related (musically) to Haftarah chant than to the Torah chant familiar to us from the rest of the year.

The *Musaf* (Additional) Service is introduced by the dramatic *Hineni*, the Cantor's Prayer, on page 236. I will sing it on the second day of Rosh Hashanah and on Yom Kippur. It is customary for the Cantor to emphasize the role of *sheliach tzibbur* (messenger of the Congregation) by traditionally beginning the prayer at the rear of the Sanctuary and proceeding to the front while chanting it. This is the most well-known of the petitionary prayers that are to be recited by the Cantor alone. Although there is a natural drop of the congregational singing, I encourage all of you to read the English translation while I blend the haunting

composition of the contemporary composer Meir Finkelstein and my own improvisation.

Following *Hineni* is the *Hatzi Kaddish*. Its unique melody seems to serve notice that the High Court is “in session.” Thus, as we begin the repetition of the *Amidah* on page 238, it is not surprising to find a more elaborate version of this passage than we heard in *Shaharit*.

Un'taneh Tokef, which includes *B'rosh Hashanah* (page 240), is perhaps the dramatic high point of the *Musaf* liturgy. Each is stirring in its imagery of God sitting in judgment before us, the “SOUNDING OF THE SHOFAR” contrasted with the hearing of a “still small voice,” the pastoral picture of sheep passing before their Shepherd, the eternal question of who shall live and who shall die (and how), the expression that God waits for us to repent until the final moment, that we are like dust, that we pass away like a dream. I have chosen a number of different interpretations of some of these texts: Aminadav Aloni’s awe-inspiring *B'rosh Hashanah* mixed with some traditional melodies we all know, and my own composition blended with Low’s *Uvf'shofar Gadol*.

Later highlights in the *Musaf* service include the Great *Aleinu* (page 258) followed by the three *shofar*-sounding sections *Malchuyot*, *Zichronot* and *Shofarot*.

Those who faithfully remain with us can benefit from the way that the service builds to a climax through confronting life and death (*Un'taneh Tokef*) followed by the repeated soundings (on weekdays) of the *shofar*. By service’s end, after singing *Hayom T'amtzenu* (page 286) and hearing the joyful *Chasidic Kaddish* (page 288), I hope that you will feel triumphant. Not over life (or death), but the triumph of the spirit which we can share when we come together as a community, to share in song, in prayer, and in feeling.

Yom Kippur

Kol Nidrei (page 352) is chanted three times in its entirety to its mysterious centuries-old MiSinai tune. *Mahzor Vitry*, a medieval compilation of Jewish prayer, suggests: “The first time the Cantor should utter it softly, like someone hesitating before entering the royal palace to beg a favor from someone one is afraid to approach. The second time, the Cantor gains confidence and may speak a bit more loudly. The third time the Cantor may speak even louder, like someone who feels comfortable in the royal court and approaches the ruler like a friend.” The 1st one I will sing by myself, the 2nd one I will be joined by Nashir (the adult choir) members in a choral rendition, and then I ask you to amplify my voice by singing the 3rd *Kol Nidrei* together with me.

After the conclusion of the meeting of the Court of Forgiveness (page 400), the service continues as on Rosh Hashanah until just before the *Amidah*. On Yom Kippur, immediately prior to the *Amidah*, we recite the verse *Ki Vayom Haze* from *Vayikra* (Leviticus), the biblical justification for the Yom Kippur ritual: “On this day, atonement shall be made for you to cleanse you...”

Poetry, Selichot and Vidui

Following the recitation of the silent *Amidah* comes the beautiful *piyyut* (**poem**) *Yaaleh* (page 386). It is a reverse acrostic—that is, it's in reverse alphabetical order, as it describes our varied emotions and desires over the course of Yom Kippur. Our beautiful melody is a combination of your traditional way to sing it and the rendition I grew up with, which magically fit very well.

The prayers *Han'shamah Lach* are among those with special congregational tunes, in this case Carlebach's mellow version. What beautiful texts—full of yearning and appreciation of the breath of life. *Ki Hinei Kachomer* (page 394) encourages us to envision God as potter, mason, craftsman, glass-blower, etc.—God as creator.

Two highlights of the prayers of penitence (**Selichot**) are *El Melech Yoshev* (page 396) and *Sh'ma Koleinu* (page 398). Be sure to join on the Chassidic version of *Mochel Avonot* (from El Melech Yoshev) and on the refrain of *Sh'ma Kolenu* by Sol Zim. I think this melody conveys well our aspiration that God will be attentive to the sound of our call.

The **Vidui** section is the group of confessional prayers which we find in our Yom Kippur and Selichot services. It includes *Tavo L'fanecha* (page 403). I will sing Samuel Naumbourg's composition—one of my personal favorites. Naumbourg, who lived from 1815 to 1880, was Chief Cantor in Paris beginning in 1845. He was significant as a cantor, as a composer, and as a disseminator of the works of others. This composition beautifully expresses the tragedy of being filled with sin every year, despite our best intentions.

This paragraph is followed by *Ashamnu*. This was one of my favorites as a child. I loved the seemingly jaunty melody as we confessed our sins. To prevent us from viewing this melody in the wrong light, it is helpful to consider that the major third that is so obvious in the *ay-ay-ays* sounds happy to us 21st century pop-music conscious American Jews. But in the context from which this old melody sprung, the choice of the major instead of minor third in the melody suggests instead a gaping wound—an open sore—as we confess our sins: the wound of the higher note compared to the perfection of the otherwise expected lower note. Even if you don't understand the musical theory, I think you'll hear what I mean. Just remember, it's NOT a happy tune—but it IS a powerful feeling to repent together!

Yom Kippur Morning

The general content of the first portion of the liturgy of Yom Kippur morning is much like other mornings. As on Rosh Hashanah, we have special High Holiday *nusach*.

Yom Kippur Musaf

As on Rosh Hashanah, the *Musaf* begins with *Hineni*, the *Silent Amidah*, and the start of the repetition of the *Amidah*. The early highlight of this section of the service is the *Un'taneh Tokef* prayer (page 536), which speaks so dramatically to the fragility of life and of our uncertainty about the future. The peak of this plea is *B'rosh Hashanah*. For Yom Kippur, a magnificent duet by Meir Finkelstein will be sung. Finkelstein's music will be an unforgettable experience. If you usually "take a break" at the beginning of *Musaf*, you should change your habit this year. I promise you that you will remember the message all year long.

After the Great *Aleinu* (page 550) comes a significant Yom Kippur insertion: the *Avodah* service recalling the annual purification ritual by the High Priest in the Temple in Jerusalem. The MiSinai tune which is chanted to *V'hakohanim* (page 604) is reminiscent in its own way of Gregorian chant, which was an imitation (or later manifestation) of the chant of the Temple. Imagine if you will the Temple in Jerusalem as you hear these words. See if you can perceive how mysterious this ritual was as you imagine the echoing of the ancient tune. If you succeed at this, you will well understand why the *Avodah* service has been preserved as part of our Yom Kippur ritual.

Neilah

The *Neilah* service provides us with our last opportunity to plead our cause in the spiritual marathon which is Yom Kippur. There is a Sephardic hymn *El Nora Alilah* (page 720) which we include prior to the repetition of the *Neilah Amidah*. The verses decry our fragile state—but ask with great heart and spirit that we be accepted by God.

Once again, the melodies particular to this service, which will be led by the soulful *davening* of Rabbi Perkins, create a special sound picture to bind us to the conclusion of Yom Kippur in years past, whether in our lives or in those of our people over many hundreds of years. In the basic mysterious melody for *Neilah* (for example, in the *Kaddish* on page 706), there is a lot of stepwise motion (as opposed to large intervals between the notes). This is evocative of walking carefully as we prepare to leave the divine presence. Also, the music might be considered to be showing our fatigue, that we feel "carved out" even as our stomachs are empty.

Special unique MiSinai melodies are heard at *Sh'ma Na* (bottom of page 724), *Enkat M'saldecha* (page 734), among others.

After these, the remainder of the repetition of the *Amidah* rushes toward the service's conclusion. A final moment of drama comes as we say *Avinu Malkeinu* **Chotmeinu—seal us**, where previously we said **Kotveinu—write us**, in the book of life.

Best wishes for a happy and healthy New Year,

Cantor Gastón Bogomolni and Family

FROM THE PRESIDENT

On a summer afternoon about ten years ago, my wife Lynn and I wandered through the cobbled streets of Spoleto, Italy. If I find the need to retreat from the present into a calming memory, that afternoon is one of a few that I tend to relive. It was a beautiful day, and I was with my favorite person, but there is something else that makes that day, and that place, so special to me.

The old part of the city is perched on a hilltop. For the most part, cars aren't allowed into it. The winding paths and stairways are built for people on foot, forcing a kind of intimacy with other travelers that you don't get on a normal street, separated from others by glass, steel, and speed.

It was crowded—and not just with its present inhabitants. There was an overwhelming sense of history about the place. Every alley, every house, every stone has been loved, defended, destroyed, and rebuilt for generations.

The liturgy for the High Holidays can give me a similar feeling. For that period of time we wander through the narrow paths that have been shaped by generations of our ancestors, seeking to magnify their brief encounter with the divine. There is that same sense of history and of richness, each word loved and defended, each prayer undone and renewed. But unlike my casual visit to Spoleto, we journey here annually, and we do what we can to preserve and enhance this place and this time for the generations to come.

It is a difficult and important thing that we seek to do—we each reflect on the year that is passing, and measure ourselves against a hard standard.

It is a difficult and important thing that we seek to do—we each reflect on the year that is passing, and measure ourselves against a hard standard. We each package up the past, and dedicate ourselves to the future. Thank you for trusting our *Kehillah* as the public space where these private efforts are done.

Lynn and Nathaniel, together with the Officers and Board of Trustees, join me in wishing all of you a happy, healthy and prosperous new year.

Avinu Malkeinu, chadaish aleynu Shanah Tovah,
May we be renewed for a good year,

Stephen Baum

FROM THE DIRECTOR OF EDUCATION

I was doing some research on acts of forgiveness and came across a quotation from a 1970 movie called *Love Story*. This romantic tearjerker about star-crossed lovers was hugely popular despite being panned by critics. The film's tagline was quoted everywhere: "Love means never having to say you're sorry."

When I sat down to write about the upcoming holidays, I remembered that line and I realized that with a little tweaking, that line could reflect the Jewish point of view about the impending season: Love means *having to say you're sorry*. On the High Holidays we need to apologize.

As we enter the Hebrew month of Elul, a full 30 days before Rosh Hashanah, our tradition tells us that we are to begin a period of honest introspection and self-evaluation. We need to look back over the past year and our interactions with others and be honest about our behavior. Did we inadvertently or intentionally cause another pain or hurt? Did we engage in unfair or unethical behavior? Were we really there when our spouses and children needed us? Did we do enough in caring for the needy and those who were suffering? Were we activists for social change and justice that our Prophets reminded us to be? Did we help our children to learn the important lessons of Judaism and enhance our own understanding? Did we emulate the attributes of God that we will recite many times during the holiday services: compassion, forgiveness, kindness and mercy?

These holidays offer us the opportunity to demonstrate love for our family members, our friends, for God and for ourselves by saying "I'm sorry" to anyone we may have hurt.

These holidays offer us the opportunity to demonstrate love for our family members, our friends, for God and for ourselves by saying "I'm sorry" to anyone we may have hurt.

We Jews believe that everyone is capable of change and able to become a better person. If we acknowledge our mistakes, decide not to repeat them and apologize to those we have hurt, we can achieve what Maimonides, a great medieval scholar, called *complete repentance*.

Apologizing is not easy for any of us. I find it to be one of the hardest tasks I have to perform in any given year. But saying "I'm sorry" shows that I understand that none of us is perfect. We all make mistakes but we are also all capable of doing a better job in our interactions with others. Apologizing shows my love for my family, for my friends and co-workers and for myself. It is an acknowledgement that Judaism sees sin not as a permanent state but as a temporary deviation from the right path. Anyone of us can get back on that path again.

Shanah Tovah U'mitukah (Have a happy and sweet new year).

Dr. Beverly Schwartz-Katsh

2009 - HIGH HOLIDAY SCHEDULE - 5770

SELICHOT		
Saturday, September 12	Selichot Program	8:30 PM
FALL MINYAN SCHEDULE RESUMES		
Sunday, September 13		9:00 AM
EREV ROSH HASHANAH		
Friday, September 18	Minchah/Maariv	6:15 PM
ROSH HASHANAH - FIRST DAY		
Saturday, September 19	Shaharit	8:30 AM
	Torah Service	9:30 AM
	Youth Services begin	10:30 AM
	Teen Services begin	10:30 AM
	President's Appeal	10:30 AM
	Sermon	10:45 AM
	Musaf	11:15 AM
	Conclusion	1:15 PM
	Young Families' Service	4:00 PM
	Minchah/Maariv	6:15 PM
ROSH HASHANAH - SECOND DAY		
Sunday, September 20	Shaharit	8:30 AM
	Young Families' Service	9:15 AM
	Torah Service	9:30 AM
	Youth Services begin	10:30 AM
	Teen Services begin	10:30 AM
	Sound Shofar	10:30 AM
	Sermon	11:00 AM
	Musaf	11:30 AM
	Conclusion	1:15 PM
	Get-together under the tent	4:30 PM
	Tashlich	5:00 PM
	Minchah/Maariv/Havdalah	6:15 PM
SHABBAT SHUVAH		
Saturday, September 26	Shaharit	9:15 AM
	Pre-davening Meditation	9:15 AM
	Torah Service	10:00 AM

Please note: All Services will begin promptly at indicated starting times. All other times are approximate.

Child Care for children ages 2 to 4 (by pre-registration only) will be offered each Holiday morning from 9:30 AM to 12:30 PM. Older children are invited to join their parents at services in the sanctuary until the Youth and Teen Services begin at 10:30 AM.

EREV YOM KIPPUR		
Sunday, September 27	Minchah	6:15 PM
	Kol Nidre	6:30 PM
YOM KIPPUR		
Monday, September 28	Shaharit	8:30 AM
	Torah Service	10:00 AM
	Youth Services begin	10:30 AM
	Teen Services begin	10:30 AM
	Appeal for Israel	11:00 AM
	Sermon and Yizkor	11:15 AM
	Musaf, including Martyrology and Avodah services	11:45 AM
	Musaf concludes	2:00 PM
	Young Families' Service	4:00 PM
	Minchah	4:30 PM
	Neilah	5:45 PM
	Maariv	7:00 PM
	Sound Shofar, Conclusion	7:15 PM
SUKKOT PREPARATION		
Sunday, September 27	Sukkah building and decorating	
EREV SUKKOT		
Friday, October 2	Maariv in the Sukkah	6:15 PM
FIRST DAY SUKKOT		
Saturday, October 3	Shaharit	9:00 AM
	Bat Mitzvah Emily Shuman	
	Kiddush in the Sukkah	12:00 PM
SECOND DAY SUKKOT		
Sunday, October 4	Shaharit	9:00 AM
	Kiddush in the Sukkah	12:00 PM
HOSHANAH RABBAH SERVICE		
Friday, October 9		6:45 AM
EREV SHEMINI ATZERET		
Friday, October 9	Maariv	6:15 PM
SHEMINI ATZERET		
Saturday, October 10	Shaharit	9:00 AM
	Yizkor	10:45 AM
	Reading of Kohellet	11:00 AM
EREV SIMHAT TORAH		
Saturday, October 10	Maariv (with hakafot)	6:15 PM
SIMHAT TORAH		
Sunday, October 11	Shaharit	9:00 AM
	Torah Service	10:00 AM
	Bar Mitzvah Ryan Pasculano	
	Bar Mitzvah Benjamin Pasculano	
	Musaf will conclude with hakafot.	

SPECIAL HIGH HOLIDAY CONGREGATIONAL PROGRAMS

Selichot

On the Saturday evening before Rosh Hashanah (this year, on September 12th), it's traditional to recite *selichot* (penitential prayers). This year, in lieu of our usual service, Cantor Bogomolni will lead, along with the congregation, an "American-Jewish" Selichot service. The Cantor hopes to bring together an ensemble of singers and musicians from the congregation. This creative service will intersperse speaking, teaching, davening, participation, and performance. Renditions will vary from traditional Selichot chanting and melodies, congregational singing, *nigunnim*, spoken and sung English poetry, narration, contemporary and soulful renditions, as well as meditative time for all.

Tashlich

Each year we gather at our synagogue on Rosh Hashanah and walk together to Walker-Gordon Pond to empty our pockets and to toss our bread crumbs into the water. This ritual, known as Tashlich (cast away), is designed to encourage us to "cast away" our bad traits as if they are no more a part of us than the crumbs in our pocket.

Of course, we can't really toss away sins as easily as we can shake crumbs out of our pockets, but then again it may not be as difficult as we may think. Judaism is an optimistic way of life. We believe that, however unlikely it may seem, we can overcome our mistakes and Tashlich is a wonderfully tangible way to express this conviction. It's also a nice opportunity for a pleasant stroll with family and friends.

Ordinarily, Tashlich is conducted on the first day of Rosh Hashanah. However, when the first day falls on Shabbat, as it does this year, we defer Tashlich until the second day because carrying objects (such as breadcrumbs) in the public domain is prohibited on Shabbat.

We will meet this year on Sunday, September 20th. We'll begin our walk to Walker Pond at 5:00 PM but please come a bit earlier, around 4:30, and stop for refreshments in the tent and a chance to say hello to our members, both old and new.

Israel Appeal

This year, on Yom Kippur, we are once again planning to conduct an appeal on behalf of the State of Israel.

We will encourage our members to purchase Israel Bonds, support *Masorti*, the Conservative movement in Israel, and support our sister congregation, *Kehillat Hakrayot*, in Kiryat Bialik.

Kol Nidre “Paper Bag” Food Drive

Each year on Kol Nidre evening, members of our congregation bring to synagogue paper bags filled with items for Family Table. We can accept the following items: canned salmon, soup (kosher), tuna fish, cereal, raisins, juice, graham crackers, peanut butter, tomato products, crackers, Parmalat, rice, pasta, canned fruit and vegetables, toilet paper, toothpaste, and shampoo. As one of their social action programs, our teens will collect the food and deliver it to Family Table, the Greater Boston Jewish Food Bank. The “Paper Bag” food drive will take place this year on Sunday evening, September 27th.

On Yom Kippur, we read the inspiring words of Isaiah impelling us to do more than refrain from eating on this holyday.

“Is this the fast that I have chosen? ...a fast that the Lord would accept? This is my chosen fast: ...share your bread with the hungry, take the homeless into your home. Clothe the naked, do not turn away from people in need...”

Social Action

This coming year at Temple Aliyah is the year of *Gemilut Hasadim* or “Acts of Loving Kindness.” The year will be designed to provide Temple members with many opportunities to volunteer their time to organizations that assist those in need of assistance. In 2008, the Social Action Committee conducted a survey of the Temple Membership to determine the type of social action projects it would support and Hunger was the topic that the overwhelming majority of Temple members identified as a problem that they would like to address. Based on the results of this Temple-wide survey, the coming year will focus on the problem of hunger and provide many opportunities for Temple members to learn about this rapidly expanding problem and to become involved with an organization that focuses on alleviating the problem of hunger for a variety of different populations.

To “kick off” the year, the Social Action Committee, together with representatives from all of the other Temple Committees are sponsoring a Mitzvah Fair on November 8, 2009. The Fair will focus in large part on hunger-related issues and organizations and provide all of our Temple members with an opportunity to learn about the hunger problem and connect with an organization and donate your time to the organization and assist in the fight against hunger. Representatives from our own Hesed Committee will also be present to discuss how to help people within our temple community as well.

Please be sure to mark your calendar for this exciting event, which will include presentations by directors of many local organizations focusing on the problem of hunger in our community, workshops, and a variety of hands-on activities designed for the whole family to participate.

We look forward to seeing you at the Mitzvah Fair. If you have any questions and/or would like to become involved in the planning of this event, feel free to contact Don Lassman at don@lassmanlaw.com or Marla Simon at evan.marla@rcn.com.

PROGRAMS FOR YOUNG PEOPLE

Child Care

This year's babysitting program, sponsored by our Sisterhood, will be available for children ages 2 to 4 each morning during High Holiday services, beginning at 9:30 and continuing to 12:30 PM. Child care will also be available for Kol Nidre. The children will enjoy toys and puzzles, games, holiday stories, and holiday related arts and crafts. Snacks and juice will be provided.

Parents with a child or children in babysitting will be asked to volunteer at some point during the holiday to assist the babysitters in bathroom breaks and in finding parents in the main service if necessary. It is also expected that parents will check on their own children periodically and be responsible for their children's own diaper changes.

In order for us to provide for enough babysitters, **you must make reservations in advance**. Please remember that payment cannot be accepted on the Holidays themselves. The registration form is included as a separate page in the mailing with this booklet; please return it promptly with your payment.

For children younger than 2 years, and/or those who will not separate easily, space is available for parents to supervise their own child/ren in another area. (As this does not come under the Sisterhood-sponsored babysitting program, there is no need to pre-register.) As space is always at a premium during the holidays, we ask families to please designate just one adult to stay with each child.

Young Families' Services

Our Young Families' service is a great way for families to celebrate and attend services with their children (babies, toddlers, and pre-schoolers). This service brings the holiday alive with singing, stories, activities, puppets, and prayers. Services will be held on both days of Rosh Hashanah and on Yom Kippur ... in the afternoon at 4:00 PM on the first day of Rosh Hashanah and on Yom Kippur, and in the morning beginning at 9:15 AM on the second day of Rosh Hashanah. These wonderful services are open to members and to non-members, but pre-registration is necessary. Please invite any non-synagogue friends or family to come join in the fun. To register, please contact Karen Cohen, our Young Families' chairperson, at 781-444-3273 or Karen@cohencrew.com.

Youth Services

Temple Aliyah is pleased to offer several age-appropriate High Holiday Youth Services to enhance your family's experience at this special time of year. The High Holiday Youth Services at Temple Aliyah will begin at 10:30 AM on all three days of the holidays. Youth services will end at 12:15 PM.

We encourage families to take advantage of these special services. The students will be grouped according to school grade levels from kindergarten through grade 7. All children, whether they attend our congregational religious school, day schools, or are guests of Temple members, are welcome to join.

School age children and teens are invited to join their parents at services in the Sanctuary until the Youth and Teen services begin at 10:30 and parents are encouraged to bring their children back into services with them after Youth Services conclude shortly after noon.

Our Youth Services are designed to help our children and teens to get the most out of their High Holiday experience and they are scheduled for the most crowded times of the main Sanctuary services. If you would prefer however to have your child with you in the Sanctuary, we ask that you respect the feelings of those praying around you by removing your child promptly should he or she become noisy, fidgety or fussy. This will help maintain decorum and the Congregation's focus on prayer.

Also, in order to maintain overall decorum throughout the building, we ask that you take responsibility to assure that your children are either in their assigned programs or with you in the main Sanctuary. **Please do not let your children wander around the building or loiter in the lobby or outside.**

Please note that sometimes older children—with the best of intentions—interfere by offering to help in the classrooms with babysitting. Unfortunately, this too often disrupts the classroom activities planned by our paid sitters. Your cooperation—and that of your children—in these matters, will greatly improve the overall High Holiday atmosphere at the Temple. We will have extra ushers in the halls helping direct the children to their appropriate locations.

Teen Services

All teens in grades 8 through 12 are invited and encouraged to attend our innovative Teen Services, held “under the tents” on Rosh Hashanah and Yom Kippur (day). Our teen services incorporate both traditional *tfillot* and non-traditional group activities with everyone having the opportunity to experience each style. Services begin at 10:30 with 8th/9th grade teens in one tent and 10th through 12th graders in another. Our new Temple Aliyah Youth Director, Bryan Wexler, will lead a unique discussion experience to get to know our teens while our more traditional *tfillot* will be led by Hebrew College rabbinical intern Scott Roland, with active involvement by our teens. On the second day of Rosh Hashanah, following *tfillot*, our teens will walk to Walker Pond to participate in their own Tashlich service, so be sure to have comfortable shoes.

Teens interested in reading Torah or blowing the *shofar* or participating in any way should contact Amy Lassman at adar608@comcast.net. Parent volunteers are also needed for these services so please be sure to respond to our email request when it arrives in early September.

COMMON COURTESIES

Because of the solemnity of the High Holidays and the large number of people in the Temple, we would like to remind you of the following:

- * Please refrain from talking in the foyer. This noise carries into the Sanctuary.
- * We understand that you wish to sit with your family and friends, but please be respectful of your fellow congregants and observe our High Holiday Seating Policy (listed above).
- * Please follow the instructions of the ushers when to wait and when to enter the Sanctuary.
- * Please refrain from conversation while in the Sanctuary.
- * Please do not bring cell phones or beepers with you into the sanctuary. If you must, please turn them off. If you are a health care professional on-call, please put your cell phone/beeper on “vibrate” so as not to disturb your fellow worshipers. Thank you.
- * Between 10:30 and 12:15, please consider taking advantage of our age appropriate children’s programming rather than bringing children into the sanctuary during the Torah Service, the Rabbi’s sermon and the President’s appeal. (Please see complete descriptions of our children’s programming listed earlier in this booklet.)
- * When the Sanctuary is crowded, the ushers will have a sense of where there are empty seats. Follow their directions. In particular, please don’t shy away from seats at the front of the Sanctuary.
- * To preserve the decorum of the day, if you need to enter or leave the sanctuary during services, please do so quickly and quietly.
- * To comply with fire codes, strollers must remain outside the sanctuary to keep aisles open.
- * Please leave your seat in the appropriate condition. Return your Tallit to the ushers when you leave; leave your Mahzor on your seat facing up; and do not leave kippot, pledge cards, or papers on your seat.
- * Remember that Temple Aliyah is a smoke-free facility. Please respect the Yom Tov by not smoking anywhere on Temple grounds.

HIGH HOLIDAY SEATING POLICY

The High Holidays at Temple Aliyah provide a wealth of worship opportunities and programs. We pride ourselves on being a warm and welcoming congregation. To this extent, Temple Aliyah’s Board of Trustees has created a seating policy that strives to make these experiences fulfilling for everyone. In consideration of your fellow congregants, please limit the saving of seats to one seat per family. At 10:00 AM, we ask you to please release any vacant seat. Temple Aliyah’s Board of Trustees greatly appreciates your understanding of and cooperation with this policy.

Yom Kippur

You are asked to stand and bow your head,
consider the harm you've caused,
the respect you've withheld,
the anger misspent, the fear spread,
the earnestness displayed
in the service of prestige and sensibility,
all the callous, cruel, stubborn, joyless sins
in your alphabet of woe
so that you might be forgiven.
You are asked to believe in the spark
of your divinity, in the purity
of the words of your mouth
and the memories of your heart.
You are asked for this one day and one night
to starve your body so your soul can feast
on faith and adoration.
You are asked to forgive the past
and remember the dead, to gaze
across the desert in your heart
toward Jerusalem. To separate
the sacred from the profane
and be as numerous as the sands
and the stars of heaven.
To believe that no matter what
you have done to yourself and others
morning will come and the mountain
of night will fade. To believe,
for these few precious moments,
in the utter sweetness of your life.
You are asked to bow your head
and remain standing,
and say Amen.

Philip Schultz
<http://www.slate.com/id/2196656/>

Meditation

Master of the Universe, Merciful and Forgiving Parent, whose hand is outstretched to receive the penitent, I have pursued my evil inclination. I have despised the good, and I have chosen evil. Not only have I failed to sanctify my limbs, but I have defiled them.

You created within me a brain and a heart to comprehend beautiful thoughts and to come to understand your holy words. I have defiled them with sinful thoughts and evil designs.

You created within me eyes to see the beauty of the world and to see your greatness, which is apparent throughout the universe, but my eyes have refrained from looking upon your work. You have warned us in your Torah, "And do not go astray after your hearts and after your eyes,"—but I have indeed followed my eyes and have defiled them.

You created within me ears to hear holy words and words of Torah. Woe! I have defiled them by listening to obscenities, malicious words, and other forbidden speech.

You created within me a mouth and a tongue. With the power of speech You have distinguished human beings from the other animals. And yet, I have behaved even worse than an animal, for I have defiled my mouth with malicious words, with lies, with gossip, and with contention. I have intentionally embarrassed people in public.

You created me with legs with which to pursue mitzvot, but I have defiled them by running to do evil.

You created within me the power to be fruitful and multiply, and to share joy with a loving partner. But I have defiled that power with licentious and immoral designs.

My God, I am mortified and ashamed before You! For I have exploited the very limbs and capacities which You mercifully granted me, and the power of life that You bestowed upon me, to do evil in your sight. Woe to me and woe to my soul!

You are fully aware that there is no righteous person who does not sin. Therefore, with your great mercy, You have given us a glorious and holy day, this Yom Kippur, to return before You, to seek atonement for all of our transgressions, and to purify us from all of our impurities, as it is written, "For on this day shall you achieve atonement and purification from all your sins; before the Lord shall you be purified." We have come before you broken-hearted, to seek forgiveness and pardon and atonement for all the sins and transgressions and offenses we have committed before You.

Restore to me the joy of your salvation. Strengthen me with your generous spirit. May I be privileged to repent before You with a full heart, to deeply regret all of my sins, and to abandon my evil deeds. Create within me a pure heart; renew a proper spirit within me.

Amen.

*Tefillah Zakkah by Abraham Danzig
(Mahzor for Rosh Hashanah and Yom Kippur, Edited by Jules Harlow, p346-8)
(Translation by Rabbi Carl M. Perkins)*

THE FESTIVAL OF SUKKOT

Sukkot begins on the fifteenth day of the month of Tishrei—five days after Yom Kippur—and continues for seven days. It is referred to in our liturgy by several names: The most well known, *Hag Ha-sukkot*, the Feast of Tabernacles, reminds us of the huts (sukkot) in which our forefathers lived in the desert for forty years on their way to the Land of Israel. Another name, *Hag Ha-asif*, the Feast of the Ingathering, stresses that this is a harvest holiday, falling at a time in ancient Israel when crops were gathered. Perhaps a more distinctive name reflecting on the same theme is *Z'man Simhataynu*, Period of Rejoicing. Sukkot is one of three harvest festivals in the Jewish year known as the *Shalosh Regalim*, Three Pilgrimage Festivals, the other two being Pesah and Shavuot. This trio is noted for their combined historical, spiritual, and agricultural importance.

The *lulav*, composed of a palm branch, three myrtle twigs, and two willow branches, and the *etrog*, a large citron, both symbols of the harvest season, are used in keeping with the Biblical commandment in Leviticus: “You shall take the fruit of the pleasant trees, palm branches, thick leafy boughs, and willows of the brook, and you shall rejoice...” During services we have *hakafot* (processionals) carrying the *lulav* and *etrog* and singing *hoshanot* (prayers for salvation). Because these harvest symbols do so much to enhance the home, many families purchase them for home use.

During Sukkot or (as is the case this year, when there is no Shabbat Hol Hamoed Sukkot) on Shemini Atzeret, we read and study the Biblical book of Kohellet, one of the five *Megillot* (scrolls), using a special trope for the cantillation. The book—traditionally understood to contain the wisdom of an older, wiser person at the “harvest” time of his life—is an apt work on which to meditate as the growing season comes to a close.

It is a mitzvah to “dwell” in the *sukkah*. Some of us fulfill that by sleeping in the *sukkah*, which can be a lot of fun if the weather is cooperative, but we can fulfill the mitzvah by eating our meals in the *sukkah* throughout the holiday. Everyone is urged to eat at least the Yom Tov meals on the first two days of Sukkot in your *sukkah*.

On the seventh day of Sukkot, *Hoshanah Rabbah*, we recite many *hoshanot*, and we practice the custom of beating willow sprigs on the ground until all of their leaves fall off, as a symbol of removing our sins. In this sense *Hoshanah Rabbah* serves as a sort of epilogue to Yom Kippur. It has been analogized that while our fates for the coming year are written on Rosh Hashanah and sealed on Yom Kippur, the wax is not quite hardened until *Hoshanah Rabbah*, up to which time we still have the chance to annul an evil decree.

The eighth day of Sukkot, *Shemini Atzeret*, begins what is considered a new holiday. It is noteworthy for *Geshem*, the prayer for rain in which we pray that the Almighty will grant a sufficient rainfall in Eretz Yisrael (the Land of Israel) to make the land fruitful and the crops plentiful. We also recite Yizkor.

The final day of this holiday season, *Simchat Torah*, Festival of Rejoicing in the Torah, is the time we give thanks that God gave us the Five Books of Moses by parading the scrolls around the synagogue in joyous *hakafot*, in which men, women, and children of all ages participate. On this day we complete the annual reading of the Torah and begin again with the first words of *Berayshit* (Genesis).

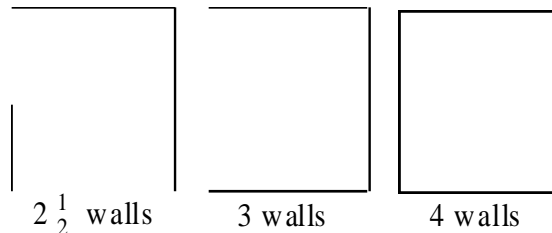
BUILDING A SUKKAH

If you can get into this mitzvah you will probably find great joy in it. Start building as soon after Yom Kippur as possible, even that very night, even if only to set a few boards aside. One of the good things about a sukkah is that you should build your own. Even if you buy the prefabricated variety, you should erect it yourself. We live in houses or apartments built by others, and we eat bread baked by professionals. Like challah-baking, sukkah-building gives us the chance to enjoy the fruits of our own labor. The sukkah should not be an elegant structure. A rough shack built by hand is the ideal.

A sukkah can be built on the natural ground, on a paved surface such as a driveway, or on a deck or porch. In Manhattan and other large downtowns they build sukkot on the roofs of high rises.

Of course, one of the best resources these days is the Internet, where you can buy materials to build a beautiful sukkah of your choice of many different materials, all pre-assembled. You can do a Google search, or you start out with the choice of many TA congregants, www.sukkot.com. (If you click on the “Gallery” link there, you can even see pictures of the sukkah built by Rabbi Perkins, replete with wild turkey visitors.)

The easiest way to build a sukkah from scratch is with cement blocks, 2x4's, and improvised walls. Remember that the number of walls required is related to the forms of the Hebrew letters of the word sukkah. Thus, four, three, or two and a half walls are all permissible. If you can use the back wall of a house or garage as one of the walls, do so. Stack three cement blocks in each corner and insert 7-foot 2x4's into the air holes of the blocks. Connect the 2x4's with 1x2's across the middle and the top. Stretch cloth or nail 1/4 inch plywood over the frame, and one wall is complete. One wall can serve as the entrance if covered with cloth on a wire track. Place some 1x1's running in both directions on the roof, and cover that with your roofing material. Remember not to make the sukkah too comfortable; it should shake in the wind.



You might want the challenge of not using nails, and binding with a rope at all joints. It can be done, and a fine binding is a beautiful thing to see. Certainly there should be no nails in the top of the roof of the sukkah.

The final step in making the sukkah is the roof. The entire roof must be made of organic material, and it should not still be growing. How thick should the covering be? That's a very delicate balance: there should be enough to protect you from a light rain, but you should still be able to see the stars shine through at night!

When it comes to decorating, do as you please. Everything's possible, from fruit hanging to *ushpizin* posters, to printed murals to strung macaroni, gourds, origami, paper chains, and the Rosh Hashanah cards you didn't have the heart to throw away after Yom Kippur. Electric lights can be installed; some have even decorated their sukkot with strings of lights shared with their non-Jewish neighbors, who use them for their own festival in December.

Since Sukkot is also the fall harvest festival, fill your sukkah with the fruits of the season. Take the family to the local farm stand to pick out pumpkins, squash, or gourds. Sunflowers, finished growing after the summer, can be picked and tacked to the uprights, as can sheaves of cornstalks. Be careful with real fruits and perishable vegetables, as these attract bees. As for plastic or wax fruit—some find it tacky, others charming—*chacun à son goût!* Picked flowers or potted mums add color, and the latter can be planted in the garden after the holiday is over.

No matter what you do, be sure to add your own personal touches and inspirations, to either the design and construction or to the decorations. Make use of what you already have. Some people have used a backyard swing set as the major part of their sukkah frame, others have used their backyard fence. Figure out what to do for walls, from plywood to canvas, to drop-cloths to bamboo window shades, almost anything can be used.

Get the whole family involved, especially when it comes to making decorations. Especially get the kids involved. They love to pick out pumpkins, draw pictures, make paper ring strands, and hammer nails (with supervision).

Don't be shy about asking for help. Everyone who's ever built his or her own sukkah loves to give others tips and advice on how to do it. You don't need to be an architect or engineer, just have a little common sense and basic know-how.

One last thing—once you build your sukkah, use it. Have kiddush in it. Eat your meals there. Sleep in it if you can. Get a lulav and etrog and *Bensch* lulav there. Invite guests to your sukkah—if you build it, they will come—and share it with all who have none. And don't forget to invite the historical guests of the day, the *ushpizin*—Abraham the first night, Isaac the second, then Jacob, Joseph, Moses, Aaron, and David; and the women Sarah, Rebecca, Rachel, Leah, Miriam, Deborah, and Ruth.

When you finally break the sukkah down, store the materials for next year's festival, but with the understanding and hope that you may not need it again! For if the Messiah comes before next Sukkot, we will all sit together under the Sukkah of Peace and partake of the Great Feast of the Leviathan.

*Excerpted and updated from
The Jewish Catalog*

TORAH AND HAFTARAH READERS AND PRAYER LEADERS

Our congregation thanks in advance all those who have made the commitment and prepared to participate in the High Holiday services. We especially thank those who have extended their efforts to learn to lead new parts of the service in this transition year. Below is the list as of the time of the printing of this booklet. *May the Lord bestow blessings upon all those who faithfully devote themselves to the needs of the community and prosper the work of their hands.*

Minchah

Erev Rosh Hashanah, first day Morris Freilich
Erev Rosh Hashanah, second day Rabbi Daniel Jezer
Erev Yom Kippur Judy Pike
Yom Kippur Jeff Liberman

Pesukei de-Zimrah

Rosh Hashanah, first day Gary Glazer
Rosh Hashanah, second day Arnee Winshall
Yom Kippur Don Frankel

Shaharit

Rosh Hashanah, first day Neil Ram
Rosh Hashanah, second day Gil Brodsky
Yom Kippur Anne Glanz

Morning Prayer Leaders

Rosh Hashanah, first day Rebecca Kotkin
Rosh Hashanah, second day Margie Brodsky
Yom Kippur Nancy Rashap

Torah readers

Rosh Hashanah, first day 1. Keith Lewinstein
..... 2. Karen Farbman
..... 3. Judy Mendel
..... 4. Shoshi Jalfin
..... 5. Jessica Hamermesh
..... 6. Clifford Saper
..... 7. Noah Carp
..... M. Victoria Cohen
Rosh Hashanah, Minchah 1. Merav Kaufman
..... 2. Yael Kaufman
..... 3. David Sherman
Rosh Hashanah, second day 1. Dawn Ringel
..... 2. Evie Park
..... 3. Naomi Litrownik
..... 4. Vicki Krupp
..... 5. Marty Sklar
..... M. Amy Bard

Yom Kippur, Shaharit.....	1. Alison Phillips
.....	2. Rick Curtis
.....	3. Ethan Fener
.....	4. Karen Feldscher
.....	5. Jennifer Newman
.....	6. Amy Lassman
.....	M. David Glass
Yom Kippur, Minchah	1. Suzanne Brand
(Leviticus 19:1-18)	2. Ron Sadok
.....	3. Jeff Fink

Haftarot

Rosh Hashanah, first day	Jevin Eagle
Rosh Hashanah, second day.....	Arnie Harris
Yom Kippur, Shaharit.....	Elana Kling Perkins

Baalei Tekiah

Day 2	
Torah service	Harvey Tabachnick
Musaf: <i>Malchuyot</i>	Richard Kesner
<i>Zichronot</i>	Robert Brenner
<i>Shofarot</i>	David Lintz

Martyrology Readers

.....	Julie Berger
.....	Martin Piper

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Stephen Baum, President

ובשופר גדול יתקע, וקול דממה דקה ישמע:
ומלאכים יחפזון, וחיל ורעדה יאחזון:
ויאמרו. הנה יום הדין:

*The great shofar is sounded, and a still, small voice is heard.
The angels in heaven are alarmed, and they are seized with fear and trembling,
As they declare, "The DAY OF JUDGMENT is here!"*

בראש השנה יכתבון, וביום צום כפור יחתמון:
ותשובה ותפלה וצדקה
מעבירין את רע הגזרה:

*On Rosh Hashanah it is written, On Yom Kippur it is sealed...
But REPENTANCE, PRAYER, and RIGHTEOUSNESS
Avert the severe decree.*

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