

# HIGH HOLIDAYS AND SUKKOT

September–October 2011 — Tishrei 5772



## Temple Aliyah

Carl M. Perkins, Rabbi  
Gastón Bogomolni, Cantor  
Harry Gelman, Cantor Emeritus  
Fredie Kay, 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.*

The entire contents of this booklet may be found on the Temple Aliyah website  
([www.templealiyah.com](http://www.templealiyah.com)) under the tab for *Worship*.

# 5772 HIGH HOLIDAY BOOKLET 2011

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## FROM THE RABBI

Rabbi Lawrence Kushner once pointed out that life-cycle events draw liberal American Jews to synagogue much more strongly than do seasonal festivals.

He's right. We will find our way to synagogue to celebrate a bar or bat mitzvah. We'll put weddings on our calendar. We'll rearrange our schedules to attend baby namings and brisses (*britot milah*). And we'll go out of our way to attend a funeral. But Shmini Atzeret? The seventh day of Pesach? They hardly compete.

That pattern appears to change, though, when it comes to the High Holidays. The High Holidays are the one festive time of year when most of us show up in shul.

And yet, although Rosh Hashanah and Yom Kippur come but once a year, and so are indeed seasonal holidays, we don't relate to them that way. Instead, these holidays connect us very deeply and very personally with the cycle of our lives.

On Rosh Hashanah and Yom Kippur, our focus is on ourselves: Where did we come from? Where are we going? Are we living up to our potential? Are we treating the other human beings in our lives with consideration, respect, and compassion? Are we striving for integrity? Are we going beyond the letter of the law? Are we doing "the right and the good?"

We crowd into shul and reflect on the words of the *mahzor* and try to figure it all out. We are gently reminded of our mortality. We are prodded to do some soul searching—before it's too late. We try to come out of the holidays better, fresher, purer than when we came into them, so that we can look back, next year, with pride. That, at least, is the intention behind these days.

Of course, we cannot hope to *conclude* our work in ten days. But ten days is not an insignificant amount of time. Ten days represents a *start*. As Pirkei Avot reminds us, it is not incumbent upon us to complete the task; but we are not free to abandon it.

I hope that each and every one of us starts the process of *heshbon ha-nefesh* (soul searching) during the upcoming High Holiday season and that these days will therefore help define for us new and better phases in our lives.

*Shanah Tovah u'M'tukah!* – may you and your loved ones be blessed with a good and a sweet new year!

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of the holidays  
better, fresher,  
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*Rabbi Carl M. Perkins*

## FROM THE CANTOR

### *There is always a “first” time for everything*

“There is a time for everything, and a season for every activity under the heavens: a time to be born and a time to die, a time to plant and a time to uproot, a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to scatter stones and a time to gather them, a time to embrace and a time to refrain from embracing, a time to search and a time to give up, a time to keep and a time to throw away, a time to tear and a time to mend, a time to be silent and a time to speak, a time to love and a time to hate, a time for war and a time for peace.” (*Ecclesiastes 3:1-8*)

I would like to add to King Solomon’s wise words one of my main long-standing slogans in life, which is that there is always a “first” time for everything. I have passed on and shared this phrase with many people throughout my life: family, friends and relatives. Those first time moments are extremely important for us as individuals, and within society; they mark our lives forever.

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When we have babies we take note and capture all of those first time “things” they do. First time moments might include: smile, laughter, walk, said Dad or Mom, slept through the whole night, napped, took a bath, got potty trained, etc. For others, the first time moments happen through rituals and/or rites of passage: first day of school, bris, Bar/Bat Mitzvah, weddings, first tooth, tooth fairy, sung the Mah Nishtana, first kiss, first hug, first cry, first candy, first date, first child, first surgery, first trophy, first award, first graduation, first family trip, flight, first Siddur, first day of Religious School, pregnancy, good news, house, friend, first job, among many others.

We might also think about these episodes as “Shehecheyanu” moments. The Shehecheyanu blessing was introduced in the Talmud to encourage Jews to offer thanks for new and unusual experiences. It is typically recited at the beginning of a new holiday, new clothing, new fruit of the season, purchase of a house, upon performing a mitzvah that brings you joy, and to celebrate special occasions.

For my family and me, this year has been one of many Shehecheyanus: I renewed my contract with the Temple for another seven years; we bought a house in Needham and recently moved. I went to Toronto for the first time in my life to attend the annual Cantors Assembly convention, whose theme was Shehecheyanu. For the latter I was able to participate in two Shehecheyanu moments: (1) I opened the convention and the Jewish Music Week of Toronto with a concert, and (2) I was commissioned to compose a new Shehecheyanu melody for yet another Shehecheyanu moment, the first time JTS Chancellor

Arnold M. Eisen addressed the CA members at a convention. Back in June I became the president of the New England Board of Cantors, and I also became a member of the board of directors of Shalshélet, The Foundation for New Jewish Liturgical Music. For the first time, this year I commemorated MLK day and furthermore, I was part of the organization committee. My daughter Emmanuelle lost her first “baby” teeth this year and my son Samuel re-discovered the beauty of singing!

Unfortunately, I cannot assure that all of the first time moments fall under the Shehecheyanu category. For the first time in my life I suffered a terrible loss, my father Gabriel Luis Bogomolni z”l passed away this past July 8, 2011. This originated a long chain of first time moments, too. For the first time, I officiated at my own father’s funeral, for the first time I did *Kriah* (rending the garments), I delivered the eulogy in honor of my own Papa—for the first time I was on the other side. I sat *shiva* and I am a mourner for the first time. For the first time I was consoled and comforted by family and friends. For the first time I will be reciting *Kaddish* for an entire year, and for the first time I will recite *Yizkor* for a parent on Yom Kippur, Shemini Atzeret, Pesach and Shavuot.

The High Holidays season gives us the opportunity to renew our days, to implore and pray for a new inscription and seal in the Book of Life (*Sefer ha-Hayyim*). We ask for forgiveness and we engage on the *heshbon ha-nefesh* (maybe for the first time too), the process of “accounting of the soul” to prepare ourselves and get ready for the High Holidays, when we will stand to give a reckoning of our lives over the past year. Some of us come here during this special season to seek those first time moments, others to think about them, whether these were Shehecheyanu ones or not. Many of us might be here for the first time, maybe the first time at Temple Aliyah, perhaps the first time with a recent loss behind us, first time with the new *mahzor*, first time as a parent, grandparent, or first time with your kids sitting next to you.

This year at Temple Aliyah we also had new Shehecheyanu moments: a new website, new president, new Director of Education, new Youth Director / Community Educator, soon a new Synagogue Administrator, and for the High Holidays, the new *mahzorim*.

May we all take into account all of these first time moments in our lives to help us learn and be more aware of all the wonders and blessings life gives us. May these High Holidays find you anew and ready to start a fresh basket of Shehecheyanus.

*Baruch ata Adonai, eloheinu melech ha-olam, shehecheyanu, v’kiy’manu, v’higyanu lazman ha-zeh.*

*Cantor Gastón Bogomolni*

## **FROM THE PRESIDENT**

There is something refreshing about starting off the journey of the coming year by coming together as a community at Temple Aliyah for the High Holidays—or High Holy Days. For those who were and those who were not able to attend Shabbat services over the summer, it's great to see one another again and to renew our commitment to create a better year ahead for ourselves, our families and for each other as a community.

Welcome to all who are new to Temple Aliyah! We are blessed with many new members and we welcome you all. Also, welcome to those who have come to be with us for the High Holidays! To those who have been members, please greet not only those you know, but also extend a hand and a greeting to any who are less familiar. To all those who are new or even “newish” to Temple Aliyah—WELCOME!!

The High Holidays are a time for both reflection and renewal, and also a time of great energy. This year, when we gather for Selichot and then Rosh Hashanah, we will have said goodbye to summer several weeks before, school will have been back in session for a few weeks, and we will have celebrated happy events or simchas at Temple Aliyah. The air is “abuzz” with increased activity, including the wonderful welcoming of the High Holidays for the whole Jewish community and specifically for us at Temple Aliyah. Please see the enclosed schedule of High Holiday and Sukkot services and activities and don't be shy—even if you have never attended a particular service or gathering, please join us! Also, please check out our beautiful new web site at: [www.templealiyah.com](http://www.templealiyah.com) to learn about all the wonderful activities and events taking place in September and throughout the year. Please join us!

I'm looking forward to seeing you during the High Holidays and Sukkot at Temple Aliyah and hope to be able to personally greet you.

Tom, Sammy and Taylor, and my mother Ruth, together with the Board of Trustees, join me in wishing you and your families a happy, healthy and fulfilling New Year!

*Shanah Tovah*—Have a good year!

*Fredie Kay*

## **FROM THE DIRECTOR OF EDUCATION**

There is something quite comforting about the grounding familiarity of the High Holidays that could, if I allowed it to, lull me into complacency. The apples and honey so sweet on my tongue, the *nusach* (liturgical melody) of the liturgy so pleasant to my ears, the ritual of *tashlich* (casting away sins in the water) so refreshing and renewing as I watch the crumbs of the past year float away easily. It is that which is at the core of the *Yamim Noraim* (High Holy Days), the work of *Teshuvah* (repentance), that challenges me each year to resist the temptation to simply “enjoy” the holidays and instead to journey through them via a path of action and active engagement.

*Teshuvah*, like any worthwhile endeavor, is never easy. Reflecting back on the past year, identifying the moments in time when we were not true to our best-selves, thinking carefully about our less-than ideal interactions with others, is difficult in and of itself. However, as we know, this internal, personal reflective work is only the beginning of the process. Perhaps even more difficult is the next, more public step in the process of *Teshuvah*, reaching out to others and making amends. Apologizing takes great courage. Acknowledging our imperfections takes great strength. Making a commitment to change our behavior in the future takes great determination.

So, if the process of *Teshuvah* is so difficult, why engage in it? What good comes from revisiting painful memories and difficult interactions? Reflecting, remembering, and revising our understanding of ourselves and others are actions that are deeply embedded in our tradition. Each year when we read the Torah, our communal diary, we glean new understandings from familiar words. Each time we reengage in the rituals associated with cycle of the seasons we discover deeper and more powerful ways to connect with traditions and with those with whom we share them. And similarly, each time we return to relationships with others and to our most intimate relationship, our relationship with ourselves, we have the opportunity to gain the gift of clarity that reflection offers.

Take time this year to reflect. Revisit your relationships with others. As difficult as it might be, reopen difficult chapters of your life and see if you might be able to rewrite their endings in a way that helps you to be your best-self moving forward. Reach out to others. Making amends, admitting our flaws can be difficult however most often the rewards are great. Give yourself the gift of forgiveness so that you might move forward into the new year with a fresh start, with an open heart and with a commitment to *Teshuvah*, to a change of heart and action.

With wishes for a sweet, joyous, peaceful and meaningful 5772,

*Jennifer Rudin*

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*Reflecting, remembering, and revising our understanding of ourselves and others are actions that are deeply embedded in our tradition.*

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## **FROM THE COMMUNITY EDUCATOR**

At this time, it is mid-Summer and I am in my first days of working in my new position with Temple Aliyah. Much of this time is about looking ahead to the upcoming year and particularly the Fall. It is with this anticipation that I also take some time to consider the High Holidays. In my short time here, I can already tell I am joining a warm community that lifts up each other by supporting people in their time of need.

I am someone of fairly pale complexion so the Summer is a time I enjoy but I am also always quite aware of the sun and its burning heat. It is the Fall when I especially love to be outside. The sights, smells, and sounds present a world that is so deeply alive even in a time when nature is preparing for the winter. The sun low on the horizon reminds us to make the most of the daylight we have, the scent of pine needles grows stronger as we can notice the evergreens in the landscape, and I love the crunch of crispy leaves after they fall to the ground. All these experiences combine with my memories of Rosh Hashanah. As a child, walking to and from Emanuel Synagogue in West Hartford, Connecticut was a time I could laugh and enjoy with my brothers. Often at this time of year, I have done local apple picking and brought my own apples to the family table to combine with honey and celebrate the sweetness of a New Year.

I feel the same way here at Temple Aliyah. I will be happy to bring the apples—all of my experiences and excitement in my new position—to the honey—the community already here, to begin an amazing 5772 together.

*Jeremy Arcus-Goldberg*

## **OUR NEW HIGH HOLIDAY PRAYERBOOKS**

For as long as anyone can recall, members of our Ritual Committee have helped to prepare the sanctuary for the High Holidays by replacing our usual *Shabbat* morning prayer books with the special High Holiday prayer books (*mahzorim*). This year promises to be different in one respect: the books to be set out are not the familiar “Harlow *mahzors*” we’ve been using since the 1970s, but the new *Mahzor Lev Shalem* published only last year by the Conservative movement’s Rabbinical Assembly. This is an exciting development. The new prayer book, with its contemporary translations anchored in the Hebrew text and supplementary readings drawn from a wide variety of Jewish sources, is sure to engage and stimulate us. The marginal comments found on each page open up the text in ways that should enrich the High Holiday experience of both regular and occasional *shul*-goers.

But the changeover is exciting also because of how we accomplished it: a large number of families from every part of our community purchased bookplate dedications to honor or memorialize loved ones. We’ve taken an important step to deepen our connection with the High Holiday liturgy, and done so on the strength of wide community participation. As we begin to make our way through the prayer book this year, I know that I’ll have occasion to reflect on my good fortune at belonging to a community like this one—a community always striving to increase its appreciation for and connection to our traditions, and willing to take the concrete steps which can allow this goal to be realized.

*L’shanah tovah tikateivu!*

*Keith Lewinsein*  
*Vice-President of Jewish Life*

**2011 - HIGH HOLIDAY SCHEDULE - 5772**

SELICHOT		
Saturday, September 24	Selichot Program	8:30 PM
EREV ROSH HASHANAH		
Wednesday, September 28	Minchah/Maariv	6:15 PM
ROSH HASHANAH - FIRST DAY		
Thursday, September 29	Shaharit	8:30 AM
	Young Families' Service	9:15 AM
	Torah Service	9:30 AM
	Youth and Teen Services begin	10:30 AM
	President's Appeal	10:30 AM
	Sound Shofar	10:45 AM
	Sermon	11:00 AM
	Musaf	11:30 AM
	Conclusion	1:00 PM
	Get-Together under the tent	4:15 PM
	Tashlich	5:00 PM
	Minchah/Maariv	6:15 PM
ROSH HASHANAH - SECOND DAY		
Friday, September 30	Shaharit	8:30 AM
	Meditation Service	8:45 AM
	Torah Service	9:30 AM
	Youth and Teen Services begin	10:30 AM
	Sound Shofar	10:30 AM
	Sermon	11:00 AM
	Musaf	11:30 AM
	Conclusion	1:00 PM
	Young Families' Service	4:00 PM
	Staying Connected Get-Together	4:30 PM
	Minchah/Maariv—Minyan Shira	6:15 PM
SHABBAT SHUVAH		
Saturday, October 1	Shaharit	9:15 AM
	Torah Service	10:00 AM
EREV YOM KIPPUR		
Friday, October 7	Minchah	6:15 PM
	Kol Nidre	6:30 PM
YOM KIPPUR		
Saturday, October 8	Shaharit	8:30 AM
	Torah Service	10:00 AM
	Youth and 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

YOM KIPPUR (CONTINUED)		
Saturday, October 8	Minchah	5:00 PM
	Young Families' Service	5:45 PM
	Neilah	6:00 PM
	Maariv	7:00 PM
	Sound Shofar, Conclusion	7:15 PM
SUKKOT PREPARATION		
Sunday, October 9	Sukkah building and decorating	
EREV SUKKOT		
Wednesday, October 12	Maariv in the Sukkah	6:15 PM
FIRST DAY SUKKOT		
Thursday, October 13	Shaharit with Hoshanot	9:00 AM
	Holiday Youth Service	10:30 AM
	Kiddush in the Sukkah	12:00 PM
EREV SECOND DAY SUKKOT	Maariv in the Sukkah	6:15 PM
SECOND DAY SUKKOT		
Friday, October 14	Shaharit	9:00 AM
	Kiddush in the Sukkah	12:00 PM
	Minyan Shirah in the Sukkah	6:15 PM
SHABBAT HOL HAMOED SUKKOT		
Saturday, October 15	Shaharit with Hallel	9:00 AM
	Shabbat Meditation	9:15 AM
	Chanting of Kohellet	
	Kiddush in the Sukkah	12:00 PM
HOL HAMOED SUKKOT		
Sunday, October 16	Shaharit with Hallel & Hoshanot	9:00 AM
HOSHANNAH RABBAH		
Wednesday, October 19	Shaharit	6:45 AM
EREV SHEMINI ATZERET	Maariv	6:15 PM
SHEMINI ATZERET		
Thursday, October 20	Shaharit	9:00 AM
	Yizkor recited	10:45 AM
EREV SIMHAT TORAH	Maariv (with Hakafot)	6:15 PM
SIMHAT TORAH		
Friday, October 21	Shaharit (with Hakafot)	9:00 AM
	Final Festive Kiddush	12:00 PM

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 High Holiday morning from 9:30 AM to 12:30 PM. 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 AM, and parents are encouraged to bring their children back into services with them after Youth and Teen Services conclude shortly after noon.

## SPECIAL HIGH HOLIDAY CONGREGATIONAL PROGRAMS

### Selichot

On the Saturday evening before Rosh Hashanah (this year, on September 24th), it is traditional to recite *selichot* (penitential prayers) to help prepare ourselves spiritually for Rosh Hashanah and Yom Kippur. To guide us in our preparation, Rabbi Perkins and Cantor Bogomolni have chosen to present a play, *The Gates are Closing*, by Merle Feld, which deals with ten characters in synagogue, grappling with identity, meaning, repentance, and forgiveness. Through their exploration of their dreams and yearnings, this minyan of Jews (played by an outstanding cast of Aliyah members) introduces us to dimensions not only of our community but also of ourselves. The play is highly evocative, astute, and powerful as it weaves the familiar themes of Yom Kippur through the lives of rich and engaging characters in surprising and poignant ways. Please join us.

### 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, but be sure to bring strollers! This can be a long walk for our youngest members.

We will meet this year on the first day of Rosh Hashanah, Thursday, September 29th, to begin our walk at 5:00 PM—but please plan to come earlier, around 4:15–4:30 or so, for our traditional **Rosh Hashanah Get-Together**—an opportunity to stop for refreshments in the tent and a chance to say hello to our members, both old and new.

### Staying Connected

Temple Aliyah's *Staying Connected* will host its inaugural event—a Get-Together on the second day of Rosh Hashanah. Our new social group, targeting adults approximately 50 years and older, will meet “under the tent” beginning at 4:30 PM to schmooze and indulge in sweets to kick off our new group and the New Year. Please plan to stop by. Our regular Friday evening minyan shira will follow at 6:15 PM.

### **A High Holiday Meditation Service**

We once again will offer a meditation service as an alternate means of spiritual connection during the High Holidays this year. The service is similar to our monthly meditation group held during the year that meets during the Shaharit Service. We will gather at 8:45 on the morning of the second day of Rosh Hashanah and will rejoin the congregation during the Torah service (seats will be reserved). We welcome anyone with an interest in such an alternative service to join us. If you have any questions or need more information, please contact Naomi Litrownik.

### **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. Our teens will collect the food that evening and prepare it for delivery by our social action committee to Jewish Family & Children’s Service Family Table, the Greater Boston Jewish Food Bank. The “Paper Bag” food drive will take place this year on Friday evening, October 7th.

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...”

### **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.

## 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' services are a great way for families to celebrate the High Holidays with their young 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. *Please be sure to pay special attention to the service times as we have a completely new schedule this year. We will begin the holiday along with the rest of the congregation with services in the morning on the first day of Rosh Hashanah and then meet on the second day for our afternoon service. We hope that our later than usual time on Yom Kippur will allow more families to take part in the candlelight (lightstick) procession following Neilah.*

Rosh Hashanah, First Day (September 29th):	9:15 AM
Rosh Hashanah, Second Day (September 30th):	4:00 PM
Yom Kippur (October 8th):	5:45 PM

This wonderful series of family services is free for all Temple Aliyah members and open to non-members (\$54 / non-member family). Pre-registration is required. To register, please contact either of our chairpeople: Debra Zalvan at [debrazalvan@yahoo.com](mailto:debrazalvan@yahoo.com) or Elyse Park at [elysepark@yahoo.com](mailto:elysepark@yahoo.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 8-12 are invited and encouraged to attend our innovative Teen Services, held “under the tents” on Rosh Hashanah and Yom Kippur. 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 8<sup>th</sup> & 9<sup>th</sup> grade teens in one tent and 10<sup>th</sup>–12<sup>th</sup> graders in another. Our new Youth Director and Community Educator, Jeremy Arcus-Goldberg, will lead a series of activities and experiences in the spirit of the High Holidays. A more traditional service (with new experiential components) and active involvement by our teens will be held in the second tent. Teens interested in reciting a reading, leading a prayer, reading Torah, blowing the shofar or participating in any way should contact Ellen Pulda at [epulda1@comcast.net](mailto:epulda1@comcast.net). 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 wear comfortable shoes.

## **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 below).
- \* Please follow the instructions of the ushers on 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.

## 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.

On Shabbat Hol Hamoed Sukkot, 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).

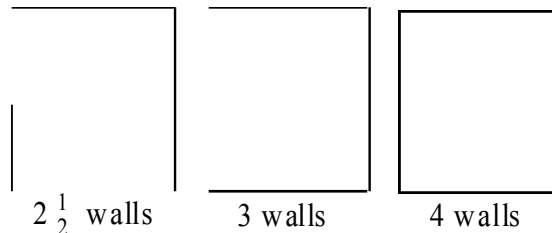
## BUILDING A SUKKAH

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](http://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. 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 ..... Barbara Green-Glaz  
Erev Yom Kippur ..... Judy Pike  
Yom Kippur ..... Jeff Liberman

### *Pesukei de-Zimrah*

Rosh Hashanah, first day ..... David Farbman  
Rosh Hashanah, second day..... Gordon Piper  
Yom Kippur ..... \*

### *Shaharit*

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

### *Torah readers*

Rosh Hashanah, first day ..... 1. Arnie Harris  
..... 2. Michael Moskowitz  
..... 3. Shoshi Jalfin  
..... 4. Joy Field  
..... 5. Seth Stadfeld  
..... M. Amy Bard  
Rosh Hashanah, second day..... 1. Roberta Baturin  
..... 2. Jessica Weiss  
..... 3. \*  
..... 4. \*  
..... 5. Stephen Baum  
..... M. Aviva Jezer  
Yom Kippur, Shaharit..... 1. Lisa Bello  
..... 2. Judy Mendel  
..... 3. Rick Curtis  
..... 4. Martin Sklar  
..... 5. Ethan Fener  
..... 6. Jennifer Newman  
..... 7. Dawn Ringel  
..... M. Michael Nathanson  
Yom Kippur, Minchah ..... 1. Emily Shuman  
..... 2. Jaclyn Eagle  
..... 3. \*

*Haftarot*

Rosh Hashanah, first day ..... Amos Eisenberg  
Rosh Hashanah, second day..... Naomi Litrownik  
Yom Kippur, Shahaarit..... Peter Krupp

*Baalei Tekiah*

Torah service ..... Harvey Tabachnick  
Musaf: *Malchuyot* ..... Richard Kesner  
*Zichronot*..... Robert Brenner  
*Shofarot* ..... David Lintz

\* *Not assigned as of the time of publication of this booklet*

**TO TOUCH HANDS IN PEACE**

We pray for Israel,  
Both the mystic ideal of our father's dreams,  
And the living miracle, here and now,  
Built of heart, muscle and steel.  
May she endure and guard her soul,  
Surviving the relentless, age-old hatreds,  
The cynical concealment of diplomatic deceit,  
And the rumblings that warn of war.  
May Israel continue to be the temple that magnetizes  
The loving eyes of Jews in all corners:  
The Jew in a land of affluence and relative peace  
Who forgets the glory and pain of his being,  
And the Jew in a land of oppression whose bloodied fist  
Beats in anguish and pride  
Against the cage of his enslavement.  
May Israel yet embrace her homeless, her own,  
And bind the ingathered into one people.  
May those who yearn for a society built on human concern  
Find the vision of the prophets realized in her.  
May her readiness to defend  
Never diminish her search for peace.  
May we always dare to hope  
That in our day the antagonisms will end,  
That all the displaced, Arab and Jew, will be rooted again,  
That within Israel and across her borders  
All God's children will touch hands in peace.

*Nahum Waldman*

## HIGH HOLIDAY GREETINGS

Rabbi Carl M. Perkins, Elana Kling Perkins, Leora and Jeremy  
Cantor Gastón and Lena, Samuel and Emmanuelle Bogomolni  
Cantor Harry and Phyllis Gelman and Family  
Marty, Rachel and Danny Abramson  
Jeff and Karla Allan and Emily  
Sandra and Jack Alpert and Family  
Peter Alpert, Rebecca Drill, Leah, Hannah and Daniel  
Sara, Stuart, Jennifer and Evan Altman  
Matthew, Judi, Jamie and Melissa Appelstein  
Jeremy and Rachel Arcus-Goldberg  
Gerri and Ed Aron and Family  
Amy, Leonard, Joshua and Alexander Bard  
Craig, Ariela, Noah and Bayley Basson  
Stephen and Lynn Baum  
The Bearak Family: Arnie, Adena and Jordan  
Bruce, Julie, Michael and Sam Berger  
Marvin, Sharon, Emily and Bram Berkowitz  
Shereen, Salom, Savannah and Zoe Berlin  
Merle, Neil, Talia and Nicky Berman, Loren Berman and Jonathan Miller  
Linda, Bruce, Rachel and Jacob Berns  
Stuart, Lydia, Mathew and Simone Bernstein  
Fred and Ellen Borgenicht, Sarita, Raquel and Michael  
Ann and Harvey Bornstein  
Amalia and Joseph Bornstein and Family  
Wendy, Bruce, Gregory, Rachael and Michelle Bornstein  
Alan, Suzanne, Max and Ariella Brand  
Sharon Breitbart, Sarah and Eli Breitbart-Frischling  
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Vicki, Ron, Aaron and Cole Hadar  
Lew and Dede Hadelman and Family  
Josh, Jessica, Jacob and Brad Hamermesh  
Norman, Randy, Nathan, Bobby and Miriam Hammer  
Betsy, David, Jason and Alex Harris  
Scott, Leslie, Jason and Brendan Hefter  
Elena and Philip Hershberg and Family  
Lisa, Michael, Caila and Hilary Heyison  
Laurie, Howard, Ben, Jason and Sari Hirsh  
Joyce, Bill, Meredith and Benjamin Jacobson  
Lisa, Neil, Adina and Talia Jacobson  
Robin, Jerry, Emily, Benjamin and Aaron Jaeger  
Kevin, Sara, Michael and Amanda Jay  
The Jezer / Bloostein Family  
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Jason, Elissa, Sam and Perri Kaplan

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Esther Weisman Kattaf, Josh and Emily  
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Marshall, Sharon, Halle and Adam Katz  
Laura, Howard, Merav and Yael Kaufman  
Vicki, Jeffrey, Alyssa and Jordan Kaufman  
Freddie Kay, Tom Green, Sammy and Taylor Kay-Green, and Ruth Rubinow Kay  
Susan, Richard, Henry, Samuel and Jessica Kesner  
Phyllis and Larry Kimmelman and Family  
Amy and Larry Knopf, Sam, Lexi and Theo  
Susan and Charles Kohn, Karen, Deborah and Wendy  
Marcy, Ken, Rachel, Kayla and Ari Kornreich  
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Sara Shapiro, Richard Kramer, Rachel Yaroschuk, Jennifer and Stacy Kramer  
Jim and Debbie Krasnow and Family  
Molli Krausz  
Mona Krozy, Elliot Steinberg, and Michelle Krozy  
Shelley and Neil Krug, Aaron and Stacey Krug, Tracey and Michael Kaplowitz  
Vicki, Peter, Aaron, Ben and Joanna Krupp  
Geoff, Debbie, Sarah and Evan Kurinsky  
Judy Steinberg and David Laks, Ali, Jordana and Jonathan  
Don, Amy, Rebecca and Adam Lassman  
Judy and Joel Lebow and Family  
Fred, Tamara, Miriam and Johanna Ledley  
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Beverly and Jerry Levenson, Scott and Julie, Jeffrey and Michelle, Sarah, Kyra,  
Sammy and Max  
Vivian Levin and Family  
Glenn, Alisa, Rozzie and Avi Levine  
Judi Greenberg and Josh Levine, Leah and Julia  
Marla, Scott, Bram, Lindsey and Carly Levinson  
Cynthia Levitt and Family  
Susan, David, Joshua, Benjamin and Alanna Levy  
Naomi Levy and Family  
Nancy and Mark Liftman and Harrison, Ross and Caroline  
Barry and Ilene Liner and Family  
Daniel and Arlene Lintz  
Carol, David, Michael and Nathan Lintz  
Beverly and Roger Litman and Family  
Naomi, Rob, Michael and Daniel Litrownik  
Carol, Mitchell, Melissa and Andrew Macey  
Marc, Nancy, Samantha and Jacob Magier  
Amy, Ronen, Eden and Yuval Marcus  
Diane, Larry, David and Mark Marget  
Arna, Alan and Riva Margolies  
Margie and Jerry Margolis and Family  
Stuart Marks

Marilyn and Saul Mendelson and Family  
Andy, Gail, Sara, Nicole and Danielle Merken  
Judy Pike and Richard Miller, Hannah and Jonah  
Eileen Morse and Family  
Ellen and David Moskowitz, Eric and Scott  
Beth, Michael and Jeremy Moskowitz, Vikki and Matt Sherman, and Marissa and  
Adam Goldstein  
Debbie and Jack Mozes and Family  
Les and Sandy Nanberg and Family  
Rich, Susan, Matthew, Rachel and Emily Neckes  
Howard and Leslie Needleman and Family  
Howard, Tanya, Cassandra, Nathaniel and Karen Newburg  
Lisa, Craig, Jake, Jessica, Michael and Talia Newfield  
Andy, Adele, Amy, Adam, Wendy, Lucy and Oliver Newman  
Pamela Furey and Barry Okun, Alanna, Moriah and Matthew  
Alan and Laurie Packer, Charlie and Irina, Adam and Kayla  
Evie Weinstein-Park, Dan Weinstein and Family  
Barbara, Andrew, Sarah, Lauren and Jaime Pearlstein  
Gordon, Diane, Harlan and Ben Piper  
Edith and Martin Piper  
Ted, Ben, Rachel and Jeanette Polansky  
Skip, Leslie, Devon and Lindsay Portney  
Jane, Gerald, Daniel and Shara Rabinovitz and Jennifer and David Kuhns  
Nancy, Bunny and Scott Rashap, Erica, Michael and Jacob Kotin  
Carter, Lesli and Mara Reich  
Judy, Alan and Zachary Dein Reisch  
Lori, Herb, Rachel, Jessica and Evan Resnick  
Judy, Alan, Benjamin and Lauren Richman  
Elaine, Sandra and Mark Richman  
Nancy, Scott, Jeffrey and Erica Richmond  
Howard, Lori, Daniel, Andrew and Jeremy Rosenblum  
Steven, Stacy, Hannah and Robert Ross  
Gerry and Miriam Rovner and Family  
Jennifer, Elana, Mariel and Gaby Rudin  
Judy Sacks, Devorah, Andy and Family  
Ron, Tammy, Rachel, Ben, Joseph and Lana Sadok  
Mrs. Jean Safon  
Paula, Rebecca and Julie Saltman  
Warren, Lynne, Andrea and Jonathan Salzman  
Clif, Barb, Becky, Leah and Sean Saper  
Linda Savenor and Family  
Cheryl, Marc, Lorne, Sydni and Jaedyn Savenor  
Lisa, Richard, Melissa and Jonathan Schoeller  
Debbie and Peter Seresky, Todd, Margo and Robyn  
The Shaff Family  
Mr. and Mrs. Alvin Shapiro and Family  
Marsha, Carl, Jordie and Dan Shapiro  
Abby and Harvey Shapiro, Micah, David and Daniel

The Shemins: Susan and Richard, Michelle, Michael and Kara, Stephanie, Koby  
 and Noah Moses Feingold  
 Gerald Sherman and Ellen Pulda, Lily and Eliza  
 Herb and Bonnie Shuer, Lee and Rebecca, and Meredith and Daniel  
 Paula and Marvin Silberberg and Family  
 Bern and Lisa, Michael and Rachel Silverman  
 Susan, Joseph, Daniel and Jonathan Silverman and  
 Deborah, Joseph and Ellen Robbins  
 Irwin, Nina, Ilana and Julie Silverstein  
 Rick Simon and Janet Oxman, Jessica and David  
 Karen, Steven, Lara and Jaclyn Sisselman  
 Janis, Martin, Jennifer and Adam Sklar  
 Irma and Fred Slavitter and Family  
 Barry Slosberg, Rebecca and Noah  
 Joan and Fred Smith and Family  
 Barbara and Stuart Smith and Families  
 Dale Sokoloff, Larry Masur, Sam and Noah  
 Steven, Laurie, Hayden, Jocelyn and Kayla Spitz  
 Seth, Elaine, Paul, Rachel and Debbie Stadfeld  
 Rebecca Kotkin, Don Steinberg, Deborah, Leah and Ted  
 Marilyn Sternick and Family  
 Marvin and Marilyn Stick and Family  
 Jane Brown, Richard Stone, Harry, Rebecca, Sarah and Benjamin  
 Saralea and Peter Strock; Richard, Janice and Rachael Strock; Rebecca, Dan,  
 Madeline and Claire Latimore  
 Jack, Sandy and Tyler Swartz  
 Amy, Barry, Julie and Lauren Sylvetsky  
 Harvey and Judi Tabachnick and Family  
 Marilyn and Richie Tannenbaum and Family  
 Jodi, Heydon, Erica, Amanda and Michaela Traub  
 Judith and Dan Varon and Family  
 Susan Maxwell, Ron Waife, Emily and Madeline Waife  
 Sherrie, Bruce, Lindsey and Ashley Weinstein  
 Elliot Weinstein, Adrienne Tubin, Danielle Weinstein, and Zachary and Anna-  
 Maija Weinstein  
 Steven, Sydna, Michael and Jaclyn Weinstein  
 Bess, Andy, Mikey and Zach Weiskopf  
 Kenny, Liz, Adam and Matthew Wener  
 Seymour and Arline Wertheim and Family  
 Bryan and Rebecca Wexler  
 Susan, Marc, Douglas and David Wexler  
 Arnee, Walt, Sarah and Aaron Winshall  
 Dr. Jeffrey Wisch and Cynthia Crofts-Wisch, Eric and Alex  
 Jonathan, Michele, Rachel and Matthew Wolfman  
 Dr. and Mrs. Richard Wulf and Family  
 ... and all of our new Temple members

## ACKNOWLEDGMENTS

Special thanks to...

Andy Newman  
High Holiday Chair

Fred Borgenicht  
High Holiday Honors web site coordinator  
Ritual Committee Chair

Glenn Levine and Andy Newman  
High Holiday Honors Coordinators

Susan Silverman  
High Holiday booklet editor

Keith Lewinstein  
Vice President for Jewish Life

Rebecca Kotkin  
Vice President for Education

Harvey Bornstein  
Head Usher

David Eisenberg  
Israel Appeal Chair

Harvey Tabachnick  
Coordinator of *Baalei Tekiah*

Marilyn Tannenbaum  
Printing of booklets and the High Holiday tickets and Appeal cards

Karen Feldscher with Candice Sullivan and Susan Shoobe  
Child Care Coordinators

Elyse Park and Debra Zalvan  
Young Families' Services Coordinators

Ellen Pulda, Rachel Weinstock and the Youth Commission  
Programming for teens' services

Jan Zidle  
for all of her help in and out of the Temple office

Gil Brodsky  
for his many past years of service as High Holiday chairman and for his continued support and patient help to his successors

Jennifer Rudin  
Leadership and programming for youth services

Cantor Gastón Bogomolni  
for his inviting *davening* leadership

Rabbi Perkins  
for his on-going spiritual guidance and leadership

...and to all of the many unnamed people who helped those listed above, in both big and small ways. To those whose names we omitted because of printing deadlines or inadvertently we apologize and also give our thanks.

*Freddie Kay, 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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