



TEMPLE ALIYAH

CREATING COMMUNITY • CELEBRATING TRADITION

# HIGH HOLIDAYS AND SUKKOT

September–October 2018 — Tishrei 5779

Rabbi Carl M. Perkins  
Cantor Jamie Gloth  
David A. Farbman, 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' אלהיכם 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 תשמענו: היום תברכנו: היום תגדלנו:  
היום תדרשנו לטובה: היום תברכנו לחיים טובים:  
היום תשמע שועתנו:  
היום תקבל ברחמים 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.*

# 5779 HIGH HOLIDAY BOOKLET 2018

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## FROM THE RABBI

### “Same Old, Same Old, ... *Not!*”

Dear Friends,

As yet another High Holiday season approaches, it is easy for us to imagine that we will end up experiencing it just as we have experienced all the others that we have observed: perhaps we're looking forward to greeting family and friends gathered around a *Yom Tov* table, with traditional foods and aromas; perhaps we're looking forward to coming to synagogue and seeing old friends whom we haven't seen for a while; perhaps we're even imagining ourselves feeling and expressing remorse for behaving badly—only to resume such behavior within a few days or weeks.

Yes, there is something comforting about the familiar. That is, of course, part of the appeal of the High Holidays. And yet, the message of Rosh Hashanah and Yom Kippur is that sometimes we should try to move *beyond* the familiar.

The appeal of the familiar, after all, can lead us to keep doing what we've been doing in the same way we've been doing it. That's fine—if in fact that's the proper path for us. But it may not be. It could be that we've been putting off taking a hard look at things; putting off making changes that are long overdue. If that is the case, then we need to look beyond the familiar.

It's easy to say, “I'm too old to change.” But in fact, that is silly. Think how much change we have all witnessed in only the last few years. Technologically, politically, and in so many other ways, our world would be virtually unrecognizable to someone living only two or three generations ago. And yet, we have adapted. We have changed. And we can continue to change, in other ways as well.

With the privilege of life comes the responsibility of behaving in a *menschlich*, proper, way, and that requires attention. None of us is perfect. We can all improve our behavior, and we should. Let's spend these upcoming holy days reflecting on the various ways that we can improve our relationships with God and with our fellow

human beings. Let's never say that we're too old to say, “I'm sorry,” or too old to try to be *nicer, kinder, gentler* to the people around us. During the upcoming holy days, let's make the most of this incredible opportunity.

*L'shanah Tovah Tikateivu!* May you and your loved ones be inscribed in a book of life, sustenance, vitality and goodness.

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*None of us is perfect.  
We can all improve  
our behavior, and we  
should.*

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*Rabbi Carl M. Perkins*

## FROM THE CANTOR

A wise teacher once taught that the goal or entire purpose of a *niggun*—a wordless melody—is to reach the silence that immediately comes at its conclusion. That silence, and all it contains, is like the final sigh of relief and contentment one feels when accomplishing something significant. In this case, it is an expression of our feelings in an almost primal way.

As I have been preparing for the High Holidays this year, I have been thinking a lot about that silence after the song. They say that timing is everything, but knowing when not to sing is at least as important as knowing when to sing. As a cantor, I am acutely aware of the pauses I take between the notes, words, and different prayers that I sing. I could choose to simply zip through the text, cutting significant time from the service. But for me, that would ruin the prayer experience entirely. It is the pauses—the space in between—that puts everything else into proper context. That silence is a vital part of the prayer experience.

I believe that we can apply the same principle to our lives. Most of us feel busier than ever these days, one task running into the next, one day blending together with the rest. But think of every possession, every activity, every moment of your life as a note in a symphony. When a musician composes a song, he does not fill it with as many notes as possible—instead, he carefully chooses just enough to make a pleasing melody.

Claude Debussy, a French composer, said, “Music is the space between the notes.” The space between notes allows them to resonate, reverberate, and reach their full measure of expression. The same might be said for prayer. Genuine prayer does not need to be loud; it does not need to be complex. Certainly at this time of year, we all try to focus our prayers on contemplating the past year and beginning anew, fresh in the coming year. We pack a lot into just a few intense days. And so the silence after the prayers, that sigh of letting it all go, becomes a vital part of the experience. We have to allow ourselves to take the time to dwell in that silence.

For some, silence is uncomfortable. Having unscheduled time with nothing specific to do can be difficult. But the High Holidays are our opportunity to embrace that silence, escape the cacophony of our lives, and to focus on what we are feeling inside. Once we are able to find that, it is much easier to share it with God.

It is my prayer that this year during the High Holidays, we hear the sounds of our prayers and take the time to hear the silence between them as well. May 5779 be filled with peace and happiness for us, for all of Israel, and for all of humankind. On behalf of Bina, Avi, Micah, Jacob, and Naomi, I wish you and your family a sweet and happy new year. *Shanah tovah!*

*Cantor Jamie Gloth*

## FROM THE PRESIDENT

Dear Fellow Congregants:

As we come together as a community to celebrate the High Holidays, I am delighted to be able to share a few words about all we have accomplished this past year and all we can look forward to.

For starters, we can once again report a record number of member families. There is no shortage of reasons why Temple Aliyah has grown to serve nearly 450 families over the last several years, and I want to highlight just a few.

Our adult education programs this past year featured more than three dozen sessions, from multi-part seminars to informal discussions to cutting-edge interactive workshops. Gan Aliyah—our synagogue preschool—has expanded yet again, nearly doubling in size over the last two years, while continuing to stand as an exemplary model of early education filled with nurturing and discovery. Many of our teens participated in Temple Aliyah’s award-winning TACOS social action program throughout the year, along with joining in an array of other learning and social opportunities. Our Staying Connected group and Men’s Club and Sisterhood have engaged a broad swath of our members in social and educational programs that inform and inspire. And, of course, we joined together to celebrate Hanukah and Purim and Israel’s 70th birthday, not to mention scores of b’nei mitzvah and weddings and births.

Now we look forward with great anticipation to a year of even more growth. As we continue to offer a wide range of programs for young and old and everyone in between, we will also honor the monumental principle in Judaism known as “*Ohev Shalom v’Rodef Shalom*” — “you should love peace and pursue peace.” Following the lead of Mercaz Aliyah (our high-quality supplemental Hebrew School), the entire synagogue will have many opportunities in the coming months to explore ways that we can individually and collectively make our world a better place. So, be on the lookout for ways that you can become involved in fulfilling one of the only mitzvot that is not bound by time, but should operate as a constant striving in our lives.

In closing, I want to thank our incredible professionals, including Rabbi Perkins, Rabbi Gordon, and Cantor Gloth, for their commitment to our congregation, their dynamism and creativity, and the myriad ways they help all of us to live fuller Jewish lives. I also want to express a deep gratitude to the many, many volunteers, especially our talented and dedicated board, who give of their own time to make our community even stronger and more caring. It is an honor and privilege to serve as president of Temple Aliyah, and I am excited to witness all that Temple Aliyah is and will yet become.

On behalf of my wife Karen and our children Emily, Shira, and Jonathan, and on behalf of the Board of Trustees of Temple Aliyah, I wish you a happy, healthy and sweet new year.

*Shanah Tovah,*

*David A. Farbman*

## FROM THE DIRECTOR OF EDUCATION

*Shalom!* It's funny how this Hebrew word has almost become commonplace in every-day language. While in the simplest terms, it is understood by most everyone to mean Hello, Goodbye, and Peace it really has a much broader and deeper meaning. In Hebrew, *Shalom* (שלום) is derived from a root denoting wholeness or completeness, sometimes even meaning perfection. Its significance is therefore not limited to peace or absence of war within the world or the political domain, nor is it limited to the absence of quarrel or strife in our daily social interactions.

In biblical Hebrew, the word *shalom* commonly denotes an overall state of affairs, or all-round sense of wellbeing. It is therefore most often understood to be an ultimate wish or a divine blessing. In later rabbinic texts, *shalom* can be understood to signify an aspirational value, and is referred to in a more normative context. While this Hebrew word, *Shalom*, has indeed made its way around, it is still something that we often find elusive in our lives.

I'm so happy that one of the great Jewish sayings from our tradition was chosen to be the theme of our entire Temple Aliyah community. That saying is:

*Ohev Shalom—Love Peace—v' Rodef Shalom—AND Pursue Peace*

Of course, loving peace is easy for most everyone, but pursuing peace is something completely different. I'm so very much looking forward to exploring the topic of peace, and what the dynamics are to help become "*rodefei shalom*" (pursuers of peace) in our homes, in the community, and in the world with our students and with all of you this year.

It is once again my great honor to be working with Rabbi Perkins, Rabbi Gordon, Cantor Gloth, and so many other hard working members of our staff this year. It is also my honor to share the sacred task of Jewish Education with our VPs of Education Rachael Rosner and Bruce Berns, School Committee Chairs Karen Langsner and Sarah Dussault, and all of the other hard working devoted committee chairs and members that share in the sacred task of Jewish Education.

My husband Glenn, and our children Rozzie, Ben, Avi, and Arielle all join me in wishing you a very good and sweet new year!

*L'shana tova u'mitukah,*

*Alisa Z. Levine, aka "Morah Lee"*

## FROM THE DIRECTOR OF EARLY CHILDHOOD EDUCATION

This past year, our fourth year of operation, we were off and running with two classrooms as of September and three as of January. Our Lunch Bunch program, which runs from 12–1, took off in popularity to the point that we often had 10–12 children in attendance! The Stay and Play program, which runs from 1–3, started off with a very intimate group which is now growing as well. Our registration for next year indicates that both programs will continue to be popular.

Perhaps the best news is that we were able to start a whole new class of very young toddlers in January, which was held on the two days a week that the older toddlers were not in session. The class quickly filled with eight toddlers, five of whom will continue to be the core of the Purple Room in September. Because parents connected with us and requested more days in this room, we are now offering a four day option!

For the 2018–19 school year—our fifth year!—we are growing again by adding a PreK class to our school as of September, and a planned young toddler class once again as well. Our professional staff is currently comprised of six teachers and myself; we will be adding to that number when we welcome our newest students.

In early May we invited the Grandparents or Special Friends of all of our students in for a very special day. We hosted more than 60 extended family members from as far away as Canada and Florida, and including all six New England states! Because one of our missions is *Hachnasat Orchim* (Creating a Warm and Welcoming Community), we decided this was the perfect way to introduce ourselves to the extended family members of our students. The children in all three classes prepared foods for our guests to eat, and Rabbi Perkins spoke to them about helping to raise their grandchildren to be “*mensch*es.” Then they visited the classrooms and created a piece of art with their grandchildren to hang in their homes. Finally we had a very exciting Kabbalat Shabbat led by Margie Brodsky before we all celebrated with challah and grape juice. This tradition is one we hope to repeat annually.

I hope that your child will join us during Tot Programming this High Holiday season. We have early childhood educators ready and waiting for your children, ages 2–5, with holiday activities, circle and story times, and playground time as well. If your child participates you will be able to see our beautiful spaces, too!

At Gan Aliyah we say *L’Shana Tovah Umetukah*—a good and sweet year. This is our wish for all of you as we begin the New Year.

My husband Dennis and I wish you all *L’Shana Tovah*, a sweet New Year 5779.

*Debbi Fendell*

## **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 brokenhearted, 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)

**2018 – HIGH HOLIDAY SCHEDULE – 5779**

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

**SELICHOT**

Saturday, September 1 Havdalah and Selichot Program 8:15 PM

**EREV ROSH HASHANAH**

Sunday, September 9 TA-K26 Gathering: Reflections and Light 5:15 PM  
Minchah/Maariv 6:15 PM

**ROSH HASHANAH - FIRST DAY**

Monday, September 10 Shacharit 8:30 AM  
High Holiday Study and Reflection 9:00 AM  
Temple Tots Service 9:00 AM  
Torah Service 9:30 AM  
Youth and Teen Services 10:00 AM  
President's Appeal 10:30 AM  
Sound Shofar 10:45 AM  
Sermon 11:00 AM  
Musaf 11:30 AM  
Conclusion of Adult/Youth/Teen Services 1:00 PM  
Temple Tots Family Gathering 3:30 PM  
Get-Together under the tent 4:00 PM  
Tashlich 5:00 PM  
Minchah 6:00 PM

**ROSH HASHANAH - SECOND DAY**

Tuesday, September 11 Meditation Service 8:15 AM  
Shacharit 8:30 AM  
Torah Service 9:30 AM  
Youth and Teen Services 10:00 AM  
Sound Shofar 10:30 AM  
Sermon 10:45 AM  
Alternative Musaf Service 11:00 AM  
Temple Tots Service 11:00 AM  
Conclusion of Adult/Youth/Teen Services 12:30 PM  
Staying Connected Get-Together 4:15 PM  
Minchah/Maariv 6:00 PM

**SHABBAT SHUVAH**

Saturday, September 15 Shacharit 9:15 AM

EREV YOM KIPPUR			
Tuesday, September 18	Minchah		6:30 PM
	Kol Nidre		6:45 PM
YOM KIPPUR			
Wednesday, September 19	Shacharit		8:30 AM
	Temple Tots Service		9:00 AM
	Torah Service		10:00 AM
	Youth and Teen Services		10:00 AM
	Appeal for Israel		10:45 AM
	Sermon		11:00 AM
	Yizkor		11:30 AM
	Musaf, Martyrology and Avodah Services		12:00 PM
	Musaf concludes		2:00 PM
	High Holiday Discussion		3:30 PM
	Minchah		5:15 PM
	Neilah		6:15 PM
	Maariv		7:15 PM
	Havdalah and Shofar		7:30 PM
EREV SUKKOT			
Sunday, September 23	Maariv in the Sukkah		6:30 PM
FIRST DAY SUKKOT			
Monday, September 24	Yom Tov Shacharit with Hoshanot		9:00 AM
	Youth Services		10:30 AM
	Kiddush in the Sukkah		12:00 PM
EREV SECOND DAY SUKKOT			
SECOND DAY SUKKOT	Maariv in the Sukkah		7:30 PM
Tuesday, September 25	Yom Tov Shacharit		9:00 AM
	Kiddush in the Sukkah		12:00 PM
HOL HAMOED SUKKOT			
Saturday, September 29	Shabbat Shacharit with Hallel		9:00 AM
	Chanting of Kohellet		
	Kiddush in the Sukkah		12:00 PM
HOSHANNAH RABBAH / EREV SHEMINI ATZERET			
Sunday, September 30	Shacharit with Hallel and Hoshanot		9:00 AM
	Yom Tov Maariv		6:30 PM
SHEMINI ATZERET / EREV SIMCHAT TORAH			
Monday, October 1	Yom Tov Shacharit		9:00 AM
	Yizkor recited		10:45 AM
	Maariv (with Hakafot)		7:00 PM
SIMCHAT TORAH			
Tuesday, October 2	Yom Tov Shacharit (with Hakafot)		9:00 AM
	Final Festive Kiddush		12:00 PM

## **SPECIAL HIGH HOLIDAY CONGREGATIONAL PROGRAMS**

### **Selichot**

Each year, we gather on a Saturday evening shortly before Rosh Hashanah to study together and to recite *Selichot* (penitential prayers) to help us prepare for the High Holidays.

This year, we will meet on Saturday evening, September 1st, at 8:15 PM. We'll begin with Havdalah and refreshments, share some teachings on the challenges of *teshuvah* (repentance), and recite a selection of *Selichot* prayers to remind us of the themes and melodies that we will soon be encountering on the holidays. All are welcome! Please join us!

### **Adult Education Opportunities:**

#### **Gaining Deeper Meaning to the High Holidays and Worship**

**Preparing Personally and Spiritually for Rosh Hashanah:** Join Rabbi Perkins on Shabbat, September 8th, for an after Kiddush learning and discussion session in preparation for Rosh Hashanah.

**Appreciating Yom Kippur:** Prepare yourself for Yom Kippur on Sunday, September 16th, from 10:00 AM to 11:00 AM. At this workshop, Rabbi Perkins will guide us through the meaning and flow of the service and help us see the beauty in some of the most beloved prayers.

**High Holiday Torah Study and Personal Reflections:** By popular demand, we will once again be offering workshops on the first day of Rosh Hashanah at 9:00 AM, and in the afternoon on Yom Kippur at 3:30 PM. Through stimulating learning and directed conversation, these workshops aim to help us gain additional insights into the High Holiday services. The workshops are designed with the goal of enhancing our understanding of the High Holidays to make them even more meaningful. Keep an eye on ComingUp for more details.

## **Tashlich**

Each year we gather at our synagogue on Rosh Hashanah and walk together to Walker-Gordon Pond to empty our pockets and 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 pockets.

Of course, we can’t really toss away our sins as easily as we can shake crumbs out of our pockets—but it may not be as difficult as we may think. Judaism is an optimistic way of life. We believe that, however unlikely as it may seem, we can overcome our mistakes and even our misdeeds. Tashlich is a wonderfully tangible way to express this conviction. It’s also a nice opportunity for a pleasant stroll outside with family and friends. If you have little ones in tow, be sure to bring strollers, and if you’re bringing a canine companion, please bring a leash. If your family owns a shofar, please bring it as well, as we will all have the opportunity to blow shofar during the brief ceremony.

We will meet this year on the first day of Rosh Hashanah, Monday, September 10th, to begin our walk at 5:00 PM. But please plan to come earlier, at 4:00 PM, for our traditional **Rosh Hashanah Get-Together**—an opportunity to share refreshments under the tent and to say hello to fellow members of the congregation, both long-standing and new.

## **A High Holiday Meditation Service**

For those seeking a different way of connecting spiritually on the High Holidays, we will be offering a separate Meditation Service on the second day of Rosh Hashanah. The service is similar to that of our monthly meditation group which is held on Shabbat mornings during the year. We will gather at 8:15 AM on the morning of the second day of Rosh Hashanah (Tuesday, September 11th), and will rejoin the congregation during the Torah service (seats will be reserved). We welcome anyone with an interest in our meditation service to join us. If you have any questions or need more information, please contact Naomi Litrownik, Naomi.Litrownikmsw@gmail.com.

## **Alternative Musaf Service**

The word “Musaf” means “additional.” It refers to the additional offering that was made on holidays and Shabbatot in the days of the ancient Temple; now it refers to the additional devotional prayer that we recite on those days.

As has been our custom during the past few years, this year we will again be departing from the traditional liturgy during our Musaf service on the second day of Rosh Hashanah. In order to help make our worship experience more accessible and engaging, our service will feature *nigunim*, reflections, guided meditation, and silent prayer. We look forward to your participation.

## **Kol Nidre “Paper Bag” Food Drive and Sukkot Coat Drive**

Each year on Kol Nidre evening, members of our congregation are asked to bring to synagogue paper bags filled with items for Family Table. This year, 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 Tuesday evening, September 18th.

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

“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...”

Let’s begin our fast by following Isaiah’s advice and literally sharing our bread with the hungry.

Please donate your clean, gently used coats (all genders and sizes), and heavy, hooded sweatshirts during the Sukkot Coat Drive. There will be a collection bin in the school lobby from Sunday, September 23rd through Sunday, October 21st. Coats will be donated to Generic Ministry, a non-denominational volunteer group that serves the homeless and needy in Boston.

## **Israel Appeal**

This year, on Yom Kippur, we continue our tradition of conducting an appeal on behalf of Israel. Our appeal will include three ways for Temple members to participate:

1. long term investments in Israel through Israel Bonds,
2. direct support for Masorti, which is the Conservative Movement in Israel, and
3. support from our community to like-minded communities in Israel through the Israel Keshet Committee.

Organizations in Israel are vetted to assure that our funds are being utilized in ways that we approve. Your Israel Appeal packet will include descriptions of the organizations we support.

Regardless of how each congregant participates, the goal of the appeal remains the same: to continue to build and strengthen the relationship between Israel and our Temple Aliyah community.

## **HIGH HOLIDAY OPTIONS FOR YOUNG FAMILIES**

Temple Aliyah is thrilled to offer wonderful programming and child care for families with young children. Options include:

- (1) High Holiday Services for Young Families, for kids and caretakers;
- (2) our extremely popular High Holiday Preschool Programming, for kids ages 2–5 years; and
- (3) babysitting, for crawlers through age 23 months.

Children are **always** welcome in the main service as well; please keep your children close and encourage respectful synagogue behavior. See below for more information on the various options available for young families and **register online by Friday, August 31st** at:

[https://www.templealiyah.com/Worship/Holiday\\_Services](https://www.templealiyah.com/Worship/Holiday_Services)

Please see the chart on the next page with the schedule of Young Families offerings. We look forward to seeing you at Temple Aliyah for the High Holidays this year!

### **High Holiday Services for Young Families— Children Ages 0–5 with Adults**

Celebrate Rosh Hashanah and Yom Kippur with your tots at Temple Aliyah in our Young Families High Holiday Services! Services are filled with traditional holiday prayers, plus singing, movement, stories, and activities in a family-friendly format—just right for our youngest friends and their grown-ups. In addition, on the afternoon of the first day of Rosh Hashanah, gather for stories and songs at 3:30 PM, then join the full community at 5:00 PM for a short walk to Walker Pond for Tashlich. Strollers welcome. All services are led by Devora Rohr, our Shabbat Educator.

Please register online by **Friday, August 31st**. These services are free for all Temple Aliyah members and Gan Aliyah Preschool families. New families are warmly welcomed to attend our Young Families High Holiday Services at the nominal cost of \$54/family for all three morning services and Tashlich.

### **High Holiday Family Space—Children Ages 0–5 with Adults**

All families are welcome to use Temple Aliyah’s Family Space where children may move, play, and make a little more noise. A live feed of the main sanctuary service will be available. No registration necessary.

### **High Holiday Preschool Programming—Children Ages 2–5**

Parents may enjoy Temple Aliyah’s High Holiday services in the main sanctuary while children ages 2–5 years participate in preschool-style activities in our beautiful Gan Aliyah Preschool spaces. Holiday-appropriate programming will be led by early childhood educators and structured like a preschool classroom day, including a snack and time on the playground (weather-permitting). Register early as space is limited.

This is free of charge to all families with tickets for Temple Aliyah’s High Holiday services in the main sanctuary. Families new to Temple Aliyah may purchase tickets for the services in the main sanctuary while registering their children online. Please arrive on time; 20 minutes into this program your child’s spot may be given to a walk-in.

### High Holiday Babysitting—Crawlers to Age 23 Months

Parents may enjoy Temple Aliyah’s High Holiday services in the main sanctuary while babies and toddlers, from crawlers through age 23 months, stay with our qualified and engaging babysitters. Register early as space is limited.

This is free of charge to all families with tickets for Temple Aliyah’s High Holiday services in the main sanctuary. Families new to Temple Aliyah may purchase tickets for the services in the main sanctuary while registering their children. Please arrive on time; 20 minutes into this program your child’s spot may be given to a walk-in.

### High Holiday Nursing Room

Mothers are welcome to nurse in any space, anywhere in the synagogue. If you prefer a private or quieter space, please use Temple Aliyah’s High Holiday Nursing Room.

Offering	Participants	Times		Registration?
Young Families Services	0–5 years <b>with adults</b>	RH Day 1 9/10	9:00 AM – 9:45 AM 3:30 PM – 4:15 PM	Yes, required By August 31st
		RH Day 2 9/11	11:00 AM – 11:45 AM	
		Yom Kippur 9/19	9:00 AM – 9:45 AM	
Preschool Programming	2–5 years	RH Day 1 9/10	10:00 AM – 12:00 PM	Yes, required By August 31st
		RH Day 2 9/11	9:00 AM – 11:00 AM	
		Kol Nidre, Erev Yom Kippur 9/18	6:15 PM – 8:15 PM	
		Yom Kippur 9/19 Neilah/Maariv *	10:00 AM – 12:00 PM 5:30 PM – 7:15 PM	
Babysitting	Crawlers to 23 Months	RH Day 1 9/10	10:00 AM – 12:00 PM	Yes, required By August 31st
		RH Day 2 9/11	9:00 AM – 11:00 AM	
		Yom Kippur 9/19	10:00 AM – 12:00 PM	
Extended Care (Baby-sitting Only)	Crawlers to 5 years	RH Day 1 9/10	12:00 PM to end of services	Yes, required By August 31st
		Yom Kippur 9/19	12:00 PM to end of services	
Family Space	0–5 years <b>with adults</b>	All days/times during High Holidays		No
Nursing Room	Nursing moms and babies	All days/times during High Holidays		No

\* Children will join adults in the sanctuary for shofar blowing.

## HIGH HOLIDAY YOUTH SERVICES

Children and teens arriving in the morning prior to the start of Youth Services are warmly welcome to join their parents in the sanctuary until the Youth and Teen services begin at 10:00 AM.

### For Grades Kindergarten through Seven

Temple Aliyah welcomes children in grades K–7 to our High Holidays services! We have designed engaging programs to help children get the most out of their High Holiday experience. These experiences include a combination of community building games, time for reflective prayer, and interactive learning opportunities. Children whose parents are participating in services in the sanctuary are invited to accompany their parents at any time. For the safety of all of our children, we ask that you ensure that your children are either in Youth Services or with you. For more information about our K–7 services, please contact Alisa Levine, [alisa@templealiyah.com](mailto:alisa@templealiyah.com).

### Teen Services – Grades 8–12

All teens in grades 8 through 12 are welcome to take part in our Teen Services “Under the Tent.” We are honored to have as many students and teens as possible taking part throughout the High Holiday season. Each day, our teens will also enter into topical Torah conversations and have time to socialize at a special teen Yom Tov Kiddush. For more information about our teen services, please contact Alex Maslow, [alexmaslow@templealiyah.com](mailto:alexmaslow@templealiyah.com).

<b>Service</b>	<b>Time</b>	<b>Age</b>
Rosh Hashanah 9/10	10:00 AM – 1:00 PM	Grades K–7 Interactive Services Snacks & More
		Teens / Grades 8–12 Interactive Services Kiddush & Conversation
Rosh Hashanah 9/11	10:00 AM – 12:30 PM	Grades K–7 Interactive Services Snacks & More
		Teens / Grades 8–12 Interactive Services Kiddush & Conversation
		Teens / Grades 8–12 Remain in Sanctuary
Yom Kippur 9/19	10:00 AM – 1:00 PM	Grades K–7 Interactive Services Snacks & More
		Teens / Grades 8–12 Interactive Services Kiddush & Conversation
Neilah 9/19 Followed by Havdalah and Shofar blowing in the sanctuary	5:45 – 7:00 PM	Grades K–7 Interactive Services Stories & Games
		Teens / Grades 8–12 Remain in Sanctuary

## 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 10:00 AM and 1:00 PM, please consider taking advantage of our age appropriate children’s programming which is 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 (or in the book holder in front of your seat, if there is one); and please 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 end, Temple Aliyah’s Board of Trustees has created a seating policy that strives to make these experiences fulfilling for everyone. Out of respect for others who arrive to find empty but unavailable seats throughout the front of the sanctuary, one person may save no more than two additional seats. *Tallitot* and other items may not be left on seats to reserve them in advance. At 10:00 AM, vacant seats must be released. 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 ancestors 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*, The Season of our Rejoicing. Sukkot is one of three harvest festivals in the Jewish year known as the *Shalosh Regalim*, Three Pilgrimage Festivals, the other two being Pesach 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 citron tree, 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 or her 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*, or in our newly enlarged congregational *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 an 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). Please join us!

## **HIGH HOLIDAY GREETINGS**

Rabbi Carl and Elana Kling Perkins and Family  
Cantor Jamie Gloth, Bina Carr, Avi, Micah, Jacob and Naomi  
Marty, Rachel, Danny and Rebecca Abramson  
Jeff and Karla Allan and Emily  
Jack Alpert and Family  
Peter Alpert, Rebecca Drill, Leah, Hannah and Daniel  
Sara, Stuart, Jennifer and Evan Altman  
Melissa, Emma and Gabriella Ananias  
Matthew and Judi Appelstein, Phil and Jamie, and Melissa  
Gerri and Ed Aron and Family  
Amy, Leonard, Joshua, Kelaine and Alexander Bard  
Craig, Ariela, Noah, and Bayley Basson  
Stephen, Lynn, and Nate Baum, and Aki Peterson  
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  
Linda, Bruce and Jacob Berns; Rachel and Matthew Gillen  
Ellen and Fred Borgenicht and family  
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Wendy, Bruce, Gregory, Rachael and Michelle Bornstein  
Alan, Suzanne, Max and Ariella Brand  
Marius, Jessica and Alissa Brill; Bob Saperstein  
Gil and Margie, Joshua, Rachael, Alana and Dylan, Jeffrey and Adam Brodsky  
Elaine Brooks  
Esta-Jean Cahn  
Risa, Noah, Ari and Rebecca Carp  
Alisa Shapiro, Jay Cashook, Toby and Sam  
Barry Charton and Debbie Goldberg  
Charlotte Chase, Sam Stern and Families  
Meda Turetsky and Ted Cohen and Family  
Carol Gray Cole and Karyn and Peter Hynd  
Richard and Marcy Curtis, Arielle and Andrew Locke, Nicole and David Kurland  
Murray and Myrna Davidson and Family  
Glenys Davis and Family  
Aaron Deykin and Rachel Herschenfeld and Jonah, Ilana and Raphael  
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Sheryl, Harold, Marissa and Matthew Dubin  
Patricia and Joel Dunsky and Family  
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Ronni, Amos, Lee, Shari and Jonathan Eisenberg  
Mark, Maura and Jacob Epstein  
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Peter and Nancy Finn and Family  
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Laurie and John Frankenthaler  
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and David Smoot  
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Gary and Susan Glazer  
Sharon, Evan and Jordan Gold  
Bonnie, Franklin, Michaela and Jordan Gold  
Caryn, Liora and Dina Goldberg, and Susan and Scott Millman,  
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Anna-Maija Webb  
Sydna and Steve Weinstein and Family  
Bess, Andy, Mikey and Zach Weiskopf  
Jessica and Ken Weiss  
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Arnee, Walt, Sarah and Aaron Winshall  
Peter and Reva Winston, Ethan, Lily and Leo  
Dr. Jeffrey Wisch and Cynthia Crofts-Wisch, Eric and Alex  
Bruce Wolfeld, Susan Shoobe, Adam and Ilan  
Jonathan, Michele, Rachel and Matthew Wolfman  
... and all of our new Temple members

## The Head of the Year

The moon is dark tonight, a new  
moon for a new year. It is  
hollow and hungers to be full.  
It is the black zero of beginning.

Now you must void yourself  
of injuries, insults, incursions.  
Go with empty hands to those  
you have hurt and make amends

It is not too late. It is early  
and about to grow. Now  
is the time to do what you  
know you must and have feared

to begin. Your face is dark  
too as you turn inward to face  
yourself, the hidden twin  
of all you must grow to be.

Forgive the dead year. Forgive  
yourself. What will be wants  
to push through your fingers.  
The light you seek hides

in your belly. The light  
you crave longs to stream from  
your eyes. You are the moon  
that will wax in new goodness.

*Marge Piercy, from  
The Art of Blessing the Day: Poems With a Jewish Theme  
(Knopf, 1999)*

**Thank you to our Rosh Hashanah bimah flower sponsors – 5779/2018**

The Farbman Family in appreciation of the Temple Aliyah Family

Susan, Bob, Tracey and Joshua Kalish in memory of Zachary Kalish

Amy, Don, Rebecca and Adam Lassman in honor of their parents and grandparents,  
Faye and Alan Rosenstein and Nancy and Arthur Lassman

The Sacks Family in memory of Neil and in appreciation of the Temple Aliyah Family

Sydna and Steve Weinstein and family in memory of Esther and Dave Weinstein and  
Celia and Sol Bremmer

Gil and Margie Brodsky and family in memory of our dear parents and grandparents,  
Nathan and Bebe Brodsky and Bill and Esther Siref

Robin, Victoria and Aaron Cohen in loving memory of Larry Cohen

Marcy and Rick Curtis, Arielle and Andy, and Nicole and David in memory of their  
parents and grandparents, Fran and Carl Silverman and Frances and Paul Curtis and  
Sam Kurland

Lois Madeson in memory of Lila and Austen Madeson

**Thank you to our Yom Kippur bimah flower sponsors – 5779/2018**

Beth and Michael Moskowitz and family in memory of Charlotte and Irving Taffet and  
Edith and Herb Glanz, our parents and grandparents

Esta-Jean Cahn in memory of Paul Cahn, Herbert and Sybil Eilberg and Sarah and Max  
Cahn

Carol and Mitch Macey in memory of Carol's parents, Shirley and Louis Siegel, and  
Mitch's parents, Ruth and Manuel Macey

Jeff, Cindy, Eric and Alex Wisch in memory of Jeff's mother, Sylvia Levande and his  
brother Glenn

Stephen, Lynn and Nate Baum and Aki Peterson in memory of David and Anita Rolnick,  
Eugena Buker and Frank (Bud) Baum

Lynne Salzman and family in memory of Rae and Jack Porter and in appreciation of our  
wonderful Temple Aliyah Family

Fredie Kay and family in memory of Fredie's mother, Ruth Kay, and Fredie's father,  
Joseph George Kay

Harvey Bornstein and Bruce, Julie, Michael and Sam Berger in memory of Ann  
Bornstein

## ACKNOWLEDGMENTS

Special thanks to...

Stephen Baum Vice President, Jewish Life	Alex Maslow, Director of Youth and Teen Engagement
Bruce Berns Co-Vice President, Education	Youth and Teen Services
Fred Borgenicht Vice President, Operations	Beth Moskowitz Bimah flower sponsors
Harvey Bornstein Head Usher Emeritus	Melissa Patz and Bess Weiskopf Co-Chairs, Youth Committee
Gil Brodsky Vice President, Communications	Rabbi Carl Perkins for his spiritual guidance and leadership
Arlene Bryer Vice President, Strategy and Development	Nancy Rashap Co-Vice President, Membership
Noah Carp Chair, Development Committee	Becca Rausch and Caryn Love Temple Tots High Holiday Services
Sarah Dussault and Karen Langsner Co-Chairs, School Committee	Rachael Rosner Co-Vice President, Education
David Eisenberg Israel Bond Appeal	Devora Rohr, Shabbat Educator Young Family Services
Debbi Fendell, Director of Early Childhood Education Preschool High Holiday Programming	Arthur Schawbel Chair, House and Security Committees
Howard Furman Israel Keshet Appeal	Peter Seresky High Holiday Chair
Cantor Jamie Gloth for his musical leadership and inspiration	Susan Silverman and Gil Brodsky Editors, High Holiday booklets
Sharon Katz Co-Vice President, Membership	David Solkowitz, Jr. Youth Advisor Youth and Teen Services
Howard Kaufman Ritual Committee Chair	Sharon Solomon, Caroline Nudelman, Linda Rosenberg, Marie Savrides and Rufina Kotlyar Administration
Mitchell Leiman Vice President, Finance	Tony, Nelle and Chris Whittemore Facilities Maintenance and Catering
Alisa Levine, Director of Education Youth and Teen Services	

... and a very special thank you to all the ushers, greeters, and all those who work tirelessly behind the scenes to ensure we have a safe, welcoming, and meaningful High Holiday Season.

*David A. Farbman, President*

ובשוֹפֵר גָדוֹל יִתְקַע, וְקוֹל דְּמַמָּה דְקָה יִשְׁמַע:  
וּמְלֹאכִים יִחְפְּזוּן, וְחֵיל וְרַעְדָה יֵאֲחַזְזוּן:  
וַיֹּאמְרוּ, הִנֵּה יוֹם הַדִּין:

*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!"*

בְּרֵאשִׁי הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוּם כְּפוּר יִחְתְּמוּן:  
וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה  
מֵעֲבִירִין אֵת רַע הַגְּזָרָה:

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

Temple Aliyah  
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Needham, MA 02492  
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[www.templealiyah.com](http://www.templealiyah.com)