



September 2020/5781

Edgware & Hendon Reform Synagogue

Walking the High Holy Days Together



**Your guide to what's on online and in person.
Enhancing your at home experience.**

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 Edgware & Hendon
Reform Synagogue
ק"ק לדור ודור

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With huge thanks to the EHRV professional and lay teams for all their contributions to this booklet. Particular thanks to our Communications and Marketing Officer Bonnie Lemer, for pulling it all together so beautifully.

What is in this book?

We have included in these pages all you need to know about every one of our services over the course of the High Holy Days, as well as readings, learning, exercises & activities to enhance your experience of the festivals while celebrating at home, online, and we hope for some, in person outdoors.

We have drawn on ancient traditions such as the Rosh Hashanah seder, provided study opportunities to enhance the Torah readings and liturgy, and modern exercises in teshuvah. You may want to use these to enhance what is offered online, or to take a break from being online during Rosh Hashannah & Yom Kippur.

We hope that while this year the festivals will be celebrated differently to normal, we will be able to remain connected to one another and to the spiritual practices of the High Holy days, and will be offering a huge range of options for people to join through the holidays.

Machzorim

The Machzorim, High Holy Days Prayer Books, can all be downloaded from the front page of the EHRS website. We are using the online editions of the Reform Judaism draft Machzorim for Rosh Hashanah Evening and Mornings and for Kol Nidre and an online facsimile of the 1985 Days of Awe Machzor for the daytime of Yom Kippur with a special insert during the Musaf (Additional) service. You will be able to view a split screen between the service and the text.

What if I have difficulty with technology?

We will be delighted to help you out with personal assistance or even to lend you and set up equipment. Please just call any of the team at the Synagogue Office on 020-8238 1000 or email us at admin@ehrs.uk as soon as you can and we will do our best to help.

What if I feel uncomfortable using technology on Rosh Hashanah & Yom Kippur?

The basis upon which our Synagogue has decided to make all of our prayer services and learning sessions available on-line is honoured in Jewish tradition. For nearly two thousand years since the time of the Mishnah Yoma 8:6, our Rabbis agreed that the saving of life and even the potential saving of life had to, at dangerous times, suspend the laws of Shabbat and the Festivals. However, there may be times when you would prefer not to join us through your screen and for this our handbook provides plentiful resources. You would be welcome to borrow a copy of Days of Awe, our Machzor, from the Synagogue for private prayer if you do not own your own.

The EHRS High Holy Day Channels

All our High Holy Days services can be accessed from the front page of the EHRS website (www.ehrs.uk). Just click on the appropriate box.

The EHRS Classic Channel

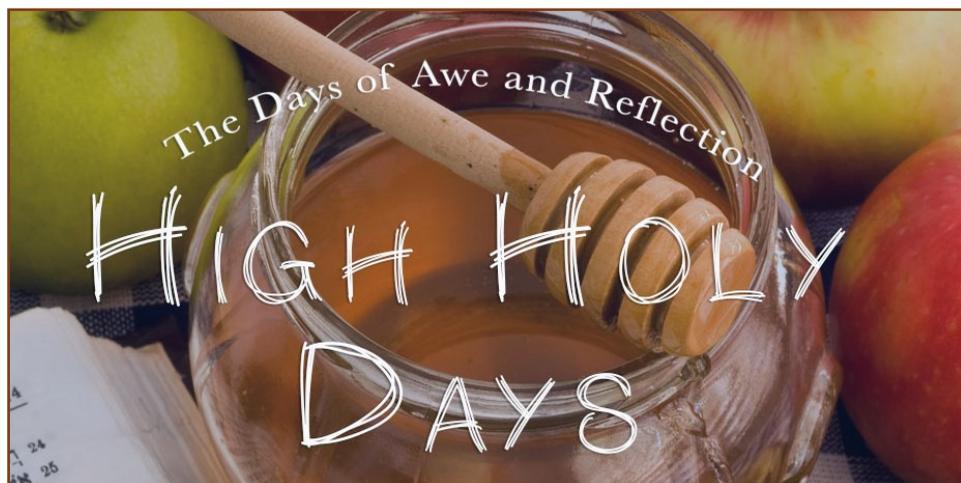
On this channel you can join all of the traditional High Holy Days services throughout Rosh Hashanah and Yom Kippur, broadcast live from the Beit Tefillah, main sanctuary of Edgware and Hendon Reform Synagogue

The EHRS Learning and Soul Channel

This channel includes opportunities to learn, for Jewish meditation, for discussion, for Young Adults to be together, to connect live with Israel, for our popular participative B'Bayit services, for a special Yizkor dedicated to the memory of the people we have lost this year. You can dip in and out of this channel whenever you want to enhance your personal experience of Rosh Hashanah and Yom Kippur.

The EHRS LeDor VaDor Channel

This includes all of our family services specially adapted to being online on the EHRS LiveStream. LeDor VaDor is our Synagogue's Hebrew name meaning that we are dedicated to every generation. There are super engaging early years, primary age and teenage directed services. There are activities throughout the whole of Yom Kippur including drama and EHRS Youth Centre activities and we end the day with our young people leading us in Havdalah, the ceremony that ends Yom Kippur.



Preparing for the High Holy Day

Elul is our month of preparation to get us ready for the spiritual work of the High Holy days. This year there will be a series of preparatory workshops with our Rabbis. Please check in LeDor VaDor and Our Week Ahead for full details of what is on offer.

Selichot Choral Service & Film, Saturday 12 September, 20:30-00:10 On Zoom and the EHRS Livestream Classic Channel

We come together on a Saturday evening to hear for the first time the sound of the High Holy Days and the poems which search our souls. We will start the evening with the 2016 Israeli film, The Women's Balcony. After a break for refreshments, we will begin our reflective choral service led by our rabbis, Ann Sadan, our Cantors and featuring the EHRS Choir.

Memorial Services Sunday 13 September, from 10:45

EHRS is arranging short collective Memorial Services in the Prayer Halls at Cheshunt Western, Cheshunt Woodlands, Edgwarebury Lane and Southgate cemeteries, following which people can visit the graves of family and friends to say a prayer & Kaddish. We will also hold a service at EHRS for those whose relatives were cremated or who are buried elsewhere.

Full details of the above can be found in LeDor VaDor and on the EHRS website.

The High Tech Holy Days, Wednesday evenings, 20:00-21:00

The Jewish month of Ellul which leads up to Rosh Hashanah is traditionally a time of personal preparation for experiencing the full meaning of the High Holy Days. This year is unique of course as we cannot come together in person safely as a community at our Synagogue campus but rather will aim to create the best experience at home online. Our Rabbis invite you to join them in any one or all of three sessions to get ready for this special season. **Zoom details will be given via Our Week Ahead or please email atj@ehrs.uk.**

2 September - 'It feels so different this year' with Rabbi Mark

9 September - 'How my year has been' with Rabbi Emily

16 September - 'Making the days work at home' with Rabbi Debbie

Honouring the 10 days - Soul Candles, Wednesday 23 September, 20:00

We will explore the origins of a largely forgotten ritual, traditionally performed in European Shtetls before Yom Kippur, honouring the dead and praying for the living. We will be crafting beeswax candles and sharing memories. These candles may also be used for our special Yizkor service on the Learning and Soul Channel on Yom Kippur (though you may attend one without the other!)

For Zoom details and information on what materials will be required please email rabbi.debbie@ehrs.uk

Rosh Hashanah Schedule

Friday 18 September, Erev Rosh Hashanah

Kuddle-Up Rosh Hashanah, 16:15-16:45

Go to the Ledor VaDor channel on the EHRS website at 16:15 and join Rabbi Mark and the Shabbat Dinosaur for Rosh Hashanah stories and songs. Best for younger children. If you would like to tell us what to put in the Honey Cake or where you have that New Year feeling you can join us on Zoom details from admin@ehrs.uk (this runs around 2 minutes ahead of our Livestream so you need to choose whether to use Zoom or Livestream)

Erev Rosh Hashanah Service, 19:00-20:10

The Classic Channel opens with the service which brings us into the High Holy Days, led by all of our Rabbis. Sermon given by Rabbi Emily Reitsma-Jurman.

New Year - New Life Discussion, 19:30-20:00

Join Rabbi Debbie Young Somers on Zoom details from admin@ehrs.uk or on the Learning and Soul Channel: What does the New Year mean for you? What would you like it to mean?

Saturday 19 September, Rosh Hashanah First Day

Classic Channel

Shacharit Service, 10:30-12:10

The morning service which includes the reading of Torah, the story of Hagar and Ishmael, and Haftarah and with the sermon given by Rabbi Debbie Young-Somers.

Musaf (Additional) Service, 12:10-12:45

The special service for Rosh Hashanah where we hear the haunting and inspiring sound of the Shofar in our full Shofar service and recognise the significance of the New Year.

Rosh Hashanah Kiddush, 12:45

Just like on Shabbat, we come together as a community for Kiddush on Zoom (details from admin@ehrs.uk). We get the chance to speak with each other and create a real community. Also viewable on this channel.

Learning and Soul Channel

Youth Service, 10:30-11:30

Especially for people aged 11-18 and their families, Rabbi Emily leads our service which takes you into the next year of your life. Join on Zoom details from admin@ehrs.uk or watch on this channel.

Rosh Hashanah B'Bayit, 11:40-12:20

Join Rabbi Emily LIVE on the EHRS Facebook page, to add your comments, or here on the Learning and Soul Channel for Rosh Hashanah B'Bayit, an engaging morning service with songs, stories, and reflections to give you Rosh Hashanah flavour without the formality.

Shofar Meditation , 12:20-12:40

The Shofar sound calls us across the millennia, with the sounds that stirred our ancestors, to wake up to the New Year and its possibilities. Rabbi Mark leads a guided meditation with the calls of the Shofar to help us to move forwards into 5781.

LeDor VaDor Channel

Watch on this channel or Zoom details from admin@ehrs.uk

Early Years Service, 10:30-11:15

This service is created for children aged 0-6 and their families, led by Rabbi Debbie and Miriam Goldsmith. Have some apple and honey ready to taste the sweetness of the New Year and enjoy this active service with songs and stories and Shofar especially for you.

Primary Years Service, 11:30-12:15

Our family service for anyone aged 6-11 and their families, led by Rabbi Mark, with our up close Torah reading using EHRS's own TorahCam. Please send a video clip of yourself throwing an apple out of the frame to rabbi.mark@ehrs.uk to appear in our compilation. (See the EHRS website for an example!)

Rosh Hashanah Schedule

In Person

Tashlich in the Park, 17:00-17:30

This year all our services need to be online for our safety from Covid-19. So that we can safely meet in person, our Rabbis are leading outside events in six local parks over Rosh Hashanah and you are warmly invited to come and join us. Tashlich is the ceremony of throwing bread on the waters to represent washing our sins away on the first day of Rosh Hashanah. You can find the Tashlich service on pages 17-18 of this booklet.

Rabbi Mark will be in Lake Grove Recreation Ground (enter opposite 26 Dalkeith Grove) in **Edgware**, Rabbi Debbie will be in Aberford Park at the duck pond behind the basketball court in **Borehamwood**, and Rabbi Emily will be at the bridge over the Dollis Brook where Bell Lane becomes Bridge Lane in **Hendon**.

Please bring some breadcrumbs or preferably duck food, wear a face mask and observe social distancing. Please check the EHRS website for possible changes and restrictions if Government guidelines change.

Sunday 20 September Rosh Hashanah Second Day

Classic Channel

Shacharit Service, 10:30-12:00

The morning service which includes the reading of Torah, the Akedah, with Abraham and Isaac, and Haftarah and with the D'var Torah given by Rabbi Debbie Young-Somers.

Musaf (Additional) Service, 12:10-12:45

The special service for Rosh Hashanah where we again hear the haunting and inspiring sound of the Shofar and build upon the significance of the New Year.



Learning and Soul Channel

Torah Portion Study, 10:30-11:10

Every Rosh Hashanah the story of the binding of Isaac is told. This year, join Rabbi Emily as we go deeper into the text of the Akedah and ask ourselves who is this Abraham from whom we are all spiritually descended? Zoom details from admin@ehrs.org or on this channel.

No Fear for the New Year 5781, 12:00-12:45

Rabbi Mark is joined live by Rabbi Ofek Meir from the Leo Baeck Center in Haifa, Israel, and Rabbi Marcia Plumb of Congregation Mishkan Tefilla in Boston, USA. How can we move into the New Year with confidence when our nations are in such a difficult situation? Here on the Learning and Soul Channel, or if you would like to participate on Zoom details from admin@ehrs.uk

LeDor VaDor Channel

Having a Blast Family Service, 10:30-11:30

This service is created for young people of all ages and their families, led by Rabbi Debbie and Marian Cohen. Follow the journey of the Shofar through Jewish history up to the present day in this interactive and crafty service. Join us on Zoom details from admin@ehrs.uk

In Person

Kol Shofar in the Park, 17:00-17:30

This year all our services need to be online for our safety from Covid-19. So that we can safely meet in person our Rabbis are leading outside events in six local parks over Rosh Hashanah and you are warmly invited to come and join us. On this second day of Rosh Hashanah we invite you to join us to hear the sound of the Shofar blown outdoors and celebrate the start of the New Year.

Rabbi Mark will be close to the entrance of Bentley Priory Open Space at the end of Old Lodge Way in **Stanmore**, Rabbi Debbie will be by the café in the orchard in **Shenley Park**, and Rabbi Emily will be in Mill Hill Park close to the junction of Daws Lane and Wise Lane in **Mill Hill**.

Please wear a face mask and observe social distancing.

Please check the EHRS website for possible changes and restrictions if Government guidelines change.

A Rosh Hashanah Seder

Sephardim have for generations celebrated a short Seder on erev Rosh Hashanah. It is a custom found in the Talmud, where symbolic foods are blessed and eaten to invoke luck and protection in the coming year. The apple and honey are a part of this.

While a face mask may be more effective at protecting us than a carrot, food and blessings are a wonderful way to add colour & vibrancy to our celebrations, and can be a wonderful way to mark Rosh Hashanah at home. The seder takes place after Kiddush, and the dishes can be delicious cooked starters.

Dates

The traditional symbolism of the dates plays on the Hebrew name *tamar*, similar to *tam*, meaning to end or to extinguish.



בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.

Barukh atah Adonai, Eloheinu Melech Ha-Olam, Borei P'ri Ha-eitz.

Blessed are You, Adonai, our God, Sovereign over all, who creates the fruit of the tree.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂפִתָּמוּ
אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכֹל מִבְּקָשֵׁי רַעְתָּנוּ

Yehi ratzon milfanecha Adonai eloheinu v'elohei avoteinu she'yitamu oyveinu v'soneinu v'kol m'vaskshei ra'ateinu.

May it be Your will, God and the God of our ancestors, that there come an end to our enemies, haters and those who wish evil upon us.

May it be Your will, Adonai our God, that enmity will end and this new year will bring peace for us and the entire world.

Adapted for EHRS from a seder by Andrea M. Gouze on ritualwell.org

A Rosh Hashanah Seder

Beetroot

The Aramaic word for beetroot *salka* resembles the word *lehistalek*, to retreat.



בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu Melech Ha-Olam, Borei P'ri Ha-adamah.

Blessed are You, Adonai, our God, Sovereign over all, who creates the fruit of the ground.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּסְתַּלְקוּ
אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רַעְתָּנוּ

Yehi ratzon milfanecha Adonai eloheinu v'elohei avoteinu, she'yistalku oyveinu v'soneinu v'kol m'vakshei ra'ateinu.

May it be Your will, Adonai our God, that all the enemies who might beat us will retreat, and that we will beat a path to freedom.

May it be Your will, Adonai our God, that we follow our true inner beat and reach our personal goals.

Carrots

The Hebrew word for "carrot," *gezer*, is reminiscent of the infinitive *ligzor*, meaning both to cut and to decree. Therefore, the carrot on the Rosh Hashanah table traditionally carries with it a wish that God judge us with positive decrees.



יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתִּקְרַעְרַע גִּזְרֵינוּ וְיִקְרָאוּ לְפָנֶיךָ זְכוּתֵינוּ וּבְרָכוּתֵינוּ

Yehi ratzon milfanecha Adonai Eloheinu she yeekorah g'zar dee'neinu ve yeekaroo lefahnecha zechuyoteinu.

May it be Your will, Source of the Universe, that our decrees are torn up and our merits are proclaimed before You.

A Rosh Hashanah Seder

Pomegranate

Legend has it that a Pomegranate contains 613 seeds (perhaps occupy yourselves for an hour by counting!) And so in eating pomegranate seeds we hope to fill the coming year with mitzvot, which the rabbis suggest we have 613 of.



יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁנֵהֲיָהּ
מִלְאִים מִצְוֹת כְּרִמּוֹן

Yehi ratzon milfanekha Adonai eloheinu v'elohei avoteinu she'nihiyeh milay'im mitzvot c'rimon.

May it be Your will, Adonai our God and the God of our ancestors, that we be filled with mitzvot like a pomegranate [is filled with seeds].

Rubia/Green Beans

The *rubia* is one of the symbolic foods mentioned in the Talmud. It is a bean or legume, and usually is interpreted as green string beans. The name is reminiscent of the word *yirbu*, to increase or to be plentiful. At the same time, the



rubia gives us an opportunity to remember and acknowledge those who are less fortunate: for their sakes, we wish that not only will this year be one of prosperity and plenty for us, but also one of giving and sharing with others.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִרְבוּ
זְכוּיֹתֵינוּ וְתִלְבְּבוּנוּ

Yehi ratzon milfanekha Adonai eloheinu v'elohei avoteinu she'yirbu zakiyoteinu u't'leivavenu.

May it be Your will, Adonai our God, that our merits increase, that we be blessed with everything we need and that we share our blessing with others.

A Rosh Hashanah Seder

The Head

Many communities serve the head of a fish or a lamb on the Rosh Hashanah seder table. A vegetarian alternative might be a head of lettuce, or gummy fish sweets with the heads cut off. These represent the wish of being like the head in the New Year, and not the tail - a leader, not a straggler.



The lamb's head also serves as a reminder of the ram that was sacrificed in the story of the Binding of Isaac, which is one of the Torah portions read on Rosh Hashanah.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁנֵהֲיָה לְרֹאשׁ
וְלֹא לְזָנָב

Yehi ratzon milfanecha Adonai eloheinu v'elohei avoteinu, she'nihiyeh l'rosh v'lo zonav.

May it be Your will, God and the God of our ancestors, that we be a head and not a tail.

Apple and Honey

The most well-known of the symbolic Rosh Hashanah foods, the apple dipped in honey, can also be Iraqi apple jam or apple dipped in sugar. The sage the Hafetz Hayyim reminds us that the sweetness should be reflected in our mood, too: Avoid anger, for it is a bad omen for the coming year; rather, we should be sweet of temperament on Rosh Hashanah.



בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

Barukh atah Adonai Eloheinu melech ha'olam borei pri haetz.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּחֲדֵשׁ עֲלֵינוּ
שָׁנָה טוֹבָה וּמְתוּקָה כְּדְבַשׁ

Yehi ratzon milfanecha Adonai eloheinu v'elohei avoteinu, she't'chadesh aleinu shanah tovah u'metukah k'devash.

May it be Your will, God and the God of our ancestors, that You renew for us a year good and sweet like honey.

First Day Rosh Hashanah: The birth of Isaac and the Expulsion of Hagar and Ishmael Genesis 21:1-21 - Draft Machzor p.104-105

When studying Talmud, one quickly becomes accustomed to meeting numerous rabbis who contribute different teachings to this vast body of work. Many of the rabbis from the Talmud made a such a significant contribution that their names are recognised today even amongst Jews who have never studied Talmud; men like Rabbi Akiva or Hillel. There is, however, another voice throughout Talmud. We call it ‘the stam’, the anonymous editorial voice which helps us to make sense of the discussions and how the legal opinions are applied practically.

The Torah also has an anonymous voice, and we see it here in our first reading for Rosh Hashanah. Sarah and Hagar are both mothers of only children. Each wanted what was best for their child. Although one son was older and so the presumptive heir, the younger son came from the ‘official’ wife as opposed to the concubine. While we may read the story with modern eyes and wince at the treatment of Hagar at the hands of Sarah, the Torah is much more sympathetic. That anonymous voice realises that both women have in their hearts the best interest of their beloved children. It passes no judgment, nor does it seek to teach us any obvious lessons.

How do we feel about this story? If you could act as the editor, what would you want to hear a voice say? How would you explain this story to a child who is learning the difference between right and wrong?

Rabbi Emily Reitsma-Jurman

Art can also function as midrash and commentary.

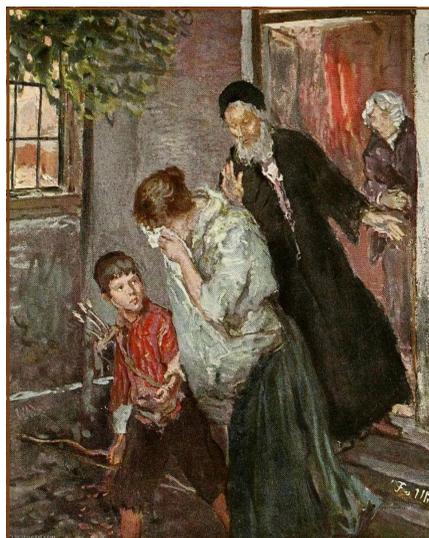
What do we learn about the relationships between Hagar, Ishmael, Abraham and Sarah through the pictures opposite? What do they add to the narrative?

Rosh Hashanah Readings, Reflections & Study



Expulsion of Hagar and Ishmael, Willem Thibaut, 1580

The Expulsion of Hagar, Fritz for Uhde, 1890



The Expulsion of Hagar, Richard McBee 2008

Second Day Rosh Hashanah: The Akedah Genesis 22:1-19 - Draft Machzor p.112-113

The Akedah or Binding of Isaac is one of the most studied and well known stories of Torah. How do these two modern day poets help us understand the story by emphasising different characters viewpoints in the story? Who do you relate most to in the story?

The real hero of the Isaac story was the ram,
who didn't know about the conspiracy of the others.

As if he had volunteered to die instead of Isaac.

I want to sing a song in his memory –

about his curly wool and his human eyes,

about the horns that were so silent on his living head,

and how they made those horns into shofars when he was slaughtered

to sound their battle cries or to blare their obscene joy.

I want to remember the last frame, like a photo in an elegant fashion magazine:

the young man tanned and manicured in his jazzy suit

and beside him the angel, dressed for a party in a long silk gown,

both of them empty-eyed, looking at two empty places,

and behind them, like a coloured backdrop, the ram,

caught in the thicket before the slaughter.

The thicket was his last friend.

The angel went home. Isaac went home.

Abraham and God had gone long before.

But the real hero of the Isaac story

was the ram.

Yehuda Amichai, *The Real Hero*

Rosh Hashanah Torah Readings

The door it opened slowly, my father he came in, I was nine years old.
And he stood so tall above me, his blue eyes they were shining,
and his voice was very cold.

He said, "I've had a vision and you know I'm strong and holy,
I must do what I've been told."

So he started up the mountain, I was running, he was walking,
and his axe was made of gold.

Well, the trees they got much smaller, the lake a lady's mirror,
we stopped to drink some wine.

Then he threw the bottle over, broke a minute later and he put his hand on
mine.

Thought I saw an eagle but it might have been a vulture, I never could decide.
Then my father built an altar, he looked once behind his shoulder,
he knew I would not hide.

You who build these altars now to sacrifice these children, you must not do it
anymore.

A scheme is not a vision and you never have been tempted by a demon or a
god.

You who stand above them now, your hatchets blunt and bloody,
you were not there before,

when I lay upon a mountain and my father's hand
was trembling with the beauty of the word.

And if you call me brother now, forgive me if I inquire, "According to whose
plan?"

When it all comes down to dust I will kill you if I must, I will help you if I can.

When it all comes down to dust I will help you if I must, I will kill you if I can.

And mercy on our uniform, man of peace or man of war, the peacock spreads
his fan.

Leonard Cohen, *The Story of Isaac*

To Cast Away our Sins

מִי־אֵל כְּמוֹךָ נִשְׂא עֲוֹן וְעֵבֶר עַל־פְּשָׁע לְשָׂרִית גְּחֻלְתּוֹ
לֹא־הֶחְזִיק לְעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ? כִּכְבֹּשׁ
עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם: תִּתֵּן אֱמֶת לִיעֲקֹב
חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּיִנוּ מִיַּמֵּי קָדָם:

Who is like You God, forgiving iniquity and pardoning the transgression of the remnant of Your people? You do not maintain anger forever but You delight in loving kindness. You will again have compassion upon us, subduing our sins, casting all our sins into the depths of the sea. You will show faithfulness to Jacob and enduring love to Abraham, as You promised our fathers from days of old. (Michah 7:18-20)

Today we have come to this body of living water to cast away our sins by performing the Jewish ritual of Tashlich. God casts our sins into the depths of the sea, and together we will symbolically cast away our sins. Relieving ourselves of the burdens which we carry with us from the year gone by. We purify our hearts and our souls so that we may move forward as the new year begins.

הִשְׁלִיכוּ מֵעַלְיֶכֶם אֶת־כָּל־פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם
וַעֲשׂוּ לָכֶם לֵב חֲדָשׁ וְרוּחַ חֲדָשָׁה

Cast away from yourselves all your transgressions,
And create within yourselves a new heart and a new spirit. (Ezekiel 18:31)

מִן־הַמַּצָּר קָרָאתִי יְהוָה עֲנָנִי בַּמְרָחֵב יְהוָה: יְהוָה לִי לֹא אִירָא
מִה־יַּעֲשֶׂה לִי אָדָם:

In distress I called upon God, God answered me and set me free. God is on my side, I will not fear what people can do to me. (Psalm 118:5-6)

We will now begin the ceremony of casting away our breadcrumbs into the sea. We will read each declaration, and then take a moment to reflect and cast away this sin.



Tashlich

Let us cast away the sin of deception - so that we will mislead no one in word or in deed, nor pretend to be what we are not.

Let us cast away the sin of vain ambition - which prompts us to strive for goals which bring neither true fulfilment nor genuine contentment.

Let us cast away the sin of stubbornness - so that we will neither persist in foolish habits nor fail to acknowledge our will to change.

Let us cast away the sin of envy - so that we will neither be consumed by desire for what we lack nor grow unmindful of the blessings which are already ours.

Let us cast away the sin of selfishness - which keeps us from enriching our lives through wider concerns and greater sharing, and from reaching out in love to other human beings.

Let us cast away the sin of indifference - so that we may be sensitive to the sufferings of others and responsive to the needs of people everywhere.

Let us cast away the sin of pride and arrogance - so that we can worship God and serve God's purpose in humility and truth.

Just as the crumbs stick to our pockets or folds of clothes, so too does sin cleave to the remote parts of our self. (We shake out our hems or pockets and throw the remaining bread into the water)

חָטָאתִי אֹדִיעֶךָ וְעֹנִי לֹא־כִסִּיתִי אֶמְרָתִי אֹדָה עָלַי כְּפָשְׁעֵי לִיהוָה
וְאַתָּה נְשָׂאתָ עִוֹן חָטָאתִי סְלָה: עַל־זֹאת יִתְפַּלֵּל כָּל־חֹסֵד אֵלֶיךָ
לְעֵת מְצֵא רַק לְשֹׁטֵף מִיָּם רַבִּים אֵלָיו לֹא יִגִּיעוּ:

I acknowledged my sin to You, and I did not hide my iniquity. I said, I will confess my transgressions to God; and You forgave the iniquity of my sin. Selah. For this shall every one who is pious pray to You in a time when You may be found; then surely the floods of great waters shall not come near them. (Psalms 32:5-6)

אָרְבֵּינוּ מִלְּכֵנוּ! חַנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Parent, Our Ruler, answer us though we have no deeds to plead our cause; save us with mercy and loving kindness.

Heshbon Hanefesh - An Inventory of the Soul

At the High Holy Days we take time for reflection and personal change. These questions are designed to help us explore the best and worst of ourselves, so that we might be the best version of ourselves in the coming year.

Relationships

The people I most enjoyed spending time with this year were...

The people I want to make more time for this coming year are...

I took time to listen this year in my relationship with... I need to be better at listening to.. (a person.. my own needs.. my inner voice..) When have I gossiped?

Do I look for the good in others? Am I pleased when others succeed?

My development

My biggest success this year was... I need to do more to improve...

I am most proud of... I am least proud of... (Do I appreciate what I have materially?)

My favourite purchase this year was..

What do I spend time on that might be damaging to me, or a waste of my time? What one thing that I enjoy do I want to ensure I do more of this coming year?

Health

This year I helped my health by... and I protected the health of others by...

This coming year I would like to commit to.. to improve my health

In a world where the focus on health has been so different this year, what would make you proud of your health choices in 5781?

Jewish life

My favourite piece of Jewish learning this year was...

The thing I would like to focus on learning this year is... I pray best when...

The person I am most grateful to have learnt with in my life... because they taught me...

What Jewish learning would I like to hand on?

Global and Communal concerns

This year I actively helped the community by... This coming year I would like to transform my community by... The thing I do best to help the environment is... I could help the environment more by...

Financial

I have borrowed (money... lawnmower...) and need to return it to... I have been generous with my property by sharing... I was responsible with my money this year by...

I would like to change my behaviour around money/stuff this coming year by...

This year the charity/ies I supported... This coming year I want to give money/time to...

End of year account

One clear, short term goal you would like to achieve in the coming year

One clear, long term goal you would like to start work on in the coming year

You can turn this into a family activity by creating a RH Scrap Book - reflect on the questions you feel are appropriate, pop some pictures in, decorate the pages, give yourselves a chance to reflect on the positives as well as the things you want to change.

Al Chet Shechetanu

This prayer, or more properly confession, says to me so much about the values of Judaism and why I am Jewish to the core. We say it several times through Yom Kippur in words that date back over a millennium to the Yom Kippur of our Babylonian ancestors. The sin that we have committed against You...

We all say it together. Jews take responsibility for each other and feel that it is not right to single out an individual for condemnation for, who knows, the situation in which they took the wrong and hurtful decision, if we had been in their place we might have done the same. So we all confess.

We confess to sin we felt forced to commit to get on in life. We confess to sins we chose to commit for our own apparent advantage. We confess to sins that no other person will ever find out, though we know we committed them. We confess to sins which would shock other people if they knew what we had done. We confess to sins we didn't realise we were committing. We confess to sins we knew perfectly well we were committing. All are in the scope of this confession. We say it together so no one knows who did what, all we know is that we want to do better next time. The final sin we confess to is a brilliant catch all that means even the most perfect person in the congregation has something to confess to. We confess to insincere confession of sin!

The first time we say *Al Chet Shechatanu* is on Kol Nidre evening each year.

To me it marks the point where the Jewish exercise of trying continually to improve ourselves and to hit the target of loving and caring behaviour, begins for the year. When I say *al chet* with everyone else, I know that I must not let last year's failures determine who I am this year.

Rabbi Mark Goldsmith - Senior Rabbi



EHRV Voices: Connecting to liturgy of the High Holy Days

As a youngster I was not much of a shul goer - my father went every week, but generally my mother and I only went for the High Holy Days and when we had to for friends and family life cycle events. But of course, Rosh Hashanah and Yom Kippur were a must. Even then, there was something about certain prayers that spoke to me, and it was all about the music. The first time you hear 'Adonai, Adonai, el rahum v'ha'nun' on Yom Tov, it moves me. I think probably because it's something we don't hear at any other time of the year, and there is something about standing and the whole congregation singing out about the mercy of God who pardons - it's so powerful. It sort of signals that this is Yom Tov and its now time to get down to business.

I never attended Selichot until about 10 years ago, and now I wouldn't miss it. It's a quiet, reflective service with beautiful tunes that give a taster of the drama that will unfold during the coming fortnight. I love the choral Kaddish on that night and again when we sing it as part of the second day service on Rosh Hashanah. In fact I love the fact that ours is a choral service.

Janet Brand - EHRV Chair



After we finish the Avinu Malkeinu with solos, there are a few lines read and then the Choir finish off with the last two lines: **Avinu Malkeinu, chonneinu va'aneinu, ki ein banu ma'asim, aseih immanu ts'dakah vachesed v'hoshieinu.** Avinu Malkeinu, answer us with Your grace, for we lack good deeds; deal with us in charity and love, and save us.

As a conductor, very often I cannot see the congregation's response to our singing as I face the opposite direction. But during the High Holydays, there are a lot of people who sit behind the Choir and I get to see their faces. During this piece of music, handed down to us over hundreds and maybe thousands of years, (there is no composer attributed with writing this), and lovingly arranged by my predecessor Dr Alan Kutner, the music begins quietly, with a beautiful crescendo which is when I see the congregation swaying with closed eyes at the words: *Aseih immanu ts'dakah vachesed*. These words are repeated with the notes climbing even higher - until the final words *v'hoshieinu* - and save us.

The music finishes where it began, quietly and together, as a community, as a larger community, and I like to think, the world community. This is the culmination for me, of all of the many, many pieces we sing over Rosh Hashanah & Yom Kippur - this is what we have been praying for, this is the very last part of our prayers at this time of year.

Ann Sadan - Musical Director



EHRV Voices: Connecting to liturgy of the High Holy Days

I suspect that the Yamim Noraim are a bit different from the point of view of a conductor. Our High Holy Days are punctuated by an awful lot of notelets about when we sing and what we're about to do, with messages like "Nothing to do for 8 pages here. Relax." Or "Turn 20 pages here. Action stations!" and mostly it all appears to go serenely.

I have quite a few signpost moments that really make my High Holy Days. One is not exclusive to them, the Kedushah in the middle of the Amidah or *Unetaneh Tokef* which we only do on Festivals. This is where the choir comes into its own. The music is some of the most majestic we have and it shows off the choir collectively and also for solos and duets, whether it's the pure voice of Natalie Gies, the lovely bass-baritone of Philip Roth or the majestic soprano of Danielle Trainis, and either in the divided choirs or all together we always have someone to call on and it's a joy.

Then there's Day 2 of Rosh Hashanah. Mitch Wax, z'l took me aside maybe 10 or more years ago and started to teach me to chant the Akeidah, the Binding of Isaac, to the High Holy tune. I found it rather daunting and left it aside but after he and my dad passed away on the same week I knew it was time to honour them both - and it took me another 2 years to be satisfied I could chant and remember it well enough.

I have to say that on a purely personal singing basis my moment comes right at the end, with the Chasidic Kaddish by Joseph Gottlieb that Rabbi Katz reintroduced at that point. The idea is that we come back up after the serious nature of the Yamim Noraim and finally there is a sparky, spiky, almost cheeky piece to round us off, which ends in a bit of a rugby club singalong, showing that Yom Kippur is truly over and the rest of the year must continue in a truly different mood.

Robert Davis - Chazzan and Educator



Finding Balance

One of my earliest memories of Rosh Hashanah and Yom Kippur as a youngster at Dollis Hill United Synagogue was the sound of the Shofar. But as I grew older and began to understand the prayers and their meaning more, the one piece of liturgy that struck me was the Unetaneh Tokef in the musaf service.

To me it is a call to awaken. "The great shofar is sounded and a still small voice speaks". Wow, how descriptive and emotional is that. You can feel the crescendo of the shofar sound and then silence - but for a quiet voice. And then the punchline that tells us how we can avoid the worst - "Yet repentance and prayer and good deeds can transform the harshness of our destiny".

So we pray to God and ask God to forgive us. But actually we know the answer ourselves as to how we can make our lives and the lives of others better.

The High Holy Days are about reflection, self-awareness and conscious living.

About forgiving ourselves and others and the possibility of change. This piece of liturgy offers us a template of what is meaningful and what a balanced life might look like. It tells us the way to start is to listen to a still small voice awakening us to a new day of new beginnings. It is the voice of hope.

Jeremy Harrod - Vice Chair



Finding ourselves at the end

Despite the length of day the two most moving elements for me come near the end. Whilst I'm still lucky enough not to need to attend Yizkor for immediate family, I find this one the most moving of the year and the time I take to catch up with my beloved grandparents and aunts and uncles and update them on the years events and reminisce.

Secondly is Neilah, where I stand for the last hour along with a few fellow congregants. Beginning with El Nora Alila, a poem that tells us God is awesome and that the gates are about to close.

A wonderful tune to bring in the final hour. A final confession where some of us beat our hearts - always did this with Rabbi Neil Kraft z"l, a final plea for forgiveness before the final Avinu Malkeinu and the shofar blowing to signal the end of Yom Kippur. This year of all years I will want to have a long chat with those no longer with us.

Michael Weber - High Holy Day Coordinator



Shomeir Yisrael - being the remnant

It was my late Mum (z"l) who first highlighted to me this prayer's description of the Jewish people as the 'remnant'. She found this notion of the remnant powerful and moving, having recently discovered our own family history of tragic loss in the Shoah. Mum always felt a sense of honour, of empowerment, of responsibility in being part of a nation of survivors: the remnant. Indeed, I share her sense of responsibility and pride in being a Jew, in living Jewish values, in sharing these with my own children – LeDor VaDor – from generation to generation, and in participating in community life.

The words of Shomeir Yisrael too are empowering, and do instill those senses of responsibility, pride and community in the remnant. God is described as 'Shomeir Yisrael', the 'guardian of Israel', and the verse implies that God's guardianship and protection arises from our relationship with God and with each other: protection comes for those who proclaim 'Shema Yisrael!', openly honouring and affirming their Jewishness. The melody too of Shomeir Yisrael is profoundly moving and was one of Mum's favourites, as it is one of mine. I recall Rabbi Neil Kraft (z"l) saying in his Yizkor sermon in 2018, just a few months after Mum died, that we can continue to have a relationship with those we have lost. Now, when I sing Shomeir Yisrael, I sing it for Mum and imagine her listening, experiencing my own personal mirror image of the prayer: I am Mum's remnant, proclaiming this song which she so loved, and in doing so feeling guarded and comforted by her memory and her Jewish values, which live on through me.

Marc Finer - Chazzan



Family Activities

Young Readers: There are some fantastic books available exploring Rosh Hashanah and Yom Kippur, from 'Is it Rosh Hashanah yet?' for our youngest members to 'The Hardest Word' for Primary aged kids. If your child is aged 6 months to 8 years they could be receiving free Jewish books each month from PJ Library (see online). But plenty of books look at the themes of the High Holy Days without intending to! 'The Very Greedy Bee' (by Smallman and Tickle), helpfully



connecting us to honey, is the story of a bee who learns how to share and think of others. The Elly Adventure series (by Linda Samuels) explores our responsibility to the world (whose birthday we celebrate on Rosh Hashanah) and shows the attitude shift needed by the protagonist to make change. A favourite from the TV, Charlie and Lola's "Whoops, but it wasn't me!" (by Laura Childs) is a fun way to think about owning our mistakes! For younger readers 'Oh No, George' (by Chris Haughton) can be a simple leaping off point for thinking about understanding when we've done wrong and not repeating our mistakes.

Marian Recommends

We miss seeing all our families at EHRS! Here are some ideas of family fun you could have over the High Holy Days (visit our website for even more ideas!).

Shofar Poetry - Traditionally, there are 100 blasts of the shofar on Rosh Hashanah (101 in the Sephardic tradition). Working by yourself or as a family, compose a 100-word poem about the Shofar. Include at least one reference to what the sounds of the shofar mean to you.

Lego My Shofar - Build Lego shofarot, apples, honey, etc. Use them as table settings at your Rosh Hashanah meals. Want to earn the title of Master Builder? Try to make a working shofar.

Apple and Honey Bar - Both apples and honey come in a variety of flavors. Make a chart, set up a tasting station, and compare! Serve the winning combination at your Rosh Hashanah dinner (perhaps as part of the seder!) Try and find a local honey and compare it to a mass produced honey - can you taste the difference?

Say You're Sorry - Pick three people you need to say you are sorry to and tell them how you are going to do better next time. Arrange a video-chat. Having a hard time starting the conversation? Write a text or record a video to break the ice.

Family Activities

Here is a chance to do some learning as a family about the role of the shofar and changing ourselves at the New Year.



Leviticus 23:23-27

And the Eternal spoke to Moses, saying:

Speak to the children of Israel, saying: In the seventh month, in the first day of the month, you will have a solemn rest, a memorial announced with the blast of horns, a holy meeting.

You shall not do any work like a servant; and you shall bring an offering made by fire to the Eternal.

And the Eternal spoke to Moses, saying:

On the tenth day of this seventh month is the day of atonement; you shall hold a holy meeting, and you shall afflict your souls; and you shall bring an offering made by fire unto the Eternal.

What do Rosh Hashanah and Yom Kippur look like in the Torah?

What is missing from your Rosh Hashanah and Yom Kippur practice above? What has been added to them over the centuries?

Moses Maimonides

“In this day and age we have only repentance, for we don't have the Temple and Altar. This repentance [that we have to do nowadays] can atone for all sins”.

MAIMONIDES STEPS OF TESHUVAH:

1. Realize that what you did was wrong and admit it
2. Say you are sorry for what you did
3. Correct the wrong that you did
4. Promise not to do the wrong thing again
5. Behave correctly in a similar situation when it occurs in the future.

*When Maimonides listened to the shofar blasts, he thought he could almost hear a voice. When he heard that shofar, it seemed to say: **Wake up** from your sleep.*

*You are asleep! **Get up** from your slumber. You are in a deep sleep!*

***Search** your behaviour. Become the best person you can!*

***Remember** God, the One who created you.*

What changes do you need to make in the coming year and how can you make sure the changes are effective? You could write down your goal and pop it in an envelope to open next Rosh Hashanah and see how you got on! If you send the envelope to Rabbi Debbie at EHRS, addressed to yourself, she will post it back to you next year!

Kol Nidre Services Schedule

Sunday 27 September, Kol Nidre, fast begins 18:31

Classic Channel

Kol Nidre Service, 19:00-21:10

Yom Kippur, the Day of Atonement, opens with the plaintive song Kol Nidre in this service which sets the pattern for the day. Sermon given by Rabbi Mark Goldsmith.

Learning and Soul Channel

Kal Nidre, 19:00-20:20

Featuring Samuel Weinstein - Cello scholar at Cambridge, join Rabbi Debbie for a reflective service, including moments for learning and exploration of the task ahead as we begin our 25 hour journey together.

Yom Kippur when you are not sure about God, 20:30-21:10

An opportunity to work with Rabbi Mark as we explore how we can reconcile ourselves on Yom Kippur with God, whether or not you think that God exists. A safe space to discuss belief, doubt and commitment and the spiritual journey that we can make on Yom Kippur. Here on the Learning and Soul Channel or, if you would like to participate on Zoom details from admin@ehrs.uk

LeDor VaDor Channel

Teen Nidre, 19:30

This one-of-a-kind service features art, poetry, modern music and discussion to help our teens and their families find a spiritually nourishing place to start their Yom Kippur experience for this year. Led by Rabbi Emily and student Cantor Rachel Weston, this service is perfect for those who are looking for something out of the ordinary. To participate on Zoom details from admin@ehrs.uk or watch on this channel.

Yom Kippur Services Schedule

Monday 28 September, Yom Kippur, fast ends 19:32

Classic Channel

Shacharit, 10:30-13:30

The morning service to take us on a journey of Teshuvah, Atonement, which includes the reading of Torah and Haftarah and with the Sermon given by Rabbi Emily Reitsma-Jurman.

Musaf, 13:40-15:25

Our Musaf service, as always is the dramatic service in which we remember the Temple service for Yom Kippur and as part of recognising the loss and development from this ritual, we remember those who lost or dedicated their lives for Kiddush HaShem (the sanctification of God's name). We will include new remembrances from the upcoming Reform Judaism Machzor.

Minchah, 15:25-17:00

The Yom Kippur Afternoon service focuses around the reading of the Book of Jonah. Led by EHRS Emeritus Rabbi Danny Smith and Rabbi Mark.

Yizkor, 17:15-18:00

Our memorial service to remember our loved ones who are no longer with us including the reading of the names of those we have lost this year. Led by EHRS Emeritus Rabbi Steven Katz and Rabbi Emily.

Neilah, 18:00-19:32

Our concluding service for Yom Kippur – as the Gates of Repentance draw to a close. The sermon will be given by Rabbi Mark Goldsmith.

Havdallah, 19:32-19:40

At the end of the Yom Kippur fast we all join together for the short concluding ceremony for Yom Kippur, led by EHRS's Young People.

Learning and Soul Channel

Watch on this channel or Zoom details from admin@ehrs.uk

Youth Service, 10:30-11:30

Especially for people aged 11-18 and their families, Rabbi Emily leads this musical Yom Kippur service with real life stories on the theme of forgiveness.

Yom Kippur B'Bayit, 11:40-12:40

Join Rabbi Emily LIVE on the EHRS Facebook page, to add your comments, or on this Channel for Yom Kippur B'Bayit, an engaging morning service with songs, stories, and reflections.

Yom Kippur Services Schedule

It's not lunchtime, 12:50-13:30

For growing numbers, fasting on Yom Kippur is quite the opposite of repentance and, in fact, facilitates their struggle with eating disorders. Sharon Rother (Price), a Counsellor specialising in Eating Disorders, and Rabbi Debbie will facilitate an honest and open space to explore our relationship with food. **Due to the personal nature of this space we will not be streaming and will only be on Zoom**

Alongside Musaf (Additional) Service

Neshamah Avodah, 13:40-14:20

Experience a meditative journey through the Yom Kippur Temple service using Yoga and Jewish meditation with Lisa Morris and Rabbi Mark.

No Beer Still a Shiur, 14:30-15:20

Our Young Adult learning space invites you to join Rabbi Debbie in exploring the Books of Life and Death, and what it means to be written into them.

Alongside Minchah (Afternoon) Service

Talmud study session, 15:25-16:10

Yom Kippur is spent focusing on apologising, but according to experts, a proper apology requires one to understand the mistake they have made. This cautionary tales themed Talmud session led by Rabbi Emily will explore the intersection of shame, anger and regret to prevent you from making the same mistakes as our ancestors.

Yom Kippur Discussion, 16:15-17:00

Join Rabbi Mark on Zoom or here on the Learning and Soul Channel for an open discussion following the example of those led for many years by Rabbi Neil Kraft z"l.

Alongside Yizkor (Memorial) Service

This Year I am remembering - a personal Yizkor, 17:15-18:00

A special Yizkor service in which we will pray and take time in small groups to remember those we have lost. For those who attended our Soul Candles session in the 10 days this will be an opportunity to light your candle.

Alongside Neilah (Concluding) Service

Cornerstone - The gates are open to Judaism, 18:00-18:45

Do you want to invest more in your Jewish learning in the coming year? Join our taster session of our introduction to Judaism course, exploring teshuvah and when the gates of judgement really close.

Meditative Neilah, 18:45-19:30

Join Rabbi Mark for an opportunity to experience the closing of the gates in a quiet space with prayer, poetry, Kabbalistic mystical text and Jewish meditation, enabling us to take the closing hour into our souls.

Yom Kippur Services Schedule

LeDor VaDor Channel

Watch on this channel or Zoom details from admin@ehrs.uk

Early Years Service, 10:30-11:15

This service is created for children aged 0-6 and their families, led by Rabbi Mark. If you can, please email rabbi.mark@ehrs.uk or send to EHRS your own picture of Jonah inside the whale, by Thursday 24 September, to help illustrate our central story and enjoy this active service with songs and Shofar.

Primary Years Service, 11:30-12:30

Our family service for anyone aged 6-11 and their families, led by Rabbi Debbie, with our up close Torah reading using EHRS's own TorahCam.

Yom Kippur Open Space with EHRS Youth, 14:00-15:25

Drop in for ten minutes or the whole afternoon for great Youth Media Moments with our Youth Worker Murray and Marian Cohen. Full programme on the EHRS Website.

Jonah's in the House, 15:40-16:20

Join Rabbi Debbie as she dives into the belly of the Whale (more literally than you might imagine!) as we explore the story of Jonah together and wonder what it was like inside a huge fish, and what might Jonah have gained from being in there. Ideal for ages 3-7 and their families. Watch on the channel or join us on Zoom details from admin@ehrs.uk

When life sends you Lemons, 16:20-17:00

This year has been especially hard for teens in our community who have had to miss out on extra-curricular activities, parties and once-in-a-lifetime opportunities. Rabbi Emily is here to listen and to help you find some meaning in the toughest challenges in life.

Kuddle-Up Story Time, 17:15-17:35

Rabbi Mark and Sarah Koster share a story and songs to make you think about how we can help each other to be happy this year. You can watch this on the LeDor VaDor Channel or join us on Zoom details from admin@ehrs.uk so you can join in.

Neilah for Young People, 18:45-19:30

EHRS Youth Worker Murray and Marian Cohen bring Yom Kippur to a close with a special session or talk, prayer and craft to help young people of all ages to make sense of the day. They will also help to create Havdallah for the whole community at 19:32 so please have a candle ready to light (with parent's help!). Join us on Zoom details from admin@ehrs.uk

Yom Kippur Resources

Exercises for the 10 days of repentance to prepare you for Yom Kippur, which can be stored and revisited each year: <https://www.doyou10q.com/>

A resource for teens and young adults from RSY Netzer and Jeneration to help reflect and grow over Yom Kippur: <https://bit.ly/3khhUN5>

For some with eating disorders and other illnesses that mean fasting would be the opposite of spiritual work our own Rabbi Debbie Young-Somers and Rabbi Deborah Blausten (when she was a medical student) composed a ritual to sanctify eating on Yom Kippur: <https://bit.ly/2XAA8iP>

My Jewish Learning is a reliable hub of Jewish learning at different levels. They have a range of offerings on Yom Kippur: <https://bit.ly/39Yqg7F>

If you would like to lighten your mood and the burden of your sins at the same time, you can play with BimBam's e-Scapegoat - an internet scapegoat that anonymously shares your sins on twitter... www.bimbam.com/goat/

The British Library holds a fabulous collection of Hebrew manuscripts, many of which are available to view online. If you would like to explore the beautiful illuminations of historic machzorim you can find a festival prayer book according to the Italian rite here with glorious colourful paintings: <https://bit.ly/30REvs5> or an Ashkenazi Machzor featuring, of all things, a Griffin, here: <https://bit.ly/33PmxYX>

If you are interested in listening to reflections about and towards the High Holy Days, Reform Judaism and Liberal Judaism rabbis have teamed up to produce a new Podcast; 'Progressively Jewish'.



First Torah Reading for Yom Kippur Morning Exodus 33:12-34:9

Moses, the receiver of Torah, is not granted the honour of seeing the fullness of God - he sees only God's back. The Torah he receives is couched in language and imagery specific to people, time and place. Moses, in Jewish tradition, is the greatest of all prophets but if even he can only see where God has been and experiences revelation in language specific to him and his people, how can anyone else be expected to grasp more?

Indeed, isn't that the lesson from Sinai? Moses was a great leader but nonetheless human, limited - as I am limited - by the events and surroundings that formed him and, therefore, experienced revelation through his remarkable but particular lenses. So even with the revelation at Sinai, the giving of truth to the Jewish people, the Truth is limited. No one person - or group of people - can grasp divine fullness or lay claim to a monopoly on the Truth of God. There is infinite space for more. There is infinite room for the other.

On Yom Kippur, when we consider our relationship with God, we are asked to embrace theological humility - we might not know it all. In doing so, we can learn more and perhaps even see a little bit more of the unknowable.

How easy is it for you to hear the truths of those around you? How can you make space for the glimpses of God that others have?

Rabbi Debbie Young-Somers

Second Torah Portion for Yom Kippur Morning Leviticus 19:1-18

Who is a holy person in Judaism? This portion says that holiness is a beautiful combination of everyday decency and kindness and Jewish ritual practice that means your positive life is framed by appreciation of God's world and the rest granted by Shabbat. Leviticus 19 says that a holy Jew is one who pays their workers and suppliers on time, who doesn't give advice to another just for their own benefit, who always sets aside part of their wealth for the poor and disadvantaged, who considers everyone to be their neighbour and who does not spread gossip but speaks with people frankly and honestly.

It was a major statement of Reform Judaism to choose to use this portion for Yom Kippur. In Orthodox practice the portion read at the same time on Yom

Yom Kippur Torah Study

Kippur is from the previous chapter of Leviticus which details the practices of the priests on Yom Kippur in the Temple, including the ritual of sending the scapegoat into the wilderness symbolically bearing the sins of the people. Our Reform practice instead is to make sure that we share the words of Leviticus 19 which help us to know the principles by which we can avoid sinning in the year to come. They are a call to holy action, everyday holy action in our regular interactions with people. They include a number of symbolic acts which are easy to translate into language of today. For example, ‘do not curse the deaf’ can mean, do not abuse your power against people who may not even realise you are doing it. ‘Leaving your overlooked grapes behind in your vineyard’ can mean making sure that you never expect to spend all that you have on yourself, consider a part of it to be the possession of people without wealth, so that they can survive. When the portion turns to keeping the Sabbath and turning away from idols it tells us a spiritual life is necessary to keep ourselves directed towards doing good. It’s too easy to become dedicated to the idols of success and the worship of possessions without giving ourselves a pause to contemplate the real meaning of our lives.

The final words of the selection from the chapter that we read on Yom Kippur say “love your neighbour as you love yourself, I am your Eternal God.” You are in God’s image. So is your neighbour, however different you may feel they are from you. By following the holiness code in Leviticus 19, you can be the kind of person who is able to love themselves and the way they act, meaning that you can now reach out to others and feel that you are doing God’s will.

Looking at the text of Leviticus Chapter 19, which of these actions have you found difficult to do this past year?

What were the barriers for you to putting them into action?

If there were one of them that you would especially like to be sure to observe this year which could it be? (eg. setting aside some of your wealth for the poor and the stranger, not bearing grudges, standing up for other people).

How would you know you had succeeded in making the changes you aim at by this time next year?

Rabbi Mark Goldsmith

Torah Reading for Yom Kippur Afternoon

Deuteronomy 30:8-20

This portion refers in several places to the idea of return - an idea we hear highlighted throughout our Yom Kippur liturgy too - *teshuvah* - return to God. Deuteronomy 30 offers us hope - no matter how broken our covenant with God may feel. We can return to God, we can return to the land, we can choose life for ourselves. This use of choice interests me. We don't always feel we have a choice in the hand we are dealt. It is a cliché to say we have a choice in how we respond to that hand. But Judaism does encourage us to choose life. And in offering us the time and space of Yom Kippur, we are given a structure through which we can choose to return, to engage, to bring new life to our Judaism and to our relationships, whether spiritual or human. Some of us can choose whether to try make this day count. For others it may seem that others choices always have priority over their own.

As Reform Jews we deeply value choice. The choice to choose how we make our Judaism meaningful and alive in our day to day existence. Perhaps there is too much pressure put upon making this one day count, and yet it is also a gift of time, allowing us to get on with choosing life when we come out the other side.

The modern world doesn't often afford us this time, and even after months in lock down, we didn't necessarily have the spiritual space to really take time to listen to ourselves and to God. We were dealing with trauma and the realities of a pandemic. If it is possible, try to take time today to appreciate the choice of embracing Yom Kippur - even in it's new and strange format, to reflect on our return, and on the choices we can make to live as fully as possibly.

If you could choose the perfect way to mark Yom Kippur, what would it look like (and how can you help make that possible?)

What can you do in the coming year to bring your Judaism to life?

How might your return on this Yom Kippur be different to last years?

Rabbi Debbie Young-Somers

Yom Kippur - A closer look at Jonah

In the Torah portion read this afternoon, we hear about returning to God. In the Haftarah, the book of Jonah (which is often seen as the star of the afternoon service on Yom Kippur) we learn that for Jonah, there is no returning, because he simply cannot run away from God.

I have always loved that Judaism does not try to present us only with stories of people who were paragons of perfection. Jonah's story begins with him running in the other direction from God, and it only get worse from there.

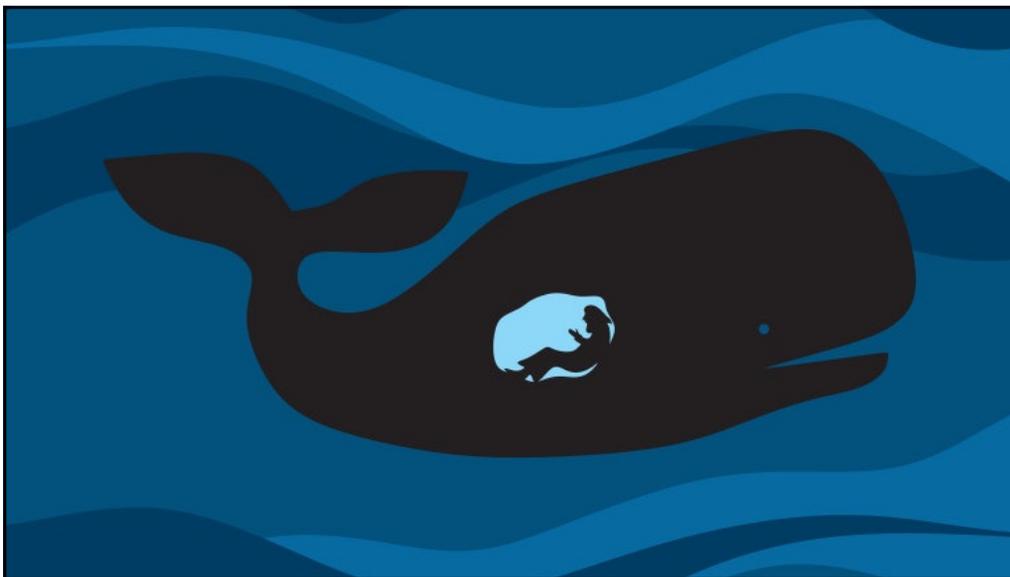
Although Jonah was a Hebrew prophet, a huge amount of the story of Jonah is about his engagements with the non-Jewish world, and how positively they behave. The sailors on the boat actively demonstrate their spirituality. When the storm breaks, they immediately pray to their gods in contrast to Jonah the prophet who is below deck asleep. When Jonah eventually wakes and confesses to them, they show their compassion in attempting to save him. Once they understand that the punishment came from God, they immediately start offering God sacrifices.

After a difficult journey for Jonah, the people of Nineveh (who are not Jews or Hebrews) quickly understood Jonah's message. They repented and undertook radical change in their lives. Their repentance was accepted by God and they were forgiven.

It is Jonah who is wanting throughout the story, and who reacts to the repentance of the Ninivites with anger and jealousy. As we listen to the story of Jonah in the quiet of Yom Kippur afternoon, do we wish to emulate the spirituality of the Sailors, the repentance and change of the Ninivites, or the anger and laziness of Jonah? Or are we being reminded that we are all flawed, just like our leaders and Prophets of old, but we can still return.

We are beginning to turn towards the end of Yom Kippur, we are almost in the home stretch, but it could be that the story of Jonah is here to remind us that it is not Judaism or our prayers that elevate us, but our behaviour once we return to the world outside. Perhaps this is why the Rabbis suggest that the first mitzvah at the end of Yom Kippur should be to begin to build our Sukkah. After a day in prayer and internal work, we are forced to return to the real world, and to potentially anger inducing DIY. If we can build a sukkah without losing our tempers, perhaps we are on the right path to avoiding Jonah's mistakes.

Yom Kippur - A closer look at Jonah



Jonah spent 3 days in the belly of the big fish (usually translated as whale). At times this has been interpreted as a metaphor for the need, at times, for humans to enter into their dark places in order to change or move past them.

This year we have been through many dark places, individually, communally, nationally and as a human race. We wish we had not. But having done so, are there ways in which we learnt about our lives?

As we walk through Yom Kippur in part still in the belly of the Whale, what anger do we need to deal with? What loss is preventing us from grasping hold of life? How might we be kinder - to ourselves, and to others? How might we be a part of bringing ourselves, and others, out of the darkness?

Rabbi Debbie Young-Somers

After Yom Kippur - Build Your Own Sukkah

Making a Sukkah at home does not require a great amount of skill.

Yes, you can buy ready-made Sukkahs from the Sukkot dealers in Edgware and Golders Green but there is something very special about knocking one together yourself out of bit and bobs of hardware! It's an excellent way of starting the Jewish Year as a family with an act that immediately says our Judaism is going to be fun and deep in this year ahead. It is the Jewish way of enjoying building something together that other cultures express, for example, in decorating a Christmas Tree.



This year Sukkot begins on the Friday night right after Yom Kippur has been on the Monday. It means that the weekend Sunday that is the regular Sukkah building time at our Synagogue, and for many members at home, is not available this year. There is no reason not to get the beginnings of the structure ready ahead though, leaving, say, the roof to construct with its covering off (through which you can see the stars!) until the time between Yom Kippur and Sukkot.



Our home Sukkah was based on a bench, for rigidity of a sort, two pieces of trellis, some fruit stakes and connectors, lots of string, ground pegs, whatever we could find to decorate it – and a good dose of hope. It has the regulation two and a half / three walls, the height to stretch in and a see through ceiling.

This year we will build a Sukkah at the Synagogue so that we can have the chance to observe the festival in small groups. It would be wonderful to see the Sukkahs that EHRS member build.

Please send any photographs of your Sukkah, if you build one, to rabbi.mark@ehrs.uk so that we can use them in our services.

After Yom Kippur - Build Your Own Sukkah

Our full Sukkot and Simchat Torah programme will be publicised closer to the time of the festival as the restrictions that will be needed to comply with government guidelines may have altered. Whether on Zoom and online or in person these are the activities that we certainly plan:

Sukkot

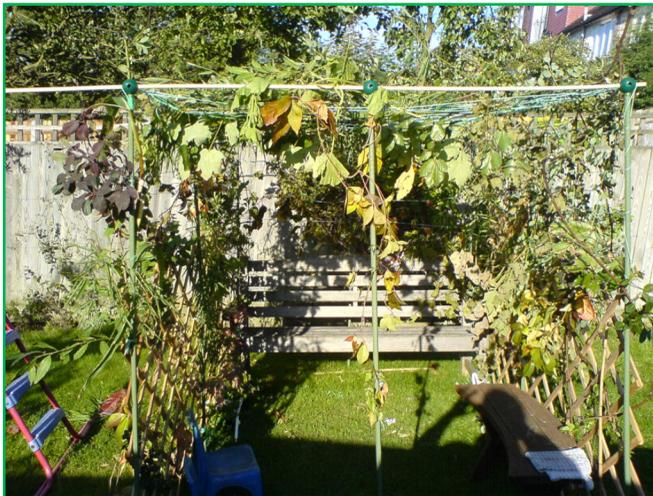
We will build a Sukkah at the Synagogue this year and publish a schedule of activities to take place in it so that members of the congregation can visit it in safe groups. Building it will be a challenge as there is no Sunday between Yom Kippur and Sukkot. Please do help out during the week at a point that works for you.

Friday 2 October

Sukkah Decorating Party, 15:00-18:00

Volunteers are needed to cut and/or collect laurel and help build the Sukkah and all offers of help will be warmly received. Please call the Synagogue office on 0208 238 1000 if you have any laurel that we might use, we are always looking for new sources. Gifts of fruit, vegetables and flowers for the EHRS Sukkah will be welcomed from Wednesday 30 September (08:30-14:30).

Please see the back page for more on what's in store for you this Sukkot and Simchat Torah.



Sukkot and Simchat Torah Schedule

Sukkot

Friday 2 October

Kuddle Up Sukkot, 16:15-16:45 - Experiencing the magic of the Sukkot festival for our youngest members with our Rabbis and Shabbat Dinosaur.

Sukkot Evening Service, 18:30

Saturday 3 October

Eco-Shiur, 09:15 - Over this extraordinary year the Earth has had something of a rest from regular damaging human activity. What difference has this actually made and what are can we do as Jews to improve the ecological future of the world? With Rabbi Mark

Sukkot Morning Service, 10:30 - our traditional Sukkot service led from the Beit Tefillah

Shabbat B'Sukkah, 10:30 - Shabbat B'Bayit heads into the Sukkah to bring you a very special Shabbat B'Sukkah LIVE from EHRS! Join us on Facebook Live or Zoom. Details will be found in the OWA email.

Sukkot Family Service, 11:30 - Tune in on Facebook Live for a fun and friendly family service complete with songs and stories with a Sukkot theme!

Simchat Torah

Friday 9 October

Kuddle Up Simchat Torah, 16:15-16:45 - An introduction to our Sifrei Torah for our youngest members with our Rabbis and Shabbat Dinosaur.

Rolling out a Whole Sefer Torah, 17:30-18:30 - See a whole Sefer Torah opened as our B'nei Mitzvah this year see how all of their portions fit together.

Simchat Torah Evening Service, 18:30

Saturday 10 October

Simchat Torah Service, 10:30 - including the Hakkafot where we dance with the Sifrei Torah, virtually or in person. Our Chatanim and Kallot Torah and Bereshit this extraordinary year will not be individuals but rather groups within our congregation who have made a difference in the lives of their fellow members, the wider community or have coped amazingly with the challenge of Covid-19.

Family Simchat Torah Activities, 10:30 - our young people get ready for the joy of Torah with Rabbi Debbie.