



September 2021/5782

Edgware & Hendon Reform Synagogue

Teshuvah: Returning on the High Holy Days



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

**To book in person attendance at this year's HHD services,
please go to www.ehrs.uk/hhd**

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Edgware & Hendon
Reform Synagogue
ק"ק לדור ודור

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How to join us In Person and Online

In Person and Online - Your Choices for 5782 High Holy Days

You are welcome to and need to book to join any or all of our services in person at EHRS this year. We need to know who is with us to comply with 'track and trace' guidelines. Please go to www.ehrs.uk/hhd to book or you can call us on 020 8238 1000 if you do not have internet access and we will help you. We will be fully complying with government guidelines to create a safe environment using our experience of in person services at EHRS since April 2021.

For those services which have an option to join us in the Beit Tefillah or the Community Centre, if the level of bookings to attend in person are low, only the Beit Tefillah service will take place. Our services for Rosh Hashanah morning and all day Yom Kippur will use the Movement for Reform Judaism (formerly RSGB) Machzor from 1985, Days of Awe. We will use the draft new MRJ Machzor for Erev Rosh Hashanah. The Machzor (prayer book) that we will be using will also be accessible on screen if you are joining us online.

You can also join us online for most of our services on our website, www.ehrs.uk. Click 'Pray Together' at the top of the webpage and click your choice of Classic Channel for our services from the Beit Tefillah (Synagogue sanctuary) or LeDor VaDor Family Channel for family services and activities and most parallel services, learning and discussions. Many activities also include a Zoom option to help the experience to be much more active.

Return starts at Elul: How do we hold ourselves to account with love and compassion rather than self-beration? I have to say I struggle with a lot of the traditional liturgy and language around the High Holy days. Self-berating in front of a mean, judgemental God does not feel like the most intuitive pathway to authentic transformation. Especially this year, after so much struggle, loss and broken-ness there must be another way of undergoing deep self-reflection that is not self-flagellation. We are already pretty good at that. I believe there is another way and it is grounded in Jewish wisdom. Elul, the month preceding the High Holy days is our month to take stock, to begin our accounting, to start the process of *Teshuva*. *Teshuva* literally means return. Returning to God, returning to ourselves and to each other. We may have wandered away from our truth, away from who we want to be, who we really are. We may feel distant from nature, from the Divine, from community. Elul invites us to orient. In Bereshit, after Eve and Adam eat from the forbidden tree, God asks them, "Ayeka, Where are you?" The great mystic Rabbi Abraham Isaac Kook regards this as being an existential question: 'Where is your inner self? Who and how are you really, deep down, in this very moment?' "Where are you" becomes the perfect question to ask ourselves during Elul. It is a gentle question. It is an empowering question. It trusts we are already here. We just need to remember! And maybe to re-orient a little. From there, noticing where we have strayed from ourselves, how we may return and how we may cultivate habits in the coming year to stay true to ourselves.

Sara Moon, EHRS Youth Worker

Messages from our Chairman & Honorary Secretary

As we approach Rosh Hashanah, I feel the time is right to speak of new beginnings. The synagogue has not just survived the past tumultuous 18 months, but has thrived, and now is an apposite time to look to the future together. As the building comes back to life, this can also be seen as a new beginning, and an ideal time to grow together. We are in the perfect space and time to talk about new gatherings, new ways of doing things, new approaches. I believe that as we take our histories and journeys from the past, now is the time to move forward together as a community into the New Year and whatever that brings. I am excited to be back in our beautiful synagogue, to pray together, to learn together, and just *be* together. As we start a new Jewish month and year, we also start a new council year. The New Year will bring challenges to all of us, but I'm sure we will face them as we have faced the most recent challenges thrown at us. This is a time of reflections, of hopes and dreams – a time when we ask God to be good to us for another year. It is a time for looking forward, fresh-faced and thankful to enjoy being together once again. As we start another new year, I wish you all a healthy one, a good one. I am looking forward to a time when I see you all in person at shul, may the year ahead bring you all that you wish for yourselves, may your new beginning be everything it should be.

Janet Brand, Chairman

I would like to welcome you all to our 2nd HHD Brochure and to wish all you a very Happy New Year and well over the Fast, after having gone through yet another extraordinary year. As per last year, at the time of writing, we are not at all certain what we will be able to provide for the community. However, what has become evident that even should things open up again, not everyone will be comfortable attending in person and we will once again need to ensure we offer a variety of choices to meet all our members needs. We received a lot of positive feedback and compliments and members enjoyed the options of being able to watch both traditional and informal services on our Livestream channels last year. There will be some differences this year as we have to juggle the difference of having attendees but our aim is to provide as a good a quality service whether you come to shul or continue to watch online. I would like to thank my entire team who have been working so hard once again to ensure that we provide an exceptionally high standard throughout the HHDs. We started preparing for this year in April to make sure you have a wonderful HHD experience and feel part of the community. This includes the Rabbinic Team, The Choir, Community Director, Chair of Services, Admin Team, Marketing & Communication Team, Wardens, Tech Team, Security, Stewards, Education Dept & Caretaking Team. My thanks to them all, without whom none of this would be possible. Once again I wish you all a very sweet and healthy New Year.

Michael Weber, Honorary Secretary

A Message from our Rabbis

For our second EHRS High Holy Day booklet we will take you through the journey of the High Holy Days. This year there will be multiple options for how you join us, and we are looking forward to celebrating and repenting safely with you all.

Jewish time is designed to take us on certain journeys throughout the year and indeed throughout our lifetimes. We will explore some of those journeys in this booklet, from the specific journey that this important festival period takes us on, to the larger cycle of Shmita. Judaism provides an incredible array of spiritual technology designed to empower us to live the best lives we can. Not all of it will work for everyone, but we hope this booklet opens up some new options for you, or reawakens old practices in you.

After a difficult 18 months, we hope these holidays will herald a time of deeper connection to one another. As Rabbis it is a huge privilege to walk through life's journeys with all of you, and we want EHRS to be a home you feel you can turn to, that you can support, and that adds depth and joy to your Jewish experience of the world. Wishing you all a Shana Tovah.

Rabbis Mark, Debbie and Roberta

The Shmita Year

This Rosh Hashanah marks the beginning of a very special cycle of Jewish time. The Shmita (or sabbatical) year. The laws around Shmita, (largely in Exodus 23, Leviticus 25 and Deuteronomy 15 and 31) suggest that time is not just effective in cycles of 7 days, but also in cycles of 7 years. Just as Shabbat is a day of rest and renewal, Shmita is a year of rest and renewal for the land. But Shmita reaches beyond the land, and frames the resting of agricultural demands within a context of social justice (particularly in the Leviticus chapter), and asks us to allow equal access to the food that is available, to feed the poor, and on top of all this to release debts and slaves. When seen together these measures acted as an economic leveller for Israelite society. Land could not be held in perpetuity except by the tribes to whom it had originally been given. Empires could be built but not held onto.

Shmita embodies some fascinating values. But it was intended for 'when you enter the land'. Why would we care in the diaspora, especially if we aren't farmers? Well for me the simplest answer is if there is so much beautiful intent and meaning why not explore those themes and bring them to life if they help bring us meaning and into better relationship with the environment, those around us, and God? And this isn't the only area where we do this. We no longer have a Temple, and have over time transformed and re-understood the spiritual meaning

The Shmita Year



behind our festivals. We have made them engaging and uplifting without sacrifices, both in the land of Israel and well beyond, and now, it is Shmita's turn!

For me, Shabbat helps to make the other 6 days more productive. It allows me a small gift of time in which things don't have to move at such a fast pace, when I accept my limitations in the world, and stop trying to fix everything. The 7th year

offers a similar gift of time - rest for the earth from our endless demands, and a different way of thinking about ourselves as consumers. In several ways the 7th year is not necessarily (or only) suggesting an ideal for how we want the world to be (led by cooperation, freedom, protection for the environment and a particular model of economic justice) but it is a way to make the other 6 years more productive. Perhaps it isn't saying that our economic models are totally wrong, but that they need re-balancing from time to time, and become dangerous if unchecked. One might even argue it is a spiritual corrective to an otherwise unchecked consumption.

If Shmita was to work, it would rely on an economy of gifts and sharing, rather than ever expansive growth (which is a core part of the other 6 years). It requires us to let go of our sense of want and possession, and focus on what it is we really need, and what we have that we might share.

For me this sense of taking a year to appreciate 'enoughness' is a powerful one. Many of us need it personally, and our environment is crying out for it, not to mention some of those who produce that which we endlessly consume. The faceless nature of the world's economy today has made it possible for us to disregard the humanity of others. Others who produce our goods, or who are going hungry in the next street. Shmita asks us to let go of the concept of 'mine' and 'yours'. We only have one earth and we all must share it. When we throw something away, it doesn't really go away - it just goes somewhere else, on this planet we inhabit together. Our regular economy grows on interest and indebtedness (a recurring problem in the last few years). The Shmita economy grows through gifting and sharing, and from everyone working together to be prepared. Neither are the solution - we need some of both these models to both grow, and to be just.

As with so many things in Judaism the Shmita is about restoring a little balance to our lives. What will we do with it in 5782?

Rabbi Debbie Young-Somers

Elul

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, Our Week Ahead and the website www.ehrs.uk for full details of what is on offer.

Saturday 7 August

Psalm 27 and other beautiful Psalms, 09:15-10:15

Our Psalms are the original Jewish poetry, some are thought to be over 3000 years old. They are an insight into the emotions and deepest feelings of our Jewish ancestors and their music, ancient and contemporary enliven our services. As we enter the month of Elul we say Psalm 27 daily. Why? And what do Psalms bring us in our spiritual life. Led by Rabbi Mark. **In person or on Zoom. Please email admin@ehrs.uk for Zoom details.**

Saturday 21 August

Elul Bite of Torah, 09:15-10:15

The High Holydays are nearly here, so our Bite of Torah has an Elul theme. Today we talk about how we celebrate Rosh HaShanah and how we take stock of our lives on Yom Kippur. Why is it that celebration and solemnity are so closely allied in the Jewish calendar? Led by Rabbi Roberta. **In person or on Zoom. Please email admin@ehrs.uk for Zoom details.**

Thursday 2 September

Soul Candles for Teens, 18:00-19:00, Soul Candles for 5782, 20:00-21:30

Join Rabbi Debbie at EHRS for a very special evening of memory and sharing. We will be learning about and performing the ritual of making soul candles – a rite that comes to us from the Shtetls of Eastern Europe and allows us in the month of Elul to recall and honour those we will remember at Yizkor on Yom Kippur. If you wish to you can bring the soul candles to our parallel Yizkor service where we will be able to share who we are remembering. **In person or on Zoom. Please email admin@ehrs.uk for Zoom details.**

Saturday 4 September

First Shabbat Shiur, 09:15-10:15 at EHRS

Repentance and Teshuvah in Judaism and Christianity – Join Rabbi Debbie and a Christian guest as they explore the different faith approaches to repentance. **Please email admin@ehrs.uk for Zoom details.**

Saturday 4 September

Cheshbon HaNefesh Service, 10:30-12:15

This service led by Rabbi Debbie is perfect to get you ready to make the most of the High Holy Days this year with prayer, meditation and the chance to share our journey. **Please email admin@ehrs.uk for Zoom details.**

Selichot

Wednesday 25 August

Beyond the Music of Selichot, 20:00-21:00

Late on the Saturday night before Rosh Hashanah every year we enjoy the hauntingly beautiful music of the Selichot service. Rabbi Mark asks what is the meaning of these songs and the special prayers that make Selichot the perfect introduction to the High Holy Days season. How do different Jewish communities, Ashkenazi and Sephardi, help us to feel ready for the peak of the Jewish year? **Please email admin@ehrs.uk for Zoom details.**

Saturday 28 August

Selichot Choral Service & Film, 20:30-00:10

In person and on the EHRS Livestream Classic Channel

Selichot is a beautiful way to bring yourself towards the High Holy Days and to enhance their spiritual impact. 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 2017 film 'Remember Baghdad'. On the hundredth anniversary of the British invasion in 1917, Remember Baghdad is the untold story of Iraq, an unmissable insight into how the country developed from a completely new perspective – through the eyes of the Jews who lived there for 2,600 years until only a generation ago. With vivid home movies and archive news footage, eight characters tell their remarkable stories, of fun that was had, and the fear that followed as Iraq laid foundations for decades of unrest. Amid the country's instability today we follow one Iraqi Jew, Edwin Shuker, on a journey home, back to Baghdad. It is a moving and dramatic story of remembrance and return. Edwin will be with us on the evening for our discussion about the film and its meaning. After a break for refreshments, we will begin our beautiful choral service led by our rabbis, Ann Sadan, our Cantors and featuring the EHRS Choir.



Selichot for me is perhaps the most special service of the High Holy Days. Sadly, my father died in 1975 and Ruth, my mother z”l, became an integral and regular part of our family until her death in 2004. She was always present as we celebrated the Chagim throughout the Jewish year but Rosh Hashanah and Yom Kippur remained the most special for both her and me. Ruth always came to synagogue with us and loved joining in with the choir regardless of her singing ability. Her particular favourite was Avinu Malkenu which she sang with joy. Each year at the Selichot service as we sing Avinu Malkenu for that first time prior to the High Holyday services, I am immediately reminded of my mother’s enthusiasm and feel her presence next to me. That prayer, often in the subdued lighting of the evening, enables me to hear once again Ruth’s voice and it rekindles her warmth and love that are an essential part of my memory.

Sharon Price

Memorial Services

Sunday 5 September

Memorial Services, from 10:00

EHRS is arranging short collective Memorial Services at **Cheshunt Western (12:00)**, **Cheshunt Woodlands (10:00)**, **Edgwarebury Lane (12:00)** and **Southgate (10:45)** 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 (12:00)** and on the EHRS Classic Channel Livestream for those whose relatives were cremated or who are buried elsewhere or who cannot attend in person.

Rosh Hashanah is more than just a central and beloved festival in the psyche of the Jewish community. The magnitude of this moment in our calendar has become one of the few truly unifying elements of Jewish identity. When the Hebrew month of Tishrei comes around and with it the opening moment of Rosh Hashanah, there is a seemingly irresistible force that temporarily brings the whole of *klal yisrael*, the people of Israel, together.

What is it that gives Rosh Hashanah this kind of magic? The disunity of our community is often felt, so how does this festival manage to largely unite Jews from across denominations? How does it bring in many Jews who would not even consider stepping foot inside a synagogue at any other time?

The first reason is almost tautological – Rosh Hashanah is important because we have collectively bestowed it with a huge weight. Rightly or wrongly, you will hear some Jews suggest that participating in the community on Rosh Hashanah is a requirement to be “truly” part of the community. There is far more to being part of community life than this, but it clearly shows how Rosh Hashanah has become a moment where we feel the desire to stand alongside each other, to reaffirm our connection to this community and to make an act of solidarity. This chance to pin our colours to the mast is powerful and gives us an annual opportunity to tighten the links of our community, even if they have been tested in the previous year.

Beyond the importance we impose on this day, the universal message of Rosh Hashanah rings true. The concepts of self-help and self-improvement, are important values alongside the centrality of community. Judaism, through Rosh Hashanah, made this realisation a long time before today’s self-reflection culture took off. It is an essential element of the human condition that we know we are flawed, but that we want to improve and better ourselves. Rosh Hashanah and the moment of judgement that it brings is able to speak to us all in a way which is meaningful. Whatever our interpretation of how we should be “good people”, a time set aside for *teshuvah* – return to those core values we hold dear – can be powerful. Almost uniquely within our tradition, we are united in our innate understanding of the message of Rosh Hashanah.

Rabbi Laura Janner-Klausner, extracted from Reform Judaism in 1000 words, available here: www.reformjudaism.org.uk/resources/reform/

Rosh Hashanah

Friday 3 September

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

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 Please email admin@ehrs.uk for Zoom details or go to the Learning & Soul Channel**

Monday 6 September - Erev Rosh Hashanah

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

In person **in the Beit Tefillah and on the Classic Channel**, we open with the service which brings us into the High Holy Days, led by all of our Rabbis. Sermon given by Rabbi Roberta Harris-Eckstein.

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

Join Rabbi Debbie Young-Somers in person in the **Upper Synagogue and on Zoom**. What does the New Year mean for you? What new beginnings are you hoping to make? **Please email admin@ehrs.uk for Zoom details**

Tuesday 7 September - First Day Rosh Hashanah

Beit Tefillah (Sanctuary), Community Centre & Classic Channel unless specified

Kitzur (Shortened) Shacharit and Musaf (Additional) Service, 08:30-10:00

A shortened service in the **Beit Tefillah only** with the main features of Rosh Hashanah morning condensed into 90 minutes. Includes one of our two Torah readings and the calls of the Shofar. This service will not be Livestreamed.

Shacharit and Musaf (Additional) Service

Beit Tefillah and Community Centre, 10:30-13:00

The full morning service which includes the reading of Torah, the story of Hagar and Ishmael, and Haftarah and with the sermon given by Rabbi Mark Goldsmith, followed by the special service for Rosh Hashanah where we hear the haunting and inspiring sound of the Shofar and recognise the significance of the New Year. Also on the Classic Channel.

Rosh Hashanah

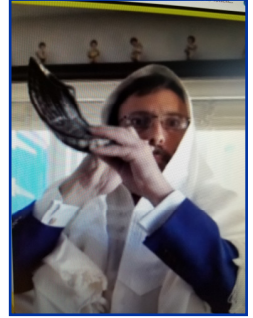
Rosh Hashanah Kiddush, 13:00

Just like on Shabbat, we come together as a community for Kiddush on Zoom. We get the chance to speak with each other and create a sense of community for those who were not able to attend Synagogue in person. **Please email admin@ehrs.uk for Zoom details**

Facebook Live & Zoom

Rosh Hashanah Musaf BaBayit, 12:35-13:00

Join Rabbi Mark LIVE on the EHRS Facebook page, to add your comments, or on Zoom for Rosh Hashanah BaBayit, for an informal meditation and experience of the Shofar, its sound and significance as we step together over the threshold of the New Year. **Please email admin@ehrs.uk for Zoom details**



Upper Synagogue & LeDor VaDor Family Channel unless specified

Early Years Service, 09:00-09:45

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.

Stay & Schmooze, 09:45-10:45

In the **ground floor of the Community Centre only**, we invite you to hang out following the Early Years Service or before the Primary Years Service, for a cuppa and conversation for adults, and crafts for the children.

Primary Years Service, 10:15-11:15

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 showing anything that is new in your life in the past year to Rabbi Mark, **rabbi.mark@ehrs.uk**, to appear in our compilation. (See the EHRS website for an example!)

Youth Service, 11:30-12:15

Especially for people aged 11-18 and their families, Rabbi Debbie and EHRS Youth Leader Sara Moon lead our service that takes you into the next year of your life. Also on **Zoom**. **Please email admin@ehrs.uk for Zoom details**

Rosh Hashanah Morning Haftarah Commentary

Haftarah for first Day Rosh Hashanah - Hannah - Sam 1: 1- 2:10

By Rabbi Greg Alexander, Cape Town Progressive Jewish Congregation

The Talmud looks at Hannah as the model for prayer in the Amidah.

Now Hannah was praying in her heart (1 Sam.1:13): from this we learn that one who prays must direct their heart. *Only her lips moved:* from this we learn that one who prays must frame the words distinctly with their lips. *But her voice could not be heard:* from this, it is forbidden to raise one's voice in the T'fillah [Amidah prayer]. (Talmud Bavli, B'rachot 31a)

There are many ways to pray. And we should do them all. Sing out, dancing kind-of-praying. Swaying humming kind-of-praying. Sobbing, wrenching kind-of-praying. Shouting marching-for-justice kind-of-praying. And still, silent, meditational praying.

And then there is the *Amidah* or *T'filah* - one specific prayer mode in our toolbox of prayer. An ancient technology that we use at fixed times. We stand grounded, swaying or rocking gently, the lips moving and the sounds only heard by ourselves. A whisper-prayer with words handed down by generations, connected to ancestors, and tracing a line directly back to this Haftarah. To a woman desperate to conceive. Calling out to be heard, seen, acknowledged, but instead misunderstood by the (male) authority figure in the temple. And how many people today share that experience? How many women, girls, Queer people, Black people, homeless people, undocumented people, call out to be acknowledged, helped with what they seek, seen for who they are, and are not. And what about us? What is our heartfelt prayer? What is our deepest desire? What would we most want to be heard?

This is the power of the *Amidah* – the moment of connection that touches our deepest desire. And we do this with a directed heart, with words framed with moving lips but a voice heard only by ourselves and the One Who Hears All.

Tashlich

Reverse Tashlich: Traditionally we cast our sins into the water at Rosh Hashanah, but we have been collectively sinning for years; discarding litter and plastics into our waterways. We have joined Tikkun HaYam (Repair the Sea) in their Reverse Tashlich project and encourage you to come to tashlich with gloves, a bin bag, and if you have it a litter picker, so we can actively help to remove our sins from our parks and waterways. If you'd like to officially join the EHRS team you can sign up here www.repairthesea.org/reverse-tashlich

Tashlich

When I was little, my favourite part of the High Holy Days (besides the apples dipped in honey, challah dipped in honey, and my fingers dipped in honey) was Tashlich. After a full morning at shul on first day Rosh hashanah, followed by a full lunch and then a full schluff, my brother and I would go for a walk, collect conkers for when we returned to school, and we would go to a body of water and throw breadcrumbs into it, symbolically washing away all of our sins from the past year. Maybe it was that I liked being Jewish outdoors, or that it was fun to watch what happened when you threw bread in water (were the ducks going to get it? What happened to my sins if the ducks ate them?), but I really liked this tradition. So much so that I was always the one pushing my family to go. I confess I rarely succeeded! I think the symbolism of tashlich is something that's easily translatable for children. We think about all of the things we've done wrong in the past year, and then we throw them away, with a promise to try harder in the next year. It works for everyone but shows our children that they can always try to do things better and we can move on from the last year and what we and they may have done wrong. At EHRS there are a few of us who walk from the shul down to a local stream. We even did this last year whilst we were allowed to be out. There is something nice about do this with the community – last year some joined us on Zoom – where we can chat about life and then say a few prayers before casting our sins away.

Jeremy Harrod, Vice Chair

Tuesday 7 September In Person

Tashlich in the Park

Our Rabbis and EHRS Team members are leading outside events in five local parks on Rosh Hashanah and you are warmly invited to come and join us for a beautiful feeling of community. Tashlich is the ceremony of throwing bread on the waters to represent washing our sins away. **You can find the Service on the next 2 pages.**



Sarah Koster, our EHRS Young Families Lead will be in **Bushey Heath, 16:30-16:50**, perfect to give kids their first experience of this sweet service

Rabbi Mark will be in **Edgware, 17:00-17:30**

Rabbi Debbie will be in **Borehamwood, 17:00-17:30**

Rabbi Roberta will be in **Hendon, 17:00-17:30**

Val Joseph, Head of EHRS Community Care will be in **Stanmore, 17:00-17:30**.

Please contact admin@ehrs.uk or call 020 8238 1000 for exact locations.

Please bring some breadcrumbs or preferably duck food, and be aware of current Covid 19 guidelines. Please check the EHRS website for possible changes and restrictions if Government guidelines change.

To Cast Away our Sins

מִי־אֵל כַּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרִית גְּחֻלָּתוֹ
לֹא־הֶחְזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יִכַּבֵּשׁ
עֲוֹנֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם: תִּתֵּן אֱמֶת לִיעֲקֹב
חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קֶדֶם:

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.

הַשְׁלִיכוּ מֵעַלְיֶיכֶם אֶת־כָּל־פֶּשְׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם
וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה

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

מִן־הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בְמִרְחֹב 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)

אֶחָטְאֹתִי אֹדִיעֶךָ וְעֹנִי לֹא־כִסִּיתִי אֲמַרְתִּי אֹדֶה עָלַי כְּפָשְׁעִי לִיהוָה
וְאַתָּה נָשְׂאתָ עָוֹן חַטָּאתִי סֵלָה: עַל־זֹאת יִתְפַּלֵּל כָּל־חֹסִיד אֵלֶיךָ
לְעֵת מָצָא רַק לְשֹׁטֵף מַיִם רַבִּים אֲלִיוֹ 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)

אֲבִינוּ מִלְּפָנֶינוּ! 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.

Rosh Hashanah

Wednesday 8 September - Second Day Rosh Hashanah

Beit Tefillah (Sanctuary) & Classic Channel

Shacharit and Musaf Service, 10:30-12:45

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, continuing with 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.

Upper Synagogue & LeDor VaDor Family Channel

Also on Zoom. Please email admin@ehrs.uk for Zoom details

Bite of Apple and Honey Torah Portion Study, 10:30-11:10

Every Rosh Hashanah the story of the binding of Isaac is told. This year join Rabbi Roberta as we go deeper into the text of the Akedah and the tough issues the story raises.

New Year 5782 Voices Across the Continent, 12:00-12:45

Rabbi Mark is joined live by Rabbi Ofek Meir from the Leo Baeck Center in Haifa, Israel, and Student Rabbi Martina Lorregian of Congregation Lev Chadash in Milan, Italy. What do we think the New Year may hold? What has the past year taught us?

First Floor Community Centre

Earth's Birthday 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. Together we are going to create a birthday for the world in the tradition of Rosh Hashanah. What would you want to give to the world to make her better?

Rosh Hashanah Second Day Torah Commentary

On Rosh Hashanah we read the story of the Akedah, the binding of Isaac, one of the foundational stories in Western culture, and in Judaism. For the Danish philosopher Kierkegaard, in this story, Abraham makes a "leap of faith" contradictory to the dictate of human conscience.

The entire Bible, essentially, is a book about faith and the dialogue between humankind and God. Each and every story is a combination of aesthetics, morality and faith. But, what actually gives these stories the status of scripture, of eternal stories?

For me, the stories in the Bible are the Jewish people's vision of a better world, told through the hero of each story - always looking at what can be better. Never being satisfied with the existing society. This is the essence of Abraham as the first believer, and the essence of belief, always to strive for a better world.

I do not see the Akedah story as a test of Abraham's faith (and if so, as far as I am concerned he failed it). I do not see Abraham as having blind faith, nor unable to stand up before God (as he did for Sodom and Gomorrah).

I see the story of the Akedah symbolizing the transition from human sacrifices to animal sacrifices. Abraham's first innovation, Abraham's first calling is to stop the barbaric act of sacrifice that was popular in the ancient world amongst many cultures.

It is the first Hebrew who is the one to think beyond the current reality about what should be better. Abraham recognizes the voice twice speaking to him saying: "Go forth," the first time to leave the community of pagans in which he lives and go to an unknown land. And a second time in our story of the Akedah.

How symbolic it is that on Rosh Hashanah we read anew every year about the first revolutionary, Abraham, who chose to hear from amongst a variety of voices, the one voice that commanded him to distance our people from idolatry and end human sacrifice. From our perspective, today, it is obvious that this was a humanistic revolution that began a new religion that sanctifies human life.

Rabbi Ofek Meir, Headmaster and Managing Director, Leo Baeck Education Center

שנה טובה

Connecting Through Jewish Stories

I love Jewish stories because I think many of them have intrinsic values that can help us at all ages to reflect, think and learn about life and living, and ways of behaving and acting in our encounters with others and our world. The Torah is a good example of this; written millennia ago but still so relevant today for what it can teach us.

A recently published book called 'Angel of Truth and Other Tales from the Torah' by Rabbi Jeremy Gordon has taken familiar Torah stories and rewritten them from the perspective of 10-13 years. For example; 'Playing Nicely' rewrites the story of Ishmael and Hagar's expulsion from their home, which we read on Rosh Hashanah, from a ten year old Isaac's viewpoint. He tells how he and Ishmael are playing when he gets hit by something that gives him a bloody head, he doesn't know who or what hit him but his mother Sarah immediately goes ballistic at Ishmael convinced it is him: "Did you do this? Of course it was you, it had to be you. You. You have no right to be here. No right to be in this family and certainly no right to do this to my boy." Wow imagine being told as a child that you have no right to be in your family? We know that the story continues with Sarah demanding that Abraham throws Hagar and Ishmael out of their home, which he does very reluctantly. The book poses questions at the end of each story for us to think about. For this story it asks you to think from the perspective of Ishmael and Isaac, what each feels about the other and what you would do if you were Sarah and Abraham in that situation. Another book I love is 'Bringing the Story Home: The Complete Guide to Storytelling for Parents by Lisa Lipkin. In this book she has a story telling method that I think brings a story alive in a magical and fun way. "Climbing in to the picture" is where you ask your child to become one of the objects in the story.

Let's take the Jonah story, that we read on Yom Kippur about the prophet who tries to run away from what God has asked him to do and as a consequence gets swallowed by a big fish. Ask your child to become one of Jonah's sandals. What did it feel like when Jonah was thrown over the side of the ship, how did they manage to cling onto Jonah's foot? What was it like to fall into the belly of the fish, what could they see or smell? Were they scared? Ask your child to imagine they are the belly of the fish, what do they think as this big human plops down into their cavity and stays there for three days? What did they do during all that time? What other things did they swallow and what was floating about in their belly? When Jonah finally gets spat out onto dry land, how does his nose react? And what about the gourd that God grows to protect Jonah from the sun, how do you feel about your role? I could go on but I hope you get the idea of what great fun you can have with almost any story you read with your child that can give an entirely new perspective and ways to think about a story, and the mundane objects that you would never normally notice.

I highly recommend **PJ Library**, who send out free books every month to Jewish children. If you have not signed up yet you can do at www.pjlibrary.org.uk. They send a free book out every month and it's a lovely way to start to build up your child's library of Jewish stories. In just one year you will have at least one story for every festival. And next Rosh Hashanah what fun your child can have climbing into the story.

Marian Cohen, Director of Education

Rosh Hashanah Family Activity

One of the delicious traditions at Rosh Hashanah is the custom to eat apple dipped in honey in order to wish everyone a sweet New Year. This is a good time to talk to your children about where honey comes from, and the importance of bees. Some people say that if bees, who are decreasing in numbers die out, so would the human race. Bees are insects and are closely related to ants and wasps. They are one of the most important animals on our planet because of the part they play in helping plants grow. Without bees and the way they pollinate plants we wouldn't have many of our favourite foods. Bees live on every continent in the world except Antarctica. Anywhere we find insect-pollinated flowers, you'll find bees. Bees fly from plant to plant gathering nectar, which gives them energy, and pollen which provides them with protein.



What kinds of bee are there?

Some bees are solitary, which means they live on their own. Other bees live together in colonies with a queen bee. There are almost 20,000 different species of bee, including the stingless bee, mason bee, leaf cutter bee, honey bee, and the bumble bee, which has a round body that is covered in fuzzy, soft hair.

Do bees sting?

Not all bees sting, and those that do only sting to defend themselves from attack. For most people a bee sting is a painful but harmless feeling that fades quickly. When you see a bee you can watch it calmly and treat it with respect and it will not try to sting you – it just wants to fly passed on its way to gather food. *Have you ever been stung by a bee? What did it feel like?*

The Waggle Dance!

Did you know that honey bees 'talk' to each other by doing a waggle dance? They pass messages about where the other bees can find food. We think that bees use the sun, the blue sky, and the earth's magnetic field like a map to navigate around. And of course why are bees are even more important for Jewish people at Rosh Hashanah? We eat apple dipped in honey, the food we get from bees, to symbolise a sweet new year.

What do bees look like?

Bees have two large compound eyes, with three small eyes in between. They have antennae which they use to smell and taste. They have mouth parts called mandibles, which they use for chewing – a bit like a knife and fork. And they have a proboscis which they use for sucking – like a straw. They have a head, and a thorax which is split into three segments, each with a pair of legs. They have two pairs of wings. And they have an abdomen which is split into nine segments. The last three segments for their sting.

Rosh Hashanah Family Activity

The sheet below gives description of what a bee looks like. You can this to identify which bees visit your garden. What's your favourite kind of bee?

Honey

Perhaps the best-known benefit of bees is honey. Bees produce honey as a food source for the colony when the weather gets cold. But it's not just bees that rely on honey. Humans also harvest honey to use in many different ways, from applying it on bread to an ingredient of cosmetic products. It would be difficult to imagine the human world without honey. We use it to treat wounds, promote the growth of healthy hair and skin, and add taste to many different recipes in the home. A suggested activity is to buy a few jars of different types and colours of honey and have fun with a honey tasting challenge.

Marian Cohen, Director of Education

9 Interesting 'did you know's' about the Shofar

Anthony Waterman is one of our fantastic team of volunteer Shofar blowers, and here helps us understand a bit more about the powerful moment of hearing the Shofar call.

9 interesting 'did you know's' about the shofar

1. Every shofar is different, and the size and shape of the shofar contribute to the sound the horn makes. The most important part of the shofar is the mouthpiece and the shape of the mouthpiece must match the shape and size of the shofar blowers lips to make it easier to blow.
2. Did you know that in the Bible Rosh Hashanah is called *Yom Teruah*, the day of blasting the shofar. Its piercing wail serves to awaken slumbering souls that have grown complacent.
3. The sound reminds us to reconnect to our true inner self, return to God and/or do Teshuvah
4. The blast of the shofar is like a cry, a primal scream. We cry when we experience pain or immense joy and when we have no words to express our primal emotions then a cry comes out.
5. A Shofar-blower is referred to as a **בעל תקיעה** (Ba'al Tekiah), an Owner of the Tekiah. The Talmud (Shabbat 117b) refers to blowing the shofar as **חִכְמָה וְאֵינָהּ מְלָאכָה** (chochmah ve-einah melachah) - a skill, rather than hard work. We're not all graced with the same skills and talents, a Ba'al Tekiah will have been blessed with a strong lip and good lung capacity.
6. Before blowing the shofar two blessings are recited. The first referring to the mitzvah itself and the second, Shehecheyanu, which is recited upon mitzvot that are incumbent at intervals rather than constantly.
7. When blowing the shofar it is important to stand up straight and centred and have your chin pointing slightly up. Any bends in the body will reduce the force of the air coming up which will reduce the quality of the sound.
8. The 4 shofar sounds are Tekiah (a long sound to call to bring everyone to attention) and the Shevarim (three broken blows which sound like crying perhaps these are tiers of sadness, or joy, at another year passing) and the Teruah (nine staccato blows which sound as an alarm clock, a wakeup call if you will). Finally, the Tekiah Gedolah (the long great blast) can be thought of as the last opportunity to awaken our slumbering souls and so we try to make it a long one).

9 Interesting 'did you knows' about the Shofar

9. It is important that the listener hears all the notes and so the shofar blower may choose to blow more than 9 notes for the Teruah to ensure the congregation has heard all the notes.

And so this list of '9 did you knows' is actually 10.



10. The Ba'al Tekiah must have in mind that they are performing this mitzvot on behalf of the community. Both the person sounding the shofar and those who hear it are considered to have fulfilled the mitzvah. If taking on the responsibility to blow the shofar one must not just be physically capable but spiritually aware of the importance of taking on this mitzvah on behalf of the whole community.

Sounding it in the synagogue on Rosh Hashanah is the high point of my year and, Baruch HaShem, this year I will be able to blast the shofar and enjoy this very special mitzvah with you all.

Anthony Waterman

There are surely no more powerful two words in our liturgy than Kol Nidre. Even more than Sh'ma Yisroel. Those two words are a clarion call which reaches the most observant to the least observant of us.

The man or woman who never goes to a shul, except for Weddings and Bar/Bat Mitzvot, may still find themselves drawn back to the almighty by those two words. Sometimes it is the power of the melody in the traditional rendition that becomes a spiritual magnet. Sometimes it is the memory of childhood Yom Kippurim, the almost mystical atmosphere that pervaded the congregation, indeed, still does.

A haunting presence in the collective Jewish psyche.

Whatever it is, to use modern vernacular, it grabs you.

What, though, does it mean?

If a translation is needed, then, put simply it means 'All vows'. The prayer that follows asks that all the promises which we may have made before The Almighty be regarded as null and void and that we should be forgiven for our failure to observe them.

Wow! What a great cop out. Can it be as easy as that. Our failures wiped away in one powerful prayer, leaving us and our slate wiped clean?

Surely that is too glib, too easy and perhaps not what was ever intended.

My own view is that Kol Nidre is an invitation to look again, inside our very soul, and remind ourselves that we probably made those promises in good faith but we all too readily allowed life to get in the way. So, having looked again, we can re-state those vows and even make some more.

Maybe, just maybe, this time we will get it right. With hope that we all enjoy a sweet New Year. Shalom.

Harry Levine

Wednesday 15 September - Kol Nidre, fast begins 19:01 Beit Tefillah (Sanctuary), Community Centre & Classic Channel

Kol Nidre Service, 19:30-21:40

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 Debbie Young-Somers.

Upper Synagogue & LeDor VaDor Family Channel unless specified

Teen Nidre, 19:40-20:10

This one-of-a-kind **in person only service**, led by EHRS Youth Worker, Sara Moon, 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 EHRS, this service is perfect for those who are looking for something out of the ordinary. In the Upper Synagogue only.

Kal Nidre, 20:20-21:30

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

At the very start of the Rosh Hashanah morning service, we hear the words “**On Rosh Hashanah we consider how judgment is formed** and on Yom Kippur we shall consider how judgment is sealed.”. These words strike a symbolic and spiritual chord with me as the words not only call for me to consider how I may be judged by God, but also how I may be judged by others. Equally, as I stand listening to those words, I acknowledge that I am not alone, and that Jews everywhere, irrespective of faith and level of observance, are collectively subject to judgement. As I stand on Rosh Hashanah, listening to these words, they help me to focus on the significance of the Day of Judgement and the meaning of the service that follows. They remind me of the importance of the days ahead and what I need to do as I seek forgiveness from the Lord and my fellow men and women. As the 10 days of Repentance concludes with Yom Kippur, and with the sealing of judgment, I find comfort in those same words when they are repeated at the start of the Yom Kippur morning service. We hear that “On Rosh Hashanah we considered how judgement is formed and **on Yom Kippur we consider how judgement is sealed.**”. The continuity with which both morning services start, cement for me the importance of the High Holy Days as my attention is focused again. I am reminded of the role I must play, on this day, in truly repenting for my transgressions and my sins as I seek to be inscribed in the book of life. I am comforted by the way these words bring Rosh Hashanah and Yom Kippur together, closing the 10 days of Repentance, and binding the High Holy Days together for the complementary whole that they are.

Ari Cohen, EHRS Tech Team Coordinator

Thursday 16 September - Yom Kippur, fast ends 20:01

Beit Tefillah (Sanctuary), Community Centre & Classic Channel
unless specified

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. The Sermon given by Rabbi Mark Goldsmith and the Community Address will be given by our Chairman Janet Brand.

Musaf, 13:45-15:35

Our Musaf service, in the **Beit Tefillah only or on the Classic Channel**, 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, 15:40-17:15

The Yom Kippur Afternoon service, in the **Beit Tefillah only or on the Classic Channel**, focuses around the reading of the Book of Jonah. Led by EHRS Emeritus Rabbi Danny Smith and Rabbi Roberta Harris-Eckstein.

Mind the Gap, 17:15-17:55

In the **Beit Tefillah only or on the Classic Channel**, Rabbi Mark helps us remain in the spiritual space for Yom Kippur with poetry, readings and song on this especially long Yom Kippur day.

Yizkor, 17:55-18:45

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 Roberta Harris-Eckstein in the Beit Tefillah and Classic Channel with sermon given by Rabbi Steven. Also led by Rabbi Mark Goldsmith in the Community Centre with sermon given by Rabbi Roberta Harris-Eckstein.

Neilah, 18:55-20:00

Our concluding service for Yom Kippur, as the Gates of Repentance draw to a close.
In the Beit Tefillah only.

Havdallah, 20:01-20:06

At the end of the Yom Kippur fast we all join together **in the Sukkah** for the short concluding ceremony for Yom Kippur, led by EHRS's Young People. You will also be able to watch on the Classic Channel.

Yom Kippur

Yom Kippur afternoon has, at its heart, the Minchah service, or afternoon prayer. It is a quiet time of the day, and a stillness falls over the synagogue for the congregation who remain to study and to pray together. For many hunger has passed, and tiredness may be creeping in. Staying in the heart of the community provides a place of peace and support, and a regathering of energy for the final stint of the day. The Torah Reading for the Afternoon service is Deuteronomy 30:8-20.

Rabbi Roberta Harris-Eckstein shares her reflections:

The Torah portion for Yom Kippur afternoon is from Deut. 30, verses 8–20 and it will be followed by the best Haftarah of the year – the story of Jonah. Both of them are about making choices: the Torah enjoins us to ‘Choose Life’ and Jonah does his best to choose **not** to do as God is telling him. He is stubborn and cranky and very like us, but in the end - with the help of a passing fish – he changes his mind and goes to preach repentance to Nineveh (the capital city of Assyria and Israel’s enemy). Even then he is cranky about it and complains about what he is doing – just like us!

The Assyrians who choose to obey God and repent, are far more likeable than poor Jonah! The Torah portion, however, is my main topic, not the Haftarah: the more so, since it is very important for all of us, especially today. Much of the Torah says ‘do this, don’t do that’ – like the second Torah reading from Leviticus 19 this morning; a reading which is absolutely central to Judaism as an ethical religion - our way of life as Jews.

But now in this reading from Deuteronomy, we are shown that it is up to us to choose how we will be and that we will live with the consequences of our choices, perhaps even beyond death. There is a recognition here that we are adults, responsible in every respect for our own lives.

Where are we at this point in the narrative of the Torah? Moses is rapidly nearing the end of his life and is reaching the peroration of his teachings to the Children of Israel. Now he sums the whole Torah up in terms of choice – Choose Life, ‘Choose what is good,’ he says. ‘Turn away from death, from doing evil’.

What then is our point of reference as we go about our daily lives? Anything we choose to do that is negative – harmful to ourselves or to others; that gives permission to our anger, hatred, spite deceit – is understood as evil, as sin, or as the Rabbis called it, the ‘Yetser HaRa’.

Some of our minute to minute choices are trivial, some are important, some are vital, and some hold within them the potential for good and the potential for evil. It’s tough going. Isn’t that why we have been here all day, each of us reviewing the choices we made during the past year. We’re trying to see how we got it wrong and how we can change ourselves and thus the meaning of what we have done. In this way the meaning of our wrongdoing becomes the incentive for good – so that indeed we can Choose Life.

Rabbi Roberta Harris-Eckstein

Yom Kippur

As Rabbi Louis Jacobs z'l explains in the HDD Machzor (p448), the Avodah is a symbolic re-enactment of ancient rites, the only time the High Priest would pronounce the “ineffable name of God” and “when the people and the priests heard it, they fell upon their faces”. On only one day in the year – the most holy of days - the High Priest – the most holy of men - would enter the Holy of Holies at the western most tip of the Temple – the most holy of places, never otherwise entered. He would not wear his usual high-priestly garments, breastplate or bells on this day but the simple white linen of other Priests, spiritually taking every living Jew with him. It was only in this way, at this time, that God’s true and pure name was spoken – the holiest of all words. It is an empowering and significant tradition to re-enact Yom Kippur’s Temple service for confession for all. Many of you will remember my dad, Mitch Wax z'l, in his white suit, prostrating himself during this re-enactment (step one, move to the corner space, step two, hand me his machzor, step three, hand me his glasses...) And many of us will remember the relief in later years when we were able to help him back up! This seemingly “odd” act of a single congregant was dad honouring the holiest of the holiest and, forgoing any pride or personal ego, bowing to the total purity of God’s name and taking his part in passing on the traditions of his elders, joining millions of Jews worldwide who honour the people of Israel and the ‘ineffable name of God’ in this way (not necessarily at EHRS). Musaf and the Avodah is probably the lowest turnout of the day worldwide because of its ‘midday’ timing, when people need a refresher from a morning’s heavy praying and confessing! But for me – this is the heart – and the part I cannot tear myself away from, even if memories hurt to the core. If you usually manage to attend only part of the Yom Kippur experience, why not “switch it around this year”? Take the morning off and join us for Musaf and the Avodah, Mincha, Yizkor and finally Neilah and Havdalah, too! G’mar chatima tova.

Jo Sigalov, Vice Chair

The afternoon service is also where we read the book of Jonah, what does this add to the journey of our day? **Rabbi Dr Michael Shire, Academic Director at Hebrew College, Boston has some ideas:**

Why do we read the book of Jonah on Yom Kippur? It is the only book of the *Tanach* that we read in its entirety during a service. It has been said that it is not so much a book but rather a sermon to be delivered. It’s quite an achievement to have your sermon immortalised for thousands of years to be read every Yom Kippur in every synagogue!

So what is the sermon about? How does it relate to Yom Kippur? Is it about the People of Ninevah repenting for their sins? Ninevah is dealt with in nine mere words for when Jonah arrives he says– “Yet 40 days and the city will be overthrown”. Immediately the King takes off his fine clothes and sits in sackcloth and ashes and repents as does the whole population. And it was not just that they put on sackcloth and ashes but the fact that they turned from their evil ways and resolved to do better in their families, their communities and for their society. There is no problem with Ninevah repenting but there is a problem with Jonah.

The Book of Jonah

Is it about the God-fearing but gentile seafarers who seem to pay more attention to what God wants than Jonah? When the seafarers tried to row back to the shore during the storm, the Hebrew word ‘Shuv’ is used. The root of *teshuvah*. They try everything to respond to a divine threat. They are attentive both to the gods they worship and to the solitary Hebrew on their boat. But they are unsuccessful in their attempt to row back to shore, they can’t do the *teshuvah* for Jonah. Only he could do it for himself.

So it is about Jonah himself? Jonah longs to be free of God’s call. There is a conscious conflict between his own desires to stay where he is and the compulsion to go to a new place of which is unsure and frightened. So he flees. Much like us.

Jonah goes down to Tarshish, down to Jaffa, down to the boat, down again to the bottom of the boat. As the storm arises, the seafarers are praying to their gods but Jonah does nothing. He then goes down further into the waters and down into the belly of the great fish. It is at this lowest point, the bottom of his emotional state that he begins to pray. Tired, hungry, emotionally drained. Perhaps like us.

“In my trouble I called to God and God answered me. You cast me into the depths. Into the heart of the sea. The waters closed in over me. The deep was round about me. Weeds were wrapped about my head. I sank to the base of the mountains. The earth was about to close its bars over me for ever, yet you brought up my life from the grave.” Jonah rises from the fish to dry land, up to the city and his job is done. But he continues to rise, up to the hill overlooking the city and he waits for something, confused by the experience, angered by the ease with which others get off scott free. Perhaps like us.

The story ends strangely as if there is no end. As if Jonah is still waiting and avoiding what everyone else can see. Disconnected from the voice that sent him on the journey, alone and unprotected. Seeing change on the outside but not on the inside. Perhaps like us.

Let us not end this Yom Kippur day on an awkward note like Jonah. Let us complete our story with some clarity and purpose for the year to come. Let us not be wholly swallowed by the great fish. Let us not be overwhelmed by the storms that engulf us, let us not be bitter about others or about the things that happen to us but rather let us act with a vision of what our lives can be, of how to make changes and go forward on our journey like Jonah.

“In my trouble I called to God and God answered me. You cast me into the depths. Into the heart of the sea. The waters are closed in over me. The deep was round about me. Weeds were wrapped about my head. I sank to the base of the mountains. The earth was about to close its bars over me for ever, yet you brought up my life from the grave.”

Rabbi Dr Michael Shire

Leo Baeck College D’var Torah—If you would like to receive weekly divrei torah from the staff and students at Leo Baeck College (where all of your rabbis were ordained) you can subscribe here: www.lbc.ac.uk/dvar-torah-archive/

Yom Kippur

Upper Synagogue & LeDor VaDor Family Channel unless specified
Where Zoom is available please email admin@ehrs.uk for Zoom details

For Young People:

Early Years Service, 09:30-10:15

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 Tuesday 14 September, to help illustrate our central story and enjoy this active service with songs and Shofar.

Stay and Schmooze, 10:15-11:15

In the **ground floor of the Community Centre only**, we invite you to hang out following the Early Years Service or before the Primary Years Service, for conversation for adults and craft for the children.

Primary Years Service, 10:45-11:45

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.

Youth Service, 12:00-13:00

Especially for people aged 11-18 and their families, Rabbi Debbie and EHRS Youth Worker, Sara Moon, lead this musical Yom Kippur service with real life stories on the theme of forgiveness. Also on **Zoom**.

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

Drop in for ten minutes or the whole session **in the Beit Midrash** with Sara Moon and Marian Cohen, with all kinds of activities for Yom Kippur to help to give the day meaning and interest to young people.

Kuddle-Up Story Time Live, 15:45-16:15

Rabbi Debbie and Sarah Koster share a story and songs completing our week of story videos, created by our Rabbis and Youth and Education Team. **Only in the Beit Midrash and on Zoom.**

When life sends you Lemons, 16:30-17:10

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, along with coping with challenges to mental health for so many of us. Rabbi Debbie and Claire Graham are here to listen and to help you find some meaning in the toughest challenges in life. **Only in the Beit Midrash and on Zoom.**

Yom Kippur

Yizkor for Teens: Remembering a Year, 17:55-18:45

With Youth-Worker Sara Moon and Art Therapist Barbara Pietrzykowski

At Yizkor we remember who is no longer with us, honouring their memory as a blessing in our lives. In this session we invite you to join us in thinking about who and what we may have lost, and explore how the memory of the last year could also be for a blessing through co-creating a communal temporary art piece. In the spirit of Yom Kippur we will not be altering the materials by writing, painting, or tearing, but instead thinking creatively how we can create art together within these limitations. **In person only in the Beit Midrash.**

Neilah for Young People, 18:45-20:00

EHRS Youth Worker Sara Moon and Marian Cohen bring Yom Kippur to a close with a special session **in person only in the Beit Midrash** of talk, prayer and craft to help young people of all ages to end Yom Kippur with meaning. They will also help to create Havdallah for the whole community at 20:01 in the Sukkah.

For Adults parallel to Classic Services

Yom Kippur BaBayit, 12:00-13:00

Join EHRS members Kevin Darvill and Andie Lucas LIVE on the **EHRS Facebook page** to add your comments, or on **Zoom**, please email admin@ehrs.uk for **Zoom details**, for Yom Kippur BaBayit, an engaging morning experience with talk, stories, and reflections.

Upper Synagogue, LeDor VaDor Channel and Zoom unless specified
Where Zoom is available please email admin@ehrs.uk for Zoom details

No Beer Still a Shiur, 13:45-14:30

Our Young Adult learning space invites you to join Rabbi Debbie in exploring What is all the fuss about Jonah? Wasn't he the worst prophet?

Neshamah Avodah, 14:40-15:25

Experience a meditative journey through the Yom Kippur Temple service using Yoga and Jewish meditation with Lisa Morris and Rabbi Mark. **In person and on Zoom only.**

Talmud Study Session, 15:40-16:25

Rabbi Mark will take you into the discussions of our Rabbis two thousand years ago into what they meant by fasting on Yom Kippur. In the style of EHRS's fortnightly popular Talmud Class.

Yizkor and Neilah

Yom Kippur Discussion, 16:30-17:15

Join Rabbi Debbie on Zoom for an open discussion following the example of those led for many years by Rabbi Neil Kraft z”l.

This Year I am remembering - a personal Yizkor, 17:55-18:45

A special Yizkor service, led by Rabbi Debbie, 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 Elul this can be an opportunity to light your candle.

Upper Synagogue & the LeDor VaDor Channel

Meditative Neilah, 18:55-20:00

Join our Rabbis 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.

In 2020, we had around 1800 screens (so around 2,500 people) tuned into Yizkor. We had another 30 participants and 100 screens watching our alternative Yizkor where we shared memories of those we have lost, including, of course, Rabbi Neil Kraft z”l. That is an incredible number of people wanting to connect with this short but powerful moment of Yom Kippur when we recall those we have loved and lost. The first year after my dad died I spent the High Holy Days at Menorah Synagogue in Cheshire, as their student Rabbi. As I stood on the bimah next to the wardens and Rabbi Fox z”l led the memorial prayer, I quietly fought back my tears, when the warden next to me gently put her arm around my shoulder and invited me to cry. Yizkor is, I believe, the Jewish tradition putting it's arms around us and inviting us to cry. Our grief moves in stages, but we live with it always, and Jewish time is designed to give us touchstone moments to revisit our pain and sorrow, let it out, and relieve the building pressure of grief so that we can continue to live well afterwards. The year after I was at Menorah my student placement was with EDRS, and that Yizkor proved even more poignant as the woman who a year earlier had put her arm around me, had tragically been killed in a car crash. Once again Yizkor provided a place to bring a grief that was largely about loved ones, but also about the injustice of the world in taking from us so many too soon, something the last 18 months has taught us far too much about. Yizkor is a little window in time where we are given permission to mourn and grieve, but also a reminder to us that as we set our path for the year ahead, we want to honour the memory and the good deeds of those who have raised us, loved us, taught us, and continue their good work in the world. Wishing all those who grieve happy memories, and a shoulder to cry on when it is needed.

Rabbi Debbie Young-Somers

Neilah and Havdallah

The fast is almost over , we are an hour from finishing , we have just been through the most poignant Yizkor of the year I find. The halls then start to empty as members make their way home to be ready to end the fast at home.

Yet I find the final service the most moving.

When I first joined EDRS 30 years ago, I stood up from the start and remained standing for the entire Neilah service finding myself almost on my own. Nowadays I find myself with more company I'm pleased to say. I find standing up throughout therapeutic and helps me focus on my prayers. So that as others have written as the fast draws to a close we feel that we need to make one last big effort.

The final beating against the heart , the last Avinu Malkeinu and then that lovely sound of the Shofar signalling the book has been closed and hopefully we get another year to improve our performance.

Michael Weber, High Holy Days Coordinator

At the end of every Passover Seder we say that we have made it. "Our seder is now complete, the story is told, the songs are sung, the rituals observed. We thank God that we have celebrated in freedom. Next year in Jerusalem!"

For me Havdallah on Yom Kippur serves the same purpose. The last sound of the Shofar has been heard, we have ended the holy sequence of Elul, Selichot, Rosh Hashnah, Tashlich, the Ten Days, Kol Nidre on Yom Kippur, Shacharit, Musaf, Minchah, Yizkor and Neilah.

It is time to celebrate and change the mood to one of delighted togetherness and anticipation of the fun of Sukkot, just five days into the future. So everyone who would like to exit Yom Kippur with the joy that our Rabbis say is absolutely appropriate will stay for just a few minutes after the service has ended. At EHRS we will run outside into the Sukkah area, so far bare. The youngest person there will hold the twisted candle, the bright Havdallah candle. We will sing together the nigun (wordless tune) of Havdallah, sing the simple blessings for wine and the candle (and if on Shabbat for spices too) and then extinguish the candle in the wine with that wonderful 'pffst' sound.

We will say the blessing for building the Sukkah and put up a very first piece of greenery. Then that is it. Yom Kippur and High Holy Days are over. There is a terrific sense of togetherness for everyone who can break their fast a few minutes late, who can say goodbye to the day of Yom Kippur with this beautiful ritual. The last words of the Mishnah Yoma which tells us the principles of Yom Kippur from two thousand years ago are from Rabbi Akiva: 'Happy are you, O Israel, before whom have you made yourselves clean? God, your parent in heaven.' Come and join your EHRS Rabbis for three of the most special, joyful and cleansing minutes of the Jewish year.

Rabbi Mark Goldsmith

HHD for Young Families

We are looking forward to seeing all our fabulous young families over the High Holy Days. There's lots to get involved with, specially planned for 0-6 year olds. Older siblings and grandparents are always welcome, and we promise an interactive, inclusive and enjoyable experience for all the family.

Tuesday 7 September - First Day Rosh Hashanah

Early Years Service, 09:00-09:45

Welcome in the New Year, with our young families' service, specially designed for our youngest members. 0-6year olds. An immersive and interactive service, full of live music, singing and stories. Led by Rabbi Debbie and Miriam Goldsmith. Held in the **Upper Synagogue and on the LeDor VaDor Channel**.

Stay & Schmooze, 09:45-10.45

We invite you to hang out following the service in our craft and play space on the **ground floor of the Community Centre**. This will be set up so adults can grab a cuppa, while the children are entertained with craft activities and toys. A chance to catch up with friends and relax before rushing home for lunch!

Tots Tashlich in Bushey, 16.30-16.50

Meet our Young Families Lead, Sarah Koster at Warren Lake in Bushey Heath for a mini Taslich, perfect to give the kids their first experience of this sweet service. Bring along some bread.

Wednesday 8 September - Second Day Rosh Hashanah

Earth's Birthday 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. This service is for all the family and will be held on the **first floor of the Community Centre**.

Thursday 16 September - Yom Kippur

Early Years Service, 09:30-10:15

Enter the deep ocean, and be swallowed by a whale! Our young families' service, specially designed for our youngest members for an immersive and interactive experience, full of music, singing and stories. Led by Rabbi Mark Goldsmith. Held in the **Upper Synagogue and on the LeDor VaDor Channel**.

HHD for Young Families

Stay & Schmooze, 10:15-11:15

We invite you to hang out following the service in our craft and play space on the **ground floor of the Community Centre**. This will be set up so adults can catch up with friends and relax before rushing home, while the children are entertained with craft activities and toys.

Kuddle-Up Story time LIVE!, 15:45-16:15

Join us on Zoom, for live story telling session. Expect puppets and some silliness!

This will complete our week of pre-recorded story videos, created by our Rabbis and Youth & Education team for the children's enjoyment over Yom Kippur.

In person in the Beit Midrash and on Zoom, please email admin@ehrs.uk for Zoom details



Links to activities you can do at home with your children over the High Holy Days:

Rosh Hashanah:

www.pjlibrary.org/beyond-books/pjblog/august-2018/7-easy-rosh-hashanah-activities-for-kindergartners

Yom Kippur:

www.pjlibrary.org/beyond-books/pjblog/september-2019/4-ways-kids-can-participate-on-yom-kippur

Sammy Spider story:

www.youtube.com/watch?v=arhwJgNvf2A



Sunday 19 September

Sukkah Decorating Party, 11:00-14:00

Join us in preparation for Sukkot at our Sukkah Decorating Party! Activities, crafts and lunch for all the family. Bookings can be made through the EHRS website, www.ehrs.uk/sukkot

More details of what we have on offer for this year's Sukkot and Simchat Torah celebrations can be found in the September/October edition of LeDor VaDor.

Filling Stomachs as well as Souls

EVERYONE LOVES A HONEY CAKE

Once again we are appealing to all bakers for honey cakes which will be distributed by volunteers to our isolated and vulnerable members.

If you would like to be involved in this please email
communitycare@ehrs.uk

or call 020 8238 1013

by Monday 23 August

If you don't feel like baking but want to do something, then please consider buying a couple of honey cakes for distribution or volunteering to deliver. This little act of kindness will mean so much to the recipient.



Our monthly EHRS Cook-a-Longs began as a way to connect and be sociable over Zoom during lock down. They are now a regular feature of our monthly calendar and we have enjoyed cooking for festivals, seasons, and foraging! You are very welcome to join us, and in the meantime, here are some favourite Rosh Hashanah recipes from our regular cook-a-long participants.

Duck with Oranges for Rosh Hashanah

from our partner community in Odessa, Shirat HaYam, provided by Vivien Lewis

Ingredients:

Duck, 2kg
Oranges, 2
Salt & pepper
Mustard

Method:

Rub the duck with salt, pepper and mustard inside and out
Incise oranges with a cross in front and behind
Stuff duck with oranges, and leave marinating in the fridge for 2-3 hours
Place duck in a roasting bag
Bake in the oven for 1.5-2 hours at 180-200 C.

Filling Stomachs as well as Souls

Iraqi Maamoul Makes 25-30 cookies - a favourite in Rabbi Debbie's home!

Traditional maamoul is round and formed into unique shapes using handcarved wooden moulds. Jewish maamoul stands out in that it's made with pure white flour rather than semolina. Forming each cookie individually is a labor of love, so you can take a shortcut with this recipe for "Lazy Maamoul" which doesn't need a mould. It tastes just as good as the original. Traditionally these would be eaten with a date filling at Rosh Hashanah and Chanukah, and nuts on Purim. This recipe adds to the date filling.

Ingredients:

Dough

3 1/2 cups of flour
10 1/2 ounces (300g) soft butter/margarine
2 teaspoons baking powder
2 teaspoons vanilla sugar
1/2 cup water (120ml) (room temperature)
Zest of 1 lemon

Filling

1 1/2 cups date spread
4 ounces halvah, crumbled (you can crumble with a fork)
3/4 cup chopped roasted pecans

Directions:

Preheat the oven to 170 C.

In a large bowl, use your hands to mix all of the dough ingredients until fully combined. You can use a mixer with a hook attachment if you prefer. Cut in to 2 portions.

On a lightly floured surface, roll one portion of the dough into a rectangle, 1/2-inch thick. Trim the edges to refine the rectangle.

Spread half of the date mixture evenly onto the dough and sprinkle half of the halvah and pecans on top.

Carefully roll the dough tightly, starting from the angle that is closer to you, and place the seam side down on the prepared baking sheet. Using your fingers, pinch the ends of the log to seal. Repeat the same steps with the second half of the dough, and bake them in the preheated oven for 35 minutes. Remove from the oven and cool for about 10-15 minutes.

Once the dough slightly cools, carefully slice the logs into 1-inch slices using a large knife. (Prevent the dough from crumbling by using a knife that's not serrated.) Let the sliced maamoul cool completely, and sprinkle a generous amount of confectioner's sugar before serving.



Keeping Us All Safe

At EHRS our priorities are to meaningfully bring us together as a community, and to keep all within the community safe and supported. We want to be able to celebrate, pray and commemorate together. These values guide our decisions on how best to accommodate the large numbers wanting to be with us over the High Holy Days. We will be considering how to move forward while still working to keep one another safe.

At the time of writing we cannot be sure as to the exact government regulations and guidelines with regard to the COVID-19 pandemic in September.

Please refer to the notices in the Synagogue for the latest guidelines. Our current plans are to follow the protocol laid out below, but this may change:

1. You will be required to show your ticket on the gate. Please do not touch the buzzer, the gate will be opened for you.
2. Please use sanitiser when you enter the building or touch common points.
3. You may be required to wear a mask upon entering our buildings and at all times while inside the premises, unless you have a medical exemption or are leading a service.
4. If you need to use the lift, please use gloves to press the floor number, and only one bubble at a time.
5. The double doors to the upstairs hall will be open. Please try not to touch the doors.
6. Depending on social distancing protocols at the time, seats may be arranged with spaces between. Please do not rearrange them. Machzorim (prayer books) will be provided for those who need them – you will be advised as to whether to leave on the seats or return to a common place.
7. Congregational singing is not allowed under the current guidelines but reading is.
8. After the service please leave the way you came in, observing social distancing measures and go directly to the front gate. Please maintain social distancing until you have left the site.

We are hoping very much that the style of the services will return to some normality after the difficulties of the recent period of the pandemic. However, we are aware that this may still not be the ideal or familiar style of service. We have also learnt a huge amount over the last 18 months and hope to continue with all of the diverse offerings so many members have enjoyed.