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High Holy Day Motifs
A Curriculum for Children and Their Families

Margot Bermas

Thesis Submitted in Partial Fulfillment of
Requirements for Masters of Sacred Music Degree

Hebrew Union College-Jewish Institute of Religion
School of Sacred Music
New York, New York

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Cantor Benjie Ellen Schiller

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"There are three ways in which a man can go about performing a good deed: if he says 'I shall do it soon,' the way is poor. If he says 'I am ready to do it now,' the way is of average quality. If he says 'I am doing it,' the way is praiseworthy."

-Hassidic¹

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Cantor Benjie Ellen Schiller

Rabbi Geoffrey Goldberg

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Special thanks to my family for their love and understanding during the past five years. They have been and continue to be a source of undying love and support.

¹ Rabbi Jack Riemer, The World of the High Holy Days, (Florida: Bernie Books), 289, citing Valley Beth Shalom Passport A Guide to Ethical Action.

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First,
This peace can
examination,
which are built into the Jewish
calendar. The Jewish calendar is divided into units of time
which are established to help us find a way to rejuvenate

Philip Goodman, The Rosh Hashanah Anthology
/Philadelphia and Jerusalem: The Jewish Publication Society,
1752/1982), 274, citing Rosh Hashanah 16b.

CHAPTER I: INTRODUCTORY MATERIAL

INTRODUCTION

Three books are open on Rosh Hashanah: one for the wholly righteous, one for the wholly wicked, and one for the intermediate. The wholly righteous are immediately inscribed in the Book of Life; the wholly wicked are immediately inscribed and sealed in the Book of Death; and the fate of the intermediate is held in abeyance from Rosh Hashanah until Yom Kippur.²

I believe that no one is either wholly righteous or wholly wicked, and that we all fall into the intermediate category and will remain there until the Messianic Age is brought about. The Messianic Age is something that we all have to work toward and can achieve by leading good and moral lives.

Judaism teaches that it is the Jewish people who will be a light unto the nations. We will lead the way to this Messianic Age, this time of peace for all humanity. First, however, we must find peace within ourselves. This peace can be achieved through the cycles of introspection, examination, evaluation and renewal which are built into the Jewish calendar. The Jewish calendar is divided into units of time which are established to help us find a way to rejuvenate

² Philip Goodman, The Rosh Hashanah Anthology (Philadelphia and Jerusalem: The Jewish Publication Society, 5752/1992), 274, citing Rosh Hashanah 16b.

Prayers for those for the sins committed in the previous

ourselves and our land.

From the beginning of time, God understood that human beings needed to be able to rest as well as to work, and, therefore, immediately created time for both: "there was evening; there was morning". During the light of day, we work, play and strive to make a better world for ourselves and our children. During the dark of evening, we relax, sleep and work toward refreshing ourselves for the struggles ahead in the new day.

Tradition has created a system of resting points where we can stop, examine our lives and adjust accordingly through introspection and atonement. Jews knew that to atone only once a year would mean to stockpile sins instead of dealing with them as they occur. By atoning during the year, then we are free on Yom Kippur to atone for the larger sins we have committed against humanity, ourselves and God.

Day turns into night and night turns into day until the week has ended. God created Shabbat to distinguish between the secular week of work and the Sabbath day of rest, which is devoted to praising God and rejuvenating our souls.

As the weeks pass, we follow the path of the moon around the earth and at the end of its cycle we have completed a month. The cycle of the moon around the earth is marked by the celebration of Rosh Chodesh. Rosh Chodesh is yet another celebration of rejuvenation, when Jews around the world make offerings to atone for the sins committed in the previous

month. "The day preceding Rosh Chodesh has been, since the sixteenth century, identified as Yom Kippur Katan (Minor day of Atonement), devoted to repentance and penitential prayers (selichot)".³

As the moon travels around the earth, they both travel around the sun. As we travel around the sun, we experience changes in the seasons, which aids the earth and humanity in planting and providing for crops to sustain us as we wait and strive for peace. This passage through the seasons is marked with celebrations for the different harvests that occur during a year.

Rosh Hashanah is the beginning of the Jewish religious year. It is annually a time for personal renewal and reflection. "Look back and ponder your creatureliness, and then look up and realize the divine image in which you are fashioned. By doing so, your life will be one of service as God's collaborator in the continuing process of transforming chaos into creation."⁴ It is up to us as God's creations to become partners with God. Within that partnership, it is our ultimate goal to create peace among the nations that will only be achieved through human action.

³ Philip Birnbaum, Encyclopedia of Jewish Concepts (New York: Hebrew Publishing Company, 1988), 564, s.v. "Rosh Chodesh".

⁴ Philip Goodman, The Yom Kippur Anthology (Philadelphia and Jerusalem: The Jewish Publication Society, 5752/1992), 75, citing Max Artz.

On Yom Kippur, we ask forgiveness from God not only for the sins we have committed against God, but also for the sins we have committed against ourselves or others. For sins against others we must go directly to them and ask their forgiveness.

We are responsible for turning chaos into creation. In order to accomplish this, we must be able to resolve the smallest of misdeeds.

During the High Holy Day season, we look back and examine and question our lives and actions over the past year. Have we wronged anyone? Have we wronged ourselves? Have we wronged God? If so, have we done anything to try and correct those wrongs? What things about ourselves would we like to change? Are they possible to change? Our High Holy Day liturgy asks these questions and gives an outline for changing and correcting our wrongs or faults.

What I remember most about High Holy Day services is playing jacks in the bride's bathroom, new clothes which were uncomfortable, and people staring at me when I sang from my seat. I remember very little about the service or its meaning. What I remember most about other holidays is what food was served after services.

In college, I felt an obligation and a need to attend services, but, when I went to Hillel services, there was little that I recognized and nothing that made me feel comfortable. I discovered that, more than a sense of

obligation, I wanted to be there and I wanted to feel as if I belonged. I wanted to know what Judaism was all about. I wanted to fit in with what I believed to be my heritage, my extended family.

I came to realize very quickly that I had been one of those religious school students who had fallen through the cracks in the system. I had attended classes but all I had learned, I thought, were several prayers which I had memorized over time and class periods. What I didn't understand at the time was that I also had learned that there was a bond to be formed with other Jews and that that bond could bring me happiness. I also had learned that the traditions established within Judaism were ones that I could easily incorporate into my life and that these traditions could enrich my life. These traditions also would provide me with a system by which to organize my life through holidays, festivals, and life cycle events all established to mark and order time with joy.

For these reasons I have chosen to be a Cantor and my goal as a Cantor is to teach our children and congregants the richness of Judaism so that they can make informed decisions about how they want Judaism to be a part of their lives.

CONCEPTUAL RATIONALE

The High Holy Day season is the beginning of the Jewish calendar and, I feel, a very good place to start the cycle of Jewish education. What better place than at the birth place of the world and humanity? The public and private schools have reopened after summer vacation, we buy new clothes and new school supplies and we make certain promises to ourselves, our families and God, which we hope to maintain during the year. These promises are empty if we do not have an understanding of the basic values and commandments of Judaism at our fingertips in order at least to attempt to fulfill them.

As a result of all this, I have chosen to create the following curriculum in partial fulfillment of my Masters Project. This curriculum, designed for children and their families, encompasses the teaching of the High Holy Day motifs, both musical and spiritual.

The curriculum is to be taught during the weekend before Selichot and includes the following: (1) a Family Shabbat dinner and Service followed by a Tea and Torah activity/discussion, (2) a Family Shabbat Morning Service with a corresponding project for 2nd and 3rd graders followed by a luncheon, (3) Sunday morning programs and activities for the 2nd & 3rd graders, the 4th, 5th & 6th grades and the Junior and Senior Youth Groups.

On the Wednesday following the weekend, in preparation for their participation in the Selichot Program the following Saturday, the three older age groups will rehearse the music which they learned over the weekend.

During the Selichot program, the children, Cantor and Rabbi will present the themes of the High Holy Days so that, as we enter them as a community, the children and adults will be thinking along the same lines.

The following programs may be too extensive for one weekend and can be approached as guidelines for a three year cycle. This three year cycle might be divided as follows: the First year, Teshuvah, Tefillah, Tsedakah; the Second year, Malkhuyot, Shofarot, Zikhronot; and the Third year, Past, Present, Future.

As I began this project, I searched for a way to organize the High Holy Day motifs and tie them to something I felt people already understood. I discovered that there are several systems of threes within Judaism and have divided my curriculum accordingly.

The first section/year of this program is based on the last line of the U'netanneh Tokef section of our High Holy Day liturgy. This last line discusses three major motifs of the High Holy Days: Teshuvah, Tefillah and Tsedakah.

Teshuvah (repentance or return) will be discussed after Shabbat Evening Services during a Tea and Torah program. This program will include discussion of the ceremony of Tashlich,

or casting away ones sins, and all who participate will be involved in preparing themselves for this task.

Tefillah (prayer) will be discussed throughout the Shabbat Evening and Morning Services.

Tsedakah (charity or acts of loving kindness) which can take many forms, will be discussed throughout the weekend.

The congregation may want to discuss and establish a new Tsedakah project for the year. Parents and other congregants not involved in Saturday or Sunday's activities, may want to visit a local hospital, work in a soup kitchen, etc. The possibilities are endless.

The second section/year of this program is based on the Shofar Service. The Shofar Service is based on three motifs: Malkhuyot (Kingship), Zikhronot (Remembrances) and Shofarot (Revelation). "The Talmud quotes: 'Say before me malchuyot, zichronot, and shofarot: Malchuyot so that you place my reign over you, zichronot so that I remember you [for health and happiness on this day of judgment], and how should you so this? With a shofar.'"⁵

Malkhuyot is a difficult subject for Reform Jews who are trying to rid themselves of human references to God. I am not so sure I agree with this concept, especially on the High Holy Days. I do not believe that God takes on human form, but I would like to believe that God, in whose image humans are

⁵ Naomi Black, Celebration: The Book of Jewish Festivals, (New York: Jonathan David Publishers, Inc., 1987), 12.

created, also possesses the qualities of compassion and concern and that during this time of Yom harat olam, we should be able to see God as King of kings, Creator and Sustainer of all, and as a parent figure protecting and guiding His children.

Zikhronot parallels the last paragraph of U'netanneh Tokef, B'rosh Hashanah. B'rosh Hashanah, "On Rosh Hashanah it is written, on Yom Kippur it is sealed"⁶, parallels the idea of remembrances brought about in Zikhronot. The Yamim Noraim represent the Jewish yearly walk down memory lane to examine and reevaluate our lives by reviewing our actions over the past year. As indicated above, this also can be done monthly at the celebration of the new moon, Rosh Chodesh. Yizkor is the "service of remembrance for the martyrs of our people as well as for our own relatives and friends recited on Yom Kippur and the last days of"⁷ Passover, Shavuot, and Sukkot (including Shemini Atzeret/Simchat Torah). B'rosh Hashanah lists the ways in which people will find their fate or fortune.

The motif of Shofarot also is found in U'netanneh Tokef and shows the great importance the Shofar holds in Judaism. Whether the Shofar is a tool to announce war or joy, it has been used throughout time.

⁶ Chaim Stern, Gates of Repentance, (New York: Central Conference of American Rabbis,), 108.

⁷ Peter S. Knobel, Gates of Season, (New York: Central Conference of American Rabbis, 1983/5743), 186.

This section ends with the line in our High Holy Day liturgy which creates the first three categories of this curriculum: "But Repentance, Prayer, and Charity temper judgement's severe decree."⁹ This line serves as a reminder to us that it is up to us to live moral lives based on the tenets of Judaism in order to expect repentance from year to year.

The third section/year of this program brings us to the end of our discussion of the High Holy Days. Although we should truly never cease to study, after three years of intensive work it seems appropriate to come full circle and open the doors to begin the cycle again. This section is divided into the categories of Past, Present and Future, and explores the ideas of Kol Nidrei, Vidui, and Neilah.

Kol Nidrei (all vows) is both the name of the service which begins Yom Kippur and the prayer which starts that service, is a transitional prayer that begins the process concluding the Yamim Noraim. During Yamim Noraim, God begins to close the Gates of Heaven and the Book of Life. During Yom Kippur, we fast so as to deprive our bodies of all pleasures while we concentrate on filling our bodies with the nutrients of faith and hope for the coming of peace.

Originally Kol Nidrei was written to erase all vows made but not fulfilled during the past year. Today, the text has

⁹ Chaim Stern, Gates of Repentance, (New York: Central Conference of American Rabbis, 1978), 109. *Confession*.

been altered so as to ask God to forgive us for any promises we may make during the upcoming year but are unable to fulfill. For this reason, I have placed Kol Nidrei in the Past category of this triad. I would like everyone to put their unfulfilled deeds behind them and look to the future. Kol Nidrei is also placed into this category because of the memories the melody of Kol Nidrei stirs for each one of us.

Vidui (confession) is a term not usually identified with Judaism. "Judaism does not posit the existence of any intermediary to whom the sinner must confess. The act of confession is made by a sinner directly to God, and in the case of a social sin, it must be made to the victim of the sinner's misdeed in an honest effort to repair the damage and to obtain the forgiveness of the person wronged."⁹ There are three steps in Vidui: first, acknowledgement of sin and admission of guilt; second, feeling of regret for having sinned; and last, resolve never to repeat this transgression.

Neilah (closing) indicates we are reaching the end of the Yamim Noraim, and, despite our hunger, our mood and melodies begin to change and our spirits begin to lighten. The melodies of Neilah have a comforting and soothing movement to them and, as they bring us into the final stages of this season, we know that we have done all we can over the last month and are confident that God will look favorably upon us

⁹ Geoffrey Wigoder, *The Encyclopedia of Judaism*, (New York: Macmillan Publishing Company, 1989), s.v. confession.

and inscribe us in the Book of Life for another year of health and prosperity. We return to where we began and pray to God, Hashiveinu Adonai, renew our days.

What comforts me most about Judaism is that, as the world forms and changes, we always have the roots of Judaism to keep us tied to what is important.

My Masters Recital will represent the Selichot Program which is referred to above. I plan to involve members of the Junior Choir of Community Reform Temple, Westbury, New York (my current pulpit), by teaching them the music I have included as part of this curriculum and by having them join me during my recital.

DEFINITIONS

During the course of this paper, several words and terms will reoccur consistently such as: High Holy Days, musical and spiritual motifs, liturgy, and curriculum. There are textbook answers for all of these words and terms which are available in the glossary of this paper (APPENDIX 1), but I have established my own definitions over time and research.

"High Holy Days," also known as *Yamim Noraim*, is a season of time within the Jewish calendar. This season of time includes the following festivals and intermediate days¹⁰: *Selichot*, *Rosh Hashanah*, *Aseret Yeme Teshuvah*, *Shabbat Shuvah*, and *Yom Kippur*.

"Selichot" is a term with two meanings. It refers to the service which falls at midnight the Saturday before Rosh Hashanah as well as to the penitential prayers we say during that service. According to Ashkenazic custom, the Selichot service occurs at midnight on the Saturday "four days before Rosh Hashanah. If, however, the first day of Rosh Hashanah occurs on Monday or Tuesday, so that four days are not left in which to recite the penitential prayers, it is customary to begin a week earlier. The idea of a midnight service is based

¹⁰ Biblical law ordains seven festival days upon which work is forbidden, namely Rosh Ha-Shanah, Yom Kippur, Sukkot, Shemini Atseret, the first and last days of Passover, and Shavu'ot. (Encyclopedia of Judaism).

on Psalm 119:62 (At midnight I rise to praise thee).¹¹ Sephardic Jews observe the practice of reciting Selichot prayers during the entire month of Elul.

"Elul" is the month preceding Rosh Hashanah. At this time, Jews begin to prepare for their approach to God during which they will ask to be inscribed in the Book of Life. The process of preparation is done by reciting penitential prayers called Selichot, and by blowing the Shofar at the end of the morning (Shacharit) service.

Elul is a month particularly filled with love and awe for God and God's powers. "This love is reflected even in the Hebrew spelling of Elul, an acronym for *Ani L'dodi V'dodi Li* ("I am for my beloved and my beloved is for me"), a verse from the Song of Songs that emphasizes the close bond between God and His chosen people."¹²

"Rosh Hashanah" celebrates the Jewish New Year, the creation of the world and humanity. It sometimes is referred to as Yom Harat Olam, the Birthday of the Universe. For it is said that God created the Universe, including the World, during the last days of Elul, and on Rosh Hashanah, God finished the Universe by creating Man.

Rosh Hashanah falls on the first day of the month of

Elul, the month in which the Book of Life is written and the Book of Death is sealed.

¹¹Philip Birnbaum, Encyclopedia of Jewish Concepts (New York: Hebrew Publishing Company, 1988), 439. Jews around

the world, including many who may pay little or no attention

¹²Naomi Black, Celebration: the Book of Jewish Festivals (New York: Jonathan David Publishers, Inc., 1987), 10. bodily

Tishri, which is the seventh month in the Jewish calendar and not the first. The first month is Nisan during which we celebrate Passover and the freedom of the Jewish people. Rosh Hashanah is also referred to as: *Yom ha-Din* (Day of Judgement), *Yom Teruah* (Day of Sounding), and *Yom ha-Zikkaron* (Day of Remembrance or Memorial).

"Aseret Yeme Teshuvah" are the ten intermediate days between Rosh Hashanah and Yom Kippur. During these days, people make last minute visits to friends and family in order to ask for their forgiveness for deeds misdome, are extra careful to behave in a way pleasing to God, and search internally for ways to improve themselves over the coming year.

"Shabbat Shuvah" is the intermediate Shabbat between Rosh Hashanah and Yom Kippur. On Shabbat Shuvah there are special liturgical additions made to the traditional Shabbat Service, which ask God to inscribe us in the Book of Life and praise God's powers and creations. These insertions remind us of the basic tenets of the High Holy Days.

"Yom Kippur", the Day of Atonement, the Sabbath of Sabbaths, is the most sacred day in the Jewish calendar. This is the day when God makes final decisions about who will be inscribed in the Book of Life or sealed in the Book of Death. It is a solemn day of worship and self-sacrifice. Jews around the world, including many who may pay little or no attention to other events in the Jewish calendar, deny themselves bodily

pleasures and attend services on Yom Kippur in order to show their respect for God. Yom Kippur is a day of fast and self-deprivation.

When asked the subject of my Masters Project, my standard answer was: to create a curriculum to teach the musical and spiritual motifs of the High Holy Days to children. This may seem to be a small step, but I believe it to be very important.

I feel that there should be more to the High Holy Days than being seen in a new white dress or fasting simply because that's what we have been brought up to do. The High Holy Days are an intricate system of liturgical and musical motifs woven together to create a mood which fosters introspection. These motifs, or themes, which have been established for every moment of Jewish life, should be presented as integral parts of a package and not as separate parts of a whole.

The term "liturgy" or "liturgical" refers to the components within a religious service or ceremony. During the course of my research, I examined the High Holy Day liturgy and tried to isolate its themes, which I refer to commonly as motifs. These motifs can be seen clearly in the curriculum I have written in the following pages.

The dictionary defines "curriculum" as "the regular or a particular course of study in a school, college, etc."¹³ and

¹³The Random House Dictionary of the English Language, The Unabridged Edition (1973), s.v. "curriculum".

technically, that is what I have created. But I hope that this curriculum is much more.

I set out to create a course of study which would guide children towards an understanding of Judaism and encourage them then to bring that understanding home to their parents and to share their experiences. I also wanted to create an alternative environment to the classroom and its formality, so I have created a weekend of family and child education. I think that learning should be fun and completely hands-on.

I believe strongly that the best resource Rabbis, Cantors and Educators have as teachers is to access the parents and lay leaders of the congregation and give them the information and guidance they need to master the material and teach it to their children. What I have discovered through my research is that there is a vast need throughout the Jewish community to educate not only the young, but also their elders. Therefore, as the parents and lay people are preparing for this weekend of study they also will have the opportunity to learn as they teach their children.

RESEARCH/SURVEY

Published Sources:

I began my research by reading several texts including The Rosh Hashanah Anthology and The Yom Kippur Anthology, both by Philip Goodman. These are among a series of anthologies published by The Jewish Publication Society giving vital information concerning all the Jewish holidays and festivals.

At the eighteenth meeting of the Coalition for the Advancement of Jewish Education (CAJE) during the summer of 1993, I attended as many lectures as possible which covered materials for the High Holy Days. I found the lecturers both knowledgeable and willing to share all their sources. From these wonderful people, I received several suggested bibliographies, and I extended my search.

I also have been in touch with most of the Jewish publication houses in the country and I have read through much of their materials on this subject.

Field Research:

Published material was not enough. I needed to know that I was not the only one who saw gaping holes in the education of our children and particularly in their exposure to the motifs of the High Holy Days. Therefore, I sent a survey (APPENDIX 2) to approximately thirty-five cantors, rabbis, composers, song leaders, story tellers and other lay people to

get their reactions and to discuss possible solutions. I discovered quickly that survey research is difficult. People are busy and surveys get pushed to the bottom of the pile. Some people thought that the survey wasn't really meant for them and they threw it out. With persistence, however, those who are slow or confused can be accessed and extremely helpful. In fact, I received responses from twenty-five people some of whom recommended me to others, all of whom were excited and willing to participate.

The following are the survey questions, selected responses, and my conclusions.

QUESTION 1: What are the highlights of the High Holy Day season for you personally? Why?

SELECTED RESPONSES

make connections

a Jew must be able to walk into any synagogue on any day
and know from the sounds of the music/chant what
day, time of day, and time of year it is

preaching, this is the time I can get into it personally
standing before the ark while the Cantor sings Avinu
Malkenu

Shofar blowing

Neilah: that silence at the end and then that sort of
half-gasp, half-cheer from the congregation

hearing the Akedah and Jonah stories

receiving cards and notes from friends

"Singing Kol Nidrei and some of the other wonderful
liturgical selections which are only sung at this
time of year. Kol Nidrei and Max Janowski's Avinu
Malkenu make me feel like I am truly an instrument
of God and I am able to transmit this spirituality
to the congregation. I also enjoy being with my
family and watching my children grow and learn
about our faith."

reflection, rethinking, regeneration, renewing

CONCLUSIONS

The ideas of reflection, rethinking, regeneration and renewal were prevalent answers to this question, along with the idea of family. It seemed that everyone mentioned in one way or another that it was important to spend this time together with family, renewing the bonds that can only be created between relatives. It was also important to establish new, and renew old, connections with God, who is the parent of every Jew. These connections can be made over family dinners, with discussions of the year that has past and how individuals would like to be treated in the future, by receiving or sending cards with good wishes for the High Holy Days, by attending services together as a family, and by savoring the sights, sounds, smells, and tastes of the season, as well as by studying, talking with friends or clergy members, or meditation.

QUESTION 2: *What, if anything, do you do with children that is effective? (art, recipes, drama)*

SELECTED RESPONSES

sing, dance

baking round challah, making cards, decorating commemorative candles, puppet shows about saying I'm sorry

Music, taking the traditional modes and simplifying the words so that they are more repetitious and easier to grasp. Using music and sign language to bring greater understanding.

CONCLUSIONS

The most interesting conclusion to this question was really what I feared about High Holy Day education and the reason for this project: there is little (to nothing) written to teach our children the motifs of the High Holy Days. The people with whom I have discussed this project all have searched their files and have realized that the High Holy Days are usually either pushed into the background and only lightly reviewed or totally ignored until the "children's service" on the day of the festival itself. Therefore, the suggested activities are to involve children in art, music, dance, and cooking, but these are small solutions to an ongoing large problem. Very Own Rosh Hashanah and My Very Own Yom Kippur

Bar-Ben Copies

QUESTION 3: What machzor and/or storybook do you suggest for children?

SELECTED RESPONSES

Va'ani Tefillati L'cha: A Children's High Holy Day

Prayerbook by Abraham Klausner

Prayer Is For Reaching by Danny Syme

"The Announcing Tool" and "Once Upon a Time"

Does God Have A Big Toe by Marc Gellman

High Holy Day Prayer Services by Behrman House

Building Jewish Life Series and Machzorim by Torah Aurah
Publishers

Happy Birthday World published in 1974 by Temple Israel
in Dayton, Ohio

The Family Prayerbook: The Fall Holy Days, by Sheldon
Zimmerman, distributed by Behrman House

The Giving Tree by Shel Silverstein

Jewish Stories One Generation Tells Another and
"Storyteller's Prayer" by Peninnah Schram

The Diamond Tree by Howard Schwartz and Barbara Rush

The Child's Book Of Midrash by Barbara Goldin

Who Knows Ten by Molly Cone

Days Of Awe: Stories For Rosh Hashanah And Yom Kippur by
Eric A. Kimmel (Viking, 1991)

"If Not Higher" by Y.L. Peretz

My Very Own Rosh Hashanah and My Very Own Yom Kippur,

Kar-Ben Copies

QUESTION 4: *If you had one key message/aspect of the High Holy Days that you wanted children to understand, what would it be?*

SELECTED RESPONSES

Children need to learn how to forgive themselves and forgive others.

Life is precious and fragile. Each day each moment should be lived to the fullest - especially moments spent together with the family.

Everybody gets another chance to be the best person he/she can be. We can always begin again.

Work to change what you've done wrong.

Our God is a loving, forgiving God.

Always strive to be the best you can be.

Saying I'm sorry is hard but not impossible.

Making amends can make me feel better.

An understanding of repentance, that is that if you are faced with the same situation in which you "sinned" before that you are able to overcome, and act differently because you have confessed and repented.

Reflecting, remembrance and returning.

CONCLUSIONS

Similar to the answers to the first question, the answers to this question were fairly consistent: learn to say "I'm sorry" to others, as well as to yourself, when promises and

goals are not fulfilled. Life is too precious and fragile to be angry at anyone and let that anger overcome your life or activities. God, Creator of all, is a forgiving and loving God who is here to protect and guide us towards living ethical and moral lives.

WE CAN CHANGE

4. Day Called You Evil... How True Is This? - A boy who is
sorry.. } by Debbie Friedman

Adonai, Adonai by Leon Sheer

Jonah and His Mac Nibbosh by Rabbi Larry Wilder

QUESTION 5: What pieces of music do you recommend? Please include any unpublished pieces that you feel are particularly effective as well as including the "traditional" pieces. Please give as detailed a list as possible. Don't assume that someone else will include a particular piece. The music should include music appropriate for children to sing as well as specific music you think they should hear because of its motifs.

SELECTED RESPONSES

L'shanah Tovah, Avinu Malkenu, Kol Nidrei, Ochilah Lael, U'netanneh Tokef, the Chatima for any blessing, Hineni, Viddui, Ashamnu, Zochreinu, Enosh, Al Cheyt, Eyl Nora Aleylah, Ptach Lanu, Shofar calls and blessings, Besefer Chayim, V'al Kulam, Ki Anu Amecha the appropriate melody for the Keva texts (texts which we say everyday) e.g.: Shema, Barechu, Mi Chamocha, Kaddish, Amida

Apples and Honey and Kol Nidrei Night by Julie Silver

Shehecheyanu by Jeff Klepper

Happy Rosh Hashanah To You by Auerbach

This is Very Good

We Are Your People by John Blumberg

A Day Called Yom Kippur and This is the Day (we say we're

A Brand New Year by Debbie Friedman
sorry...) by Debbie Friedman

Adonai, Adonai by Leon Sher

Jonah and Woe, Woe Nineveh by Rabbi Larry Milder

There Was A Sound

A parity to the Tune of Avinu Malkenu by Sherrie Stohl

I'm sorry for what I did wrong (2x)

I'll try to be better

No matter, whatever

I'm sorry for what I did wrong

I'll try, I'll try to be

The best that I can be

I'll try, I'll try to do what is right

And be the best I can be.

Thank You, God by Steven Reuben: Manginot page 42

Sing Along Song by Steven Reuben: Manginot page 86

Turning by Linda Hirshhorn

Zochreinu and Hineni by Craig Taubman

Tapuchim Ud'vash

Shanah Tova

Rabbi Steven Reuben has several songs for the High Holy

Days

Sherrie Stohl has a delightful "Shanah Tovah" song

Enid Lader has several High Holy Day songs

Tekiyah

S'lichah, Todah, B'vakasha by Shurin and Rivkin

We Thank You, In the Beginning, Ki Tov by Ray Cook

Rosh Hashanah is Here by Barbara Dowell

Vayar Elohim (Hine Tov M'od)

Once Upon A Time by Fran Avni

A Day Called yom Kippur, The Best That You Can Be, It's

A Brand New Year by Debbie Friedman

Let's Be Friends

Hayom, Hayom

There Was A Sound

Shanah Tovah: Today is Rosh Hashanah by Joyce Lederman

Shanah Tovah Aba, Ema

A Happy New Year

Sing It In

B'rosh Hashanah

L'shanah Tovah to You and You

Mother Took Some Honey

Shanah Metukah

Yom Kippurim

I Heard the Cantor Singing

Happy Rosh Hashanah to You by Julie Auerbach

Some Contemporary original music by Mark Malachi

Sound of Creation: Genesis in Song - Randee Friedman,
editor

Apples by Leah Abrams

I am A Shofar by Marcia Meth

Hayom T'antsenu

High Holy Days and Sukkot Melodies - Tara Publications

Sing A Song of Yom Tov - parity songs by Elissa Treuer
the music of Simon Sargon

Hashivienu and Pitchu Li by Steven Dropkin

CONCLUSIONS

The results of this question reenforced my own conclusions to my research into the High Holy Day liturgy. These results show that there are two types of liturgy: Keva

(fixed texts) and Kavannah (creative texts).

Keva texts are those which we see in all services and are therefore familiar with, but these texts have distinct melodies on the High Holy Days and they should be heard and learned.

Kavannah texts are those which are no longer creative texts which cantor's improvise according to a theme. These texts have been standardized and inserted amongst the Keva texts to enhance the High Holy Day liturgy. These inserted texts encompass the themes of Repentance, Prayer and Charity and the special musical motifs specific to the High Holy Days.

I also discovered that almost all of the participants in this survey wished to stress, as I do, the importance of the High Holy Day "Nusach" that has been passed down through the generations. Nusach is the specific music which tells knowledgeable listeners what time of year and day it is as soon as they walk into the synagogue. The Nusach of Judaism is being lost and we all feel a need to preserve it as we do to preserve all the nuances of Judaism.

RATIONALE

The following is a curriculum which I hope will help congregational families begin their process of renewal and Jewish education. Although the material is written for children, my intention is that it be delivered to parents and by parents within the community so that they will learn as well. Hence, there are also many opportunities for parent/child educational experiences.

The concept is that this curriculum be instituted during the weekend before Selichot, followed by a rehearsal with the Cantor on Wednesday, and then by a presentation during the program before Selichot services. Included within this curriculum are the guidelines for three weekends. The first is to be based on Repentance, Prayer and Charity, the second on Kingship, Remembrances and Shofar and the third on ideas of Past, Present, and Future.

It is not enough to attend services in new, starched, white clothes and to see and be seen. We have to understand that those new and bleached white clothes represent the clean slate we hope to have created by which we wish to start fresh in the New Year.

In order for the themes of the High Holy Days to be understood and fulfilled, we must begin our preparations beforehand. To this end, the month of Elul has traditionally been seen as a preparatory month to the High Holy Day season.

This is a time for introspection and self-examination so that, when the time arrives, we are prepared to repent to God and our fellow man.

In creating this curriculum of three weekends as stated above, I have created guidelines for anyone to follow either the way I have set it up or in their own fashion. I feel that each weekend should be centered around exploring different parts of our High Holy Day liturgy through prayer as well as through study and active participation. I have assumed a certain knowledge of the basic rubrics (parts) of our liturgy and taken the next step.

GOALS AND OBJECTIVES

- To bring the congregation together as a community right from the beginning of the year.
- To teach young and old alike the musical and spiritual motifs of the High Holy Days.
- To create an atmosphere of child and family education where everyone knows that they have valid questions and ideas.
- To involve parents in the education of their children and encourage them toward their own education.
- To encourage the children to want to know more and to return to religious school with new ideas, eager to explore Judaism.
- To encourage people to create and explore new ways of teaching the same material.
- To empower people to take Judaism for all that it is, which means to understand every facet, and not just to attend services. There is more to Judaism than attending services; we must all participate in every way we can.
- To give everyone the tools they need in order to live active and involved Jewish lives.

CHAPTER II: TESHUVAH, TEFILLAH, TSEDAKAH

The divisions of this chapter are derived from the last line of U'netanneh Tokef which says: *U'tishuvah, u'tifillah, u'tzdakah ma'avirin et-roah hag'zeirah*, But Repentance, Prayer and Charity temper judgment's sever decree.¹⁴ (Although this quote begins with Teshuvah the curriculum begins with Tefillah because we begin on Shabbat Evening as a congregation in prayer.)

Program 1: TEFILLAH

Family Shabbat Dinner and Service

(see APPENDIX 3 for flyer)

Goals and Objectives:

To review the structure and liturgy of our service.

To introduce the themes of the High Holy Days.

To teach the L'shanah Tova melody and then introduce the following texts: Barechu, Mi Chamocha, and Adonai S'fatai Tiftach and apply the L'shanah melody to these texts.

To introduce and teach one of the Shema melodies.

To introduce and teach the High Holy Day motif for Vaanachnu.

¹⁴ Gates of Repentance, 109.

To introduce the idea of Tashlich.

To create a Shabbat atmosphere.

Activity 1: Preparations and Baking

While the Social Hall is being set for dinner, the children of the congregation have been invited to bake Challah and Teiglach. The Challah should be prepared to its final rising stage before braiding so that the children can punch it down, divide it and braid it into round loaves to be eaten at dinner. While the Challah is rising a last time and baking, the children can be rolling and finishing the Teiglach for dessert. Recipes for these traditional High Holy Day dishes can be found in any Jewish holiday cookbook as well as in the Rosh Hashanah Anthology or in APPENDIX 4.

Activity 2: Story Time

"The Prince Who Forgot Who He Was"

There was still another parable that our master used to tell:

Once a king's son sinned against his father, the king. His father expelled him from the house. As long as he was near his home, people knew he was a prince and so they befriended him and gave him food and drink. But as the days passed, and he got farther and farther into his father's realm, no one knew him and no one gave him anything to eat. He began to sell his clothing to buy food. When he had nothing left to sell, he hired out as a shepherd. After he had hired out as a shepherd he was no longer in need, because he could forage for

food in the countryside. Eventually he forgot that he was a king's son and all the pleasures that he had been used to.

Now it was the custom of the shepherds in those days to make for themselves thick boots to keep out the mud. The king's son wanted such boots too but he could not afford them, and was deeply grieved.

Once the king happened to be passing through that province. Now it was the custom in those days that whoever had a petition to the king would write it out and throw it into the king's chariot as he passed by. The king's son came with the other petitioners and threw in his note, in which he asked for thick boots, such as the shepherds have. The king recognized his son's handwriting and was saddened to think how low his son had fallen: that he had forgotten that he was a king's son and felt only the lack of thick boots.

Our master ended: "It is the same way with us. We have forgotten that we are God's children and what we really lack. One cries that he wants health and another cries for wealth. But the truth - who are we, and that we want to come back to where we belong - this we forget to pray for!"

Let this be the spirit on which we pray during these coming days. Let us pray for material things - or health and wealth - for we need these too, but let us pray, above all, that we may rediscover who we really are, and that we may come back home to where we really belong. For this is the purpose of these days!¹⁵

Transition to Dinner:

Introduction to concept of *Tashlich*, the casting away of sins. We are like the boy who threw his petition into the king's chariot. We throw our sins into a body of water and

¹⁵ Jack Riemer, The World Of The High Holy Days (Miami, Florida: Published by Bernie Books), 8, citing Agnon, Days of Awe.

hope that God, the King of kings, will read it and grant us forgiveness. We will talk more about this story and Tashlich after dinner.

Activity 3: Dinner

Shabbat Dinner beginning with traditional Shabbat blessings over candles, wine and challah (special challah made earlier by the children) [see APPENDIX 5: Shabbat Song Sheet]

Activity 4: Kabbalat Shabbat Services

Gates of Prayer, Shabbat Evening Service I, page 117

(The following is an example of how this might be done. The emphasis is to use the service to teach. APPENDIX 6 is a Service Pamphlet discussing the basic rubrics of any service and contains the information any participant should understand in order to understand the additions to the service for the High Holy Days. APPENDIX 7 is a list of High Holy Day additions which should be added to the service pamphlet during the month of Elul and throughout Yamim Noraim.)

Opening/Welcome:

Shabbat Shalom! During this evening's service, we will reexamine our Shabbat Evening liturgy and begin to explore the additions made for the High Holidays.

We will be using Gates of Prayer, Service I, which begins on page 117. The first service for Shabbat Evening and the first service for Shabbat Morning within Gates of Prayer closely follows the format of our traditional liturgy.

The insertions we will discuss and examine are those which are added on Shabbat Shuvah, the Shabbat which falls between Rosh Hashanah and Yom Kippur, during *Aseret Yeme Teshuvah*.

Our service begins with Kabbalat Shabbat which welcomes the Sabbath Bride into our Temple, home, and heart. The Sabbath Bride is the spirit which enters our souls and helps us to separate the secular days of the week from the spiritual unity we try to achieve with God on Shabbat.

This month, which precedes the High Holy Days, is called Elul. Tradition tells us that Elul was named by taking the first Hebrew letter from each word of the following expression of love: *Ani L'dodi V'dodi Li*, I am my beloved, my beloved is mine. This quote from the Song of Songs is meant to establish the relationship between God and the Israelite people as one of lovers.

As Jews, we spend the month of Elul preparing for the Yamim Noraim which affirms the covenant with God made at Sinai. *Ani L'dodi V'dodi Li* shows us once again that the covenant is one of give and take between God and God's people: God will grant us life and protection and, in return, we will follow God's commandments and try to live moral and upright

lives.

"It is customary to say Psalms in public every weekday, after the prayer, from the beginning of the New Moon of Elul until Yom Kippur."¹⁶ Our Kabbalat Shabbat is made up of Psalms and begins on page 118. These psalms are particularly focused on the themes of God's creative powers and Kingship over the people Israel, which are also the main themes of the High Holy Days. (chant/read pages 118-128 which includes the chanting of Chatsi Kaddish)

The "Call to Worship", Barechu, on page 129, is our first opportunity to Praise God with the High Holy Day melody. (teach Bor'chu, Traditional. Arr. by A. W. Binder, #305, page 362, The Union Hymnal)

The Shema has two distinct High Holy Day melodies and over the course of this weekend we will learn them both. We will learn one of those melodies now, and the other melody during the Torah Service tomorrow morning. (teach Sh'ma, S. Sulzer, #306, The Union Hymnal)

Traditionally, Mi Chamocha is the place in our liturgy to truly establish the musical theme of the day. The melody chosen for the Mi Chamocha is also the melody used for Barechu

¹⁶S.Y. Agnon, Days of Awe (New York: Schocken Books, 1965), 20.

and the melody assigned to the High Holy Day greeting L'shana Tova. (teach Mee Chomocho, Traditional. Arr. Lewandowski-Binder, #307, The Union Hymnal)

The Amidah section of our service begins with Adonai s'fatei tiftach (which should be taught to the melody of L'shanah Tovah, Traditional Tune, #59, Manginot, page 89).

During the High Holy Days, there are many insertions made into our standard liturgy. For example we, add the following blessings into the Amida: Zochreinu--"remember us unto life, for You are the King who delights in life, and inscribe us in the Book of Life, that Your will may prevail, O God of life" and Mi Chamocha Av--"Who is like You, Source of Mercy, who in compassion sustains the life of His children?"¹⁷ (teach Zochreinu and Mi Chamocha Av to the Zochreinu melody)

One of the most difficult themes of this season is the theme of Kingship of God. During past years, Reform Judaism has become very aware of and sensitive to the language we use in prayer. Our congregation, along with the Central Conference of American Rabbis (CCAR), is aware that language is a powerful tool and that we must be careful to use masculine and feminine language inclusively. As we enter into this High Holy Day season, we will talk about God as King,

¹⁷ Chaim Stern, Gates of Prayer, (New York: Central Conference of American Rabbis, 1975), 134-35.

something Reform Jews have tried to avoid as an image in our language. But the High Holy Days specifically see God as the King of kings, as the divine Creator of everything, and the Jewish people as God's subjects, and I feel that this is also an important message. God has given us a world to mould as we see fit and, during *Aseret Yeme Teshuvah*, we thank God and renew our relationship with this ever present and ever available King.

As we will discuss later, God is not the only one we need to ask forgiveness from: we need to ask forgiveness from our neighbors, families and friends.

On page 138, you will notice another High Holy Day insertion asking for long life for the generations of Jews to come.

On page 140, you will notice the insertion of B'sefer Chayim into Shalom Rav which also is added to the morning peace prayer Sim Shalom. This text asks God to "Teach us then to find our happiness in the search for righteousness and peace. Blessed is the Eternal, the Source of peace."¹⁸ It is up to each of us as individuals to find a way to make peace within ourselves, our families, and then the communities at

¹⁸ Chaim Stern, Gates of Prayer, (New York: Central Conference of American Rabbis, 1975), 140.

large, because no one will do this task if we don't start to do it ourselves.

The Mein Sheva, or Essence of the Tefillah, found on page 141 is "a summary of the Sabbath evening Tefillah, traditionally understood as having been ordained for the benefit of late-comers to the service."¹⁹ For us this evening it is a nice way to end our worship by reviewing the themes we have discussed so intently.

It is up to us to ask forgiveness from family, friends, and ourselves and then to ask forgiveness from God in order to be inscribed into the Book of Life. God is Creator, King, all powerful and yet has instilled within us the power to change and seek repentance.

Sermon idea:

"Three Things to Bring with you When you Come For the Holidays"

Let me remind you of the three things that you should be sure to bring with you when you come to services on the Days of Awe.

Do you know what they are?

Your Tallit? Your Machzor? Your ticket?

No. If you forget your Tallit we will give you one. If you forget your Machzor we will give you one. If you forget your ticket...you can always come back next year. (NO, I was just joking, really I was.)

¹⁹ Lawrence A. Hoffman, Gates of Understanding, (New York: Central Conference of American Rabbis, 1977/5737), 205.

The three things that you have to bring with you when you come are three different kinds of faith. If you come without them, the service will mean very little to you.

The first kind of faith you need to bring with you is faith in God. I know how hard that can be to have; believe me, I know. But unless you have some conviction that there is an order and a structure to the universe, that the world is not heflker,²⁰ that morality is not just a matter of opinion, in short, that there is a God: the service will be an empty show, a boring performance. Bring faith in God with you and Aleynu will be a majestic moment, the Amidah will be an intimate conversation, and falling Korim²¹ will be a Declaration of Dependence.

Where is God and how can we have faith in Him?

I remember how once a young person in our congregation died after a long, lingering illness. I drove out with the family to choose a gravesite, and as we drove back from the cemetery you could feel the grief and the anger in the car. And then the driver noticed that the gauge read empty. He moved over to the right lane and prepared to get off the highway at the next exit to go looking for a service station before the car ran out of gas. Someone reassured to him that cars are so made that when the gas gauge registers "empty" you can still travel for some more miles before you run out of gas.

And perhaps this is what God means. God is the wonder of the fact that when you feel worn out and weary you can still carry on a little bit further. I don't know how it works. I have no secular explanation for it. But I have seen it and so have you. There is within each of us the capacity to carry on a little bit further than we think we can.

²⁰ Unclaimed (ownerless), property; licentiousness, lawlessness, anarchy - citing The Complete Hebrew-English Dictionary, R. Alcalay.

²¹ During the recitation of Aleinu on the High Holy Days the congregants traditionally "fall" to their knees and then fully prostrate themselves face to the floor.

There have been many times in my life when, if someone had asked me in advance: would you be able to survive this happening to you? I would have said no. And yet now I can look back and realize that I did survive that experience. We are all made of stronger stuff than we think we are. And that capacity to endure, that ability to go a little bit further than we think we can, that gift of being able to start over again after defeat, that for me is a sign of God.

So do not leave your faith at home or lose it on the way. Bring it with you when you come to the services.

The second kind of faith you need to bring with you when you come is faith in the people with whom you will pray. This too is sometimes hard to have. I remember a bookkeeper that I once knew who refused to come to services on the High Holy Days because she said that she knew too much, and had seen too much of the bad behavior of the people that she would have to pray with if she came.

I understand her feelings and I sympathize with her but I think she is wrong. Look at all we Jews have done in recent years and you will see that we are worth believing in, with all our faults. There are more than twenty states in Africa. None of them reached out to help their starving brethren in Ethiopia the way we Jews did. Look at the way Israel has made room for the Soviet Jews, and the way American Jewry has given to finance their aliyah. Look at how we came out of the Holocaust, with every right and every reason to be bitter, and chose to build new lives instead. With all our shortcomings and all our limitations we are a good people, and if you are going to pray with and be a part of the community, you need to bring your faith in Jews.

And one more kind of faith you need to bring with you, and that is faith in yourself and in your own ability to grow and change. If you don't believe that, if you think that the way you are now is the way you will always be, then the service will be a torture. When you read the words in the book that call upon us to change, when you hear the rabbi calling on us to become better, the words will feel like someone is rubbing salt into your wounds. We can change. We are capable of infinite change. Unless we believe in ourselves and in our

ability to change, there is no use coming on the High Holy Days.

So these are the three things we need to bring with us when we come: faith in God, faith in each other, and faith in ourselves. If we bring these three things with us, the service will be a joy and a blessing for us all.²²

The foundations of Judaism lie in the three-fold statement: *Al sh'losha d'varim ha-olam omeid, al ha-Torah, v'al ha-Avodah, v'al G'milut chasadim*; The world is sustained by three things: by Torah, by worship, by loving deeds. This is a part of our liturgy and, as Jews, a part of our lives. These are things that our congregation tries to uphold and emulate in everything we do.

Added to this there is another side to *Al Sh'losha d'varim*, that of *Al Sh'losha D'varim ha-olam kayam, al ha-emet, v'al ha-din, v'al ha-shalom*; The world is sustained by three things: by truth, by justice, and by peace, and these are the global concerns which our congregation tries to fulfill everyday.

On the High Holy Days, there are many more sets of threes and tonight we will begin to explore them. On Rosh Hashanah, we exclaim "*Unetaneh tokef kedushat hayom*, Let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds, and determines our

²²Rabbi Jack Riemer, The World of the High Holy Days (Miami, Florida: Bernie Books Publishers), 29-30.

destiny."²³ And at the end of this prayer we state U'tishuvah u'tifellah u'tsidakah ma'avirin et-roa ha-g'zayrah; But repentance, prayer and charity temper judgement's severe decree. Our rabbis and liturgists have taken Al sh'losha and strengthened these words by claiming that the same ideas, when taken seriously, will lead us to redemption by God.

As we conclude this evening's service we turn to Aleinu. Aleinu was originally composed as part of the High Holy Day Shofar liturgy in order to affirm the tenets of Judaism. "The first paragraph emphasizes Israel's unique role as the Chosen People; the second, reiterating God's sovereignty, gives voice to the universalist hope for a world perfected under the kingdom of the Almighty"²⁴ (teach Aleinu, Traditional Arr. by L. Lewandowski, #54 Olenu, page 120, Ephros Anthology I)

Transition to Tea and Torah:

At the conclusion of services we invite you to a Tea and Torah program. Please join us for an Oneg Shabbat where we will be able to sample the Taiglach which has been baked especially for us this evening by our 2nd & 3rd graders and join us in the Social Hall for a discussion of Tashlich.

²³ Gates of Repentance, 106.

²⁴ Geoffrey Wigoder editor in Chief, The Encyclopedia of Judaism (New York: Macmillan Publishing Company, 1989),.

We conclude this evening's worship service with the singing of Psalm 150, Halleluyah.

Program 2: TESHUVAH

Activity 5: Tea and Torah

Rationale:

It is not enough to attend High Holy Day services and ask God for forgiveness. We must all prepare ourselves for that event so that, when the time arrives, we have already begun the process called teshuvah. "Teshuvah is, in actuality, a sort of a 'mid-course correction'. It is the process of renewing your vision of who you should be becoming, and then shifting your actions and commitments in that direction."²⁵

On Rosh Hashanah evening Jews around the world take part in the tradition of Tashlich. Tashlich is "a ceremony symbolizing the casting away of sins into the depths of the waters in accordance with the prophet Micah (7.19), who said, "and Thou wilt cast all their sins into the depths of the sea." It is observed on the afternoon of the first day of Rosh Hashanah unless that is the Sabbath, in which case it is held on the second day."²⁶

²⁵ Building Jewish Life Series: rosh Ha-Shanah & Yom Kippur, Torah Aura Publications, , 42.

²⁶ Philip Goodman, The Rosh Hashanah Anthology (Philadelphia and Jerusalem: The Jewish Publication Society, 5752/1992), 360.

We will separate you into groups in which you will talk about Tashlich: (1) 2nd & 3rd graders, (2) 4th, 5th & 6th graders, (3) Junior Youth group and Senior Youth group, and (4) Adults.

Goals and Objectives:

To define the term Tashlich.

To discuss the idea of casting away sins.

To discuss the idea of sin.

To talk about ways to ask for forgiveness.

2nd & 3rd Graders

Summarize the story "The Prince Who Forgot Who He Was" for the people who were not here earlier.

Have children write the things they would like to be forgiven for on sheets of paper with washable markers and then dip the papers in water and watch them disappear.

Later, when the congregation meets to observe Tashlich (see APPENDIX 8), the children can write these things in the sand and wait for the tide to take them away.

4th, 5th & 6th Graders

Have them take the bread that they made earlier (if there is any left) and write in food coloring what they would like to be forgiven for and later they can cast the bread into the water and the birds and fish can eat the bread (and the sins)

without fear of harm.

Junior Youth Group

*Let this be the spirit on which we pray during these coming days. Let us pray for material things - or health and wealth - for we need these too, but let us pray, above all, that we may rediscover who we really are, and that we may come back home to where we really belong. For this is the purpose of these days!*²⁷

Discuss how people stereotype kids and how the kids imagine themselves to be and whether they meet those stereotypes? Do they want to meet those stereotypes? What have they done that they have not been happy with? What do people accuse kids of having done just because the kids fit the stereotypes? How do they appear to the outside world? How do they appear to themselves? What do they want to do? today? when they grow up? What pressures are they under to achieve in their world? their parents' world? Sex? Drugs? etc. Have them list these things on or around an outline drawing of a person. Put negatives on the outside and positives on the inside. Later, at the Tashlich bonfire, they will tear up the outside of this picture and each throw a corner of it into the fire and begin the process of shedding those fears, pressures, and sins.

Senior Youth Group & Adult Group

²⁷ Jack Riemer, The World Of The High Holy Days (Miami, Florida: Published by Bernie Books), 8, citing Agnon, Days of Awe.

Have them discuss that it is not enough to symbolically cast off their sins for fish to eat or to create fire, but that they must follow up on the things they would like to improve in themselves. Also discuss how to apologize to another person and work towards mending a broken relationship.

The Senior Youth Group kids could create contracts to be entered into with their parents, listing several behaviors that each kid could try to correct or stop doing over the course of the year. If the child is showing signs of improved behavior or improved effort in turn the parent might "reward" the child in some way, for example by extending curfew on the night of a big party.

The Adult group could start keeping a diary of the things they would like to apologize for or strive to do better and at the beginning of each new month during Rosh Chodesh (Yom Kippur Katan) try to atone for one of those things.

Activity 6: Conclusion

Bring all the groups back together and discuss how they felt as they discussed the idea of having to ask forgiveness up-close and personal before God who will grant atonement. Then discuss the ways in which they plan to begin the process of personal atonement and show the projects they each worked on.

At the end of the presentation, split the congregation into two groups standing on opposite sides of the room and

have them recite the following to each other:

Mehila: Asking for Forgiveness

To be said to one's relatives, friends, and acquaintances: I am sorry if I hurt you by what I have done or have failed to do, by what I have said or have not said to you since last Yom Kippur. I will strive to improve my ways, and I ask for your understanding and forgiveness.²⁸

Then, as everyone is going home, remind them of the Tashlich event and the who, what, and where of Tashlich.

Evaluation:

As the groups are coming together, get a feel from the discussion leaders of the progress of the group. As the discussion progresses as a whole, (and also by the success of the Tashlich program and Bonfire on Rosh Hashanah) you will know how successful it was and you may need to steer some in the right direction.

Program 3: TEFILLAH CONTINUED

Shabbat morning services and Yom Harat Olam Luncheon

GOALS AND OBJECTIVES

To create a Shabbat experience and atmosphere.

²⁸ Jack Riemer, The World of the High Holy Days, (Florida: Bernie Books), 237, citing Machzor Hadash.

To review the Shabbat morning liturgy.

To review the High Holy Day insertions and their melodies learned the evening before.

To introduce the idea of Yom Harat Olam, the Birthday of the World and begin to celebrate.

Part 1: Programming for 4th graders through Adults

Activity 1: Shabbat Morning Services

4th, 5th & 6th grades, Junior and Senior Youth Groups should all be in attendance (with simultaneous programming for 2nd & 3rd grade children)

Gates of Prayer, Shabbat Morning Service I, page 283 and Torah Service II, page 425

(The following is an example of how this might be done. The emphasis is to use the service to teach. APPENDIX 6 is a Service Pamphlet discussing the basic rubrics of any service and contains the information any participant should understand in order to understand the additions to the service for the High Holy Days. APPENDIX 7 is a list of High Holy Day additions which should be added to the service pamphlet during the month of Elul and during the Yamim Noraim.)

Opening/Welcome:

We begin our Services with Mah Tov.

The Pesukei D'zimra section of our service is devoted to the recitation of psalms which again fulfills the obligation to recite psalms each day during the month of Elul. These psalms, which should be said on Shabbat morning, encompass the themes of the High Holy Days which can only point out to us that the themes of the High Holy Day season are not unlike the themes of the year but that the approach and emphasis shifts in its intensity.

The "Call to Worship", Barechu, on page 301, is our first opportunity to Praise God with the High Holy Day melody. (teach Bor'chu, Traditional Arr. by A.W. Binder, #305, page 362, The Union Hymnal)

The Shema has two distinct High Holy Day melodies and over the course of this service we will learn them both. (teach Shema, S. Sulzer, #306, The Union Hymnal)

Traditionally, Mi Chamocha is the place in our liturgy to truly establish the musical theme of the day. (teach Mee Chomocho, Traditional Arr. Lewandowski-Binder, #307, The Union Hymnal)

The Amidah/Tefillah section begins with Adonai s'fatí tiftach (which should be taught to the melody of L'shanah Tovah, Traditional Tune, #59, Manginot, page 89).

Again points out the High Holy Day additions.

On page 310 you will find the section: "Addition for Rosh Chodesh". Rosh Hashanah in its simplest form is the celebration of Rosh Chodesh, the celebration of the New Moon. Briefly look over this text which stress God's mindfulness of the Jewish people and the covenant they have made with God, and that God should renew us as God renews the moon each month. God has worked into the calendar a systematic process of renewal every "29" days, and then a renewal of the seasons every three months, and then a renewal of the year, and this cycle builds from day to day. We, as Jews, can and should use this built-in cycle to renew ourselves and our relationships with friends, family, and God everyday as well as within the festival cycle. Our liturgy, as well as the cycle of the day, help us to do just that. The idea is that we have to take just as active a role in our lives as we would like God to.

Sim Shalom can be found on page 313, notice the insertion made to this prayer for peace.

page 425-430 Torah Service

"Assemble the People" (Deuteronomy 31:12-13)

According to tradition, the first public reading of Torah occurred on Rosh Hashanah. Ezra brought the Torah out into the public square where all had gathered for the festival and

read to all the people Israel from the holy book. This emphasizes the idea that the Torah is for everyone "men, women, and children" and all should hear and know it. So, as we stand here today and fulfill the commandment to read and study this holy text, I invite the entire congregation to come forward and observe this commandment by "assembling" around the Torah for its recitation.

(teach the other version of the Shema: Traditional, Arr. L. Lewandowski)

Sermon: discuss the section in Gates of Prayer for Sabbath of Repentance pages 391-394.

Adonai, Adonai

Avinu Malkenu

Ana Adonai

Part 2: Parallel programming for 2nd & 3rd Grades

Rationale:

This age group hopefully sat through Shabbat Evening Services which were very long for them although there were activities geared to them. Now they need the room to play and get their hands into what Rosh Hashanah is all about. What better way than to be young hosts and hostesses and prepare a Yom Harat Olam Luncheon celebration for their families while the families are attending Shabbat Morning Services.

Goals and Objectives:

Goodness, all the good
kisses and lots and lots of good

To introduce the idea of Yom Harat Olam, the Birthday of the world/universe.

To teach the Hebrew words: Yom Harat Olam, Tapuach, D'vash, and Rosh Hashanah.

To teach the phrases: Le'shanah Tova, Le-shanah tovah u-metukah, and Le'shanah tova tikatev veTehatem.

To introduce the motifs of Rosh Hashanah: round, new, and sweet.

Activity 1: Story Time

"Happy Birthday, World!"

Sadie Rose Weilerstein

Ruth and Debby were getting ready for a birthday. It wasn't Ruth's birthday or Debby's. It wasn't Danny's birthday or Judith's or Mother's or Daddy's. It wasn't George Washington's birthday or Abraham Lincoln's. It was the WORLD'S birthday. It was Rosh Hashanah, the New Year.

"How old will the world be today?" Ruthie asked Mother.

"Ever so old," said Mother.

She was spreading their nicest white cloth on the table and Ruth and Debby were helping her.

"A hundred years old?" asked Ruthie.

"A thousand years old?" asked Debby.

"More than five thousand years old," said Mother.

"There ought to be a birthday cake for the world," said Ruthie, "with candles."

"Goodness," said Mother. "Where could we get a cake big enough? But we'll have our holiday candles and lots and lots of good things. Come and

help me put them on the table."

So Ruth and Debby helped. There were two round loaves, hallahs, at Daddy's place. They weren't twisted, like the Sabbath loaves. They were round, for a good round year. And there was honey for a sweet year, and sticky little round honey cakes. Mm! Ruth and Debby could hardly wait to taste them. There were shining red apples to dip in the honey.

Ruth and Debby danced round and round the table. They were so happy, they made up a little song. Ruth began it.

Everything is NEW on Rosh Hashanah!
Our shoes are new,
Our dresses are new,
Our ribbons are, too,
Everything is NEW on Rosh Hashanah
For a Happy NEW Year!

Everything is ROUND on Rosh Hashanah!
The apples are round,
And the cakes are round,
And the hallahs are round and round!
Everything is round on Rosh Hashanah
For a good ROUND year.

"Now it's your turn, Mother," said Ruth and Debby. So Mother sang too.

Everything is SWEET on Rosh Hashanah!
Daddy's flowers are sweet,
And the cakes are sweet,
And the honey is sweet,
And my children are VERY sweet!
Everything is SWEET on Rosh Hashanah
For a Happy SWEET Year!

But still Ruth and Debby wished there could be a birthday cake with candles. They didn't say anything about it, because just then Daddy came in from synagogue. Ruth and Debby flew across the room to meet him.

"Le-shanah tovah! Happy New Year, Daddy," they cried.

After that there were so many things to do. There was Daddy's Kiddush to listen to. They stood very still and quiet while he thanked God for the

New Year. Then Daddy cut one of the big round loaves and each one dipped a bit of bread in honey.

"Le-shanah tovah u-metukah," they said. "For a good sweet year."

They dipped apple in honey, too. Apple is very good when you dip it in honey. Mother's candles blinked brightly, and Daddy sang songs, and it was past their bedtime but they didn't have to go to bed, and the food was so good! But still Ruth and Debby wished there could be a birthday cake and candles.

They told Daddy about it.

"Hm," Daddy said. "A birthday cake for the world's birthday! Do you know how big it would have to be? If all the wheat fields were one wheat field, and all the scythes were one scythe, and all the mills were one mill; if all the mixing bowls were one mixing bowl, and all the baking pans one baking pan, all the ovens one oven--"

"And all the bowls of frosting one bowl of frosting," Ruthie helped him.

"Of course," said Daddy. "We mustn't forget the frosting. If all the men were one man, one great giant man! If the great giant man took the great big scythe and cut down the great big field of grain; if he ground the grain in the great big mill, and gave the great sack of flour to his great giant wife, and she mixed it in the great big bowl and baked it in the great big pan."

"And frosted it with the great big bowl of frosting," said Ruthie.

"Then MAYBE," said Daddy, "that great big cake would be big enough to hold the world's birthday candles."

Ruth and Debby laughed. They liked Daddy's stories. But still they wished they could see those candles.

"There ought to be birthday candles on a birthday," said Debby.

Then what do you suppose happened? Daddy whispered something to Mother. Mother nodded her

head.

"Maybe we can find those candles," said Daddy.

The next minute Mother was slipping on Ruth's and Debby's coats and they were all out of doors-out at night, long past their bedtime.

It was very still and shadowy in the garden.

"Look up," said Daddy. "Do you see the candles?"

Ruth and Debby threw back their heads and raised their eyes to the sky. It was dark and velvety-and it was filled with stars. There were hundreds and hundreds of them blinking and twinkling like birthday candles.

"The stars are the world's birthday candles," said Debby softly. Her eyes were shining.

Mother and Daddy nodded.

Ruth and Debby looked up at the sky with its twinkling stars, at the new moon, the Tishri moon, like a silver cradle. They looked at the grass under their feet, at the elm tree lifting its dark boughs to heaven.

"Happy birthday, world," they said.

"Happy New Year!"²⁹

Transition:

Talk about the Birthday of the World and how God created the World and then teach the children the phrase Yom Harat Olam. Now tell them that it is going to be their job to prepare a Yom Harat Olam luncheon for their families similar to how Debby and Ruth did for themselves.

²⁹Philip Goodman, The Rosh Hashanah Anthology (Philadelphia and Jerusalem: The Jewish Publication Society, 5752/1992), 307-9.

Activity 2: "New"

Teach the song "L'shanah Tovah" (Manginot #59) in order to teach them the various forms of greeting people on Rosh Hashanah.

Teach the songs Apples and Honey (by Julie Silver) and Tapuchim U'divash in order to learn the Hebrew words Tapuach and D'vash (Manginot #56).

Set the table for the Yom Harat Olam luncheon - with new table clothes napkins, etc.. things that are new, clean and white.

Activity 3: "Round"

Make and decorate round challah covers.

Make apple center pieces.

Round Challah Covers

SUPPLIES: dark blue tissue paper, ten-inch round doily, colorful wrapping or construction paper, glue and a rag, pencil and felt-tip pens, 12" pot cover, scissors

INSTRUCTIONS:

1. Use the pot cover to draw a circle on the blue tissue paper.
2. Cut out that circle.
3. Glue the doily in the center of the blue circle, making sure that the space around it is even.
4. When dry, write in the center of the doily with felt-tip pens: Challah in Hebrew or English.
5. Cut small holiday symbols out of the colored paper and glue on the doily.

Apple Center Pieces

SUPPLIES: apples-any color, white shabbat candles, evergreen leaves or paper leaves, aluminum foil, flowers, nuts, small pine cones, doily (optional), bowl, dish or platter

INSTRUCTIONS:

1. Wrap the bottom of the candles you are going to use with about half-an-inch of foil.
2. With an apple corer, make a hole in each apple, about one-half inch deep. Insert one candle in each apple.
3. Arrange these apples on an attractive dish, platter or shallow bowl made of silver, wicker, china or pottery.
4. Arrange leaves between and around apples. If you wish you can add flowers without stems, or nuts or very small pine cones to the arrangement.
5. Alternatively, you can make individual arrangements on a small dish surrounded by greens.³⁰

Activity 4: "Sweet"

Make Waldorf salad with apples.

Make carrot salad and Tzimmes.

Bake honey cake, Teiglach and Challah.

Part 3: Yom Harat Olam Luncheon

After services, the entire congregation will join together in a Yom Harat Olam luncheon created by the 2nd and 3rd graders.

³⁰ Dalia Hardof Renberg, The Complete Family Guide to Jewish Holidays, (Great Britain: Robson Books Ltd., 1987), 35-6.

Program 4: TSEDAKAH

Part 1: Sunday Morning Programming for 4th grade through Senior Youth Group

Goals and Objectives:

While defining Tsedakah, introduce the idea of Kapparot in order to further tie in the idea of "performing acts of loving kindness" as an inherent part of the High Holy Days.

Kapparot is "the setting aside of charity money before sunset on the eve of Yom Kippur. Implicit in this act of Kapparah is the idea that the charity money serves as atonement for one's sins."³¹

To define Tsedakah as activities or righteous acts which everyone is commanded to do but does not always mean donating money. Tsedakah is and should be more an activity all people can be actively involved in doing.

TSEDAKAH AND DOING DEEDS OF KINDNESS³²

The sources:

"The world rests on three things: Torah, worship

³¹ Peter S. Knobel, Gates of the Season, (New York: Central Conference of American Rabbis, 1983/5743), 174, s.v. Kapparah.

³² Rabbi Kerry M. Olitzky and Rabbi Ronald H Isaacs, The How-To Handbook for Jewish Living, (New Jersey: KTAV Publishing House, Inc.), 113-14.

and the performance of good deeds" (Pirke Avot 1:2)

"Charity, charity, shall you pursue" (Deut. 16:20)

"These are things for which no measure is prescribed: gleanings of the field, first fruits, festival offerings, loving deeds of kindness, and the study of Torah. These are things whose fruit a person enjoys in this world and whose reward is stored up in the World-to-Come: honoring parents, doing deeds of kindness, making peace, but the study of Torah is equal to them all [because it leads to them]" (Peah 1:1)

What you need to know:

1. Tsedakah, often translated "charity," is derived from the Hebrew root tsedek, meaning "righteous" and "just." Giving tsedakah is the just and right thing to do.

2. Gemilut chasadim is the Hebrew term for "loving acts of kindness." Included in these acts are giving clothing to the needy, visiting the sick, comforting the mourner, and burying the dead.

3. When you give to someone or help someone, you should do it cheerfully and graciously.

4. It is considered best to help someone without the recipient's knowing from whom the help is coming.

5. The highest form of a deed of kindness is to help a person to be self-supporting.

Preparations and Supplies:

Have "the sources" listed above written on butcher block paper for discussion purposes.

Have the words "tsedakah" and "gemilut chasadim" written on butcher block paper so that the children can brainstorm things that they could participate in during the year to fulfill this commandment.

Have boxes of Gates of Repentance ready to be brought into the sanctuary.

Have the white Torah covers dry cleaned and ready to be put on the Torahs.

Have arts and crafts supplies available for creating and writing New Years cards.

Have silver polish on hand for cleaning Torah ornaments.

Have supplies for preparing memorial candles.

Have supplies for preparing packages for those in the hospital or homebound.

Activities

To get the Synagogue prepared for the High Holy Days by: polishing the silver, replacing Gates of Prayer with Gates of Repentance, changing the Torah covers, changing the rabbi's and cantor's robes to white, by putting pledge cards in the pews, etc.

Preparing food packages for those who are home bound or in the hospital.

Preparing memorial candles and packages for Yizkor during Yom Kippur.

Having a card designing center to create or design a High Holy Day card for next year that can be sold in the Temple Gift Shop to raise money for any cause.

Part 2: Yom Kippur Parallel Programming
for 2nd & 3rd graders

Goals and Objectives:

- To teach Day of Atonement/Yom Kippur.
- To teach the phrase Gemar Chatima tovah.
- To teach the concept of the Book of Life.
- To teach the concept of Kol Nidrei.
- To teach the melody of Kol Nidrei by using "I Heard the Cantor Singing"

Activity 1: Story Time

"I'm Sorry"

Ten year old Benjamin sat for a very long time next to his mother. It was Yom Kippur day and Benjamin, no matter how many years he came to this service, wasn't sure what he was supposed to do.

And so he asked his mother.

She said Benjamin, this is the 'I'm sorry' day.

Oh. So today I'm supposed to say 'I'm sorry' for the book I took from the library without checking it out, and still have, two years later?

No. For that, you'll have to return the book and find out how much a fine you owe. And you can say 'I'm sorry' to them for what you did.

Then I'm supposed to say 'I'm sorry' on Yom Kippur for the mean thing I said to Adam the other day.

No. For that, you'll have to go back to Adam and say 'I'm sorry' for what you said.

Then what are we supposed to say 'I'm sorry' for on Yom Kippur?

It's hard to explain. Let's discuss it later. And his mother returned to her prayerbook.

They didn't discuss it later. In fact, Benjamin forgot all about his questions.

But later in the year, Benjamin did something that he knew was wrong, but he didn't know what to do about it. He thought if he stopped thinking about it, he would also stop feeling so bad, but he couldn't stop thinking about it.

He thought if enough time went by, he would forget about it, but as time went by, he still remembered. And it still made him feel very bad.

Finally, he decided to go to a good friend who he knew would have some answers for him. His rabbi.

I've done something terrible, but I don't know what to do about it, he said.

Tell me about it, Benjamin, said the rabbi.

I play on a baseball team. Second base. A ground ball came to me, I bent down to scoop it up, but it went through my legs.

You must have felt very embarrassed about it. Did the other team win because of that?

No. We made the next out and the inning was over. And yes, I did feel embarrassed about it, but that stopped. But for some reason, I still feel terrible about it.

Why are you making such a big deal about an unimportant baseball game and an error that anyone can make?

But rabbi, you don't understand. I'm a better player than that!

The rabbi sat back in his chair and thought about this. Then he said: What you are saying then is that on that play you didn't do your best. You didn't do what you know you are capable of doing. You let yourself down, more than you let the team down.

Yes, yes, that's it! I know that baseball

games aren't that important. But I learned something about myself that day. It doesn't matter how good I am at doing something if I don't do my best!

But now I don't know what to do about it. My mother said that if I take something that doesn't belong to me, I have to return it and say 'I'm sorry'. If I hurt someone's feelings I have to go back to that person and say 'I'm sorry'.

But what do I do when I feel sorry, but I have no one to say 'I'm sorry' to?

The rabbi smiled. He understood the problem of this young man.

He leaned forward in his chair and said:

Benjamin, that's what we have Yom Kippur for. It is a day to say 'I'm sorry' for all the things that we do in life that don't necessarily hurt others, but do hurt ourselves. We say I'm sorry to God, and we say 'I'm sorry' to ourselves.

Benjamin thought about that for a minute.

He wasn't exactly sure what the rabbi was talking about. Maybe because he got to thinking about something else a bit, and he wasn't paying the proper attention. But he thought he understood enough to know that at least he didn't have to tell the rabbi 'I'm sorry'.

Or did he?³³

Activity 2: Question and Answer Period

GOALS AND OBJECTIVES:

Answer the following questions:

What things are we sorry for?

Who do we apologize to?

³³ Jack Riemer, The World of the High Holy Days (Miami, Florida: Bernie Books Publishers), 177-9, citing Rabbi David Eli Vorspan.

When do we apologize to ourselves?

When do we apologize to God?

Rosh Hashanah, as we discussed yesterday, is a celebration of the world and God who created it and us. The time between Rosh Hashanah and Yom Kippur is a time to reflect on our behavior during the year and our growth. What things have changed about you since last year? How have your attitudes changed about your friends, family, and self? What things would you like to change during the next year, why, and now do you think you could start?

Yom Kippur is the way for all Jews to start changing and growing as we enter the new year. We list all the things we would like to improve and then day by day start to act on those decisions.

Activity 3: Music Time

Teach "I Heard the Cantor Singing" (A.W. Binder, #159, Union Songster)

Explain that it is a special melody for Yom Kippur and that the words tell us all about making promises, keeping promises, and that if we try, and can't keep a promise, that it is not the end of the world, but that, at next Yom Kippur, we can reevaluate and try again.

CHAPTER III: MALKHUYOT, SHOFAROT, ZIKHRONOT

[Whereas Chapter 2 describes in detail the events for a complete weekend of study and prayer, the following chapter is not complete in that regard. The information that follows is intended to be used as a guideline towards creating another weekend similar to the one described in Chapter 2. More detailed activities including, prayer, meals and social events, would have to be added to this information.]

Program 1: SHOFAROT/U'VSHOFAR GADOL

fourth grade through adults

Rationale:

Using Shirley Barish's program, "Sounding the Shofar", I would like to introduce the Shofar Service and relate its three sections to the three paragraphs which form U'netanneh Tokef: Malkhuyot/U'netanneh Tokef, both of which refer to the relationship of God to Israel as the relationship of Parent to child: Shofarot/U'vshofar Gadol, both of which refer to the uses of the Shofar as a means to call the Israelites to both joyous and sad occasions: and Zikhronot/B'rosh Hashanah, both of which refer to the idea of remembering those who have come before us as well as remembering the deeds of the past year so that we can repent.

Goals and Objectives:

To teach the different sections of the Shofar service.

- To teach the different sections of U'netanneh Tokef.
- To teach the different Shofar calls.
- To teach the motif of the Shofar blessing.
- To discuss where the idea of Yom Harat Olam came from.
- To introduce the other places in our liturgy where we refer to the shofar.
- To teach the traditional folk melody to Avinu Malkenu
- To teach the text of Ki Anu Amecha.
- To discuss where the Aleinu originated.

Activity 1: Sounding the Shofar

(Before starting this program it may be helpful to read Gates of Understanding II pages 97-101.)

Family program by Shirley Barish, Education
Consultant, UAHC S.W. Council

Introduction: We first read of "trumpets" in Numbers 10:2, "Have two silver trumpets made; make them of hammered work. They shall serve you to summon the community and to set the divisions in motion." This is followed with instructions for different sounds to serve different purposes. In Numbers 29:1 it states: "In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupation. You shall observe it as a day when the horn is sounded."

Today the "trumpet" is a ram's horn to remind us that because of Abraham's faith in God a ram was used as a sacrifice instead of Isaac. The Shofar, in the past, was used to summon the people to rally against the enemy; in time of drought to raise the people to repentance and prayer; when a king was anointed; it proclaimed "release throughout the land" on Yom Kippur during the Jubilee year; it

announced the new moon; when the whole congregation was present, it was sounded after the scripture reading and all the festivals. Because the sound of the blast could be considered a sign of rebellion, the time of the Shofar sounding was changed from early morning to the afternoon, or later in the day.

The Shofar became the symbol and assurance of God's mercy and forgiveness. It is said that at the sound of the Shofar God transfers the mode of judgement from justice to mercy. On the Day of Atonement God leaves the seat of judgment for the seat of mercy to receive those who confess their sins and return to God with all their heart.

This program has been designed so participants will learn about the Shofar and the Shofar service.

Part 1: What's important to me?

The Symbol Identity Sheet (see APPENDIX 9) has 12 Jewish concepts which are found in the Rosh Hashanah Shofar service. In some instances the "symbol" is just that! - a symbol of what the word in that area could mean. It is important to consider the following when doing this exercise:

1. Words have different meaning for different people; pictures also have different meanings. Example: Charity - a Tsedakah box pictured, but Charity doesn't always mean giving money. Tsedakah means righteous, therefore, charity could also be a "righteous act."

2. Parents will need to discuss with their children the meaning of the words. Example: Redemption - Jonah in the whale - Jonah did not do what God told him so he was swallowed by a whale. But, he was "redeemed" when he did what God told him. NOTE: This can be a really "learning together" experience as the parents work through the meanings of the different words with their children.

3. Be sure to place the Word Definitions on the back of the Symbol Identity Sheet for easy reference.

INSTRUCTIONS:

Supplies needed: Scissors; glue or scotch tape; 9" x 12" colored construction paper; Symbol Identity Sheet with Word Definitions on the back. These materials are needed per family or per person depending on how you do the program.

1. Form into groups of several families which are compatible. Not more than 8 in a group.
2. Have all materials readily available for each family group.
3. Introduce the program and its purpose into the introduction for this first part.
4. Family groups are to discuss the meaning of each concept. Be sure the children understand the meaning of each word.
5. After discussion, each family is to cut up the Symbol Identity Sheet into the individual symbols with words.
6. Family groups are to place these Symbols in order of "What's important to me?" Glue their symbols in order of importance on their colored construction sheet.
7. They can share their order in their small groups and the reasons why they were placed in that particular order. If time permits, general sharing can take place with the whole group.

PART 2: Why we blow the Shofar

Supplies needed: Why we Blow the Shofar sheet (see APPENDIX 10)- per person

1. Give a brief introduction then pass out sheets to each person.
2. Families read and respond to the questions in their small family groups.

NOTE: Some of the questions are personal. By keeping the discussion in small family groups the participants will feel more comfortable with their response.

PART 3: The Shofar Service

Supplies needed: Gates of Repentance or High Holy Day prayer book - per person Three Parts of the Shofar Service sheets (see APPENDIX 11) - per person

1. Give a brief introduction and pass out the books and Three Parts of the Shofar Service sheets.
2. Tell participants to follow instructions on the sheets. Families are to work together to identify the similar verse, but discussion of its meaning can be with their whole group.
3. Take a few minutes, upon completion, for general sharing of what they discussed with the entire group.

Activity 2: Music Time

Teach:

The Shofar Blessings and Shehecheyanu from herbert Fromm's Shofar Service, which can be found in Yamim Noraim Volume: 1, page 253.

How to blow the Shofar

Shofar sounds

Tik'u II, Traditional Melody, which can be found in Coopersmith's High Holiday Services: for Two Part Choir.

Transition:

Having now looked at the three parts of the Shofar Service let us begin to compare these sections to the three paragraphs of U'netanneh Tokef which can be found on page 106 in Gates of Repentance. For example: Malkhuyot corresponds to the first paragraph of U'netanneh Tokef, Shofarot to Uv'shofar Gadol and Zikhronot to B'rosh Hashanah.

PROGRAM 2: MALKHUYOT/U'NETANNEH TOKEF

Rationale:

To use the structure of the Shofar service to explore U'netanneh Tokef and its parallels. The relationship of the second paragraph of U'netanneh Tokef, U'vshofar Gadol to the Shofarot section of the Shofar Service is a little more obvious than that of the first paragraph of U'netanneh Tokef, to that of the Malkhuyot section of the Shofar service.

Goals and Objectives:

To teach the music for Avinu Malkenu, U'netanneh Tokef and Ki Anu Amecha.

To discuss the idea of Kingship.

To discuss our relationship with God: as Parent is to Child, God is to the Israelite people.

Activity 1: Question and Answer Period

Read "meditation" on page 106 and the U'netanneh Tokef paragraph on page 107 and answer the following questions.

What is the Book of life?

What does it mean to have "free will to decide our actions"?

Do you think of God as Judge, Ruler, Parent, Creator?

Now read the text of Avinu Malkenu (there are several different versions of Avinu Malkenu within Gates of

Repentance. Look at each version on the following pages 40/69, 121/189, 280, 339.) and compare it to U'netanneh Tokef. What is our relationship to God?

Now turn to page 279 and read Ki Anu Amecha and take a further look at the relationship between God and the Israelite people.

Is God accessible to us during the High Holy Days? During the rest of the year? Do we have to wait a whole year before we can approach God for forgiveness?

If it was up to you, who (what type of people) would make it into the Book of Life and why? How does it feel to have that power? God is creator of all things and we are merely God's creatures. How does it feel to be dependent on God's whim? Do you feel dependent on your parents' whims? Do you want to break free of that feeling? How can you become more independent? Do you really want to be totally dependent?

Activity 2: "Homework"

Write yourself a letter concerning the things you could do this week that would make you feel more independent, then read it before Selichot services next Saturday and let me know if you accomplished your goals, how you felt, what you think you could do over the next year to continue reaching these goals. Create a time capsule for the week and open it on Selichot.

Program 3: ZIKHRONOT/B'ROSH HASHANAH

Part 1: Review of Liturgy

4th grade through Senior Youth Group

Amidah - God remembers the covenant made with our forefathers

and foremothers and therefore deals favorably with us

Zochreinu - remember to inscribe us in the Book of Life

B'rosh Hashanah (page 108) - God remembers the events of the

past year and decides "who will live and who will die"

Introduce the Yizkor service and the idea of remembering those

who have died during the past year and those who have

died during our lives

Part 2: Shofar

2nd & 3rd graders

Goals and Objectives:

To introduce the Shofar as an "announcing tool".

To teach the music for "The Shofar Is To Hard To Blow".

To teach the music for the blessing before the Shofar Blessing
and the Shehecheyanu.

To teach the Shofar calls Tekiah, Teruah and Shivarim.

To remind the students of the idea of Yom Harat Olam because
of its text taking such a prominent place in the liturgy.

Activity 1: Story Time

"The Announcing Tool"

A read-aloud Midrash for children

A long time ago when all people lived in one place, getting the news was easy. They had yellers who would walk around town and after no more than a morning of yelling everyone knew that something special had happened. But when people began living all over the place, even the yellers couldn't get the news across. Mostly, people just didn't get the news, but some special events had to be announced, and the arrival of a new year was the most special of all. So a man named Enoch asked God what to do to get the news of the new year around the world.

God said to Enoch, "You need a special announcing tool--go find one!" The next day Enoch returned with two rocks. "Listen to my fine announcing tool," he said, and banged the two rocks together, making a loud rock-banging noise. God said to Enoch, "What kind of announcing tool is this to tell of the arrival of the new year? Rocks do not make music, they only make noise. The new year is a time for music and singing, not banging and yelling." God frowned at Enoch, who scurried off to find a new announcing tool.

The next day Enoch returned with a gong. "listen to my fine announcing tool which makes a beautiful sound," he said, and hit the gong, which made a gong-ringing sound. God said to Enoch, "What kind of announcing tool is this to tell of the arrival of the new year? The gong does make a beautiful sound, but it is made of iron, and iron is used to make weapons of war. The new year is a time of peace, not war." God frowned at Enoch, who scurried off to find a new announcing tool.

The next day Enoch returned with a harp. "Listen to my fine announcing tool which makes a beautiful sound and is not made of iron!" Then Enoch strummed a tune on the harp. God said to Enoch, "The harp does indeed make beautiful sounds and it is not a weapon of war, but the harp is too soft a sound to announce the new year. The new year is a time of loud rejoicing and a loud announcing tool is needed, a tool that will carry the news of the new year from hilltop to hilltop around the world." God frowned at Enoch, who scurried off to find a

new announcing tool.

The next day Enoch arrived with a golden trumpet. "Listen to my fine announcing tool which makes a beautiful sound, is not made of iron and is loud enough to carry the news from hilltop to hilltop." Then Enoch blew a loud note on the golden horn. God said to Enoch, "The golden horn is a good announcing tool, but not good enough for the new year. True, the golden horn makes beautiful sounds, is not made of iron, and is loud enough; but the horn is not a natural instrument. It is made by people and not by Me. It is hollow, but it is not naturally hollow. It is made hollow by human hands. It makes a beautiful sound only after it has been pounded and shaped by human hands. The new year is for all creatures, the animals and people as well. Find something to celebrate the new year which is for all My creatures." God frowned at Enoch, who scurried off to find a new announcing tool.

The next day Enoch was a little late in coming, but he finally arrived, a little out of breath. "I am embarrassed to present my new announcing tool. It is only ram's horn--not nearly as beautiful as the golden horn, or as sweet and delicate as the harp--but it does make fine sounds, and is not a weapon of war, and it is loud enough to get the news from hilltop to hilltop. I have done nothing to the horn; it is naturally hollow, and it comes from one of your creatures. But there is just one thing. All the other instruments were easy to make a sound with, but this ram's horn is impossible to play. I blow and blow, and then a toot comes out, and then nothing, and then maybe another toot. I wish it were easier." God smiled the biggest smile at Enoch, and then taught him how to blow the ram's horn for the big celebration of the new year which was soon to begin.

This version of the story is wonderfully illustrated.³⁴

Activity 2: Question and Answer Period

What can the Shofar be used for?

³⁴ Rosh Ha-Shanah Mahzor, (California: Torah Aura Productions, 1988), 22-7.

Why is the Ram's horn the perfect tool?

Why is the New Year hard?

Does God love us all? Even non-Jews? Why? How does God
prove God's love for us? How can we prove our love for
God to God?

What would it be like to get a "lesson from God"?

Activity 3: Music Time

Teach

Shofar sounds

Shofar blessing and Shehecheyanu

A Shofar Is Too Hard To Blow

Activity 4: Discussion

Discuss the Shofar service.

Point out that we blow the Shofar 3 different times, and why:

Malkhuyot - Kingship/Sovereignty

Zikhronot - Remembrances

Shofarot - Shofar

Discuss Hayom Harat Olam and that the concept comes from the
Shofar service.

CHAPTER IV: PAST, PRESENT, FUTURE

[Whereas Chapter 2 describes in detail the events for a complete weekend of study and prayer, the following chapter is not complete in that regard. The information that follows is intended to be used as a guideline towards creating another weekend similar to the one described in Chapter 2. More detailed activities including, prayer, meals and social events, would have to be added to this information.]

Rationale:

In Ecclesiastes (3:1-8) we read *Lakol Z'man*, "to everything there is a season, and a time to every purpose under the heaven." Judaism has created prescribed times for everything within our lives. The High Holy Day season marks the time for Repentance, Prayer and Charity. This is a time set aside to specifically seek forgiveness from God and humanity. As we have discussed this is not easily attainable you must seek out this forgiveness through prayer and good deeds.

The final section of this curriculum looks specifically at the timing of Yom Kippur and the culmination of this season. It looks into the sacred space created by our liturgy so that we may all seek the forgiveness we desire.

During Kol Nidrei we admit to our past sins by remembering our past transgressions. Then, during Vidui we confess our sins and ask God to forgive us, which begins our

active movement toward change in the present. Then, as we chant Neilah, we begin a new year, closing the Book of Life behind us and hoping that we have been inscribed for a blessing in the future.

Program 1: PAST/KOL NIDREI

*Kol Nidrei is the prayer of people not free to make their own decisions, people forced to say what they do not mean. In repeating this prayer, we identify with the agony of our forebears who had to say 'yes' when they meant 'no.' Kol Nidrei is also a confession: we are all transgressors, all exiled from the Highest we know, all in need of the healing of forgiveness and reconciliation. For what we have done, for what we may yet do, we ask pardon; for rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.*³⁵

We have discussed the idea of Zikhronot and know how important it is to remember our ancestors. This is so important that we invoke the names of Abraham, Isaac and Jacob as we begin our Tefillah section so as to remind God of the covenant and God's responsibility to the Israelites. We also wish to remind ourselves of the connection we have with our past generations.

Now as we begin our study of Kol Nidrei, this theme of remembrance reappears. We remember those who lived during times of oppression who were unable to pray freely and we remember the sins we have committed during the past year.

³⁵ Chaim Stern, editor, Gates of Repentance, (New York: Central Conference of American Rabbis, 1973), 250.

The Music of the Kol Nidrei

The first time the reader chants the Kol Nidrei, he should recite it very softly, like a man who is overawed at entering the palace of a king to seek a favor from him and is frightened to approach him...The second he chants it louder. The third time he raises his voice more and more, like a man who feels himself at home and is accustomed to be a member of the king's court, and his heart swells as he approaches the king and he is ready to attend his words.³⁶

TEACH: Kol Nidrei and I Heard the Cantor Singing

³⁶ Jack Riemer, the World of the High Holy Days, (Florida: Bernie Books), 264, citing Machzor Vitry.

Program 2: PRESENT/VIDUI

"Yet another theme is that of forgiveness. Three steps lead to forgiveness: confession, atonement, and repentance. Each depends on the other. Confession is not enough. People must do more. They must atone for their wrongs by asking the people they have wronged for forgiveness. They must also feed the hungry, clothe the naked, and perform other such good deeds. They must also pray to God for forgiveness. But confession and atonement do not count if the third step is not taken. Besides feeling regret, people must promise themselves never to repeat the wrong. They must promise themselves to return to a path of moral goodness."³⁷

It is not enough to admit to sin, you must atone for that sin. On Yom Kippur we confess our sins before God during the section of our liturgy known as Vidui. (Vidui can be found in Gates of Repentance on page 269/324)

TEACH the three parts of the Vidui section of our liturgy.

Ashamnu - an alphabetical listing of sins

Al Cheyt - list of how we have committed these sins (see APPENDIX 12)

V'al Kulam - for all these sins forgive us, pardon us
grant us atonement

DISCUSSION

Have a discussion about the common sins of the present time i.e. pollution, homelessness, AIDS, addictions etc...

³⁷Miriam Chaikin, Sound the Shofar the Story and Meaning of Rosh Hashanah and Yom Kippur (New York: Clarion Books, 1986), .

Program 3: FUTURE/NEILAH

As we conclude the Yamim Noraim, we return to familiar texts--to the Chatsi Kaddish and Amidah. Our melody changes yet again. The melody of Neilah is one of a rocking motion which eases us through the end of our fast and into the Future.

El Nora Aleelah asks this awesome God to look favorably on us as the Gates of the Year are closed.

We also try to get a last plea in for redemption. We recite Avinu Malkenu and Ashamnu to make sure that God has heard our admission of guilt and forgiven us. Even as the Gates are closing we ask God P'tach lanu, open the Gates and let us enter even as the day fades.

Then as this Sabbath of Sabbaths ends we conclude as we began, at Selichot, with Havdalah, and our call upon God to create a future for us and our children as we sing, "Hashiveinu"; Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

CHAPTER V: CONCLUSION

Working on this project has been an incredible experience.

When I began, I had a very clear goal in mind. I wanted to create something useful for the Jewish community, something that anyone could pick up, learn from and put into use.

What I discovered is that that is not easy task. There are several problems with the concept. The first problem is how to present such an incredibly large and important body of material over the course of one weekend that would be enjoyable for all its participants. The second problem is that it is possible that very few people are going to be interested in participating in something both educational and religious during one of the last weekends of the summer.

So from one weekend, came the outline for at least three weekends. And there is still so much information on the subject of the High Holy Days that can and should be studied.

What is important for me is to feel that I have and will continue to aid in the ongoing search towards a clearer understanding of Jewish heritage and culture. This is my primary goal as a Jew and as a Cantor. I strongly believe that this is a never-ending process of study and soul-searching for everyone, myself included.

I came to the cantorate having little background in Judaism and having had to start at ground zero in my personal search for understanding. Therefore, I can understand both how hard it is and how important it is to begin the process of understanding.

I have done more than begin my personal process for understanding and have found this quest exhilarating. I have lists of things I would like to study and hope never to run out of lists. I truly feel that learning is and should be an ongoing life-process that I can't help but continue.

APPENDIX 1: GLOSSARY OF TERMS

AL CHET (for the sin). The confession recited on Yom Kippur.

ASERET YEME TESHUVAH (ten days of repentance). The ten-day period from Rosh Hashanah through yom Kippur.

DAY OF ATONEMENT. See YOM KIPPUR.

DAYS OF AWE. See YAMIM NORAIM

ELUL. The sixth Hebrew month preceding Rosh hashanah, a prelude to the a High Holy Days.

GEMAR HATIMAH TOVAH (may the final sealing [verdict] be good). The traditional greeting on Yom Kippur

HIGH HOLY DAYS. See YAMIM NORAIM.

KAPPAROT (atonement). A symbolic ceremony, reminiscent of the offering of a sacrifice in the Temple, in which charity is given; observed on the day before Yom Kippur.

KOL NIDREI (all vows). The first two words of the Aramaic formula for the absolution from vows, chanted before the evening service of Yom Kippur. The evening is often designated as Kol Nidrei evening.

LE-SHANAH TOVAH TIKATEV VE-TEHATEM (May you be inscribed and sealed for a good year). Traditional greeting on the first night of Rosh Hashanah.

MAHZOR (cycle). Book of prayers for the cycle of the holy days and festivals throughout the year; also applied to the individual parts of the yearly liturgy in which piyyutim are included.

MALKHUYOT (Kingship verses). A portion of the Rosh Hashanah

liturgy which includes ten verses from the Bible depicting God as King and expressing the hope that all peoples will accept His Kingship.

NEILAH (closing). The concluding service of Yom Kippur.

ROSH HASHANAH (head of the year). The Jewish New Year, which falls on the new moon near the autumnal equinox, i.e., the first and second days of Tishri.

SEILHOT (penitential prayers). Prayers of penitence recited during the season of the High Holy Days, between midnight and dawn.

SEUDAH MAFSEKET (dividing meal). The final meal before the fast of Yom Kippur.

SHABBAT SHUVAH (Sabbath of Repentance or Return). The Sabbath between Rosh Hashanah and Yom Kippur; the prophetic portion that is read, opens with "Return, O Israel" (Hosea 14.2).

SHEVARIM (broken sounds). One of the prescribed sounds of the shofar, consisting of three short notes.

SHOFAR. The ram's horn, which is sounded during the month of Elul, on Rosh Hashanah, and at the conclusion of Yom Kippur.

SHOFAROT (shofar verses). A portion of the Rosh Hashanah liturgy which includes ten verses from the Bible referring to the Shofar and expressing the hope for the ingathering of the exiles of Israel.

TASHLICH (you shall cast away). A ceremony symbolizing the

casting away of sins into the depths of the waters in accordance with the prophet Micah (7.19) who said, "And Thou wilt cast all their sins into the depths of the sea." It is observed on the afternoon of the first day of Rosh Hashanah unless that is the Sabbath, in which case it is held on the second day.

TEKIAH (blowing). One of the prescribed sounds of the shofar, consisting of one prolonged, deep note.

TEKIAH GEDOLAH (large tekiah). A very prolonged blast, concluding a series of Shofar sounds.

TERUAH (sound). One of the prescribed sounds of the shofar, composed of nine staccato notes.

TESHUVAH (repentance or return). One of the major themes of the High Holy Days.

TISHRI. The seventh Hebrew month, during which Rosh Hashanah and Yom Kippur occur.

VIDUI (confession). The prayer of confession that recurs in the Yom Kippur liturgy.

YAMIM NORAIM (Days of Awe). The ten-day period from Rosh Hashanah through Yom Kippur.

YOM HA-DIN (Day of Judgement). One of the names for Rosh Hashanah.

YOM HA-ZIKKARON (Day of Remembrance or Memorial). One of the names for Rosh Hashanah.

YOM KIPPUR (Day of Atonement). The culmination of the Penitential days devoted to fasting and prayer; it falls

on the tenth day of Tishri and is the most sacred day of the Jewish year.

YOM TERUAH (Day of Sounding). A name for Rosh Hashanah found in the Bible (Numbers 29.1).

ZIKHRONOT (remembrance verses). A portion of the Rosh Hashanah liturgy which includes ten verses from the Bible recalling how God remembers His covenant with Israel.³⁸

³⁸Philip Goodman, The Rosh Hashanah Anthology (Philadelphia and Jerusalem: The Jewish Publication Society, 5752/1992), 359-60; Philip Goodman, The Yom Kippur Anthology (Philadelphia and Jerusalem: The Jewish Publication Society, 5752/1992), 385-86.

APPENDIX 2: SURVEYMargot Bermas

15 Surrey Road * Great Neck, New York 11020 * 516-487-5176/4075

May 3, 1994

Dear ..

Shalom! My name is Margot Bermas. I am a Cantorial student at HUC-JIR and currently working on my thesis.

Part of my thesis will include curricula to teach the High Holy Day motifs to four different age groups including 3rd-4th & 5th-6th grade, and the Junior & Senior Youth Groups. The curricula will include both musical and spiritual materials. The idea is to fully immerse the children in the motifs of Selichot, Rosh HaShanah and Yom Kippur during the week preceding Selichot. The culmination of the week will be a congregational Selichot program including the children and what they learned during the week.

I would also like this thesis to serve as a resource guide of High Holy Day music for children. I am hoping to gather as much music as possible from as many sources as possible. Within this body of music, I would like to include any as yet unpublished pieces. Please rest assured that proper credit will be given to each composer and lyricist. I also hope to include some of these pieces during my Masters Recital.

On the enclosed sheet you will find a list of questions about your High Holy Day experiences as clergy, lay leader, and as a Jew. I would appreciate your responses and any input you can offer about involving our children in the High Holy Day process, experience, and season.

Enclosed is a stamped/addressed envelope which I hope will assist you in returning to me the enclosed survey, any unpublished music you wish included, and anything you think would be helpful to my research.

Thank you for your time and assistance.

Sincerely,
Margot Bermas, Student Cantor

1. What are the highlights of the High Holy Day season for you, personally? Why?
2. What, if anything, do you do with children that is effective? (art, recipes, drama)
3. What machzor and/or storybook do you suggest for children?
4. If you had one key message/aspect of the High Holy Days that you wanted children to understand, what would it be?
5. What pieces of music do you recommend? Please include any unpublished pieces that you feel are particularly effective as well as including the "traditional" pieces. Please give as detailed a list as possible. Don't assume that someone else will include a particular piece. The music should include music appropriate for children to sing as well as specific music you think they should hear because of its motifs.

Thank you for taking the time to answer these questions and assisting me with my research.

Margot Bermas, Student Cantor

APPENDIX 3: SHABBAT DINNER FLYER

Join The CONGREGATION in PREPARING for the

High Holy Days

OUR ANNUAL SHABBAT DINNER AND SERVICE will be

Friday

5:00 Bake Round Challah's

5:00 Bake Teiglach

5:30 Story Time

6:00 Shabbat Dinner in the Social Hall

7:00 Shabbat Services - A Learning Experience

**8:15 Tea and Torah discussion where we will begin to ask our
Neighbors, Family and Friends for forgiveness**

PLEASE RSVP TO THE Temple office

DINNER will cost \$25 per family.

APPENDIX 4: RECIPES**TAJGLACH**

6 eggs
4 1/2 cups flour
2 tsp. baking powder
1 lb. honey
1 cup sugar
1 tsp. ginger
1/2 cups chopped walnuts

Preheat oven to 350 degrees. Mix eggs, flour and baking powder thoroughly and knead well. Dough should be soft but stiff enough to roll. Roll with hands to form ropes 1/2 inch in diameter. Use very little flour in rolling to avoid toughness. Slice in 1-2 inch lengths. Bring honey, ginger and sugar in a shallow broad bottomed pan to a boil. Put into this the slices of raw dough while syrup is boiling. Then place the pan immediately into the oven. Do not open for the first 15-20 minutes. By this time the honey will have coated each piece of dough. Now stir every 10 minutes to prevent slices from sticking to each other. Allow 1 hour for baking. The pieces should be brown and when tested in cold water should remain firm and crisp. Pour onto moistened board, flatten, sprinkle nuts on top and cut into squares.

AUNT ZELDA'S RUSSIAN HONEY CAKE

1 cup brown sugar, firmly packed
1 cup + 2 Tbls. honey
4 eggs
1/2 cup unsweetened applesauce
1/4 cup oil
4 cups flour
1 tsp. baking soda
2 tsp. baking powder
1 tsp. cinnamon
1/4 tsp. each of allspice and cloves
1/2 tsp. each ginger and salt
1/2 cup strong coffee (1 1/2 tsp. instant)
1/2 cup brandy
1/2 cup raisins
1/2 cup chopped walnuts
peel of 1 medium lemon, grated

1. Preheat oven to 350 degrees.
2. Mix sugar, honey, eggs, applesauce and oil.
3. Sift together dry ingredients.
4. Mix dry ingredients into egg mixture, adding flour alternately with coffee and brandy. Mix well.
5. Add nuts, raisins and lemon peel.
6. Bake in two well greased and floured loaf pans for 1/2 hour at 350 degrees then lower the temperature to 325 degrees and bake 1/2 hour more. Test cake for doneness.
7. Let cool and remove from pan. Let cake stand open 1 day and then wrap in foil for 5-10 days. The longer it stands the better!

The following Challah recipes came from the December 1992 issue of Moment Magazine

CHALLAH FROM HEAVEN

makes three loaves

1 3/4 cup water

1/2 cup water

1/2 stick margarine

1 Tbsp. salt (scant)

8 1/2 cup flour (approx.)

2 packages active dry yeast

4 eggs

In a saucepan place 1 3/4 cups water and 1/2 cup honey. Blend in 1/2 stick margarine and 1 Tbsp. salt. Warm at low heat to 120-130 degrees (can use a candy thermometer).

Pour 3 1/4 cups flour into a large electric-mixer bowl. Blend in yeast.

Pour warmed liquid mixture into flour-yeast mixture. Add 4 slightly beaten eggs. Beat 1/2 minute at low speed. Scrape sides.

Beat 3 minutes at high speed.

Gradually add about 4 1/4 cups flour, mixing by hand. When dough is difficult to stir, flour your hands and breadboard, dump mixture on board and begin kneading. Add flour and knead until dough becomes smooth and elastic and no longer sticks to your hands.

Wash and lightly grease bread bowl. Round the dough and drop it into the bowl. Give it a full turn and flip it over in the bowl. Cover with damp cloth or kitchen towel and let rise in a warm place, but not the oven, until doubles in bulk, about 1 1/2 to 2 1/2 hours.

Punch dough down in bowl. Remove it and divide it into 4 equal parts. Divide each of the 4 parts into 3 parts. With 9 of the pieces, roll rope-shaped strands of about a foot each. Make 3 braids by pinching 3 strands together braiding and pinching the other ends. From the 3 pieces which were not used for the loaves, make 3 smaller braids by dividing each piece in thirds, rolling and braiding. Attach these to the top of the loaves by pinching in various places along the small braids.

Place each loaf on a slightly greased cookie sheet. Cover with dry towels and let rise until almost double (1-2 hours).

Beat an egg and brush it on the loaves in all the crevices. Sprinkle with poppy or sesame seeds. Bake at 350 degrees for about 25 minutes or until nicely browned.

ESTHER'S "CAN'T GO WRONG" CHALLAH

2 cups warm water
1/2 cup oil
1/2 cup sugar
8+ cups flour
2 packages dry yeast
3 eggs
2 Tbsp. salt
1 cup raisins (optional) [I prefer to use white raisins]

Add yeast and 1 Tbsp. sugar to the warm (not hot) water in a small bowl.
Add oil and then eggs to water/yeast mixture.

Place flour, remainder of sugar and salt in a large bowl. Add wet mixture to dry ingredients and stir with spoon until moistened. Use hands to thoroughly mix ingredients.

When dough is sticking together, remove food from bowl and place on clean, dry, lightly-floured surface.

Knead 8-10 minutes, until dough is firm and elastic but not very sticky to the touch of dry hands (you may need to add some extra flour).

Place kneaded dough in a large clean bowl which has been lightly coated with oil, cover with towel and place in a warm spot.

Let dough rise until double in bulk - about 1 hour. Remove from bowl, place on lightly floured dry surface and punch down.

Braid strands into loaves and make rolls. Place on un-greased cookie sheet and brush with beaten egg yolk mixture (yolks of 2 eggs, plus 1-2 Tbsp. of water, beaten with a fork). Sprinkle loaves/rolls with sesame or poppy seeds, if desired.

Bake at 425 degrees for 10 minutes or until tops of loaves/rolls are golden brown; lower temperature to 350 degrees and bake another 20 minutes or until done (loaf should sound hollow when tapped on the bottom).

JENNIFER'S CHALLAH

Slightly sweet, with a cake-like yet airy texture.

- 2 packages dry yeast
- 1 Tbsp. sugar
- 1/2 cup warm water
- 4 eggs (room temp.)
- 4 tsp. salt
- 1/2 cup honey
- 1 cup vegetable oil
- 1 1/4 cups more warm water
- 7-8 cups unbleached all-purpose flour
- 1 egg for glaze

Mix the yeast and sugar in a large mixing bowl. Add the 1/2 cup warm water, allow yeast to dissolve slightly. Mix well and let stand for five minutes until mixture foams.

Whisk the eggs, salt, honey and oil together in another bowl and add to the yeast mixture. Stir in the remaining 1 1/4 cups warm water. With a wooden spoon, beat in the flour, a cup at a time. When the dough has absorbed enough flour to come away from the sides of the bowl and is ragged but not spongy-wet, turn onto a heavily floured board.

Knead the dough, adding flour as necessary, until the dough is smooth, elastic and only slightly sticky (roughly 10 minutes). Turn the dough into a greased bowl, turning it over so top is slightly oiled, cover with a clean cloth and let rise about 1 1/2 hours, or until it doubles in bulk. (Dough is sufficiently risen when it does not spring back when two fingers are poked in it.)

Punch down the dough, form into a ball again and return to the bowl to rise a second time until doubled in bulk. (This rising may be accomplished in the refrigerator overnight, with the bowl covered with plastic wrap to prevent the dough from forming a dry crust. I do this frequently so that the loaves may be baked Friday morning.)

Punch down the dough and divide in half. Cut one half into three or four pieces and roll each piece into a rope about 15 inches long. Braid the ropes into a three- or four-strand braid, then place on a greased baking sheet. Repeat with the other half of the dough. Cover the loaves and let rise 45 minutes.

Place the loaves in an oven preheated to 350 degrees. Beat the egg for the glaze in a small bowl. After the loaves have baked for 5 minutes, brush with the egg. Brush again after another 5 minutes. Bake a total of 50-60 minutes, or until loaves are a deep golden brown and sound hollow when tapped on the bottom. Cool before slicing.

Makes two large loaves. Freezes well wrapped in plastic wrap and then aluminum foil.

APPENDIX 5: SHABBAT SONG SHEET

*What does it mean to be a congregation?
It means to care about each other.
Pray?*

*We can also pray at home
We can come together as a congregation
in order to share in our life as Jews,
to be part of the Community of Israel--
past, present and future.*

*Once the Gerer Rebbe decided to question
one of his disciples:*

"How is Moshe Yaakov doing?"

The disciple didn't know.

"What?" shouted the Rebbe,

*"You don't know? You pray under
the same roof, you study the same texts,
you serve the same God, you sing the same songs--
and yet you dare tell me that you don't know
whether Moshe Yaakov is in good health,
whether he needs help, advice or comforting?"*

*Here lies the very essence of our way of life:
every person must share in every other person's life,
one must not be left alone
either in times of sorrow or joy.*

Source unknown

Candle Lighting

*As the sacred night of (Shabbat) Yom Kippur begins, may the sight of
these candles kindle within us a spirit of devotion and repentance.
(And as we begin our preparations for the High Holy Days) May we
forgive one another as we seek divine forgiveness, drawing closer to
one another in love, and drawing closer to God's law of righteousness
and truth.³⁹*

(insert candle blessing in Hebrew, in addition)

³⁹ Jack Riemer, *The World of the High Holy Days*, (Florida: Bernie Books), 238, s.v. Nachzor Hadash.

Baruch atah Adonai elohenu melech ha-olam asher kidshanu b'mitsvotav vetsivanu lehadlik ner shel Shabbat.

Blessed is our God, Giver of Light, Ruler of the Universe, who hallows us with Mitzvot, and commands us to kindle the lights of Shabbat.

Shalom Aleichem

Shalom aleichem, malachei hashareit, malachei Elyon,
mimelech malechei hamelachim hakadosh baruch Hu.

Boachem leshalom, malachei hashalom, malachei Elyon,
mimelech malechei hamelachim hakadosh baruch Hu.

Barechuni leshalom, malachei hashalom, malachei Elyon,
mimelech malechei hamelachim, hakadosh baruch Hu.

Tseitechem leshalom, malachei hashalom, malachei Elyon,
mimelech malechei hamelachim, hakadosh baruch Hu.

Family Blessing

The parents bless the children:

May God bless you and guide you. Be strong for the truth,
charitable in your words, just and loving in your deed. A noble
heritage has been entrusted to you; guard it well.

May God inspire you to live in the tradition of Ephraim and
Menasseh, Sarah and Rebekah, Rachel and Leah, who carried forward
the life of our people.

May God bless you and keep you. Amen

May God look kindly upon you and be gracious to you. Amen

May God bestow favor upon you and give you peace. Amen.

*The following verses from Proverbs 31 are recited by the father and the children as
a tribute to the mother:*

A woman of valor—seek her out, for she is to be valued above rubies.

Her husband trusts her, and they cannot fail to prosper.

All the days of her life she is good to him.

She opens her hands to those in need and offers her help to the poor.

Adorned with strength and dignity she looks to the future with cheerful trust.

Her speech is wise, and the law of kindness is on her lips.

Her children rise up to call her blessed, her husband likewise praises her: 'Many women have done well, but you surpass them all.'

Charm is deceptive and beauty short-lived, but a woman loyal to God has truly earned praise.

Give her honor for her work; her life proclaims her praise.

The following verses from Psalm 112 are recited by the mother and the children as a tribute to the father.

Blessed is the man who reveres God, who greatly delights in God's commandments!

His descendants will be honored in the land; the generation of the upright will be blessed.

His household prospers, and his righteousness endures for ever.

Light dawns in the darkness for the upright; for the one who is gracious, compassionate and just.

He is not afraid of evil tidings; his mind is firm, trusting in God.

His heart is steady, he will not be afraid. He has distributed freely, he has given to the poor;

His righteousness endures forever;

His life is exalted in honor.

Kiddush

Let us praise God with this symbol of joy, and thank God for the blessings of the past week, for life and strength, for home and love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors. Thou hast ennobled

us, O God, by the blessing of work, and in love has sanctified us by Sabbath rest and worship as ordained in the Torah; "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath to be hallowed unto the Lord thy God."

(insert kiddush in Hebrew, in addition)

Baruch atah Adonai elohenu melech ha'olam bore peri ha'gafen.

Praised be Thou, our God, King of the universe, who hast created the fruit of the vine.

Ha-Motsi

On Rosh Hashanah the hallah is baked specially in a round shape symbolic to life without end - a complete year in which there will be no break or interruption. At no time during this holiday are any bitter or sour foods included in the menu. The Rosh Hashanah dinner consists of the traditional Jewish holiday delicacies.

(insert the Motsi in Hebrew, in addition)

Baruch atah Adonai elohenu melech ha-olam ha-motsi lechem min ha'arets.

*Praised be Thou, our God, King of the Universe, who bringest forth bread from the earth.**

Foods traditionally eaten on Rosh Hashanah.

On the New Year it is customary to serve apple slices dipped in a bowl of honey, signifying the hope for a sweet and happy year. Carrots are served in various forms. They are appropriate because they are sweet and because of the play on words; the Yiddish for carrot, merin, also means to increase or multiply. Thus, they symbolize the wish for prosperity in the ensuing year. They may be used either in a tzimmes or a carrot pudding. The Prophet Nehemiah is said to have introduced the Persian custom of eating sweets on this holiday saying, "Eat the fat and drink the sweet." From the Babylonians, the ancient Hebrews borrowed the custom of serving a sheep's head for the main course of the meal, signifying a year at the beginning, the head of events to come. Another interpretation of this custom is that it commemorates Abraham's sacrifice of a ram instead of his son Isaac.

⁴⁰ Reprinted in part from the Gates of Prayer, the Gates of the House, The Union Prayer Book and the Union Home Prayer Book by the Central Conference of American Rabbis for the National Federation of Temple Sisterhoods.

APPENDIX 6: SERVICE SHEET

Prayer is praising God

for the sun, moon and stars...

for trees and flowers and grass...

for rivers and oceans...

for all the animals and birds and fish

Prayer is asking for peace, and kindness, and caring for all people

Prayer is saying thank you for our world, and for our families, but especially

Prayer is reaching.

Prayer is reaching into books for new ideas.

Prayer is reaching out and meeting a friend reaching back.

Prayer is reaching to touch the world with love.

Prayer is reaching inside ourselves for the strength to help someone else.

Prayer is reaching outside ourselves for help.

Prayer is reaching in every direction and finding wonderful people and places.

Prayer is reaching further than our arms can stretch.

Prayer is reaching for God.⁴¹

*A person reaches in three
directions:*

inward, to oneself

up, to God

out, to others.

*The miracle of life is that
in truly reaching
in any one direction,
one embraces all three.*

Rabbi Nachman of Bratslav

History of Jewish Prayer

Prayer has been a part of Jewish life since Biblical times. Over the course of 4,000 years of Jewish history, the ways in which Jews have

⁴¹ Howard Bogot and Daniel B. Syme, Prayer is Reaching, (New York: Union of American Hebrew Congregations, 1981).

expressed themselves in prayer have changed drastically. Indeed, the siddur has proven to be the most fluid of Jewish texts. Generation after generation has added its own perceptions of God and the world in which we live to the layers of collective understanding which have been handed down since our people's earliest beginnings. As a result, the texts of our prayers have changed as have the very prayers we say themselves.

Our Reform movement has not been untouched by this factor of Jewish existence. Ours is a dynamic tradition. It lives. It breathes. It changes. In the course of over a century of Reform Jewish life we have worshipped from a succession of prayerbooks. Each was the work of Jew committed to building upon what they had learned from their fathers and mothers. In addition, each has been an expression of the ever-growing and ever-changing perceptions of God's will and God's presence in our lives and in the world.⁴²

Gates of Prayer

This siddur for the Reform movement was first published in 1975 and since then has served the reform community well. The possibilities for straight prayer or experimental prayer within our prayerbook are endless. With so many services to choose from for Friday evening and Saturday morning, Gates of Prayer is truly the prayerbook for modern times.

Shabbat Evening Services in Gates of Prayer cover the themes of: The Classical Siddur, Religious Naturalism, Mystical Search, Social Justice, Our Reform Heritage, Equivocal Service, Covenant and Commandment, Confrontation with

⁴² The Language of Prayer as used at our Services, Temple Emeth: Teaneck, New Jersey.

Estrangement, and Family Services.

Shabbat Morning Services in Gates of Prayer cover the themes of The Classical Siddur, Doubt and Affirmation, The Struggle to Believe, Our Reform Heritage, The Search for Truth, Bar/Bat Mitzvah, and a Family Service

The major parts of our liturgy are divided into rubrics⁴³, or sections, which, as a whole, create prayer. Traditionally, Jews have prayed three times a day to parallel the three sacrifices made during Temple times. Today, instead of sacrifice, we offer our hearts and souls in praise and petitions to God.

The first rubric is that of a warm-up to prayer. We need a warm up so as to get into the mood, to relax and prepare to pray "with all our hearts and with all our souls". These warm-up blessings are as follows:

Birchot Hashachar, which are the morning blessing. We rise each morning and thank God for restoring us to full health. Similarly, during the High Holy Day season, we thank God for a good year and ask

⁴³ Rubric. 1. a title, heading, direction, or the like, in a manuscript, book, statute, etc., written or printed in red or other wise distinguished from the rest of the text (The Random House Dictionary of the English Language). The idea of using rubric as a reference to a section of liturgy was adapted from the use of red lettered headings in Church prayerbooks to mark sections and give instructions.

God for continued life. Traditionally, these blessings were said at home and the Pesuke de Zimra, "verses of song", started synagogue services, but today these blessings are also said at the beginning of services.

Pesuke de Zimra, a reference to our daily praises to God, are the next section of blessings said during the morning service.

Kabbalat Shabbat are a series of psalms said at the beginning of Shabbat Evening services. This set of Psalms welcomes the Sabbath Bride into our souls as we begin to prepare for Shabbat rest.

The Chatsi Kaddish, which can be found after the warm-up section of our service, serves as a marker/divider between rubrics.

The next rubric is the Shema and its blessings. The shema is actually a quote from Deuteronomy 6:4-9 and is followed by the V'havta which are quotes from Deuteronomy 11:13-21 and Numbers 15:37-41. We are commanded to recite the Shema twice daily "when we lie down and when we rise up." But the Shema, like the Torah, does not stand alone.

We begin this section with the Barechu, known as the Call to Worship. The Cantor, Rabbi, or service leader "calls" to the congregation and they respond,

indicating a readiness to pray.

The next two prayers are based on the themes of Creation and Revelation. Then, following the Shema, is a prayer for Redemption.

The next rubric of our liturgy is that of Tefillah or Amida which refers to the fact that these prayers are said while standing. These prayers vary in number depending on the occasion when they are read. During the week, there are eighteen blessings said in praise of God requesting that God continue to guard and provide for the Jewish people. On Shabbat, when no work is done, there are only seven blessings because we can not ask God for anything during this holy day of rest.

The Amida/Tefillah section of the service is the point in which we ask God for the things that we need and want in order to live full lives. During the week, we ask for understanding, repentance, forgiveness, redemption, health, abundance, freedom, justice, righteousness, Jerusalem, deliverance, and acceptance of prayer, but on Shabbat we rest and enjoy the things that God has created for us. We don't ask for these things on our own merits; we ask for them on the merits of our forefathers and foremothers: Abraham and Sarah, Isaac and Rachel, and Jacob, Rebbecca and Leah who established Judaism as they were tested by God. We pray to God in their names that we be as worthy of God's love and protection as they were.

The Amidah begins with the Avot which addresses God by reminding God that we are the ancestors of Abraham, Isaac, Jacob, Sarah, Rebekah, Leah and Rachel who made a covenant with God, and therefore, God should pay attention and try to

honor our requests.

The Amidah ends with a prayer for God to grant us peace.

On Monday, Thursday and Shabbat morning we add the rubric of reading Torah. During Temple times Monday and Thursday were market days and it was felt that, since everyone was in town, they should study Torah which is commanded by God.

The final rubric is that of the concluding prayers which include Aleinu, Kaddish, and a concluding song or benediction.

SHABBAT

Shabbat is the Hebrew word for Sabbath or Saturday. It is, of course, the only sacred day in Judaism that occurs every week, and it is also the only ritual prescribed by the Ten Commandments. Biblical tradition teaches that human beings must rest on Shabbat because "God blessed the seventh day and declared it holy."

Shabbat is a unique Jewish contribution to our civilization. It is a weekly respite from endless toil and competition. Interrupting the pursuit of wealth and power, it turns the Jew toward the meaning of human existence. Given a day without labor, the individual can

concentrate on being a creature fashioned in the divine image...

We observe Shabbat as a day of rest, joy, and holiness. It is a day on which we are encouraged to set aside our daily labors so that we can more fully enjoy our families and our Jewishness.

There are literally scores of mitzvot prescribed for Shabbat. Among them are:

- * Welcoming Shabbat in our home on Friday evening with a festive dinner, including the blessing of candles, the blessing of family members, Kiddush (sanctification of the day) over wine, Ha-motzi (thanks for food, recited over challah), Shabbat table songs, and Birkat Hamazon (grace after meals).
- * Refraining from work, shopping, and other workaday activities.
- * Joining a congregation in prayer on Friday evening and/or Saturday morning.
- * Studying Torah with family or friends.
- * Enjoying the day with family or friends.
- * Concluding the day with Havdalah, a brief ceremony that separates Shabbat from the workweek.⁴⁴

The Importance of Language

Since the publication of Gates of Prayer by the Central Conference of American Rabbis in 1976, there has been a growing awareness of and sensitivity to the language we use in prayer. This is especially true in our prayer-language as it relates to human beings and their God. Language can also be exclusive. The CCAR has moved in recent decades towards a sensitivity to and use of language which promotes inclusivity. This growing awareness of the importance of language and a sensitivity to its use is increasingly evidenced in the publications

⁴⁴ What We Believe, What We Do, A Pocket Guide for Reform Jews, (New York: UAHC Press, 1993), 4-5.

of the CCAR which have been produced since the publication of Gates of Prayer. Even now, with the turn of the century facing us, a new prayer book which will succeed Gates of Prayer is in the works. Among the issues being addressed in this new prayerbook is the issue of God-language.

God-Language

Our Jewish tradition gives evidence to hundreds, if not thousands, of expressions about God. Each reflects the unique perspective of the one who first spoke the words. In Hebrew, we are bound by the strictures of using a language which carries with it a gender-orientation. Every word in Hebrew is either masculine or feminine. Hence, it is easy enough to associate masculine or feminine characteristics with anyone or any thing based on the gender of the word which is used in Hebrew to represent a given entity. In English, we have the benefit of using gender-neutral language. Hebrew, when taken literally, does not permit this.

Our tradition teaches us to view God in non-anthropomorphic terms. That is, God should not be seen as having human characteristics. Obviously, this includes gender-orientation. For generations, Jews have spoken of God in overwhelmingly masculine terms. Lesser known is the fact that our tradition has a number of feminine conceptions of God as well. In its current liturgical work, the CCAR has sought to de-anthropomorphize the ways in which we speak to and of God. By rendering references to God as neither masculine nor feminine, we seek to promote our traditional belief in an unseeable, incorporeal God.⁴⁵

⁴⁵ The Language of Prayer as used at our services, Temple Emeth: Teaneck, New Jersey.

APPENDIX 7: HIGH HOLY DAY INSERT

ROSH HASHANAH

Rosh Hashanah is the Jewish New Year. It is one of the two Yamim Noraim-Days of Awe-and it introduces a ten-day period of penitence and introspection. Jewish tradition identifies Rosh Hashanah as the day of divine judgement, and the prayer book metaphorically describes God as sitting in judgement of every human being. Rosh Hashanah emphasizes the concept of individuals as free agents, responsible for the choices that they make and capable of teshuvah, repentance.

The theme of Rosh Hashanah is that, in spite of human weakness, "the gates of repentance are always open." The struggle for righteousness never ceases. The mitzvot and customs of Rosh Hashanah are designed to help Jews enter into the new year with a new spirit so that they might be "inscribed in the Book of Life and Blessing."

Among the mitzvot for Rosh Hashanah are:

- * Welcoming Rosh Hashanah in our home with the appropriate blessings for the candles, wine, and challah and a festive dinner.*
- * Reciting the special prayer for a sweet year over apples dipped in honey.*
- * Joining a congregation in prayer for Rosh Hashanah services.*
- * Hearing the Shofar blown in the synagogue.*
- * Refraining from work, school, shopping, and other workaday activities.*

YOM KIPPUR

Yom Kippur, the Day of Atonement, is considered by most Jews to be the most sacred day of the year, the "Sabbath of Sabbaths." It is the second of the Yamim Noraim, and it concludes the Ten Days of Penitence that begin with Rosh Hashanah.

The grandeur of the liturgy and music adds to the drama and seriousness of the day. From Kol Nidrei, the

eve of Yom Kippur, to the last triumphant note of the Shofar at the conclusion of Neilah, its purpose is to move us toward reconciliation with God and our fellow human beings....

Among the mitzvot for Yom Kippur are:

** Attempting to reconcile ourselves with friends and family members whom we might have offended in the past year.*

** Partaking of a meal before the Yom Kippur eve service in preparation for the fast day and concluding the meal with the blessing of the festival candles.*

** Fasting, if possible, from the eve of Yom Kippur through the conclusion of services the following evening.*

** Joining a congregation in prayer on the eve of Yom Kippur (Kol Nidrei) and during the several services of the next day.*

** Refraining from work, school, shopping, and other workaday activities.*

** Attempting to achieve teshuvah-repentance for the errors and omissions that alienate us from God.*

** Making a gift of tsedakah particularly toward the nurture of the hungry and homeless.*

** Memorializing parents and other loved ones during the Yizkor memorial service.⁴⁶*

⁴⁶ What We Believe, What We Do, A Pocket Guide for Reform Jews, (New York: UAHC Press, 1993), 5-7.

APPENDIX 8: TASHLICH FLYER

DRESS WARMLY AND JOIN THE CONGREGATION FOR**Tashlich**

Tashlich is a ceremony symbolizing the casting away of sins into the depths of the waters.

"You will cast all your sins into the depths of the sea" (Micah 7:19)

ON THE AFTERNOON OF THE FIRST day of Rosh Hashanah, walk to a river or spring (preferably one with fish in it) and recite special prayers called selichot. E.g. Micah 7:18-20, psalms 118:5-9;33;130

SEPTEMBER 6, 1994 AT 6:00

THERE WILL BE FUN ON THE BEACH A BONFIRE AND FUN FOR ALL AGES.

THERE WILL ALSO BE A BBQ; THE TEMPLE WILL PROVIDE HAMBURGERS, HOT DOGS AND BUNS. IF YOUR LAST NAME BEGINS WITH: A-I PLEASE BRING 3 BOTTLES OF JUICE OR SODA, J-R PLEASE BRING ENOUGH CHIPS OR A SALAD (PARVE) FOR 10 PEOPLE, S-Z ENOUGH FRUIT SALAD OR PARVE DESSERT FOR 10 PEOPLE.

RSVP TO THE TEMPLE OFFICE NO LATER THAN AUGUST 18, 1994

APPENDIX 9: SYMBOL IDENTITY SHEET

Using the following 12 "concepts" create a symbol identity sheet which can be cut up and rearranged later.

Rosh hashanah and Shofar Service Concepts

CHARITY: "One who does charity and justice is as if one had filled the whole world with kindness." (Sukkah 49)

COVENANT: "God said to Abraham: 'You shall keep My Covenant, you and your descendants after you throughout their generations '" (Genesis 17:9-12)

FAITH: Emunah is the Hebrew word for faith. It actually means: trust, reliance, full confidence in a promise. To act faithfully is a commitment to act in a certain way, according to one's faith.

JUSTICE: Deuteronomy 16:20: "Justice, Justice shall you pursue, that you may thrive and occupy the land that the Lord, your God, is giving to you." Why is the word "Justice" written twice? To teach us that we must practice justice at all times, whether it be for our profit or our loss, and towards all people, Jew and non-Jew alike. (Sanhedrin, 32b; Tanchuma, Buber to Sofetim 5,6)

MERCY: The world is well conducted by two spinning wheels: one that spins justice and the other that spins mercy. (Zohar 259t)

PRAYER: Let not your prayer be a fixed routine, but heartfelt supplication for mercy at the Divine footstool. (Mishnah Berchot 5,1)

REDEMPTION: Great is charity, for it brings the redemption nearer, as it is said: Thus said the Lord: "maintain justice, and practice charity, for My redemption is near and My loving kindness is to be revealed." (Bab Batra, 10a)

REMEMBER: Then will I remember My covenant with Jacob, I will remember also My covenant with Isaac, and also My covenant with Abraham and I will remember the land. (Lev. 26:42)

REPENTANCE: Teshuvah: denoting a return to God after sin. "Sincere repentance reaches up to the very seat of God; upon it rests the welfare of the world." (Yoma 86a)

REVELATION: R. Johanan said: "Every sound of this complete revelation of the truth that came from Sinai, was uttered in seventy languages. (Shemot Rabbah 28)

SHOFAR: "God ascends midst acclamation; the Lord, to the blasts of the horn."

(Psalms 47:6)

SOVEREIGNTY: (of God) Thus said the Lord, the King of Israel, their Redeemer, the Lord of Hosts: "I am the first and I am the last, and there is no god but Me." (Isaiah 44:6)

APPENDIX 10: REASONS FOR BLOWING THE SHOFAR

The great scholar, Saadiah Gaon, gave us ten reasons for the sounding of the Shofar during the Days of Teshuvah (repentance). Each is to remind us of an important idea or event.

Read the reason and then discuss the question following each reason. This is to be done in your own family circle.

1. Rosh hashanah is also celebrated as the beginning of creation. We mark the celebration by proclaiming the sovereignty of God - God as king of the whole universe.

Whatever your idea of god, how do you show respect for God?

2. The Shofar serves as a reminder to return to God; to stir the people to repentance.

How do you repent for your sins?

3. Reminds the people of the revelation at Mt. Sinai.

What was revealed to the Israelites at Mt. Sinai? What does it mean to you?

4. Reminds us of the words of the prophets.

What can we learn from the words of the prophets?

5. Reminds us of the destruction of the Temple in Jerusalem since the armies of this destruction sounded trumpet blasts as a battle cry.

What kind of warnings do we receive today when trouble is approaching? How do we react to them warning?

6. The blasts of the Shofar cause the human heart to tremble. (Amos 3:6)

What causes you to tremble?

7. Reminds us of Isaac's sacrifice since a ram was substituted for Isaac as an offering to God.

As a Jew, how do you express your faith?

8. Reminds us of the Day of Judgment.

For what do you want to say "I'm Sorry?" Is saying "I'm sorry" enough? What else could you do?

9. The Shofar will herald the coming of the Messianic age and the redemption of Israel.

What can you do to make this a better world? Better community? Better home life?

10. Reminds us of the resurrection of the dead and the eternal life that awaits the righteous.

What would you consider a righteous act?

A Midrash on Lev. 16:3 - refers to "by means of which" one may make atonement. repentance, prayer and charity represent the means "by which" we may atone for our sins.

APPENDIX 11: THREE PARTS OF THE SHOFAR SERVICE

Maimonides says in the Mishnah Torah:

Awake, awake, o sleepers, from your sleep! O slumberers, arouse you from your slumbers! Examine your deeds; return in repentance; and remember your Creator. Those of you who forgot the truth in the follies of the times, and go astray the whole year in vanity and emptiness, which neither profit nor save, look to your souls. Improve your ways and works. Abandon, everyone of you, the evil course and the thought that is not good.

In The World of Prayer by Rabbi Elie Munk it defines the three parts as follows:

Malkhuyot (Sovereignty): God as King of the present; Acknowledges God as the Master of all living things.

Zikhronot (Remembrances): God as Judge of the past; as the Judge who inquires into our conduct.

Shofarot (Revelation): God as Redeemer of the future; as the Guide Who disciplines us and teaches us God's Laws.

According to tradition, each part of the Shofar Service is to contain 10 verses from the Torah, Psalms, Prophets and the final verse is from the Torah (see table below). Read the one verse for each part. Using the Gates of Repentance, locate a similar verse within the corresponding part of the Shofar Service. Talk about the meaning of each part; what is it saying to you?

Malkhuyot (Sovereignty) Psalm 24:7

O Gates, lift up your heads! Up high you everlasting doors, so the King of glory may come in.

Zikhronot (Remembrances) Exodus 2:24

God heard their moaning, and God remembered the Covenant with Abraham, Isaac and Jacob.

Shofarot (Revelation) Zechariah 9:14

And the Lord will be manifested to them, and God's arrows shall flash like lightning:

My Lord God shall sound the ram's horn and advance in a stormy tempest.

	TORAH	PSALMS	PROPHETS	TORAH
MALKHUYOT	Ex. 15:18 Num. 23:21 Deut 33:5	22:29 93:1 24:7-10	Isa. 44:6 Obad. 1:21 Zech. 14:9	Deut. 6:4
<u>Gates of Repentance</u>	Num. 23:21	24:7,10	Isa. 44:6	Deut. 6:4
ZIKHRONOT	Gen. 8:1 Ex. 2:24 Lev. 26:42	111:4,5 106:45	Jer. 2:2 Ezek. 16:60 Jer. 31:19	Lev. 26:45
<u>Gates of Repentance</u>	Ex. 2:24	106:45	Ezek. 16:60	Lev. 26:45
SHOFAROT	Ex. 19:16, Ex. 19 Ex. 20:10	47:6 98:6 81:4	Isa. 18:3 Isa. 27:13 Zech. 9:14	Num. 10:10
<u>Gates of Repentance</u>	Ex. 19:16	47:6	Isa. 18:3	Zech 9:14

APPENDIX 12: AL CHEYT

The ten days starting with Rosh HaShanah and ending with Yom Kippur can be a most powerful experience of change if you experience it within a community that is willing to approach it seriously. During these Days of Awe, meet several times in small groups to review each person's plans for change in the coming year, explore the obstacles to those changes, and support each other to follow through. The groups' members should remain in contact-perhaps once a month for the rest of the year-to provide support in continuing the momentum toward significant personal change. The High Holidays need not be just a series of rituals, limited to a finite number of days each fall; they can be an impetus to realizing your personal goals. Toward that end, we present this supplement.

We invite you to use it along with the traditional confessional prayer, "Al Cheyt," recited on Yom Kippur. Members of your community might spend time together before or during the services to discuss this supplement and add to it your own ideas and concerns. The "sins" need not be those of you or your friends-the idea of a collective confessional is that we are inextricably linked and hence must take responsibility for the entire community and our entire people. But the motivation in asking you to get your community involved either in discussing this version of the Al Cheyt, or writing your own, is to assist those who want to ensure that the spiritually powerful experience of the High Holidays does not get lost in a rote recitation of prayers that feel remote, expressing the sensibilities of another time and place.

AL CHEYT

FOR OUR SINS

On the Jewish High Holy Days we take collective responsibility for our lives and for the activities of the community of which we are a part.

Although we realize that we did not create the world into which we are born, we nevertheless have responsibility for what it is like as long as we participate in it.

While the struggle to change ourselves and our world may be long and painful, it is our struggle. No one else can do it for us. To the extent that we have failed to do all that we could to make ourselves or our community all that we ought to be, we ask God and each other for forgiveness-and we now commit ourselves to acting differently this coming year.

Ve-al kulam, Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For all our sins, may the force that makes forgiveness possible forgive us, pardon us, and make atonement possible.

For the sins we have committed before you and in our communities by being so preoccupied with ourselves that we ignored the larger problems of the world in which we live;

And for the sins we have committed by being so directed toward outward realities that we have ignored

our spiritual development;

For the sins of accepting the current distribution of wealth and power as unchangeable;

And for the sins of giving up on social change and focusing exclusively on personal advancement and success;

For the sins of feeling so powerless when we hear about oppression that we finally close our ears;

And for the sins of dulling our outrage at the continuation of poverty, oppression, and violence in this world, most notably this year in Bosnia, Somalia, the Sudan, Iraq, and in our own nation;

For the sins of participating in a racist society and not dedicating more energy to fighting racism;

And for the sins we have committed by allowing our food and our air to be poisoned;

For the sins of not doing enough to save the environment;

And for the sins of not doing enough to challenge sexist institutions and practices;

For the sins of turning our backs on-or participating in- the oppression of gays and lesbians;

And for the sins of passing moral judgments on people infected with HIV;

For the sins of not providing the care and support needed by those with HIV;

And for the sins of not doing enough to alleviate homelessness, poverty, and world hunger;

For the sins of cynicism and passivity about social change;

And for the sins of expecting that our leaders and activists must be

perfect or far more together than the rest of us;

For these sins we ask God and each other to give us strength to forgive ourselves.

For the sins we have committed by not forgiving our parents for the wrongs they committed when we were children;

And for the sins of having too little compassion or too little respect for our parents or for our children;

For the sins of cooperating with self-destructive behavior in others or in ourselves;

And for the sins of not supporting each other as we attempt to change;

For the sins of not seeing the spark of divinity within each person we encounter or within ourselves;

And for the sins of not learning from and giving adequate respect and care to our elders and to our teachers;

For the sins of being jealous and trying to possess and control those whom we love;

And for the sins of being judgmental of others and ourselves;

For the sins of withholding love and support;

And for the sins of doubting our ability to love and to get love from others;

For the sins of fearing commitment to another person or to a cause;

And for the sins of insisting that everything we do have a payoff;

For the sins of not recognizing the beauty that surrounds us;

For the sins of not allowing

ourselves to play;

And for the sins of being manipulative or hurting others to protect our own egos;

Ve-al kulam, Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For the sins we have committed by not publicly supporting the Jewish people and Israel when they are being treated or criticized unfairly;

And for the sins we have committed by not publicly criticizing Israel or the Jewish people when they are acting in opposition to the highest principles of the Jewish tradition;

For the sins of not recognizing the humanity and pain of the Israeli people, or for blaming the conflict with the Palestinian people entirely on the Jewish people or Israelis or Zionism;

For the sins of allowing conservative or insensitive leaders to speak on behalf of all American Jews;

And for the sins of not supporting those institutions and leaders that have attempted to provide an alternative voice;

For the sins of being critical of Jewish life from a distance rather than from a personal involvement or commitment;

And for the sins of not spending more time engaged in learning the Jewish tradition and studying Jewish history, literature, and holy texts;

For the sins of not giving enough time to building the kind of Jewish community we desire but instead expecting things to happen without contributing to make things happen;

And for the sins of being insensitive or insulting to non-Jews;

For the sins of not having compassion for each other;

And for the sins of not taking care of each other;

For the sins of not sharing responsibility for childbearing;

And for the sins of self-absorption, allowing us to be insulated from the loneliness and need of people around us;

For the sins of focusing only on our sins and not on our strengths and beauties;

And for the sins of not adequately rejoicing and celebrating the beauty and grandeur of God's creation.

Ve-al kulam, Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For all our sins, may the force that makes forgiveness possible forgive us, pardon us, and make atonement possible.

In some congregations the service stops after this is read, and people divide into small groups of four to five and discuss what particular aspects of this prayer make most sense to them; what they are going to do differently in the coming year; what support they need from others to help make changes in their lives; and what they are going to do to secure that support.

Composed by Michael Lerner, editor, TIKKUN magazine, for Yom Kippur, 5754; September 1993.

APPENDIX 13: MASTERS RECITAL PROGRAM AND NARRATION FIRST YEAR OF CURRICULUM

Teshuvah / Repentance

Hashiveinu I	Steven Dropkin
Hashiveinu II	Chassidic Round
Community Reform Temple Youth Choir, Lauren Cohen, Erica Lane	

Tefillah / Prayer

Barechu	Traditional Arr. by A. W. Binder Community Reform Temple Youth Choir
Shema	S. Sulzer
Shema	Traditional L. Lewandowski Lauren Cohen & Erica Lane
Mi Chamocha	Traditional Arr. L. Lewandowski - A. W. Binder Community Reform Temple Youth Choir
Tefillah	Traditional Tune
Adonai S'fatai Tiftach	A. Katchko
Avot	Goldfarb
Zochreinu	A. Katchko
Melech Ozer	A. Katchko
Ala Gibor	S. Praslavsky Arr. B. E. Schiller
M'chalel Chayim	Lauren Cohen & Erica Lane
Michamocha Av	Goldfarb
V'neeman	A. Katchko
Neinu	Traditional Arr. L. Lewandowski

Tzedakah / Acts of Loving Kindness

Al Shelosha D'varim	M. Janowski
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SECOND YEAR OF CURRICULUM

Unetaneh Tokef / Malchuyot / Kingship

Unetaneh Tokef

Lauren Cohen & Erica Lane

Arr. L. Lewandowski

Unetaneh Tokef

M. Janowski

Ki Anu Amecha

Chassidic

Lauren Cohen & Erica Lane

Avinu Malkeynu

M. Janowski

U'vshofar Gadol / Shofarot

U'vshofar Gadol

J. H. Goldstein

Shofar Blessings

H. Fromm

Jamie Gelbien - Shofar

Areshet S'fateynu

Traditional Hassidic Arr. C. Heller

Cantor Benjie Ellen Schiller - Soprano

B'rosh Hashanah / Zichronot / Remembrances

B'rosh Hashanah

J. Lind arr. L. Avery

Cantor Benjie Ellen Schiller - piano

Psalm 23

M. Isaacson

THIRD YEAR OF CURRICULUM

Past / Kol Nidre

Kol Nidre

S. Adler

Rachel Hertz - Cello

I Heard the Cantor Singing

A. W. Pinder

Lauren Cohen & Enos Lane

Kol Nidre

L. Lewandowski

Present / Vidui

Vai Kulam

Traditional Melody Arr. A. W. Pinder

Future / Neila

Chatzi Kaddish

Traditional Arr. by P. Schorr

P'tach Lanu Shaar

H. Fromm

P'tchu Li

Steven Dropkin

(For the purposes of this recital the Hebrew has been changed to the future tense, in order to reflect the text in Gates of Repentance, with the permission of the composer.)

The following translations have been taken from Gates of Repentance.

Hanhveinu

Help us to return to You, O God; then truly shall we return. Renew our days as in the past. (Page 375)

Barochu

Praise the Eternal, to whom our praise is due!

Praise be the Eternal, to whom our praise is due now and for ever! (Page 24)

Union Hymnal, #305

Shema

Hear, O Israel: the Eternal is our God, the Eternal is One!

Blessed is God's glorious land for ever and ever! (Page 26)

S. Sulzer, Union Hymnal, #306.

L. Lewandowski, Zamru Lo Volume III.

Mi Chinnochu

Who is like You, Eternal One, among the gods that are worshipped?

Who is like You, majestic in holiness, awesome in splendor, doing wonders? (Page 28)

Union Hymnal, #307.

Tefillah

Eternal God, open my lips, that my mouth may declare Your glory. (Page 30)

Eternal, You are our God, even as You were the God of Abraham and Sarah.

The God of our fathers and mothers, the God of all the ages of Israel.

They are our past as we are their future.

We recall their vision and pray for the strength to keep it alive.

Help us, O God and Shield, to keep their faith.

O God, Shield of Abraham, Sarah's Help, in all generations be our Help, our Shield, our God!

Remember us unto life, O Sovereign who delights in life, and inscribe us in the Book of Life, O God of life. (Page 61)

Your might, O God, is everlasting; You are the Source of life and blessing; You are the Support of the falling; You are the Author of freedom; You are our Hope in death as in life; Your might, O God,

is everlasting; (Page 310)

A. Katchko, A Thesaurus of Cantorial Liturgy Volume Three For the Days of Ave.

Traditional Tune of "L'shanah Tovah" Hangingol, #59.

M'Chalkel Chayim, S. Braslavsky available Zamru Lo Volume III.

Alcinn

God of space and time, Yours is the word that laid the foundations of the world. By Your command it went forth to the seas: thus far shall you come, but no further, and here shall your proud waves be stayed. When the morning stars sang together, and the host of heaven shouted for joy, then Your creative word made the light to break through the darkness, and light to issue forth from the marriage of heaven and earth.

And as You shaped all things from the beginning, so do You rule and sustain them day by day. You are Infinite Spirit, giving all things their form. Amid the ebb and flow of the ages, only You abide unchanged. Yours is the kingdom, and Your dominion will endure for ever. (Page 210)

Gerashon Ephros, Cantorial Anthology Volume I Rosh Hashanah.

Al Shelosha D'venim

The world is sustained by three things: by Torah, by worship, by loving deeds. (Page 388)

M. Janowski, Bayom ha-Hu.

Unelaneh Toteh

Let us proclaim the sacred power of this day:
it is awesome and full of dread.

For on this day Your dominion is exalted,
Your throne established in steadfast love;
there is truth You reign.

In truth You are

Judge and Arbitrator, Counsel and Witness

You write and You seal, You record and recount.

You remember deeds long forgotten.

You open the book of our days,

and what is written there proclaims itself,

for it bears the signature

of every human being. (Page 107)

L. Levandowski, The Songs We Sing by Harry Cooper-Smith.

M. Janowski, High Holy Day Series.

Ki Anu Amochim

We are Your people You are our King.

We are Your children You are our Father.

We are Your possession You are our Portion.

We are Your flock You are our Shepherd.

We are Your vineyard You are our Keeper.

We are Your beloved You are our Friend. (Page 279)

Manuscript.

Avinu Malkeynu

Our Father, our King, hear our voice.

Our Father, our King, we have sinned against You.

Our Father, our King, have compassion on us and on our children.

Our Father, our King, make an end to sickness, war, and famine.

Our Father, our King, make an end to all oppression.

Our Father, our King, inscribe us for blessing in the Book of Life.

Our Father, our King, let the new year be a good year for us. (Page 40)

M. Janowski, High Holy Day Series.

Ushofar Gadol

The great shofar is sounded, the still, small voice is heard;
the angels, gripped by fear and trembling, declare in awe:
This is the Day of Judgement!

For even the hosts of heaven are judged, as all who dwell on earth stand arrayed before You,
As the shepherd seeks out his flock, and makes the sheep pass under his staff,
so do You muster and number and consider every soul,
setting the bounds of every creature's life, and decreeing its destiny. (Page 107-8)

Mizmor L'David An Anthology of Synagogue Music, Hazzan David Putterman.

Shofar Blessings

Blessed is the Eternal our God, Ruler of the universe, who hallows us with Mitzvot, and calls us to hear
the sound of the Shofar.

Blessed is the Eternal our God, Ruler of the universe, for giving us life, for sustaining us, and for
enabling us to reach this season. (Page 142)

Yamim Noraim, ed. Samuel Adler.

Areahel & Taleynu

O God Supreme, accept the offering of our lips, the sound of the Shofar, in love and favor hear us,
as we call to You with the SOUND OF THE SHOFAR. (Page 151)

Lucerne, Charles Heller, Toronto Council of Hazzanim.

B'rash Hashanah

On Rosh Hashanah it is written, on Yom Kippur it is sealed:
How many shall pass on, how many shall come to be;

who shall live and who shall die;

who shall see ripe age and who shall not;

who shall perish by fire and who by water;

who by sword and who by beast;

who by hunger and who by thirst;

who by earthquake and who by plague;

who by strangling and who by stoning;

who shall be secure and who shall be driven;

who shall be tranquil and who shall be troubled;

who shall be poor and who shall be rich;

who shall be humbled and who exalted.

But REPENTANCE, PRAYER and CHARITY temper judgment's severe decree. Pages (108-9)

Refrain: Manuscript.

Verses: J. Lind (arr. L. Avery) from: Dinat Yehoshua

Mi Yanuch: The High Holy Day Service by I. Alter.

U'suvah: Manuscript.

Psalm 23

The Lord is my shepherd, I shall not want. You make me lie down in green pastures. You lead me beside still waters. You restore my soul. You lead me in right paths for the sake of Your name. Even when I walk in the valley of the shadow of death, I shall fear no evil, for You are with me; with rod and staff You comfort me. You have set a table before me in the presence of my enemies; You have anointed my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Eternal for ever. (Page 489)

Octavo.

Kol Nidre

Let all our vows and oaths, all the promises we make and the obligations we incur to You, O God, between this Yom Kippur and the next, be null and void should we, after honest effort, find ourselves unable to fulfill them. Then may we be absolved of them. (Page 252)

Chello: Yamim Noraim, ed. Samuel Adler.

I heard the Cantor Singing: Union Songster.

Kol Nidre: Out of Print Classics.

Vel Kulan

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement! (Page 405)

Union Hymnal #325.

Chetai Kaddish

Let the glory of God be extolled, let the Eternal's great name be hallowed in the world whose creation God willed. May Your Kingdom soon prevail, in our own day, our own lives, and the life of all Israel, and let us say Amen.

Let God's great name be blessed for ever and ever.

Let the name of the Holy One, blessed be God, be glorified, exalted and honored, though God is beyond all the promises, songs and adonations that we can utter, and let us say: Amen. (Page 501)

Cantorial Anthology Volume II Yom Kippur, Gershon Ephros.

P'tach Lenu Shomer

Open the gates for us, even now, even now, when the gates are closing, and the day begins to fade.

Oh, the day is fading, the sun is setting; let us enter Your gates! (Page 518)

Yamim Noraim, ed. Samuel Adler.

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The class of '93 who held my hand and wiped away my tears when it seemed impossible to continue.

The class of '94 who welcomed me with open arms into their family and who I am proud to call my colleagues.

Maitland Peters who seven years ago agreed to take into his studio an untrained voice and made even me believe that my voice would and could be beautiful.

Temple Israel in Waterbury, Connecticut who took a frightened student and opened the door to her Cantorate.

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All my love,

Margot

NARRATION

Enter together. (Margot sits down) Introduce the program.

Good afternoon and welcome to Hebrew Union College - Jewish Institute of Religion. This afternoon, Margot Bermas will present her Masters' Recital thereby fulfilling the final requirement for the Degree of Master of Sacred Music.

The theme of Margot's recital, "Repentance, Prayer and Charity," reflects the research completed for her Master's Project. To this end, she created a three-year curriculum to teach the motifs of the High Holy Days. The curriculum was written for children and adults; at times they learn together, at times apart.

A brief look at the Hebrew calendar reveals that the month of Elul, just prior to Tishrei - in which the High Holy Days fall - is a time devoted to preparing for the High Holy Days and the cleansing act of Repentance. For example, in traditional settings the haunting sound of the shofar is heard every morning. Selichot is Elul's final phase of preparation for the High Holy Days.

This curriculum is intended to be taught on the weekend before Selichot. For three consecutive years, the children would participate in a weekend designed to invite them and their

families to understand and to prepare for, the awesome meaning of this time of year.

This first year of the curriculum utilizes familiar texts from the Siddur to introduce several of the major musical motifs of the High Holy Days. Margot has adopted the final line of the prayer Unetaneh Tokef as her thematic text. Unetaneh tokef is a prayer which is inserted into the daily liturgy thereby causing it to be transformed into High Holy Day liturgy. The prayer is divided into three sections: Teshuvah - Repentance, Tefillah - Prayer, and Tzedakah - Acts of Loving Kindness. This final line says: "Ut'shuvah, ut'fillah, utzdakah mavirin et-roa ha-g'zayrah" - "But repentance, prayer and charity temper God's severe decree."

The prayer entitled Hashivienu is just one example of a familiar text from the daily liturgy which is used to introduce a musical motif of the High Holy Days. Taken out of its expected context at the end of the Torah Service, hashiveinu is transplanted into the liturgy of the Selichot Service. There, it is re-fitted with a very familiar melody which serves as a gentle yet inviting introduction to the High Holy Days.

(After Al Shelosha Devarim)

The second year of the curriculum is also divided into three sections. During this second weekend, Unetaneh Tokef will be studied in its entirety. Margot's research has suggested a parallel between the three paragraphs of this prayer and the three sections of the Shofar Service.

The first paragraph of Unetaneh Tokef speaks of God's dominion and power. There, it is written "For on this day Your dominion is exalted, Your throne established in steadfast love..." The first section of the Shofar Service, called Malchuyot, also speaks of God's sovereignty as the psalmist affirms: "Who is this King of Glory? The Eternal of Hosts - God is the King of Glory." Both sections suggest that we are not merely God's servants subject to a ruler's whim, but God is acting on our behalf.

The second paragraph of Unetaneh Tokef speaks of sounding the shofar on the Day of Judgement. There, it is written: "The great Shofar is sounded, the still, small voice is heard..." Similarly, the final section of the Shofar Service, called Shofarot, speaks also of blowing the shofar. There, the psalmist proclaims: "God stands revealed amid acclamation; the Eternal, amid the sound of the Shofar." Each of these sections call to mind not only standing at Sinai to receive the commandments, but also hearing its call and asking for forgiveness.

The third paragraph of Unetaneh Tokef is the striking

poem describing who shall live and who shall die based on God's year-long reckoning and recollection. The second section of the Shofar Service, Zichronot, speaks also of remembering as the psalmist writes: "You remembered Your covenant with us; in Your great love, You comforted us." This final section reaffirms that our relationship with God is mutual; God remembers our deed just as we remember the deeds God has done on our behalf.

Unetaneh Tokef: A prayer that reflects our relationship to God as Sovereign, Creator of the Covenant and Judge.

(After Psalm 23)

In the third year of the curriculum, students discover that the High Holy Days reflect the past, present and future. The very nature of the High Holy Days, then, renders them ever-relevant.

In this section, three prayers central to the liturgical and musical experience of the High Holy Days will be studied. Kol Nidre, the prayer which crescendos from a whisper for a full-voiced plea, asks God to absolve us of our vows. It is a look back to the past year.

Vidui, a prayer in which our confession is voiced as a community, highlights our entrance into a process of change.

It is at this time that the past is reviewed so that, in the future, each member of the community will strive to be righteous.

Finally, Neilah symbolizes our hopes for the future; God's hand pushes us toward the new year as the gates to the previous year close. We read in the Machzor "Open the gates for us, even now, even now, when the gates are closing, and the day begins to fade..."

Finally the final blast of the shofar, perhaps a little softer from exhaustion, but full enough that it will echo throughout the year. Then we begin again, renewed.

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