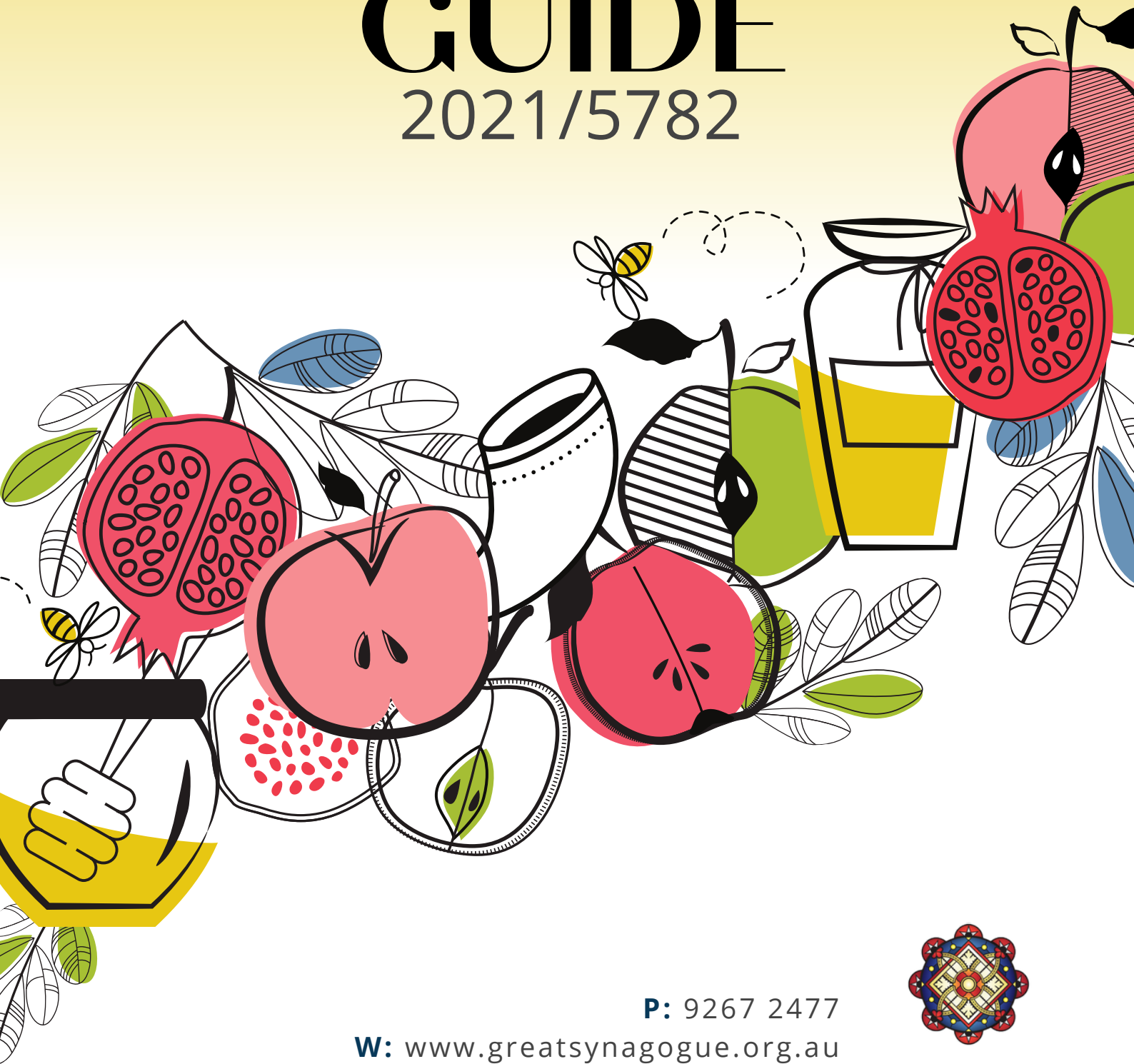


THE GREAT SYNAGOGUE HIGH HOLIDAY GUIDE 2021/5782



P: 9267 2477

W: www.greatsynagogue.org.au

E: admin@greatsynagogue.org.au

FB: TheGreatSynagogueSydney

IG: @thegreatsynagogue_sydney



THE GREAT
SYNAGOGUE
SYDNEY

ק"ק בית ישראל

DEAR GREAT FAMILY

In this book we share with you the beautiful customs of the High Holidays, heartfelt messages and uplifting stories.

We want you to still feel connected in these uncertain times, when we are again unable to celebrate the Yamim Tovim together.

THE BOARD, MINISTERS & STAFF
OF
THE GREAT SYNAGOGUE
WISH YOU AND YOUR LOVED ONES

*Shana Tova Umetuka
v'Gmar Chatima Tovah*

שָׁנָה טוֹבָה וּמְתוּקָה
וְגִמַּר חַתִּימָה טוֹבָה

FAMILY BLESSINGS

In this time of COVID when families are apart and we are not celebrating the Yamim Tovim together, a family blessing seems even more important. It would be really special to reach out to our families and our friends and offer a blessing of good wishes at this time.

Blessing children on Shabbat and Yom Tov is a custom embraced by many parents. This custom is a nice way of bringing gratitude and spirituality into your family and often contributes to a special feeling of closeness between parents and children.

Just as a parent blesses a child, a child blesses a parent. The prayer can be said for any loved one, family and friend and for everyone we care about.

The words of the blessing are taken from the priestly blessing (Numbers 6:24-26)

Almost every family concludes the blessing with a kiss or a hug. Whilst at this time we all long for the hug of a family member, a virtual hug is a warm way of extending the blessing.

FOR FEMALES SAY

יְשִׁימְךָ אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה
יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ
יֵאָר ה' פָּנָיו אֵלֶיךָ וְיַחֲנֹךָ
יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שָׁלוֹם

Yesimech Elohim k'Sarah Rivka Rachel v'Leah

Yivarechecha Adonai v'yishmerecha

Ya'er Adonai panav eilecha vichuneka

Yisa Adonai panav eilecha v'yasem lecha shalom

May you be like Sarah, Rebecca, Rachel, and Leah.

May God bless you and protect you.

May God show you favor and be gracious to you.

May God show you kindness and grant you peace.

FOR MALES SAY

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה
יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ
יֵאָר ה' פָּנָיו אֵלֶיךָ וְיַחֲנֹךָ
יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שָׁלוֹם

Yesimcha Elohim k'Ephraim v'chi-Menashe.

Yivarechecha Adonai v'yishmerecha

Ya'er Adonai panav eilecha vichuneka

Yisa Adonai panav eilecha v'yasem lecha shalom

May you be like Ephraim and Menashe.

May God bless you and protect you.

May God show you favor and be gracious to you.

May God show you kindness and grant you peace.



Office of The CHIEF RABBI

The Chief Rabbi's Rosh Hashanah Message 5782

In 1968, social psychologists Bibb Latané and John Darley conducted a remarkable study, known as the Smoky Room Experiment.

Subjects were placed alone in a room and asked to complete a task. While they were doing so, smoke began to fill the room from a nearby air vent. Unsurprisingly, the vast majority of subjects reported the smoke within a matter of minutes. However, when subjects were placed in the same room in groups, the results were dramatically different. Rather than reporting the smoke, the subjects looked to one another. If the others in the room seemed unmoved by the smoke, it was ignored.

The authors of the study observed that, if people are alone when they notice an emergency, they consider themselves solely responsible for dealing with it. However, when others are also present, they feel less of a responsibility for taking action.

As social beings, we often cannot help but use the actions of others as our frame of reference for the way in which we choose to behave. This poses a profound challenge to our society. Can we lead more environmentally sustainable lives or act cautiously to prevent the spread of Covid when those around us seem disinclined to do the same? Can we lead lives of responsibility and morality when those around us do not?

The Jewish answer to this challenge is our High Holy Days.

The Torah reading for Rosh Hashanah seems a surprising choice. On the anniversary of the creation of the world, we would surely expect to read about the creation from the Book of Genesis. Instead, we read the story of a person who was born into a world of idolatry and sacrilege. Yet, Abraham, the father of our people, repeatedly demonstrated his commitment to Hashem without hesitation. He became the first parent in our tradition to circumcise their son and was even prepared to countenance sacrificing him.

While not hiding behind the standards and expectations of those around him, Abraham knew what Hashem required of him. No amount of social pressure could dissuade him from his life of truth and sanctity.

On the Yamim Noraim, each one of us stands, accountable for our deeds, before Hashem. As we recite so powerfully in our Musaf prayers: Just as a shepherd appraises his flock; just as he passes every sheep beneath his staff; so too, every one of us is counted and evaluated by Hashem. There is nobody for



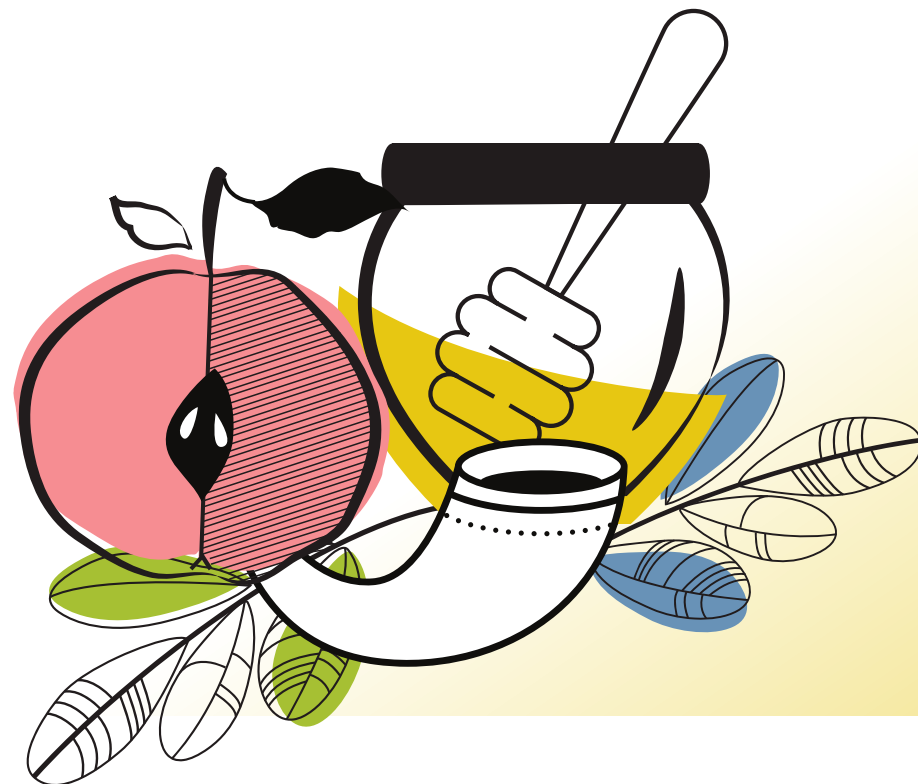
us to hide behind, nor anyone for us to blame. As such, our High Holy Days are a moment of the purest and most honest dialogue with our Creator. He knows every challenge we face as well as our capacity to rise to them.

The last eighteen months have been a period of extraordinary adversity which has imposed challenges upon us all in ways that we may only be beginning to understand. As we enter 5782, the High Holydays provide a precious opportunity for each one of us to look deep within ourselves and reframe our attitude and our behaviour. Let us be guided by our eternal Torah values rather than the transient whims of others. In doing so, may we all be blessed with a future of spiritual fulfilment, joy and success.

Shana Tovah,



Chief Rabbi Ephraim Mirvis



STEPPING INTO THE NEW YEAR WITH FAITH

ROSH HASHANAH 5782



RABBI DR BENJAMIN ELTON

This past year has been one of mixed fortunes. For much of it, Covid was suppressed, normal life more or less returned and the vaccine started to be distributed. Then in June the outbreak in Sydney of the Delta Variant changed all that and we went back into lockdown. There was a feeling of Groundhog Day.

In some ways the Jewish tradition prepares us for this. Jewish time exists in two different forms. First, like other types of time, it is linear. Each year follows the previous year: 5780... 5781... 5782... we hope that each successive year will be an improvement on the one that has gone before. In addition to this linear variety of time, Jewish time is also cyclical. Every year sees the same festivals, same observances, rituals and customs. We do go round again and again.

But what can be different is how we experience those familiar and repeated experiences. This year's Rosh Hashanah can be different and better than last year's Rosh Hashanah. That can be true of lockdown too. I hope we have learned lessons, communally and individually, about how to manage lockdown. This lockdown also coexists with tangible hope that wasn't present in 2020 because tens of thousands of Australians are being vaccinated with an effective vaccine every day. We have a future, to prepare ourselves to enjoy, and to renew ourselves to conquer.

The High Holidays are our annual opportunity for this renewal, both personally and on a world-scale. Rosh Hashanah is the anniversary of the creation of humanity, it is our common birthday, when we take stock, and God takes stock. But it is not a backward-looking day, rather it looks forward, towards how we are going to make ourselves and everything around us better for the future.



Rabbi Yisrael Salanter (1810-1883), the leader of the ethical movement in Judaism said this:

When I was a young man, I wanted to change the world. But I found it was difficult to change the world, so I tried to change my country. When I found I couldn't change my country, I began to focus on my town. However, I discovered that I couldn't change the town, and so as I grew older, I tried to change my family. Now, as an old man, I realize the only thing I can change is myself, but I've come to recognise that if long ago I had started with myself, then I could have made an impact on my family. And, my family and I could have made an impact on our town. And that, in turn, could have changed the country and we could all indeed have changed the world.



Rosh Hashanah is our annual opportunity to make that commitment to change, renewal, renaissance and self-realisation. Wherever we happen to be, whether at Shule, at home, or listening to shofar in a park, we all have the ability to make that happen, each in our own way.

Yom Kippur is the day appointed for teshuva, repentance. There is something remarkable about the Jewish understanding of repentance. We often say 'what's done is done...you can't undo the past' and yet that is exactly what we can do. When we regret what we have done and resolve not to do it again, our sins are simply washed away. When we do so out of a sense of love toward God, and not because of fear of punishment, then our sins are turned into merits. We can transform something negative into something positive. If we utilise the potential of the High Holidays we will certainly be able to achieve that, and change both ourselves and the world.

I want to look at some of the key features of Rosh Hashanah and Yom Kippur, that we can experience and enjoy, whether we are at shule or at home:



ROSH HASHANAH

APPLE AND HONEY AND OTHER SYMBOLIC FOODS

There is a custom at Rosh Hashanah meals, especially the first night, to eat apple dipped in honey between Kiddush and Hamotzi. This symbolises a sweet and fruitful new year. There are other symbolic foods that we can eat: pomegranates express the hope that our merits will be as numerous as the seeds of the pomegranate, and a fish head (Hinda and I use the head of a fish jelly!) so that this year we should be 'the head and not the tail'. There is also a custom to use honey rather than salt to eat with the challah during the High Holidays. In my family we eat tzimmes, a dish made with meat, carrots, dumplings and golden syrup on Rosh Hashanah, as another way to show our hopes for a sweet future.



TASHLICH



On the first afternoon of Rosh Hashanah, or the second afternoon if the first day is Shabbat, there is a custom to go to a body of water and symbolically throw away our sins, either by using the fluff from our pockets or breadcrumbs, and we recite this verse from the Book of Micha:

He will take us back in love; He will cover up our iniquities. You will cast all their sins into the depths of the sea.

יָכַבֵּשׁ עֲוֹנוֹתֵינוּ; יָשׁוּב
יִרְחֲמֵנוּ וְתַשְׁלִיךְ בְּמַצְלוֹת
יָם

SHOFAR

The central mitzvah of Rosh Hashanah is Shofar, blowing the ram's horn. The Torah calls Rosh Hashanah 'yom teruah', a day for blowing. We customarily blow the Shofar one hundred times over the course of Shacharit and Mussaf, although the minimum number of blasts is thirty to fulfil the mitzvah. This year if there are not services in Shule, the Sydney Rabbis are making arrangements to blow shofar in outside locations around Greater Sydney so that every person has an opportunity to fulfil the mitzvah.

Rav Saadia Gaon (882-942) gave ten reasons why we blow the Shofar:



1. The sound of the Shofar is like the trumpet-blasts that announce the coronation of a king. On Rosh Hashanah, God created the world and assumed the role of its Sovereign, and in the sounding of the Shofar we acknowledge Him as our King.
2. Rosh Hashanah is the start of the Ten Days of Penitence and the Shofar is sounded to stir our conscience, to confront our past errors and return to God, who is ever ready to welcome the penitent.
3. The Shofar is reminiscent of God's revelation at Sinai, which was accompanied by the sounding of a Shofar. It thus reminds us of our destiny — to be a people of Torah, to pursue its study and to practice its commandments.
4. The sound of the Shofar is reminiscent of the exhortations of the prophets whose voices rang out like a shofar in denouncing their people's wrongdoing, and in calling them to the service of God and man.
5. The Shofar reminds us of the Temple's Destruction, and it calls us to strive for Israel's renewal in freedom and in fellowship with God.
6. The Shofar, which is a ram's horn, reminds us of the ram that Abraham offered as a sacrifice in place of Isaac. It thus reminds us of the heroic faith of the fathers of our people who exemplified to us the highest devotion to God, of which we are capable.
7. The Shofar summons us to the feeling of humility before God's majesty and might, which are manifested by all things and by which our own lives are constantly surrounded.
8. The Shofar is a reminder of the Day of the Final Judgment, calling upon all people and all nations to prepare for God's scrutiny of their deeds.
9. The Shofar foreshadows the jubilant proclamation of freedom, when Israel's exiled and homeless are to return to the Holy Land. It calls us to believe in Israel's deliverance at all times and under all circumstances.
10. The Shofar foreshadows the end of the present world order and the inauguration of God's reign of righteousness throughout the world, with a regenerated Israel leading all people in acknowledging that God is One and His name One.

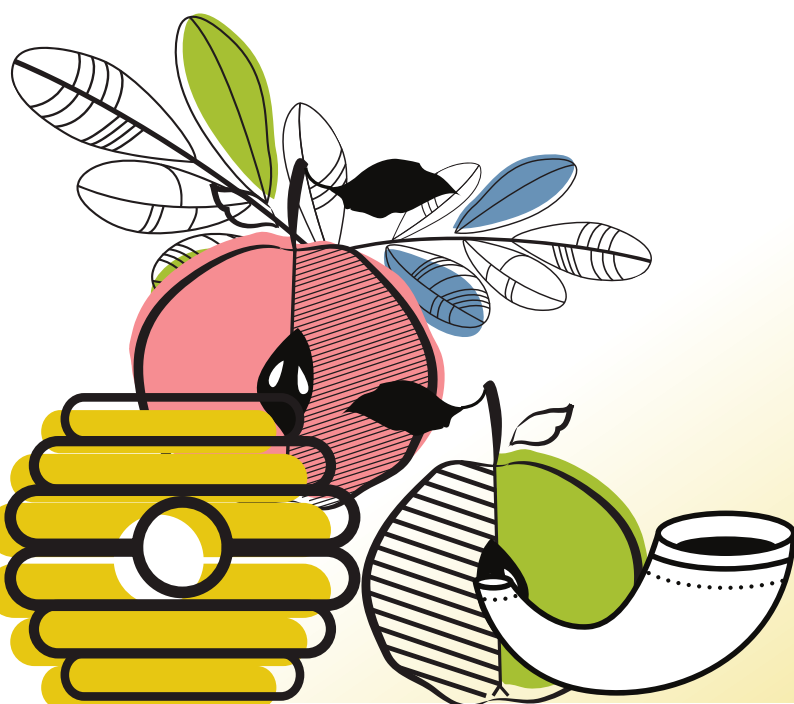
MUSSAF

The central portion of the Rosh Hashanah morning service is Mussaf, the Additional Service, and we should read it whether we are at Shule or at home. It contains prayers and biblical verses about the three central themes of the day: God's kingship, that God remembers our deeds and His covenant with us, and that today we blow the Shofar. They emphasise that God created the world and all of us, that God is interested in our lives and deeds, and that God will redeem us in the future, when the 'final Shofar will sound'.



If we are praying at home, you will not hear some of the most stirring prayers of the Chazzan's repetition of Mussaf, such as Unetaneh Tokef, but I would suggest you read them over the course of the day.

Article continued on page 15



CANDLE LIGHTING FOR ROSH HASHANAH

BLESSINGS FOR ROSH HASHANAH



FOR EREV AND SECOND NIGHT

- BOTH NIGHTS

MONDAY, 6 SEPTEMBER AT 5.21PM

TUESDAY, 7 SEPTEMBER AFTER 6.20PM

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם טוֹב

Baruch ata adonai eloheinu melech ha-olam
asher kiddishanu b'mitzvotav v'tzivanu l'hadlik
ner shel yom tov.

Blessed are you, Lord our God, Ruler of the Universe who has sanctified us with his commandments and commanded us to light the Yom Tov candles.

SHEHECHIYANU

- BOTH DAYS

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

Baruch ata adonai eloheinu melech ha-olam
shehechianu v'kiyimanu v'higiyanu la-zman ha-zeh

Blessed are you, Lord our God, Ruler of the Universe who has kept us alive, sustained us, and allowed us to reach this moment.

Excerpted from www.myjewishlearning.com

PAGE GUIDE TO ROSH HASHANAH SERVICES

FOR THOSE PRAYING WITHOUT A MINYAN

The page numbers listed below refer to the four machzorim used in our congregation.

K = Koren, **R** = Routledge, **B** = Birnbaum, **A** = Artscroll

EREV ROSH HASHANAH

MONDAY, 6 SEPTEMBER

PRAYER	K	R	B	A
Maariv	49	10	23	50
Shema	53	11	23	52
Amida	63	15	31	62
Kiddush	85	21	43	82
Aleinu	87	22	44	84

ROSH HASHANAH DAY 1

TUESDAY, 7 SEPTEMBER

PRAYER	K	R	B	A
Shacharit	207	28	51	184
HaMelech	341	80	169	262
Psalms 130	343		171	264
Shema	377	88	195	290
Amida	387	91	201	296
Avinu Malkeinu	455	111	271	384
Mussaf	515	131	328	448
Ein Keloheinu	639	168	409	586
Aleinu	645	169	415	590
Maariv	49	10	23	50
Shema	53	11	23	52
Amida	63	15	31	62
Kiddush	85	21	43	82
Aleinu	87	22	44	84

ROSH HASHANAH DAY 2

WEDNESDAY, 8 SEPTEMBER

PRAYER	K	R	B	A
Shacharit	207	28	51	184
HaMelech	341	176	169	262
Psalms 130	343		171	264
Shema	377	183	195	290
Amida	387	186	201	296
Avinu Malkeinu	455	210	271	384
Mussaf				
Ein Keloheinu	867	168	409	586
Aleinu	873	169	415	580
Anim Zemirot	277	61	127	166



HIGH HOLIDAY MEMORIES

COMMUNITY RECOLLECTIONS

FROM JAKE SELINGER

"Approximately 18 years ago a female congregant fainted in the Women's Gallery on Yom Kippur. Jake, who was President at the time and the Vice President who was also a doctor, rushed upstairs to assist. Both were wearing their Traditional Great Synagogue Executive Attire of a Top Hat and Morning Dress. The lady opened her eyes startled, to see two men wearing Black Top Hats looking down at her. The Vice President said "It is OK I am a pathologist." She whispered in reply "Does that mean I am dead?"

Fortunately a glass of water revived her and all was well."



FROM SHELLY KENSELL



"Frances Belfer wife of Rabbi Eddy Belfer who are now living in Israel, was our daughter Diane's Bat Mitzvah teacher in 1991.

She taught the girls of that group how to make her Honey Cake recipe and we have been making it ever since and still have the original piece of paper she wrote it on."

FROM LIANNE GRAF

"My family has an annual "competition" to replicate my Grandmother's apple jam. These are caramelised stewed apples - a Sephardic tradition in place of apple dipped in honey.

There are always many interstate and international phone calls/WhatsApps to discuss technique in the lead up. The stressful preparation, usually the Sunday before, where a moment of distraction can result in a destroyed saucepan (of which I have had a few)- and then a flurry of photos of the end results and friendly fire as to whose are the best (and worst)!"



FROM SUE SELINGER



"One of my favourite pleasures of celebrating RH at The Great is helping to give out individual honey cake packages to congregants at the end of the Service. It is a privilege to personally wish members of our Great Family all the very best for a sweet New Year. It is also particularly significant as The Great was the first Sydney Synagogue to give out honey cake to its congregants on Rosh Hashanah. Other synagogues have since followed in our tradition!

The Great was also the first Sydney Synagogue to hand out a water bottle & treat (muesli bar), to its congregants at the end of Yom Kippur! We can all be proud of our Great Traditions and hope that soon we will be able to continue them in person at The Great."

APPLE CHALLAH

ADAPTED FROM A RECIPE BY MARCY GOLDMAN



DOUGH

240ml warm water
Pinch sugar
14g dry yeast
100g sugar
100ml vegetable oil
2 eggs
2 tsp vanilla
2 tsp salt
 $\frac{1}{2}$ teaspoon ground cinnamon
600g bread flour

APPLE FILLING

3 cups apples, peeled and coarsely chopped
100g white sugar
15ml lemon juice
1 tsp ground cinnamon

EGG WASH

1 egg, beaten
1 tsp. sugar
1 or 2 tbsp. coarse sugar for sprinkling (optional)

METHOD

In a large mixing bowl, whisk together the water, pinch of sugar, and yeast. Let it stand to allow the yeast to dissolve.

Stir in the oil, sugar, eggs, vanilla, salt, and cinnamon. Add most of flour to form a smooth elastic dough. Add additional flour if necessary and knead, approximately 8 to 10 minutes. This can be done with a dough hook or by hand.

Shape the dough into a ball and place in a lightly greased bowl and place this in a plastic bag and seal loosely. Let rise until doubled, approximately 45 to 60 minutes.

Meanwhile, prepare apples. Place the chopped apples in a medium-sized bowl and toss with the sugar, lemon juice, and cinnamon.

Generously spray baking pan with non-stick cooking spray.

Turn dough out onto a lightly floured board. Roll or pat out into a large rectangle. Press in the chopped apples. Roll up from the long side.

Let the dough rest five minutes. Then, using a dough cutter or sharp knife, cut into approximately 16 slices. Lay the slices in the prepared pan, lining bottom first, then gently laying remaining pieces on top. Top with any escaped apple pieces. Allow to rise again for approximately 45 minutes.

Preheat oven to 180°C.

Whisk egg wash ingredients together and brush the top. Sprinkle with coarse sugar (optional).

Bake 40 to 45 minutes until well browned.

Cool in pan 10 minutes before removing and cooling on a rack.

Enjoy.

SHARON SCHACH



STEPPING INTO THE NEW YEAR WITH FAITH

YOM KIPPUR 5782



RABBI DR BENJAMIN ELTON

Yom Kippur is the day when we ask forgiveness from God.

The whole day is spent in prayer, confession and repentance. But before we can receive atonement from God, we have to ask forgiveness from each other for any wrongs we may have committed. God cannot wipe away our sin against another person unless they have been appeased. We should always be free in forgiving anyone who has injured us, just as we would want them to forgive us.

FIVE AFFLICTIONS

The Torah tells us that on Yom Kippur we should 'afflict our souls', to show our contrition and to prompt us to repentance. These five afflictions are:

1. Refraining from eating and drinking (apart from those who are unwell – consult a doctor and a rabbi)
2. Wearing leather shoes
3. Washing (apart from for basic cleanliness and hygiene, such as after visiting the bathroom)
4. Anointing
5. Marital relations



PRAYER AND REPENTANCE

Yom Kippur is a day for praying to God to take us back, even after our mistakes of the past year, and to repent our sins. We achieve repentance through sincere confession. You can find a text of the confession in the prayer book, or you can use your own words. Simply tell God what you have done, that you are sorry and that you will try your best not to do it again. If you do that and you are sincere then God will forgive you, and give you a fresh start.

We all have so much to pray for these High Holidays, for ourselves and for the world. We will not be able to do that together in the sort of numbers we are used to, but our prayers can still be incredibly powerful, if we offer them up for good and with all our hearts.

SHANA TOVA, GOD BLESS, AND MAY ALL OUR PRAYERS BE ANSWERED!

CANDLE LIGHTING FOR YOM KIPPUR

BLESSINGS FOR BEGINNING YOM KIPPUR

When the candles are lit, your fast has begun.

Many people also bless their children before lighting the candles.

It is traditional to light two holiday candles, just like on Shabbat.



BLESSING FOR CANDLE LIGHTING

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם הַכִּפּוּרִים

Baruch ata adonai eloheinu melech ha-olam
asher kiddishanu b'mitzvotav v'tzivanu l'hadlik
ner shel yom ha-kippurim.

Blessed are you, Lord our God, Ruler of the Universe who has sanctified us with his commandments and commanded us to light the Yom Kippur candles.

SHEHECHIYANU

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיָּנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

Baruch ata adonai eloheinu melech ha-olam
shehechiyanu v'kiymanu v'higiyanu la-zman ha-zeh

Blessed are you, Lord our God, Ruler of the Universe who has kept us alive, sustained us, and allowed us to reach this moment.

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PRAYER	K	R	B	A
Mincha	5	1	463	6

KOL NIDRE

WEDNESDAY, 15 SEPTEMBER

PRAYER	K	R	B	A
Kol Nidrei	51	15	489	58
Shema	65	18	495	68
Amida	77	22	503	78
Yaeleh	107	31	521	102
Slach Na	121	36	531	112
Amnam Kayn	127	38	533	116
Ki Hinay	133	39	537	120
Shema Kolaynu	143	45	545	126
Al Chet	155	49	551	132
Avinu Malkenu	171	55	565	144
Aleinu	181	58	571	152
Anim Zemirot	187	73	127	188
Yigdal	193	75	547	158
Adon Olam	195	76	575	158

YOM KIPPUR

THURSDAY, 16 SEPTEMBER

PRAYER	K	R	B	A
Birkat Hashachar	445	4	133	250
Az Yashir	526	30	163	314
HaMelech	545	33	581	320
Shema	567	41	598	344
Silent Amida	577	44	605	350
Shema Koleinu	679	92	673	416
Al Chet	687	96	679	422
Avinu Malkeinu	711	104	695	436
Ashrei	765	121	737	478
Mussaf				
Shema Koleinu	945	183	847	596
Al Chet	953	186	853	600
Birkat Kohanim	975	193	869	614
Hayom	979	195	875	622



YOM KIPPUR

THURSDAY, 16 SEPTEMBER

CONT.

PRAYER

	K	R	B	A
Mincha	985	197	881	626
Amida	77	22	503	78
Shema Koleinu	1065	232	931	682
Al Chet	1073	235	937	686
Avinu Malkeinu	1093	104	695	700
Neila	1101	243	957	706
Amida	1109	246	963	712
Ki Anu	1171	264	1001	750
Avinu Malkeinu	1185	269	1011	758
Maariv	1199	272	1019	766
Shema	1201	273	1021	768
Amidah	1211	277	1027	774
Havdala	1237	286	1041	790
Aleinu	1237	286	1037	790



YIZKOR

PRAYER OF REMEMBRANCE

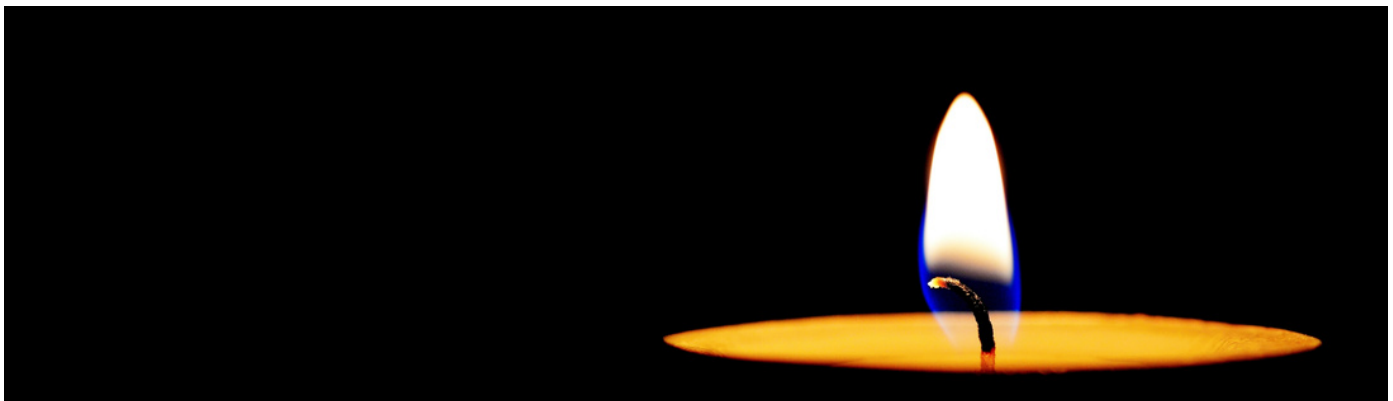
Many people light a Yarzheit candles in memory of their loved ones.

Yarzheit candles should burn through the entire 25 hours of the holiday.

YIZKOR FOR A FATHER

זְכוֹר אֱלֹקִים נְשִׁמָּת אָבִי מוֹרִי (שֵׁם הָאָב בֶּן שֵׁם אָבִיו) שֶׁהָלַךְ לְעוֹלָמוֹ,
בְּעֶבֶר שְׁאָתָן. בְּלִי נֶדֶר צְדָקָה בְּעֶדּוֹ בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוֹר
הַחַיִּים עִם נְשִׁמָּת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבֵגָן עֵדֶן. וְנֹאמַר
אָמֵן

Remember, God, the soul of my father, my teacher (insert the name of the father, son of the name of his father), who went to his world, because I will - without making a vow - give charity for him. In recompense for this, let his soul be bound with the Binding of life (God), with the soul of Avraham, Yitzchak and Ya'akov, Sarah, Rivkah, Rachel and Leah, and with the other righteous men and women in the Garden of Eden. And let us say,
Amen



YIZKOR FOR A MOTHER

יִזְכֹּר אֱלֹקִים נִשְׁמַת אִמִּי מוֹרְתִי (שם האם בת שם אביה) שְׁהִלְכָה
 לְעוֹלָמָהּ, בְּעִבּוֹר שְׁאֵתָן בְּלִי נֶדֶר צְדָקָה בַּעֲדָהּ. בְּשֹׁכֵר זֶה תִּהְיֶה נִפְשָׁהּ
 צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל
 וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שֶׁבֶּגֶן עֵדֶן. וְנֹאמַר
 אָמֵן

Remember, God, the soul of my mother, my teacher (insert the name of the mother, daughter of the name of her father), who went to her world, because I will - without making a vow - give charity for her. In recompense for this, let her soul be bound with the Binding of life (God), with the soul of Avraham, Yitzchak and Ya'akov, Sarah, Rivkah, Rachel and Leah, and with the other righteous men and women in the Garden of Eden. And let us say, Amen.

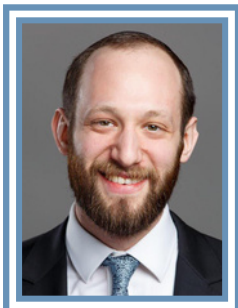
YIZKOR FOR A RELATIVE

זְכוֹר אֱלֹקִים נִשְׁמַת (זְקֵנִי וְזִקְנוֹתִי, דּוּדֵי וְדוּדוֹתִי, אָחִי וְאֶחָיוֹתִי, בְּנֵי
 וּבָנוֹתִי, בְּעָלִי, אִשְׁתִּי) (שם הנפטר בן שם אביו) שְׁהִלְכָה לְעוֹלָמוֹ, בְּעִבּוֹר
 שְׁאֵתָן בְּלִי נֶדֶר צְדָקָה בַּעֲדוֹ. בְּשֹׁכֵר זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים
 עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר
 צְדִיקִים וְצַדִּיקָנוֹת שֶׁבֶּגֶן עֵדֶן. וְנֹאמַר
 אָמֵן

Remember, God, the soul of (my grandfathers and grandmothers, my uncles and aunts, my brothers and sisters, my husband, my wife) (insert the name of the departed, son [or daughter] of the name of his [or her] father), who went to his world, because I will - without making a vow - give charity for him. In recompense for this, let his [or her] soul be bound with the Binding of life (God), with the soul of Avraham, Yitzchak and Ya'akov, Sarah, Rivkah, Rachel and Leah, and with the other righteous men and women in the Garden of Eden. And let us say, Amen

FROM AWE TO JOY:

SUCCOT 5782



RABBI PHIL KAPLAN

Rosh Hashanah and Yom Kippur are days of immense meaning and beauty but are also traditionally thought of as days of fear and awe. During this period in the Jewish calendar, God sits in judgement. We may feel vulnerable and insecure. We pray that the past year will be judged favourably and may be anxious about what the year to come has in store for us. On the heels of a difficult 5780, 5781 began with a great sense of hope, and yet, the end of 5781

in particular was marked by vulnerability, anxiety and uncertainty, and so for many, these themes may once again feel intimately relevant.

But then comes Succot. We emerge from the awe and uncertainty of Rosh Hashanah and Yom Kippur, and God gives us a festival not intended for trembling before Him, but rather, to bask in peace and a pureness of joy.



Rabbi Samson Raphael Hirsch, the 19th century German rabbi, wrote,

The building of the Succah teaches you trust in God. You know that whether men live in huts or in palaces, it is only as pilgrims that they dwell. You know that in this pilgrimage God is our protection. The Succah is a transitory hut that one day will leave us or we will leave it. The walls may fall, the leafy covering may wither in this storm, but the sheltering love of God is everywhere. You dwell in the most fleeting and transitory dwelling as calmly and securely as if it were your house forever.

And so, after days of spiritual vulnerability in which we experience God as powerful and omniscient Judge, we then transition to Succot, days in which we might have been preoccupied with the physical vulnerability of our makeshift structures, but instead we experience the succah as a loving embrace and are reminded of the imminent God Who is our shelter and protector, Who provides us this festival of joy.



The Rama, Rabbi Moses Isserles, a 16th century Polish rabbi most famous for providing the Ashkenaz gloss to the Shulchan Aruch, writes the following comment in the chapter discussing the procedures for the evening following Yom Kippur:

והמדקדקים מתחילים מיד במוצאי י"ה בעשיית הסוכה כדי לצאת
ממצוה אל מצוה:

And those who are scrupulous with mitzvot immediately begin to build the Succah on the evening after Yom Kippur in order to go from one mitzvah to another.

There is a problem here. Building a Succah isn't a mitzvah! Sure, dwelling in a Succah on Succot is a mitzvah, but building a Succah? - No. What could the Rama possibly mean here?

The Netziv, Rabbi Naftali Zvi Yehudah Berlin, introduces the principle of Heksher Mitzvah HaKetuvah b'Kra, a preparation for a mitzvah that is written in a verse in the Torah. So while the Torah does not present the building of a succah as a mitzvah, nor does it, for example, the baking of matzah, it does however mention these preparations, which does in turn elevate these preparations in some way - not to a mitzvah level in the traditional sense, but still, of significance.

I mention this concept because I think it is interesting, but also because I think it brings attention to the transition that takes place between the Days of Awe - Rosh Hashanah and Yom Kippur - and Succot. After the intensity and uncertainty that comes with Rosh Hashanah and Yom Kippur, the Jewish soul yearns for the joy, serenity, security and intimacy with God that define Succot. Therefore, it is through our excitement and anticipation of the unique relationship with God that the festival affords us, possibly in contrast to the holidays preceding it, that constructing a succah, which could be a mundane act without any spiritual significance of its own, is then elevated and imbued with religious substance.



SUCCOT

BLESSINGS FOR SUCCOT EVENINGS

BLESSING FOR CANDLE LIGHTING

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם טוֹב

Baruch Atah Adonai Eloheinu Melech ha-olam
asher kiddishanu b'mitzvotav v'tzivanu l'hadlik
ner shel Yom Tov

Blessed are you, Lord our God, Ruler of the Universe who has sanctified us with his commandments and commanded us to light the festival day candles.

Before the blessing hold the lulav bundle in your dominant hand and the etrog upside down in your other hand, and bring all four species together. After the blessing turn the etrog the right way around and shake all four species forward, back, left right, up and down.



BLESSING BEFORE SHAKING THE ARBA MINIM

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת לוּלָב

Baruch Atah Adonai Eloheinu Melech ha-olam
asher kiddishanu b'mitzvotav v'tzivanu al
netilat lulav

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us about holding the lulav.



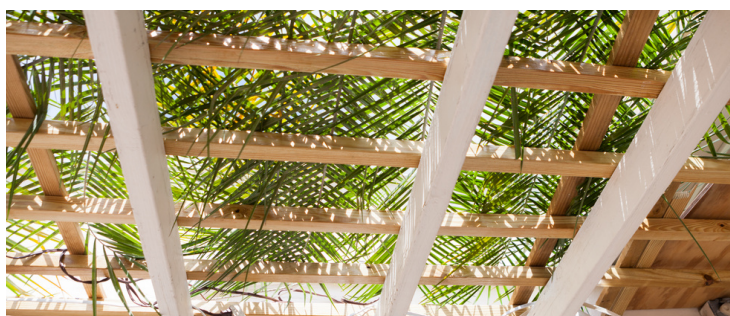
BLESSING FOR SHAKING LULAV ON THE FIRST DAY

Blessing to be recited following candle-lighting, upon sitting in the Succah on Yom Tov Evenings

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחִינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה

Baruch ata adonai eloheinu melech ha-olam
shehechyanu v'kiymanu v'higyanu la-zman
ha-zeh

Blessed are you, Lord our God, Ruler of the Universe who has kept us alive, sustained us, and allowed us to reach this moment.



Make a blessing on an item of food and drink, then make the blessing on sitting in a succah, while looking at the schach on the roof of the succah. Then eat the food or drink the liquid. If you are making Kiddush in the succah, the blessing on the succah is made at the end of the Kiddush, at which point you sit and drink the wine.

BLESSING FOR SITTING IN THE SUCCAH

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לִישֵׁב בַּסּוּכָה

Baruch Atah Adonai Eloheinu Melech ha-olam
asher kiddishanu b'mitzvotav v'tzivanu leishav
ba'succah.

Blessed are you, Lord our God, Ruler of the Universe who has sanctified us with his commandments and commanded us to dwell in the Succah.

SUCCOT FUN

FOR MINDFULNESS



SUCCOT FIND A WORD

A L C J D A T R O Z A Y K T X I P O C A P R I R
O Q P C A H L U I B Y K Z E W M J Q R B A O N H
N T Y C B Y H A L X H K P M H C J F Z Y G H Y P
Y Z N K Y I D B M K I D D U S H K D Q V D N P Z
D F C C H C A H C S H B G L G S T R P M T J Z G
T E V U G Y P B Q K H W S Q N D J L C T L R B S
A F C J Q Y T K D E U T O C C U S R E D B F P O
M Q Q O A K F U H L J K J O G M D B V D E Q Q V
O Q A Y R X S Z B Z Q J J C H H Z Y U L A P R A
O X H N H A Y Q N G C U M Y D A V E N I N G S R
B Z E R L I T Z G H V E H I O U B S Y A M A S A
M N L U J L K I O H Q S Q O M T T L X D I Q C J
A V P G I L P L O P K J E I X E N J E S S E B F
B G X C F V H M K N P C B N D N V P F O A L Q Y
I R B K S A F B T Y S Q R P O P S N L H D J Z A
R R R F M S J C N A P S Y E N O H D D Z A C A H
V V Q O A Z E M B N A K C I G A T C R P H F U L
S D E D R M Q B N T N X V L R A F F M J W A U E
D D E Z U J E O B F Y F S U B B E P A E U V E I
B S J H D F B U H Z I T X L N O M R T C K F F B
R S Q Z J J H V S H S R P A O H B R N O T C M P
X D V U D B R F H E V W Q V K L O N W A B A Y L
I A E O W B W M U H Z V F S B G M Q L N Q G G R
P V Y E P X E G A I R T T Q E Q H G Q L D T R E

SUCCOT
HONEY
DECORATIONS
ARAVOS
SCHACH
HADASM
DAVENING
LULAV
GUESTS
CHOL HAMOED
KIDDUSH
ETROG
BAMBOO MAT

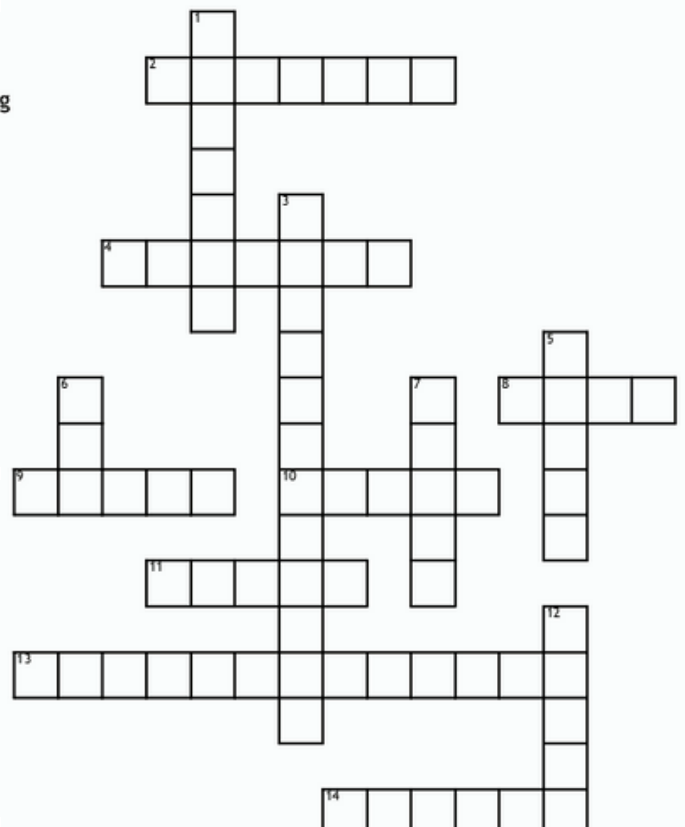
SUCCOT CROSSWORD

Across

2. The prayer "Baruch atah adonai eloheinu melech ha olam asher kidshanu bmitzvotav vitzeivanu lshav b'sukkah. What are we rejoicing about? HINT: ____ in the sukkah
4. There are four of these. In Hebrew they are known as the Arba Minim
8. Sukkot always begins on a ____ moon
9. Something we should do in the sukkah (#1)
10. Sukkot is one of the ____ (#) pilgrimage festivals for Jews
11. It is a yellow citrus fruit
13. Bonus!! This holiday is the day after Sukkot ends, but is often forgotten about
14. A sukkah is normally covered in palm and bamboo ____

Down

1. Sukkot begins on the 15th day of this Jewish month
3. This holiday follows two days after Sukkot
5. This is a combination of the Four Species. We wave it in all four directions
6. Something we should do in the sukkah (#3)
7. Something we should do in the sukkah (#2)
12. When building a sukkah, you must be able to see these through the roof



FROM AWE TO JOY:

SHEMINI ATZERET & SIMCHAT TORAH 5782



RABBI PHIL KAPLAN

Succot is followed by Shemini Atzeret and Simchat Torah. Rashi offers a parable to illuminate his read of Shemini Atzeret's unique nature.

It is similar to the case of a king who invited his children to a banquet for a certain number of days. When the time arrived for them to take their departure he said, "Children, I beg of you, stay one day more with me; it is so hard for me to part with you!"

Similarly, God invites the Jewish people to the week-long festival of Succot, and when the end is in sight, God discovers that he wants just a little bit more time with his beloved people, and adds another day. That day is Shemini Atzeret. It is an eighth day of "holding on".

On Shemini Atzeret, we recite Tefilat Geshem, the Prayer for Rain, in a typical year, as part of the Chazzan's repetition of the Musaf Amidah. This prayer implores God to remember the righteousness of our ancestors and to provide ample water in the year to come in their merit. This year, not unlike last, Geshem feels more relevant than ever. Coronavirus has reminded us just how much is out of our control. Similarly, Tefilat Geshem reminds us of the ways in which nature and our sustenance are out of our control, and just how dependent we are on God for success, health and prosperity.



Finally, the holidays culminate with Simchat Torah, one of the most joyous days on our calendar - the day we celebrate finishing the Torah and beginning it anew. Simchat Torah is celebrated with singing and dancing, with our arms wrapped around the Torah scrolls, expressing our people's love and appreciation of Torah.

The holidays this year will certainly be different. Unfortunately, it seems very unlikely we will be together in shule at all this High Holidays. We will miss the majesty of The Great Synagogue on Kol Nidrei night, and we won't dance down the aisles of the shule carrying the Torah on Simchat Torah. However, we will do what the Jewish people have always done when faced with adversity - we will make the best of the situation, we will not allow the unique struggles of our time to darken too greatly the joyousness of the season, and we will find ways to pray, sing, learn and connect.

WISHING EVERYONE A SHANA TOVA U'METUKAH
- A HAPPY AND SWEET NEW YEAR.

5 REASONS TO CELEBRATE

SIMCHAT TORAH, IN SHULE OR AT HOME.

Excerpted from <https://www.aish.com/h/su/saast/Holding-onto-Joy-Celebrating-Simchat-Torah.html>

Here are five ways that Torah brings us lasting joy and life.



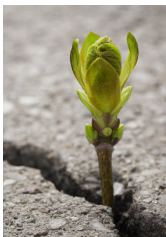
IT GIVES US HIGHER GOALS

The highest predictor of a person's lasting happiness is a goal that transcends himself. All of our personal goals, however important they may be, are part of a greater mission that all Jews share – to bring light to the world, to honor God's Name, to pass on our sacred traditions. The Torah gives us higher goals to strive for.



IT SHOWS US HOW TO BE GRATEFUL

Most people understand why gratitude increases our happiness levels, but we don't necessarily know how to feel grateful on a daily basis. The Torah shows us how to be grateful several times each day. With prayer three times a day, with blessings over food and mitzvot. It imbues within us a constant awareness that we are receiving goodness and kindness from the Source of all life from the moment we open our eyes in the morning.



IT TEACHES US HOPE

Life is hard and often unpredictable. Many of us have different challenges that make it difficult to see a way forward. But the Torah teaches us that nothing is impossible. That God never gives us circumstances that we can't handle. That tomorrow will be brighter. That redemption is in our future. That we are not struggling in vain.



IT CONNECTS US

In a world where so many are lonely and dependent upon virtual company, the Torah pulls us each out of our isolation. It shows us how to set up communities and bring people together. It teaches us that we need each other. It helps us give even when we're not sure how. It connects grandparents to their grandchildren. It bridges the cultural gaps that so often divide us. It gives us a common language and a shared truth. It connects us to each other.



IT GIVES US FLOW

Our happiest moments occur when we are in the "flow," completely engaged and absorbed by an activity we are doing. We transcend our physical and emotional limitations by immersing ourselves in the energy of the moment. Torah gives us this sense of flow when we are doing a mitzvah that is challenging for us but within our grasps. We visit the sick even when hospitals make us nervous. We invite the widow from across the street to Shabbat dinner even though we aren't in the mood for guests. We give tzedakah even though we are anxious about our finances. We choose to overcome a limitation inside of us and move forward even when we have to push ourselves to do so.



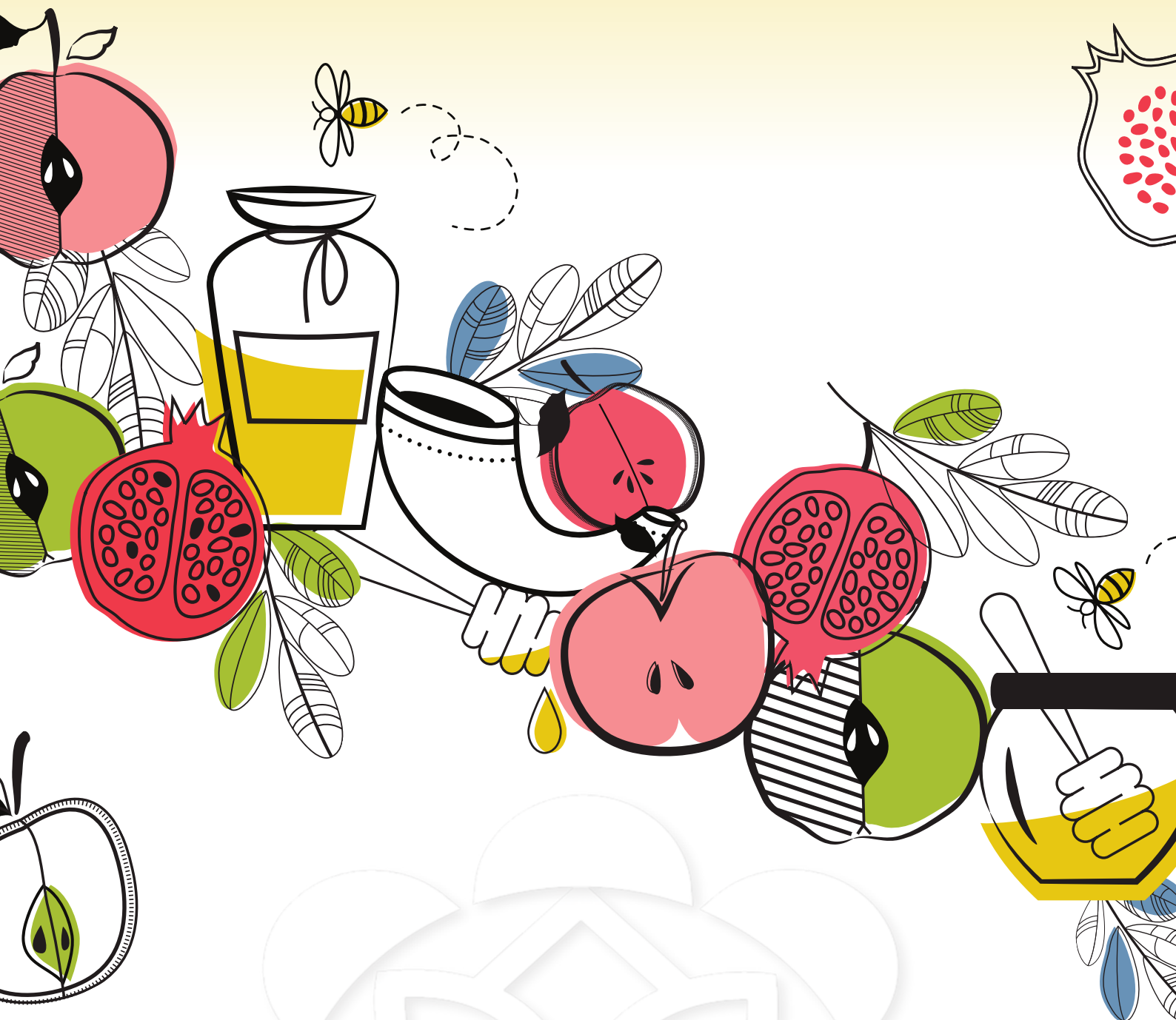
THE GREAT
SYNAGOGUE
SYDNEY

ק"ק בית ישראל

חג שמחה

CHAG SAMEACH

2021/5782



Tradition. Community. Great.