

# High Holy Days

Service  
Information  
& Reflections

2021|5782



CONGREGATION



Beth El



## ***Shanah Tovah!***

Here are our updated our plans to keep everyone safe, healthy, and comfortable as we return to synagogue services for Rosh HaShanah and Yom Kippur.

### **HHD COVID Update**

Thank you for your understanding and flexibility as we update our plans for gathering during the High Holy Days. Because all of us continue to be concerned about COVID, we are modifying our on-campus settings to keep everyone safe, healthy, and comfortable as we return to synagogue services for Rosh HaShanah and Yom Kippur.

### **HIGH HOLY DAY SERVICES IN THE JACOBS FAMILY COMMUNITY HALL**

Only individuals who are vaccinated against COVID may attend our services inside the Jacobs Family Community Hall. Masks are required.

### **HIGH HOLY DAY SERVICES OUTSIDE ON THE TURK FAMILY PLAZA**

For all who wish to attend services on campus and sit outside, there is an outdoor worship space on the

Turk Family Plaza. Services will be viewed on large video monitors. Masks are recommended.

### **HIGH HOLY DAY SERVICES ONLINE**

All High Holy Day Services from the Jacobs Family Community Hall will be broadcast via Livestream for those not joining us in person. As well, High Holy Day enrichment experiences will be available via Livestream or Zoom as indicated in the Schedule of Services. In this way, safely and comfortably, we will all participate together whether we come to campus, stay at home, or divide our time between synagogue and home.

### **HIGH HOLY DAY CHILDREN'S PROGRAMS**

We are offering both in person and online programming for our youth and young families. Please note that masks are required for all in person programs.

# High Holy Days

# *HomeHaven*

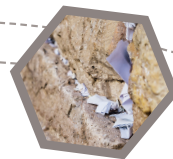
For those moments when your participation is from home:


## 1. Decide from which part of your home you will join with us.

- Where will you be most comfortable?
- Where will your internet connection work best?
- Where can you set up a chair or two or more to sit like you do in synagogue?
- How can you decorate and make this prayer space attractive and sacred?
- What distractions might you remove?
- What other personal items or ritual symbols in your home might you bring into this space?

## 2. Dress appropriately for this occasion, just as you do when attending High Holy Day services in person.

- Plan to spend your time participating in our services as “real” not only virtual, seeking for yourself meaning and impact.
- If appropriate to you, have your *Kippah* and *Tallit* available and ready.





2021 | 5782

# High Holy Days *Schedule of Services*

*We invite you to participate with Rabbi Ron Shulman, Rabbi Avi Libman, and Ba'al Tefillah David Lipsitz in our High Holy Day services. Services from the Jacobs Family Community Hall will be broadcast via Livestream for those not joining us in person.*

## **Erev Rosh HaShanah**

**Monday, September 6, 6:15 pm**

*Jacobs Family Community Hall & Livestream*

We invite you, your children, and grandchildren to bring your own Shofarot and join us for a ceremony to welcome the New Year at the beginning of our Erev Rosh HaShanah service.

## **Erev Rosh HaShanah Seder**

**Monday, September 6, 5:30 pm**

*On Zoom*

Join in an ancient custom using symbolic foods and blessings to begin the New Year.  
*(Refer to the enclosed Seder Booklet and ingredient list.)*

## **Chai 20s/30s New Year's Eve Gathering**

**Monday, September 6, 7:30 pm**

Join us for a social opportunity to reconnect with friends and community. Chai Coordinator David Lipsitz and Rabbi Avi Libman will be happy to welcome you.

## **First Day Rosh HaShanah**

**Tuesday, September 7**

*Jacobs Family Community Hall & Livestream*

**9:00 am**     **Shaharit: Morning Service**

**9:45 am**     **Torah Service**

**10:45 am**     **Sounding of the Shofar  
Blessings for Life and Goodness**

**11:00 am**     **Musaf: Holy Day Service | Part I**

- Hineni
- A Personal Prayer
- A Visual Kavanah
- Silent & Personal Amidah

**11:30 am**     **Sermon**

**12:00 pm**     **Musaf: Holy Day Service | Part II**

- Repetition of Amidah
- Unetaneh Tokef
- Themes for Holy Day  
Discussion & Thought
- Malkhuyot, Zikhronot, Shofarot

**12:50 pm**     **Concluding Prayers  
Mourner's Kaddish**

## Second Day Rosh HaShanah Wednesday, September 8

*Jacobs Family Community Hall & Livestream*

9:00 am **Shaharit: Morning Service**

9:00 am **To What Do We Return  
in this New Year?**

A discussion about our hopes  
and qualms as the New Year  
begins with Rabbi Ron Shulman  
(In Person & Zoom)

9:30 am **Rosh HaShanah Hike**  
(offsite)

9:45 am **Torah Service**

10:00 am **Torah Study Session  
with Rabbi Phil Graubart**  
(Beit Midrash & Zoom)

10:00 am **Jewish Mindfulness Session  
with Dr. Oded Shezifi**  
(Classroom 1)

10:45 am **Sounding of the Shofar**  
**Blessings for Life and Goodness**

11:10 am **Sermon**

11:30 am **Musaf: Holy Day Service**

11:30 am **Exploring New Beginnings**

*(Beit Midrash & Zoom)*

Rooted in traditional texts, we  
will discuss the power in new  
beginnings. What lessons will you  
carry forward as you reengage  
the world after nearly two years?  
What do you wish to leave  
behind and what new habits  
should you embrace?

Join Rabbi Avi Libman for a text  
study to help us uncover these  
answers for ourselves.

12:30 pm **Concluding Prayers**  
**Mourner's Kaddish**

12:45 pm **Holy Day Kiddush**

## HIGH HOLY DAY FAMILY & YOUTH PROGRAMMING

We are offering both in person and online programming for our youth and young families. Please note that masks are required for all in person programs. For an updated schedule of events and locations, click [here](#).

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## Tashlikh Service

**Tuesday, September 7, 5:00 pm**

*Kellogg Park, La Jolla Shores, North Lawn*

We gather to renew ourselves by symbolically casting away our sins, hearing the sound of the Shofar, and sharing song, reflection, and friendship. Bring bread and a Shofar, if you have one.

## Kol Nidre - Erev Yom Kippur

**Wednesday, September 15, 6:30 pm**

*Jacobs Family Community Hall & Livestream*

**6:30 pm** Kol Nidre Pageantry & Prayer

**7:00 pm** Ma'ariv:

### Yom Kippur Evening Service

Kol Nidre Appeal

A Personal Prayer

Silent & Personal Amidah

A Visual Kavanah

Sermon

## Yom Kippur

**Thursday, September 16**

*Jacobs Family Community Hall & Livestream*

**9:00 am** **Shaharit: Morning Service**

**10:00 am** **Torah Service**

**11:00 am** **Yizkor Memorial Prayers**

**11:30 am** **Musaf: Holy Day Service | Part I**

- Hineni

- A Personal Prayer

- A Visual Kavanah

- Silent & Personal Amidah

**12:00 pm** **Sermon**

**followed by Musical Presentation**

**12:30 pm** **Musaf: Yom Kippur Prayers | Part II**

- Repetition of Amidah

- Unetaneh Tokef

- Selihot: Prayers of Forgiveness

- Avodah: History, Memory,  
& Atonement

- Blessing of Cohanim

**1:45 pm** **Break**

**2:00 pm** **Yom Kippur Study Sessions**

*In Person & Zoom*

In the quiet of Yom Kippur afternoon, we have the opportunity to reflect together and discuss subjects to enhance the mood and meaning of our observance. We invite you to engage in a form of Jewish expression that may sustain your personal experience of Yom Kippur.

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2:00 pm **Yom Kippur Study Sessions,  
*cont'd***

*In Person & Zoom*

**“Sitting and Walking”  
Study & Discussion  
with Dr. Ray Fink**

*Classroom 1*

A metaphor for Jewish at home-ness, power and vulnerability.

**“Text People”  
Study & Discussion  
with Mark Lazar**

*Classroom 2*

Rabbi Abraham Joshua Heschel wrote: “What we need more than anything else is not textbooks but text people.” This session will examine ourselves in relation to themes and concepts related to key Biblical/historical figures in the High Holy Day liturgy such as Abraham, Sarah, Isaac, Jonah, Rabbi Akiba and Viktor Frankl.

**Short Story & Discussion  
with Linda Kozin**

*Classroom 3*

Come listen to and discuss the scandalous event that happened on Yom Kippur in the story by Shalom Aleichem, “A Yom Kippur Scandal.”

**HIGH HOLY DAY FAMILY & YOUTH PROGRAMMING**

We are offering both in person and online programming for our youth and young families. Please note that masks are required for all in person programs. For an updated schedule of events and locations, click [here](#).

3:00 pm **Ask the Rabbi Discussion  
with Rabbi Ron Shulman**

*Beit Midrash & Zoom*

Join Rabbi Shulman for an open and unscripted question and answer session. You choose the topic. Rabbi Shulman enjoys discussing questions about beliefs, Jewish tradition and customs, current events, and any other pertinent topics of interest. Everyone is invited.

4:30 pm **Minhah: Afternoon Service**

*Jacobs Family Community Hall  
& Livestream*

5:30 pm **Martyrology: Memory and History**

*Jacobs Family Community Hall  
& Livestream*

Fanny Krasner Lebovits will share her personal story of survival and the meanings of her life after the Holocaust. We'll also honor the memories of all our people's martyrs.

6:15 pm **Neilah: Concluding Service  
of Yom Kippur**

*Jacobs Family Community Hall  
& Livestream*



# ***Mahzor*** Meanings & Meditations

*Welcome to these most sacred  
of days as we gather to celebrate  
Rosh HaShanah and Yom Kippur*

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As we know them, the High Holy Days celebrate the role of the individual and his or her personal relationship with God. These Days of Awe are not a remembrance of history or our people's past. They are a celebration of the world's existence and our present lives.

Rosh HaShanah and *Yom Kippur* are not about we – the Jewish people. They are about me, the moral me who must live in a meaningful way. On these days we each seek better understanding about the character and quality of our lives.

The Mahzor containing our words of formal prayer also represents this affirmation. Mahzor means cycle, the recurring and familiar patterns of every year. We greet this New Year with hope. We hope to meet days of health and well-being, goodness and happiness. We hope the pandemic will truly end along any struggles with illness or economic distress in our family.

## **GREETING 5782**

After a very different year, and still in transition, we greet 5782. We rejoice in God's presence for the gifts and opportunities of our lives. More than ever, we express our hope.

***Y'ehi ratzon,  
sh'thadesh aleinu  
Shanah Tovah  
umetukah!***

**May it be God's will  
to renew us for a good  
and sweet year!**

We do want sweetness and goodness, contentment, and a sense of purpose. We want health, security, and the renewal of our life routines. We also want to know how we might attain what we desire.



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Rabbi Abraham Isaac Kook teaches,  
“*Teshuvah* is for the person to return to  
himself or herself, to the root of his or her  
soul. Then she or he will at once return to  
God, to the Soul of all souls.”

This is how we attain what we desire. We  
turn in, with honesty and resolve. We decide  
in our hearts that what we really want is  
more important than what prevents us  
from accomplishing it.

All of us want the fulfillment of life's promise.  
Some of us feel that limitations of birth, ability,  
or various circumstances keep us from such  
realizations.

In truth, we deny ourselves the fulfillment of  
our dreams because of something within us.  
We live without an urgent sense of purpose,  
for we live with the belief that we are the com-  
plete masters of our fate. Recent experience

proves that to be a false idea. The High Holy  
Days teach us humility. We must integrate the  
passage of time into our life plans.

We say that God's years have no measure  
while we know there is a limit to our days.  
May we treasure each precious moment this  
year brings. May we proceed with all haste to  
do this year all the things which will make this  
a year of achievement, growth, and blessing.

**Reflections to inspire  
our thoughts and prayer,  
organized thematically  
according to the flow  
and order of our  
High Holy Day services.**

## ***I. Kavanah: Prayerful Intent...***

***...for beginning or returning to moments of prayer and reflection.***

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### **First Thoughts**

“I am grateful to You, living, enduring God for restoring my soul to me in compassion this day. Let me praise You, Eternal God. How precious is Your love that we human beings delight in life. In Your light we see light.”

“May I act this day in accord with your command, ‘Love your neighbor as yourself.’ Praised are You, Eternal God, sovereign of time and space, who created me in the Divine image. How blessed we are, how good is our portion.”

“Praised are You, Eternal God, sovereign of time and space, for gift of our lives, for all that sustains us, and for this moment of life and love.”

### **Using the Words**

Dr. Henry Slonimsky teaches it is hard to pray from our own creative resources all the time. When we make use of the prayer book’s formal words we are making “an act of sympathetic fervor, of loving contagion.” Inspired by other people’s words and thoughts, we find our own.

### **Two Things**

Two things are all you really need to know in order to pray -

Who you are and what it is you feel today.

In God’s presence with one another, we stand and wonder and sway -

Taking from our lives and dreams the words we want to say.

*Jewish prayer is an activity of the heart,  
advocacy before God, a quest for self-awareness  
and understanding, as well as blessing and praise in celebration of life.*

## II. Shofar Sounding Ceremony

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### The Shofar's Call: Near and Beyond

Humankind is not self-sufficient. If humankind were completely to fulfill itself, through all possible avenues – emotional, intellectual, aesthetic – and if humankind were to find a complete outlet for all these things, it would still crave something more, something beyond, something transcendent. The very nature of human beings, their finite nature, is such that there will always be room for something beyond, and always an urge toward something beyond. That beyond is God.

The sounds of the Shofar remind us. There will always be an abyss beyond which will be God and across which humankind will always try to reach out but never fully succeed. This unresolved, constant desire defines humankind and our quest for a relationship with God. In the Shofar's call, we seek to overcome this chasm as we stand humble before what is near and beyond.

— adapted from Rabbi David Weiss Halivni



### **III. Musaf: Holy Day Service | Part I**

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#### **Here I Am - Mixed Emotions**

*As we emerge from isolation, how are we assimilating within ourselves the losses of life and time, routine, and purpose of our pandemic lives?*

We carry mixed emotions to our reunions with family, friends, and others.

Joy and delight, for sure. Grief as we comfort one another in person for the first time after months apart. Maybe nervousness as we reintroduce ourselves to each other, not sure how to physically touch or connect. Possibly bewilderment at what seems the same though we feel different, and at what is different though we feel the same.

Perhaps anger as we realize what's changed. Excitement as we discover new things. Many of us will also feel regret as we realize all we missed out on. After more than a year apart, how can we imagine re-entering society without a variety of emotions?

Jewish tradition speaks emotionally of love and of fear. Preferring love and understanding fear. We live in fear when we face circumstances we did not choose. When someone else tells us what we must change. When we choose from need and act out of discomfort.

We live by love when we choose a better, a physically healthier, or a spiritually more uplifting way to live. When we anticipate the future not only miss the past.

Love is optimistic. Fear is pessimistic. Love and optimism lead us to believe things will get better. They also breed hope, the courageous belief that we can work to make things better.

For all we fear will be different as this pandemic ends so much more will be familiar if we will live by love instead.

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## **Prayer Involves Us**

You can't pray for anything that doesn't involve you. How do you pray for health, for safety, or for love without asking yourself to do something?

You can't pray, "God give us peace" with your arms folded. You can't pray, "God, heal us," and turn your head away from your responsibility to care for the sick or ailing. You can't pray "God, give us health" while acting toward your body in unhealthy ways. You can't love God and then exploit or embarrass people.

Prayer must stir up your conscience, your heart and mind, and your determination to act. As a result of your prayer, you come alive. Your prayer must always include you.

Prayer begins within each of us. Prayer pushes us beyond ourselves toward awareness of God and the actualization of our spiritual self. In the vast universe of existence, we are each infinitesimally small and remarkably significant. Prayer validates who we are and that we matter. Prayer reminds us of the ideal as we reflect on what's real.

## ***L'dor Vador***

May we each, young and old, declare that God is present in the holiness of our lives. As we join in the prayer of this community, may we remind ourselves to open our eyes when others close them, to hear when others do not wish to listen, and to look when others choose to turn away. May our prayer today help us to perceive in the world what we have ignored and uncover what we have forsaken. May we live aware that blessings surround us, and wonder abounds.

## ***IV. Musaf: Holy Day Service | Part II***

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### ***The Holiness of this Day***

***...U'netaneh Tokef – we consider the condition and nature of our lives***

#### **The Days of Our Lives**

This pandemic has changed us. We look at and experience the world differently now than we did before. The most vital question is whether we're open to seeing the difference and understanding what it means.

The average person lives 27,375 days. Obviously, everyone is different. We all hope to be blessed with more. We are all sad for those gifted less. Yet, by counting our days we feel their urgency. If you were to calculate how many days you've now lived, and were to imagine, therefore, how many, on average, remain, you'd truly want each one to be a vibrant and full one.

Consider that we feel the rush of time more as we grow older. Our sense of time's speed comes from having experienced more with every passing year. Time seems to pass more quickly closer to the end rather than the beginning of what we are doing. As a result, each day we live becomes more precious than the one before it. All that we do becomes more pressing and significant. Everything we hope for becomes more heartfelt and sincere.

Every new day is a chance to begin again. An opportunity to fix what may be wrong. To anticipate what can be right. Every day can be meaningful in its special way. Each precious day comes to us only once, and then it is gone. That's why we want our lives to be full today. Not in our memories of yesterday. Not in our hopes for tomorrow. We want our lives to be full today.

Each day and its promise form the content and provide the meaning of our lives. Filled with joy or struggle, each day, as we care for others, relate to others, meet people and experiences with determination and hope, each day and its promise form the content and provide the meaning of our lives.

No one of us has enough days ahead to let any one of them come and go without striving to fill them with purpose, contentment, and meaning.

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## ***Malkhuyot:***

### **Celebrating God's Sovereignty**

***...we acknowledge God in order to define meaning for human life***

The *Malkhuyot* segment of *Musaf* is comprised of Biblical verses celebrating God's Sovereignty in the universe.

We acknowledge God's sovereignty in order to define meaning for human life. Our identities form in contrast to God. We humbly acknowledge the limits of our power and control as human beings, even where we are strong. This helps us to find meaning. Each conscious choice we make and act we perform is significant and serves a purpose.

We pray we may daily appreciate the gift of our lives. May we use our abilities to bring love and kindness, not pain or upset, into our homes and neighborhoods, our community and society. May our lives in this New Year demonstrate that through us God is sovereign in the world of our experiences.

## ***Zikhronot:***

### **Remembering God's Presence in Jewish History**

***...we view history as the meeting place of God and humanity***

The *Zikhronot* segment of *Musaf* is comprised of Biblical verses remembering God's Presence in the history of the Jewish people.

We view history as the meeting place of God and humanity in order to derive meaning for human life. We look for importance in what we remember, or what happens, to remind ourselves of our values and ideals. We believe our efforts make a difference. We are God's partners in the workings of the world. This is our people's historic covenant with God. It is also our trust and obligation.

We pray we may daily give of ourselves to those around us. May our relationships with family and friends, associates and strangers reflect God's presence by our respect and demeanor toward others throughout this New Year.

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## ***Shofarot:***

### **Heralding God's Revelation**

***...we understand revelation as the source of wisdom and Divine truth***

The *Shofarot* segment of *Musaf* is comprised of Biblical verses heralding God's revelation to the Jewish people and through Judaism to the world.

We understand God's revelation as the source and discovery of Jewish wisdom, ethics, and law, all of which provide meaning for human life. We know the goodness we wish to experience everyday grows out of the quality of our personal behaviors. Determining the right or wrong nature of our actions is a matter of conscience informed by the moral insights of our heritage and religious tradition.

We pray we may daily find challenge and purpose in our learning and our values. May the wisdom of our tradition and the convictions of our hearts and minds guide our steps along the path of life we walk in this New Year.





## ***V. Additional Thoughts and Insights***

***...for whenever appropriate throughout our service***

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### **Pandemic Hangover**

We're experiencing a psychological hangover from the pandemic as we take opportunities to reclaim our former routines and establish new life patterns.

The Mayo Clinic describes a hangover as "a group of unpleasant signs and symptoms." Some of us may have more colorful descriptions from personal experiences, but that's not for now.

Hangovers remind us of hazards to our health. For more than 18 months we endured unpleasant signs and symptoms. We were told what we can't do, where we can't go, and why we need to be careful about spending time with others, as well as careful about our personal hygiene. All of which we found appropriate and unfortunate. All of which we did, more or less.

After being told what we can't do and where we can't go for so long, we're now having trouble getting comfortable with what we can do, where we can go, and who we can meet.

At first, not knowing how long our shut-in days might last, we didn't imagine rebuilding routine would be emotionally difficult. We all craved being and doing together as soon as we could.

Now, for the most part, many of us can. And look what's happened. We've gotten so comfortable in our home lives it's hard for some of us to get up and go out again.

All of us are sensitive to the difficulties and losses of the past year. We want to embrace those who grieve. We want to assist those who need. We want to care for those not able yet, if at all, to re-engage. We respect each individual's circumstance and every person's situation. We can only respond in kindness and compassion.

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Let's also note something else we've learned these many months about human nature. Who says we can't change? Think about areas of your personal life where you think you're not able to adjust, change, or fix something. Evidence to the contrary say our pandemic lifestyles.

Adjusted to, and enjoying some of, the creature comforts and conveniences of staying home, we now hesitate to venture out. Also, not a healthy mindset. Also, a consequence of the pandemic.

In his quest to make Zionism real, Theodore Herzl said, "Whoever would change men must change the condition of their lives." These past many months prove the point. In life, change is the only constant. It is also an innate gift, a capacity God implants in each of our souls, awaiting us to determine and to act.

### **A Rosh Hashanah Prayer for Our Families and Friends**

On this precious day, gathered in God's presence, we give thanks for our families and friends. As a New Year begins, we rejoice in what we mean and bring to one another. We are grateful for the bonds of loyalty and affection which sustain us, and which keep us close to each other no matter how far apart we may be.

May we be modest in our demands of one another, but generous in our giving to each other. May we never measure how much love or encouragement we offer. May we never count the times we forgive. Rather, may we always be grateful that we have one another and that we are able to express our love in acts of kindness.

We pray for God's blessings in the lives of our families and friends. May we have health, happiness, contentment, and goodness in this New Year. Amen.

## ***VI. Yom Kippur Atonement & Wholeness***

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### ***Kol Nidre***

***...setting the mood for our Day of Atonement***

#### **Yom Kippur Focus**

On *Yom Kippur* we focus on our behavior. We remember there is a standard of personal activity and choice by which we measure our lives, toward which we aspire. We climb upward on a ladder toward doing better and doing more.

As we each mark the unique and compelling observance of *Yom Kippur*, we sustain our ideals in a very physical and real way. Whatever our age, no matter our circumstances, participating on *Yom Kippur* we demonstrate hope.

In a world poisoned by hatred and pain, conflict and hypocrisy, on *Yom Kippur* we measure our lives by a standard born of our history and foretelling our destiny. We believe we are each and all responsible for a vision of goodness, caring, and meaning we strive to attain.

On *Yom Kippur* we measure our behaviors against the backdrop of our collective history and shared memories. We compare and contrast our lives with the lives and practices of our ancestors.

We understand God's commanding presence, the meaning of mitzvah for our days, through the course of our lives and the life experiences of the Jewish people. We spend this day in reflection and repentance, calling on our conscience and our common sense to guide us toward doing better.

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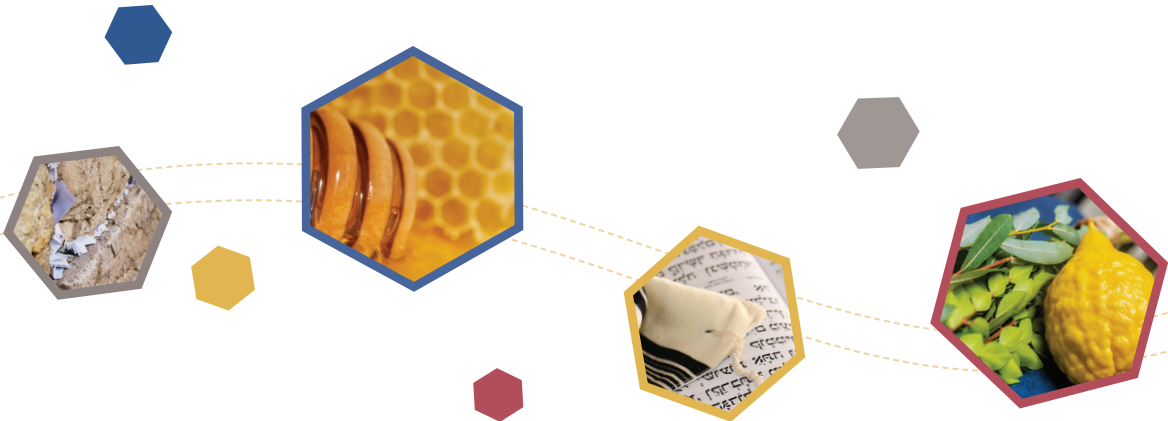
## ***Ashamnu***

### **We Have Transgressed....An Alphabet of Wrongdoing**

A confessional prayer recited throughout *Yom Kippur*, *Ashamnu* is an alphabetic list of transgressions intended to suggest the whole of our transgressions and regrets as we come before God's presence seeking wholeness and atonement. Another insight suggests that just as *Ashamnu* contains all of the letters of the *Torah*, so too, our sins result from neglect of the *Torah's* commands and ideals.

One custom suggests *Ashamnu* be recited three times, once each symbolizing our sins by deed, speech, and thought. Like all prayers of confession, *Ashamnu* is phrased in the plural. No individual stands alone, nor is someone singled out, when enumerating our sins.

As we repeat the recitation of each sin, we gently beat our fist over our heart representing our remorse, as well as the connection between heart and mind in resolving to improve and to change.



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**God, we betray you and ourselves when we:**

**A**buse our health

**B**oast of our success and status

**C**lose our eyes to the poor  
and hungry

**D**eny that being Jewish is very  
important

**E**njoy the downfall of others

**F**orget the covenant between  
God and Israel

**G**ive in to peer group pressure

**H**ate others without cause

**I**gnore the needs of family  
and friends

**J**eer at others more religious  
than ourselves

**K**id others without regard for  
their feelings

**L**isten to voices at odds with  
what we know is right

**M**ake no time to study *Torah*

**N**otice only the faults of those  
close to us

**O**penly criticize others without  
knowing

**P**revent others from showing  
their own strengths

**Q**uietly listen to prejudiced statements

**R**efuse to be generous

**S**capegoat our loved ones  
when we are under stress

**T**rifle with other people's feelings

**U**se money as a way of  
evaluating people

**V**ilify those with whom we disagree

**W**ait too long to restore relationships

**eX**cuse ourselves for hurting  
others by saying, "It's their fault"

**Y**ield to cynicism and disbelief

**Z**ip past ideas worthy of deeper  
consideration

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***Al Het – For the Sin...***

For the sin of the hardened heart,

And for the sin of the tale bearing lips;

For the sin of the lustful look,

And for the sin of the pious mask;

*Al het she-ha-ta-nu...*

For the sin of enjoying violence,

And for the sin of polluting Your earth;

For the sin of debasing our speech,

And for the sin of degrading Your name;

*Al het she-ha-ta-nu...*

For the sin of yes that is no,

And for the sin of the promise unkept;

For the sin of the covetous eye,

And for the sin of the haughty head;

*Al het she-ha-ta-nu...*

For the sin of the insensitive soul,

And for the sin of the mocking voice;

For the sin of the clenched fist,

And for the sin of the deceitful smile;

*Al het she-ha-ta-nu...*

For the sin of eating too much,

And for the sin of drinking too hard;

For the sin of not hearing the oppressed,

And for the sin of closing our eyes;

For the sin of...

*Al het she-ha-ta-nu...*

*v'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, ka-per lanu.*

For all these sins, O God of forgiveness,

forgive us, pardon us, grant us atonement.

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## It's Hard to Be Honest

The poet W.H. Auden once observed. "The image of myself which I try to create in my own mind in order that I may love myself is very different from the image which I try to create in the mind of others in order that they may love me."

It's hard to be honest. Harder than we like to admit. We convince ourselves things are better or worse than they are. We avoid constructive criticism. We politely stay quiet rather than politely offering correction or comment.

We are right to be sensitive to people's feelings. Still, when we are less than honest, we are unable to face foibles that hold us back or facts that make us uncomfortable. We create illusions to comfort us in the face of realities that upset us.

We all mislead ourselves to protect our feelings, to sustain our self-images, to feel better when we fall short. We blame others for what is our fault. We find excuses for what is our responsibility. On Yom Kippur, we seek to be honest. Honest with others. Honest with God. Honest with ourselves.

Amid our confessions, when in prayer we list what we've done wrong and strike our chests, we read in the Mahzor, "You, God, know the mysteries of the universe, the deepest secrets of everyone alive." It's a call for honesty.

There are things known only to each of us, properly private and hidden. Hurts we remember. Loves we feel. Things we've done. Thoughts we've chosen not to say out loud. Hopes and memories we cherish. Disappointments and choices we regret. What we know and keep quiet forms our bond with God and our sense of mystery if we're being honest with ourselves.

"Public acts and private ones are equally revealed and known to You, God," claims the Mahzor. What are we? What is our life? What can we say before You?" These are our questions. Demanding honest answers, they require the truth.

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Answer these questions. Answer them when you are criticized. Answer them when you are worried. Answer them when your conscience alerts you. Answer them when circumstances disturb you. Answer them when someone disappoints you. Answer them when you disappoint someone else, or yourself. Answer them when you must try harder. Answer them when things seem too easy. Answer them when you fail. Answer them when you succeed.

When we don't live truthfully, when we fool ourselves about why we can't or don't or won't, about why they can or did or will, when we live the lie rather than tell the truth, we stop believing in ourselves. "For You, God, were honest, and we have sinned." Our prayer reminds us. It's hard to be honest.





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## Ritual Symbols

Ritual acts symbolize values and ideals important to us. How we demonstrate these concepts in concrete behaviors is up to each one of us. Often static, more often evolved at different times and stages of our lives, we are guided by a rich and deep religious and spiritual tradition.

Even during days of spiritual isolation, we made Jewish ritual choices for ourselves, perhaps for our families, without the company and encouragement of our community.

In our secular society, religious rituals and celebrations are spiritual technologies with which we mediate meaning for our lives. The choices we make to observe Jewish life according to its patterns and customs is a way to bring into our lives a depth of purpose.

Ritual helps us focus on what it means to care for ourselves and others. To focus on the patterns and needs of our lives. To connect us to realities and insights of human experience within our group and beyond our own.

In Jewish celebration we act out the dramas and quests of human strivings to enrich our lives with greater meaning, wisdom, and perspective.

A rich ritual life represents ethical and personal responsibilities before God and humanity. Observance and celebration are about understanding our roles and purposes in the world.

Judaism is a symbolic system. Each precious moment of celebration at the *Torah*. Every ritual item we cherish at home. The foods we do and don't eat. The holidays we observe. The Shabbat we celebrate. The social justice we work for because of Jewish values. The Jewish concepts we articulate. All of these symbolize who we are, what we care about, and how we carry ourselves into the world.

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Symbols represent our loyalties and identities, our memories and hopes, our values and beliefs. Jewish tradition and Jewish ethics offer us many symbols. Objects and practices that signify who we are, what we care about, and how we carry ourselves into the world.

### **A Yom Kippur Prayer for the People I Love**

To the people I love on this Day of Atonement:

If I failed to spend enough time with you,

If I failed to listen not only with my ears but with my heart,

If I worried about myself instead of consoling you,

If I let my temper flare too often for too little,

If I was overly critical, or overly approving,

If I failed to share with you my values and hopes,

If I was lax when I should have set limits,

If I was rigid when I should have been flexible,

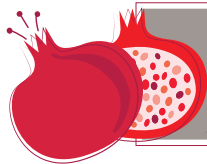
If I over-protected you, or neglected you,

If ever I have left you with the feeling that I do not love you, or

Respect you for the unique individual you are,

I am deeply sorry. Forgive me.

Let us find time to be at one again.



Materials written or edited by  
Rabbi Ron Shulman unless otherwise indicated.

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## ***Congregational Courtesies***

When together, please greet your family, friends, and those you don't already know with "Shanah Tovah" and say Hello!

In observance of the Rosh HaShanah and Yom Kippur, and to respect our community, please be aware there is **no smoking, no photography, and no writing** on the synagogue premises during the High Holy Days. Also, please **refrain from chewing gum** during our worship together.



## ***President's Letter***

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My fellow Beth El congregants...

For many of our Congregation Beth El family this is your first time back to our beautiful campus. Our campus remains one of the vibrant pieces of our community.

As we enter 5782, our congregation joins together with joy and exhilaration as we renew our commitment to ourselves, to our community and to our faith.

Last year we came together virtually and yet we remained close to each other as our preparations for the High Holy Days were similar but also were a divergent from our memories.

Our High Holy Days convey a sincere sense of change and renewal. This is the year our forgotten promises are put into action. We are back in our spiritual home, and the shofar this year rings and penetrates our souls. I wish for you a profound consciousness of awakening from these last 18 months. The things we have seen have been unfamiliar, but in 5782 we are home.

Thanks to Rabbi Shulman, Rabbi Libman and the entire staff, we are again fortunate to have many engaging programs that fit to your spiritual desires. Whether you are with us in person or still virtually, I hope your self-examination and commitment to personal change is profound and inspirational.

With my own gratitude and yours, I am proud to say “Todah Rabah” and “Yashir Koach” to all who are making 5782 a memorable High Holy Days,

I, wish you all a healthy, safe and meaningful New Year.

L'Shana Tova Tikatevu!

*Michael Weiner*

# ***Honor Roll***



We are grateful for the choice each and every member of Congregation Beth El makes to find personal meaning as participants in our synagogue family. Everyone's contribution to Our Shared Commitment binds all of us together in a local, focused expression of Jewish peoplehood, and provides us with the resources we need to sustain our synagogue community.

**Grateful for every gift of any amount, here we recognize our Honor Roll donors for the 2020-2022 synagogue years.**  
*(List reflects gifts as of 8/10/21.)*

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# *We Return* נְשׁוּבָה NASHUVAH

## נְשׁוּבָה *We Return*

One of our most heartfelt High Holy Day prayers simply states, **nashuvah, we return.**

A perfect image for capturing the mood we anticipate for this year's High Holy Days.

## נְשׁוּבָה *We Return*

As **we return** to High Holy Day services in person and together,  
May we also **return** to the spiritual meanings of Rosh HaShanah and Yom Kippur.

May **we return** to goodness, to growth and to change.  
May **we return** to greet one another and to renew.  
May **we return** in health and with hope.