

Kehillat Moriah

The Hugo Lowy Synagogue

A guide to the High Holy Days 2019 / 5780

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| Rosh Hashana Day 1 | Monday 30 September |
| Rosh Hashana Day 2 | Tuesday 1 October |
| Kol Nidre | Tuesday 8 October |
| Yom Kippur | Wednesday 9 October |



For a complete list of dates & service times, please see the last page.

As winter draws to a close and the New Year approaches, there is a sense of anticipation in the air. Hibernation gives way to renewed energy for the coming year. Rosh Hashana, the first two days of the month of Tishrei, heralds the beginning of the Jewish year. It is with great pleasure that we present this Guide to the High Holy Days.

Tishrei is the month most filled with holidays, special mitzvot, festive meals and traditional foods. It takes us through a full range of emotional and spiritual experiences, from serious and introspective to joyful and exuberant. From the first solemn blast of the shofar on Rosh Hashana to the final joyful dance around the bimah on Simchat Torah, the Festivals of Tishrei give us spiritual strength for the year to come. Our physical preparations for the New Year are extensive; our kitchens are aromatic with delicious challot and traditional honey-cakes. By the same token, we must set aside time for spiritual preparation so that when Rosh Hashana comes, we will feel prepared to proclaim G-d our King and ask His blessings.

To enable us to enter this time of judgement in the right frame of mind, Kehillat Moriah presents this guide. While the Guide is not comprehensive or exhaustive it seeks to provide an overview of a rich and multifaceted period of our year. We begin with, the month of Elul, a time of spiritual preparation.

We hope this Guide will provide you with inspirational insights into the Chagim. Jewish Studies teachers are encouraged to use this Guide as a teaching resource.

For a complete list of dates & service times, please see the last page.

I wish you all *K'tiva v'Chatima Tova*. May we all be written and sealed in the Book of Life for a good and sweet year, materially and spiritually. May this be a year of peace and blessing for all of us and particularly for our brothers and sisters in Israel.

כתיבה וחתימה טובה

Rabbi Dr Aryeh Solomon, BA DipEd MEd PhD
College Rabbi
rabbisolomon@moriah.nsw.edu.au

DAYS OF AWE - FROM ROSH HASHANA TO YOM KIPPUR

The Jewish year begins with the Yamim Nora'im, - "Days of Awe" - from Rosh Hashana, the Day of Judgement, until Yom Kippur, the Day of Atonement. These ten days are a time of concentrated spiritual effort, permeated with the knowledge that everything we do during this time has the power to affect the coming year. The inspiration of these days awakens us to new possibilities for conducting our lives on a higher level. We enter the New Year prepared to improve our relationship with G-d and with other people.

The concept of *teshuva*, return, that is emphasised during these days, lets us begin the year with the feeling of new beginning. Prayer, *tefilla*, is especially important during this time. Our prayers are both individual and communal, underscoring the fact that the fate of each Jew is fundamentally bound up with the fate of all other Jews and that we are all parts of one whole. This concept is also expressed in the giving of extra *tzedaka*, charity, during these days. The phrase; "*Teshuva, tefilla, tzedaka* avert the evil decree" is a recurrent theme in the High Holiday Days prayer Books.

The holiness of the Ten Days is a prelude to the joy that follows during Sukkot and Simchat Torah, festivals of rejoicing. On Rosh Hashana, as we affirm G-d's Kingship, we are confident that our prayers for a sweet year will be answered. Yom Kippur, the culmination of our days of *teshuvah* and the holiest day of the year, brings the certainty that we have been sealed for a good year.

Honey cake and sweet round challahs, giving charity, going to shul, holiday clothing and festive meals all are part of the special time we call the Jewish New Year. The experience of these days remains with us well into the year, providing inspiration as the cycle continues.

Eruv Tavshilin

If Rosh Hashana falls on Thursday and Friday. "... it is forbidden to prepare food on a festival for use on another day. When a Festival falls on Friday, however it is permitted to prepare food needed for the Sabbath. ...In other words, if a Festival falls on Friday, preparations for the Sabbath meal must begin on Thursday (Wednesday, if a festival is on Thursday and Friday). This enactment is called *eruv tavshilin* ..." See: <http://www.ka.org.au>

Rosh Hashana

The first day of the seventh month shall be a sacred holiday to you when you may not do any mundane work. It shall be a day of sounding the (ram's) horn. (Numbers 29:1)

Rosh Hashana stirs every Jewish heart. It is a time of awe and solemnity. On this day we re-establish

and intensify our relationship with G-d and are judged, together with all of humankind, as to the events of the coming year.

Throughout Rosh Hashana we are attuned to the holiness of the day. All our activities – listening to the shofar and partaking of festive meals – are imbued with an awareness of G-d's Kingship.

On Rosh Hashana we stand before the Almighty, united with Jews everywhere and pray for health, prosperity and peace. The words we read in the machzor, the festival prayer book, help us channel our thoughts and prayers upward, shaped by the stirring words of our great Sages. Our hearts are awakened to the awesome power of the day.

Rosh Hashana is observed both in Israel and in the Diaspora for two days. Yom Tov candles are lit both nights, with the appropriate blessings.

Candle lighting

For all festival times in Sydney please see the last page. When lighting candles on the second night we do so by transferring the flame from a pre-existing flame, not by striking a match. The blessings for first night and second night are:

Baruch atah adonai eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lehadlik ner shel Yom Hazikaron.

Blessed are You, L-rd our G-d, king of the universe, who has sanctified us with his commandments and commanded us concerning the lighting of the festival candles.

Baruch atah adonai eloheinu melech ha'olam, shehecheyanu vekiy'manu vehigianu lazman hazeh.

Blessed are You, L-rd our G-d, king of the universe, who has kept us alive, sustained us and brought us to this season.

Rosh Hashana means "head of the year." Just as the head contains the brain which controls the entire body, so does Rosh Hashana contain within it the potential for life, blessing and sustenance for the entire year. Our actions on Rosh Hashana set the tone for the year to come. For this reason we are careful in all we think, say and do during these two days. The anniversary of the creation of humanity is on Rosh Hashana. The first man, Adam, proclaimed G-d as king over the Universe, calling upon all creatures to worship Him. Each Rosh Hashana we reaffirm that G-d is our King and we renew our commitment to live according to His will. We pray that G-d, in turn, will grant us a good and sweet year. Our wishes for one another are reflected in the words which we say after services on the first night of Rosh Hashana,

L'shanah tovah tikateiv v'teichatem, "May you be written and inscribed for a good year."

The Shofar

After the blowing of the shofar, a new more sublime light descends, so sublime a light as has never shone yet since the beginning of the world.
(Tanya, Iggeret Hakodesh 14)

Hearing the shofar blown on Rosh Hashana is obligatory for men. Women, too, have accepted this mitzvah. For the sake of *chinuch* (education), children are also brought to hear the shofar.

The shofar is blown on both the first and second day of Rosh Hashana (unless the first day falls on Shabbat). One should hear at least the first thirty shofar blasts of the hundred which are sounded throughout the Rosh Hashana services. If unable to attend synagogue, one should make an effort to hear the shofar elsewhere, even later in the day.

Anyone unable to attend synagogue due to ill health and who wishes to hear the Shofar, should contact Rabbi Solomon before Rosh Hashana, giving as much advance notice as possible.

The shofar, a ram's horn, is the oldest and most basic of wind instruments. Its call touches the innermost chords of the Jewish soul. Its sound is simple and plaintive – a cry from the heart, like that of a lost child for its parent. The sound of the shofar is a call to look into our soul and improve our ways, as expressed by the Rambam: *Awake you sleepers from your sleep, and you slumberers, arise from your slumber – examine your deeds, return and remember your Creator.*

The shofar is associated with several other themes. It symbolises G-d's coronation as King of the universe and also brings to mind several great events that involved a ram's horn, including the giving of the Torah at Mount Sinai and the binding of Yitzchak on Mount Moriah. The sound of the shofar will also herald the coming of Mashiach and the final redemption of the Jewish people.

Tashlich

On the afternoon of the first day of Rosh Hashana after the afternoon services, we symbolically cast our transgressions into a body of fresh water containing live fish, in accordance with the words from the Tashlich prayer, *And You (G-d) will cast all their sins into the depths of the sea.* (Micha, 7:19). After reciting this prayer which is found in the machzor, we shake the bottom of our garments. If necessary, Tashlich may also be said any day until Yom Kippur, except for Shabbat.

Food Customs

We observe number of special food customs during holiday meals. Many mitzvot and customs of Rosh Hashana are related to food. The following

guide includes most of the traditional dishes. Many groups, especially Sephardim, observe additional customs, including special blessings and foods.

On Rosh Hashana, we eat round challot, which we dip into honey after the blessing "*Hamotzi*". We also dip an apple into honey. This expresses our wish for a good, sweet year, as does the popular custom of serving sweet dishes such as carrot tzimmes and honey cake.

Many food customs on Rosh Hashana reflect our wishes for the coming year in the form of a culinary pun such as *merren* (Yiddish), which means both "to increase" and "carrots." This is another reason for eating carrot tzimmes at the holiday meals.

On the first night of Rosh Hashana, after we eat the challah dipped in honey, we dip slices of apple in honey. It is customary to say the blessing "*Bore p'ri ha'etz*" over the fruit and then:

***Yehi ratzon milfanecha,
shet'chadesh aleinu shana tova um'tuka.***

May it be Your will to renew for us a good and sweet year.

Many have the custom to serve pomegranates on the first night of Rosh Hashana after the apple and honey. This symbolises the wish that our merits be increased like the seeds of a pomegranate.

The head of a fish is often placed on the table, signifying our hope to be the "head," outstanding in righteousness and an example for all.

Shehecheyanu on the Second Night

The blessing "*shehecheyanu*", is said on the first and second nights of Yom Tov, during candle-lighting or Kiddush. On Rosh Hashana, which is considered "one long day", we need an additional reason to say *shehecheyanu* on the second night. At the time of candle-lighting on the second night, a new fruit which has not yet been eaten that season is placed on the table. When *shehecheyanu* is, one has in mind that this blessing is also said for the new fruit.

The new fruit is eaten right after Kiddush before *hamotzi* is made on the challah. One should consult the fruit market prior to Rosh Hashana to find out which new season's fruits are available.

As mentioned, on the second night of Rosh Hashana when we light candles, the flame is transferred from a flame that has been alight since before the onset of the new year. It is preferable to light candles right before eating the meal to diminish the time lapse between *shehecheyanu* and the time when one will eat the new fruit. Since *shehecheyanu* can also be said over a new

garment, one may also have in mind that the blessing is being said over a new garment.

Observing Rosh Hashana

- Light candles both nights
- Kiddush and festive meals, both nights and both days
- Hear the shofar on both days.
- Say Tashlich on the first afternoon.

Traditional Foods

- Round challahs
- Challah dipped in honey
- Apple dipped in honey
- Other sweet foods, such as carrot tzimmes
- The head of a fish
- The new season fruit over which *shehecheyanu* is said

The Ten Days of Penitence – Aseret Y'mei Teshuva

On Rosh Hashana they are inscribed and on the day of Yom Kippur they are sealed.

(Machzor – U'netanah Tokef)

Rosh Hashana, Yom Kippur and the days between them are known as the Ten Days of Penitence – *Aseret Y'mei Teshuva*. “Teshuva” means return – a return to good, to mitzvot, and to one’s true inner self, which is a spark of G-dliness. While Rosh Hashana is the Day of Judgement, our verdict is not sealed until the final moments of Yom Kippur. Even then, the gates are not fully closed until Hoshana Rabbah in the following week. Like our fond parent, G-d keeps giving us another chance to do *teshuva*. Our sincere *teshuva* is accepted at all times, but these days are particularly opportune for renewing our relationship with G-d.

The seven days between Rosh Hashana and Yom Kippur represent the first weekly cycle of the new year. This presents an opportunity to evaluate the previous year and to plan for improvement in the future. During this week we increase in Torah study, the giving of tzedaka, and observance of mitzvot. We may make a special effort to avoid gossip or observe a stricter level of kashrut.

During these days it is customary to apologise and seek forgiveness from friends, relatives and anyone whom we may have wronged during the year. This is important because Yom Kippur atones for sins against G-d, but not for those against other people.

The Fast of Gedaliah

On the Fast of Gedaliah we remember the last Jewish governor of ancient Israel after the destruction of the first Beit Hamikdash. His death initiated the decline of Jewish settlement in Israel at that time, and for many years to come.

The fast begins early in the morning and ends at three stars in the evening (see last page).

Shabbat Shuvah

The Shabbat between Rosh Hashana and Yom Kippur is known as Shabbat Shuvah because of the beginning words of the Haftorah which is read this Shabbat: *Return Israel unto G-d*. (Hosea 4) Rabbis customarily speak to their congregations on this day about the importance of teshuva. This Shabbat is also referred to as Shabbat Teshuva.

Some have the custom to light a 24-hour candle prior to lighting the Shabbat Shuvah candles. This candle is referred to as a *teshuva licht*.

Erev Yom Kippur

An important prelude to Yom Kippur itself, Erev Yom Kippur is filled with customs, traditional foods, and the mitzvot that complete our preparation for receiving forgiveness on Yom Kippur.

Kapparot

Before Yom Kippur we observe the custom of Kapparot (“atonement”). A man or boy takes a rooster and a woman or girl a hen. Gently moving the fowl around one’s head, the prayer, *This is my exchange...*, is recited. The fowl is then given to the shochet and its value is donated to the poor. The idea of this custom is to evoke repentance by reminding us that we ourselves may deserve a similar fate as the result of our transgressions.

This custom may also be observed by using money instead of live chicken. While it is preferable to do Kapparot on the night or in the early morning before Yom Kippur, it may also be done on any other day between Rosh Hashana and Yom Kippur, except Shabbat. Kapparot can be found in the Artscroll Siddur on pages 772-774.

Two Festive Meals

It is a Mitzvah on erev Yom Kippur to eat more than usual. Partaking of a festive meal before Yom Kippur demonstrates our faith in G-d’s abundant mercy and our confidence in being forgiven and sealed for a good year. Our Sages say that the merit of one who eats well on erev Yom Kippur is as great as one who has fasted for two days. Not only is eating before Yom Kippur a preparation for the day of fasting, but it is a mitzvah in itself, enabling us to receive forgiveness.

Two meals are served on erev Yom Kippur. The first is eaten early in the afternoon, before the afternoon service. The second, final meal before the fast is called the *seudah hamafseket*. This festive meal is eaten after Minchah, late in the afternoon. Both meals begin with challah dipped in honey, but Kiddush is not said.

Fish is customarily included in the first meal. Neither fish nor dairy are served at the second meal and meat is not eaten at all on erev Yom Kippur. (This includes both red meat and veal, but chicken and other fowl may be served.)

Kreplach are often served on this day. Their closed shape symbolises the covering of G-d's strictness with loving-kindness. To ease our fast, we should eat only light, easily digestible foods that are not salty or spicy. Chicken soup and boiled chicken are traditional. The *seudah hamafseket* must be completed well before the beginning of the fast.

Other customs on erev Yom Kippur

A common custom on erev Yom Kippur is to receive a piece of lekach (honey cake) from another person, often the gabbai or rabbi of the shul. This transaction is a symbolic substitute for any charity a person might be destined to receive in the coming year. It also represents the giver's wish that the recipient have a good year.

After the final meal, parents bless their children. The father puts his hands on the head of each child and recites a prayer on his or her behalf. The following biblical words are included: *May G-d make you like Ephraim and Menashe* (for a son) or *May G-d make you like Sarah, Rivkah, Rachel and Leah* (for a daughter).

Extra tzedaka (charity) is given on this day to a variety of worthwhile charities.

Mincha, the afternoon prayer is said early, to allow enough time for the second festive meal. The *Viduy*, a confessional prayer, is included.

Extra Candles for Yom Kippur

Before we light the Yom Tov candles, every household lights a 24-hour candle called a *lebedik licht* (light for the living). This is lit at home. The flame from this candle is used to light the Havdalah candle at the conclusion of Yom Kippur.

Twenty-four-hour yahrtzeit candles are lit in memory of parents who have passed away. A separate candle is lit for each. No bracha is recited when lighting these candles.

Upon lighting candles for Yom Kippur, we recite:

Baruch atah adonai eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lehadlik ner shel Yom Hakipurim.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with his commandments and commanded us concerning the lighting of Yom Kippur

Baruch atah adonai eloheinu melech ha'olam, shehecheyanu vekiy'manu vehigianu lazman hazeh.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with his commandments, who has kept us alive, sustained us and brought us to this season.

Observing Erev Yom Kippur

- Perform Kapparot at least with coins
- Two festive meals (without Kiddush)
- Lekach
- Extra tzedaka
- Parents bless children
- Yahrtzeit candle(s)
- Candle-lighting before sunset

Traditional Foods

- Challah dipped in honey
- Kreplach
- No heavy meat, chicken preferred
- Fish at first meal
- Do not eat spicy or very salty foods, fish or dairy at second meal

Yom Kippur

Each year on the tenth day of the seventh month (Tishrei) you must fast and not do any work... Before G-d you will be cleansed of all your sins. It is a Sabbath of Sabbaths to you and you must fast. This is a law for all time. (Leviticus 16:29-31)

Yom Kippur, the holiest day of the year, is the culmination of the "Ten Days of Teshuva." This is the day on which the words, "I have forgiven," were spoken by G-d after Moshe Rabbeinu prayed and fasted for forty days on behalf of the Jewish people after their sin of the Golden Calf. The tenth day of Tishrei is the Day of Atonement for all generations, a day when G-d forgives all our sins. It is a day of fasting and prayer.

Yom Kippur is ushered in with candles and the appropriate blessings, including "*Shehecheyanu*".

On Yom Kippur, five activities are prohibited: eating and drinking, anointing with perfumes or lotions, washing (for pleasure), wearing leather shoes and marital relations.

Yom Kippur is also called Shabbat Shabbaton, the Sabbath of Sabbaths. Activities prohibited on Shabbat are also prohibited on Yom Kippur.

Men wear a kittel, a special white garment, to shul. Women often dress in white to symbolise purity.

Special Prayers

On Yom Kippur, free from material concerns, we devote the day to prayer. The Yom Kippur prayers are found in a festival prayer book – *machzor* –

containing some of the most moving passages in Jewish liturgy. Many of the prayers are sung to hauntingly beautiful melodies. The prayers direct our thoughts to feelings of repentance. We pray to receive G-d's greatest gift – His forgiveness – an expression of His eternal, unconditional love. Yom Kippur is the day that most clearly reveals the true essence of the soul of the Jew, which is a spark of G-d and united with Him.

The first prayer of Yom Kippur, as the sun is setting, is *Kol Nidrei*, the annulment of vows. We recite *Kol Nidrei* because the atonement achieved on Yom Kippur does not include the annulment of broken vows. This prayer is especially symbolic of unity among Jews.

During each main prayer throughout Yom Kippur, we recite the *Viduy*, confession, tapping our chest near the heart with the right hand and asking for forgiveness as we enumerate the sins we may have committed. The *Viduy* is phrased in the plural ("We have sinned..."). Jews are considered as one body, and we are all responsible for one another.

Yizkor, the memorial prayer for the departed, is chanted at the end of the morning service. Only those who have lost a parent remain in the synagogue during this short prayer. (Yizkor may be said at home if necessary.) One of the highlights of the Yom Kippur prayers is the recital of the Avodah, which recounts the service that took place in the Beit Hamikdash on Yom Kippur.

The final prayer of Yom Kippur, as our judgement for the coming year is being sealed, is called

"Ne'ilah", (closing the gate). This is the only service of the year during which the doors of the Aron Kodesh (Holy Ark) remain open from beginning to end, signifying that the gates of prayer are wide open to us at this time. We conclude with Shema Yisrael and other verses said in unison, and the final sounding of the shofar followed by the words, *Leshana haba birushalayim*, "Next year in Jerusalem". Yom Kippur ends on a triumphant note, with greetings of "Good Yom Tov!"

The Conclusion of Yom Kippur

After the conclusion of Yom Kippur, we recite Havdalah over a cup of wine or grape juice. We include the blessing over light because during Yom Kippur, as on Shabbat, we are prohibited from handling fire. The blessing should be said on a flame that was lit before Yom Kippur began, such as a 24-hour candle.

After Havdalah we break the fast with a festive meal. It is customary to begin the building the sukkah afterwards, or at least to plan the sukkah. In this way, we go from mitzvah to mitzvah and from "strength to strength".

Observing Yom Kippur

- Candle-lighting before sunset
- Fast from before sundown until after nightfall
- Observe five prohibitions
- Say Yizkor if applicable
- Say Havdalah before breaking fast.

Kehillat Moriah The Hugo Lowy Synagogue – High Holy Days 5780 / 2019 Service Times

| | | | |
|-----------------------|------------|-------------------|--|
| Eve of Rosh Hashana 1 | Sun 29 Sep | 5:38 pm | Candle lighting |
| | | 6:15 pm | Ma'ariv |
| Rosh Hashana Day 1 | Mon 30 Sep | 8:30 am | Shacharit |
| | | 10:00 am | Torah |
| | | 10:30 am | Shofar |
| | | | Mussaf followed by Mincha |
| Eve of Rosh Hashana 2 | Mon 30 Sep | after 6:34 pm | Candle lighting from an existing flame |
| | | 6:15 pm | Ma'ariv |
| Rosh Hashana Day 2 | Tue 1 Oct | 8:30 am | Shacharit |
| | | 10:00 am | Torah |
| | | 10:30 am | Shofar |
| | | | Mussaf followed by Mincha |
| Fast of Gedalia | Wed 2 Oct | 4:13 am – 6:24 pm | Hours of fasting |
| Eve of Yom Kippur | Tue 8 Oct | 6:45 pm | Candle lighting & Fast begins |
| | | 7:00 pm | Kol Nidre & Ma'ariv |
| Yom Kippur Day | Wed 9 Oct | 9:00 am | Shacharit |
| | | 10:30 am | Torah |
| | | 11:30 am | Yizkor Memorial Service |
| | | 12:30 pm | Mussaf |
| | | 2:30 pm | Break |
| | | 5:00 pm | Mincha |
| | | 6:00 pm | Ne'ilah Concluding Service |
| | | 7:42 pm | Shofar & Fast ends |