

High Holy Days 5784

Erev Rosh Hashannah

Rosh Hashannah

Kol Nidre

Yom Kippur

Sukkot



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All Main Sanctuary services will be available on our livestream
www.kehillatbethisrael.com/livestream

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S'lichot

S'lichot sets the mood and invites us all in through the familiar liturgy and beloved musical themes of the High Holy Days season. Cantor Green and the KBI choir will lead services, with meaningful and inspiring words from Rabbi Frydman-Kohl on the themes of *T'shuva* – repentance.

**Saturday, September 9th,
9:30-10:45 pm**

in the Chapel, beginning with Havdallah. All ages warmly welcome, especially those who have not yet experienced the power and beauty of a late-night *S'lichot* Service.

Erev Rosh Hashannah

Friday, September 15th, 5:30 pm
Mincha/Ma'ariv in Main Sanctuary

To register for Young Family and Youth Services

please visit
[www.kehillatbethisrael.com/
high-holy-day-youth](http://www.kehillatbethisrael.com/high-holy-day-youth)



Messages From the Clergy



Cantor Jason Green

Lishmo'a el haRinah v'el haT'filah — Hearken to the song and prayer (from the *S'lichot* liturgy).

Rabbi Nachman of Bratslav is credited with the saying, “How do we pray to God? Is it possible to pray to the Lord with words alone? Come, I will show you a new way to the Lord. Not with words or sayings, but with song. We will sing, and God on high will understand us.”

Our lives are filled with so much “noise” — unwanted, loud, unpleasant, disruptive sounds. I am especially grateful for the *Yamim Nora'im*, the High Holy Days, because of the song which cuts through the “noise”, connecting us with God, and with each other.

The recipe for the music of our people is a delicious combination of these ingredients: *nusach* (traditional prayer modes and motifs), *Ta'amei HaMikra* (Torah and Haftara trope/cantillation), cantorial recitatives, Chassidic melodies, *niggunim* (songs without words, or “Ai, ai, ai” moments), quintessential *MiSinai* melodies, classically arranged choral compositions, Western European folk melody, German-originated call-and-response poems, Yiddish theatre music, Israeli music, and even more modern melodies from pop culture. And of course, there is the sound of the Shofar, which Rav Baruch speaks about in his article.

We sang with Moses while we crossed the Sea of Reeds; with Miriam as she led the women in song, dance, and drumming; with D'vorah when

Israel was victorious over the Canaanites. David, the “sweet singer of Israel”, sang and played the harp to calm the troubled soul of King Saul. The Levitical choir and orchestra of the Holy Temple offered glory to God.

Jews' spirituality has always been driven by music.

As both the Season of *T'shuvah* (repentance) and the period of the most cherished music and prayer of our entire calendar, the High Holy Days season is one of my most treasured opportunities to invite you into our spiritual home, our haven. The KBI Choir will be back on the *bimah*, with new and talented singers from within our congregation added to the roster. I join with our esteemed interim Rabbis and our many other leaders in welcoming you to KBI, and we invite you to participate in and engage with the services, especially by singing along with the music. And remember that, while not a concert, the music of the High Holy Days is meant to inspire those connections you seek even when you simply allow the music to wash over you — that is *Lishmo'a el haRinah v'el haT'filah*.

May our prayers ascend to heaven on the wings of Song. *K'tivah v'chatimah tovah.*

— Cantor Jason Green



**Rabbi Baruch
Frydman-Kohl**

For more years than Moses led the people of Israel through the Wilderness, I had the privilege of blowing shofar for the communities I served as rabbi.



Messages From the Clergy

A few years ago, when I stepped back from my official responsibilities, I attended Rosh Hashanah services as a “Jew in the pew” and fulfilled the *mitzvah* “*lishmo’ah kol shofar*” as most of us do — as a listener.

The first Day of Remembrance (Yom Hazikaron) that I was only a listener, I thought back to different shofar moments during my life.

I remembered being a child at Temple Sholom in Chicago, standing with my mother to hear the shofar, holding her hand in fear and love and hope. I recalled learning how to blow shofar in the 1970s, practicing outside of the National Guard Armory, knowing that the shofar once served as a call to battle and wondering whether my prayers for peace would resonate with the soldiers then heading to Vietnam.

As a congregational rabbi in Albany and later in Toronto, I prepared for the shofar season by studying and reflecting on rabbinic teachings about the shofar as a “prayer without words,” with sounds that mimic whimpers, wailings and shouts. I devoted attention to the teaching of Maimonides that the shofar was intended to call on people to “Wake up, sleepers, from your sleep! ... Search your ways and return in *teshuvah* and remember your Creator! ... Examine your souls and improve your ways and your motivations!”

I was attracted to the Hasidic teaching that we blow into the small aperture of the ram’s horn to teach us that if we make a small opening, moving closer to the Holy One, then the sound will come from the wider opening, just as God opens spiritual gates wide to aid our *teshuvah*/ return.

*Over the years, I took particular joy in teaching little children how to sound the shofar and would quietly smile as older kids would tell me how long my *teki’ah gedolah* lasted.*

I remembered that when dealing with a particularly thorny personnel issue I was so stressed that no sound resonated from my heart, lung and lips through the hollow bone of the shofar. And I have strong memories of visiting dying people to enable them to hear the shofar for their final Rosh Hashannah.

This year, our shofar will be mute of the first day of Rosh Hashannah in recognition of the special sanctity of the Sabbath. But we still carry memories — from childhood through maturity — of the shofar. What will you remember? Where will your inner spiritual shofar take you?

- Baruch Frydman-Kohl



**Rabbi Adina (Dini)
Lewittes**

Sometimes he knew who I was; sometimes he didn't. I'm not sure which is better. My father's dementia at times coddled him in blissful bewilderment, but at others cruelly allowed in just enough awareness to remind him of how much he was no longer aware.

He'd sometimes cry at the sound of my voice, one he recognized he no longer recognized, or at



Messages From the Clergy

the sight of my face, one he knew he no longer knew.

While our relationship had been fraught for the better part of my life, a few years before his death our tension gave way to a detente in recognition of his failing health and my need for healing. It was a return to amiability that required continued attention. Yet, ironically, it also required some willful ignorance. There are times when our healing requires not a remembering of what ultimately matters, but rather a kind of forgetting.

I often think about this as Rosh Hashannah approaches — our day of new beginnings towards the future which is ironically called Yom HaZikaron/the Day of Remembrance, a clear gesture to the past.

When does memory serve the task of resolution and renewal, and when is forgetting a more compassionate, more righteous, more transformative offering?

As individuals and communities we have different needs when it comes to remembering and forgetting.

We can't run away from the lessons of our past when we reflect on the choices we, and others we care about, have made. The pain we experience from certain memories often serves as a wake-up call, alerting us to parts of our lives that need more attention, more repair. But we also can't hang onto everything that's ever happened to us or every feeling we've ever felt because that doesn't always serve us.

Sometimes, the ability to responsibly and selectively forget can deepen our emotional intelligence, refine our character, create space for more growth, and strengthen our communal unity.

The *Ba'al Shem Tov* is often quoted as teaching that remembrance is what leads to redemption, and forgetfulness to exile — a teaching that might seem opposite to all of this. But he also taught that it's critical to “give over” Torah, to share of our insights and wisdom, in order to open ourselves to receive more Torah, to stimulate the heavens to pour more understanding and knowledge into our hearts; that we must undergo an emptying of sorts, in order to be refilled.

I pray that in my work as a rabbi, the Torah I share opens me to learning even more Torah, and to grow in mind, heart and soul from this endless flow of learning and teaching and learning more.

And I pray that over the *Yamim Noraim* — the days on which we're commanded both to remember and to forget — as individuals and as communities, as Jews and as human beings, that we remember all it is we need to remember, and that we forget all it is we need to forget, in order to help bring peace and safety, freedom and justice to our world; to our people, and to all people — just as when I would gaze into my father's listless face, or listen to his faint, far-away voice I'd pray that all that he knew he no longer knew, and all that I knew that I no longer wished to know, would create some room for the few new, if fleeting, memories of reconnection between father and daughter we still had the time to make.

- Dini Lewittes



Messages From the Clergy



**Dr. Andrea Wershof
Schwartz**

As the High Holy Days approach and I eagerly look forward to returning to the shul in which I grew up to celebrate Rosh Hashanah with you, I am reminded of one of my favourite Jewish teachings, which I first learned from Rabbi Shai Held. The Hassidic Rabbi Simcha Bunim of Peshischa (1765-1827) taught the following:

Everyone should have two pockets, with a note in each pocket, so that they can reach into the one or the other, depending on the need.

When feeling lowly and depressed, discouraged or disconsolate, one should reach into the right pocket, and, there, find the words: "For my sake was the world created."

But when feeling high and mighty one should reach into the left pocket, and find the words: "I am but dust and ashes."

This teaching reminds us of the humility and hubris needed to engage in prayer on the high holidays — to feel like our actions matter, that our relationships and conversations count, and yet to be reminded at the same time of our own mortality, of how ephemeral life is. Both things are true, and holding both, leaning into and exploring that tension, is a core part of observing Rosh Hashannah.

We both prepare to say the *Unetane Tokef* with its meditation on life as 'but a passing shadow' (*ke'tzel over*), and prepare ourselves to reconnect with our tradition and with one another, knowing that these connections sustain us and bring our lives meaning and depth.

In Boston, where I live, my husband Rabbi Charlie Schwartz recently opened a Jewish Tavern and House of Learning called Lehrhaus, where they've created a real-life note dispenser for the 'two pocket' story, which they playfully named a 'magical Jewish object'. Though I don't necessarily take all Jewish texts quite so literally, the feeling of taking those two paper notes, of carrying a reminder of our importance and our impermanence, has proven to be a visceral reminder of the power of high holidays.

I invite us all to carry those proverbial 'notes in our pockets' as the high holidays approach, and pray for us all to be blessed with a *shana tova umetuka*, a sweet, happy and healthy new year.

- Dr. Andrea Wershof Schwartz



Rosh Hashannah

Saturday, September 16th

Rosh Hashannah

DAY
ONE

All Main Sanctuary services will be available on our livestream
www.kehillatbethisrael.com/livestream

Morning Services

Main Sanctuary - led by our clergy with participation of our choir

8:30 am Main Services Begin

9:15 am Torah Service

10:15 am Rabbi Frydman-Kohl's Sermon

12:45 pm End of Services

Morning Services

Tent - Led by Dr. Andrea Wershof Schwartz

9:20 am Torah Study

9:50 am Services Begin with the Torah Service

10:40 am Sermon

12:30 pm End of Services

Young Family Services

9:00 am Playroom Open for Parents and Babies (Playroom)

10:30 am Family Services Begin (Basement)

12:00 pm End of Young Family Services

Youth Services

10:30 am Chaverim (Grades SK-4)
Program Begins (Chapel)

10:30 am Gesher (Grades 5-7)
Program Begins (Small Tent)

10:30 am USY (Grades 8-12)
Program Begins (Lottner Library)

12:30 pm End of Chaverim, Gesher and USY Services

Evening services

Chapel

6:00 pm Mincha/Ma'ariv



Sunday, September 17th

Rosh Hashannah

All Main Sanctuary services will be available on our livestream
www.kehillatbethisrael.com/livestream

DAY
TWO

Morning Services

Main Sanctuary - led by our clergy with participation of our choir

8:30 am Main Services Begin

9:15 am Torah Service

10:15 am Rabbi Frydman-Kohl's Sermon

12:45 pm End of Services

Youth Services

10:30 am Chaverim (Grades SK-4)
Program Begins (Chapel)

10:30 am Gesher (Grades 5-7)
Program Begins (Small Tent)

10:30 am USY (Grades 8-12)
Program Begins (Lottner Library)

12:30 pm End of Chaverim, Gesher and USY Services

Morning Services

Tent - Led by Dr. Andrea Wershof Schwartz

9:20 am Torah Study

9:50 am Services Begin with the Torah Service

10:40 am Sermon

12:45 pm End of Services

Young Family Services

9:00 am Playroom Open for Parents and Babies (Playroom)

10:30 am Family Services Begin (Basement)

12:00 pm End of Young Family Services

Tashlich & Minchah

Sunday, Sept 17, 4-5 pm

Westboro Beach

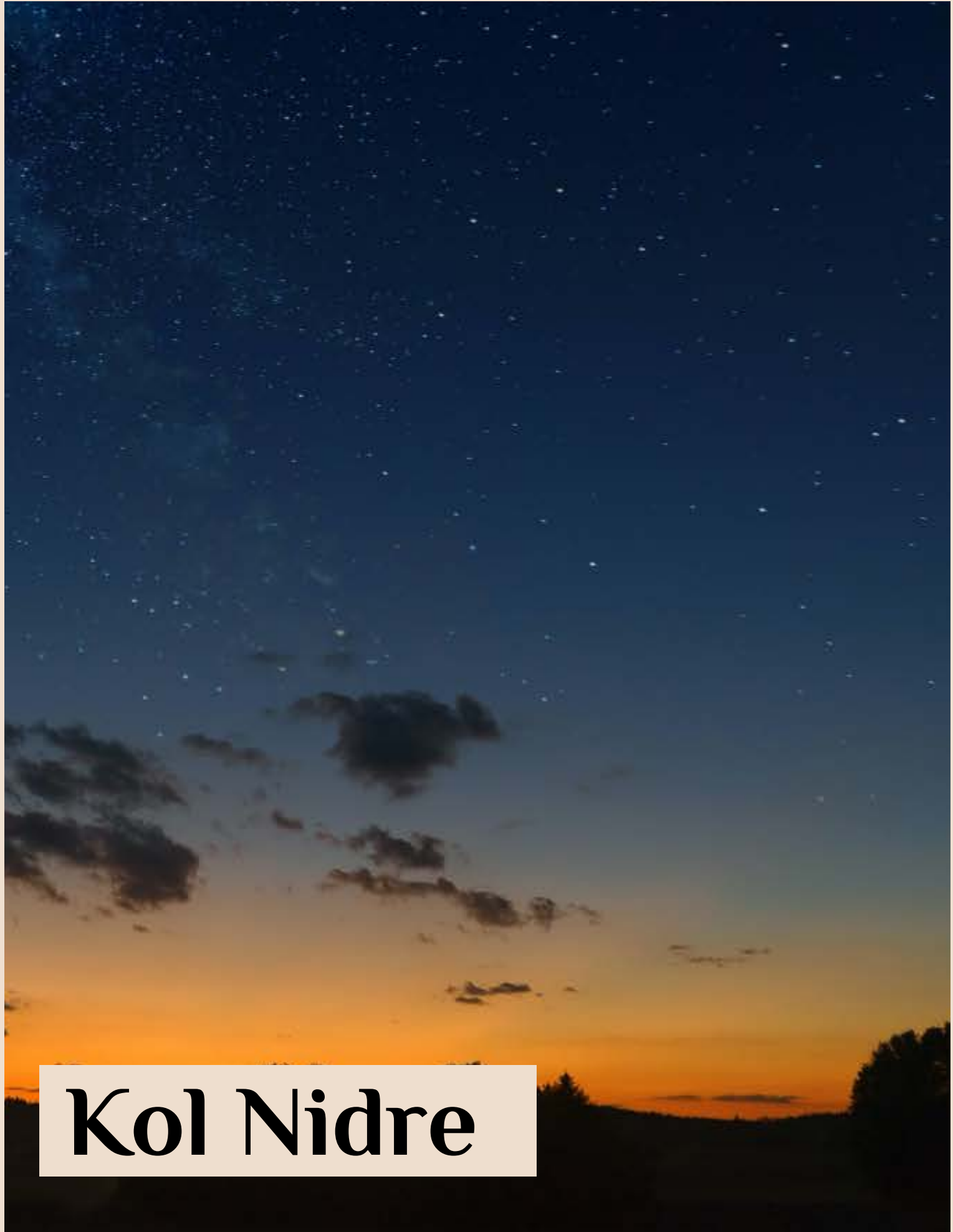
(led by Rabbi Frydman-Kohl)

feel free to bring a picnic dinner/snack and sand toys

Centrepont Park at the lake

(led by Cantor Green)

Since bread is not healthy for the wildlife, and because the water may not be accessible to all, please consider bringing herbs or a small amount of birdseed or fish food instead to cast into the air as symbols of our sins.



Kol Nidre

Sunday, September 24th

Kol Nidre

All Main Sanctuary services will be available on our livestream
www.kehillatbethisrael.com/livestream



5:15-6:00 pm

Abbreviated, Family-Friendly
Kol Nidre Service (Chapel)

6:15 pm

Mincha (Main Sanctuary)

6:30 pm

Kol Nidre Begins
(Main Sanctuary)

6:38 pm

Fast Begins

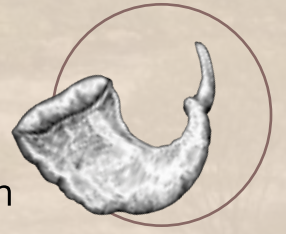
A photograph of a river with rapids flowing through a dense forest. The river is turbulent, with white water and rocks visible. The surrounding forest is lush and green, covering the hillsides. The text "Yom Kippur" is overlaid on the bottom left of the image.

Yom Kippur

Monday, September 25th

Yom Kippur

All Main Sanctuary services will be available on our livestream
www.kehillatbethisrael.com/livestream



Morning services

Main Sanctuary

- 8:30 am Services Begin
- 9:15 am Torah Service
- 10:10 am Rabbi Frydman-Kohl's Sermon and Yizkor
- 12:45 pm End of Services

Young Family Services

- 9:00 am Playroom Opens for Parents and Babies (Playroom)
- 10:30 am Family Services Begin (Basement)
- 12:00 pm End of Young Family Services

Youth Services

- 10:30 am Chaverim (Grades SK-4) Program Begins (Chapel)
- 10:30 am Gesher (Grades 5-7) Program Begins (Small Tent)
- 10:30 am USY (Grades 8-12) Program Begins (Lottner Library)
- 12:30 pm End of Chaverim, Gesher and USY Services

Evening services

Main Sanctuary

- 5:15pm Mincha
- 6:30 pm N'ilah
- 7:40 pm Ma'ariv





Sukkot

Sukkot

All Main Sanctuary services will be available on our livestream
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**Erev Sukkot | Day 1 – Friday,
*September 29***

**Sukkot | Day 1 – Saturday,
*September 30***

**Erev Sukkot | Day 2 – Saturday,
*September 30***

Sukkot | Day 2 – Sunday, *October 1*

**Chol HaMo'eid Sukkot – Monday,
*October 2 through Friday, October 6***

**Hoshanah Rabbah (Day) & Sh'mini
Atzeret (Evening) – Friday, *October 6***

**Sh'mini Atzeret (Day) & Simchat
Torah Evening – Saturday, *October 7***

**Simchat Torah (Day) – Sunday,
*October 8***

Simchat Torah Day – *October 8*

