

High Holiday Guide 5781



IN THE KNOW



CONGREGATION BETH SHALOM

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a network of jewish financial support services

At this time of financial uncertainty, resources are available in the Jewish Community: jfundspgh.org

The High Holidays at Beth Shalom 5781

Welcome to the High Holidays 5781 at Congregation Beth Shalom, which will be different than ones we've ever experienced before (as will be the case at just about every synagogue). We will not all be gathering in our building, so the experience will feel a little different than usual, as will our usual sense of community.

Our primary concern, above and beyond being able to celebrate the time-honored traditions and *mitzvot* of the High Holidays, is to keep everybody safe during this pandemic, and our procedures will reflect that.

What Will be Different?

During the High Holidays, all services will be using our regular Zoom service link: <https://zoom.us/j/896828166>. From the beginning of each holiday, the Zoom link will remain open through the end of the holiday. This allows you to leave your computer on and not touch it through the holiday (though you may want to throw a towel over the camera when services aren't in session).

In the Sanctuary will be just a handful of people – those who are leading services, *leyning* Torah, chanting Haftarah, or performing a function critical for the execution of the services.

For those few people in the building, COVID-19 protocols will be followed, including temperature taking with contactless thermometers, recording of who is in the building and when (in case contact tracing is needed), mask wearing, physical distancing of at least six feet from one another, and no kissing of ritual objects.

Honors will be “honorary honors” – that is, the few people in the Sanctuary will perform the honors on behalf of others who cannot be there.

The services will run at a brisker pace, since we will not be parading around with the *Sifrei Torah*, and we will not be waiting for honorees to ascend to the *bimah*.

Youth *Tefillah* will comprise a High Holidays Activity Book for the grade school children and a variety of other activities, still being worked on as we write this; they will be published on our website.

What Will be the Same?

Our services, by and large, will be our same traditional Conservative services, and will all be very recognizable. For those of you who may be suffering from Zoom-fatigue, we've attempted an approximate timing breakdown of the services on page 13 to enable you to ensure that you attend your favorite parts of the services! (But shouldn't they all be favorites?)

We will continue to use the *Mahzor Lev Shalem*, as we have for the past few years.

Tashlikh will still occur at Chatham Pond. (It is on the afternoon of the second day of Rosh Hashanah this year, not because of COVID-19, but because the first day is Shabbat.) *Tashlikh* will include shofar blowing.

What Else is New?

Because of the inability for many of us to be in the synagogue during the services, we are bringing back the custom that some synagogues have of enabling families to say private prayers in front of the ark. This will be available for individual households during the week between Rosh Hashanah and Yom Kippur. See the note on page 10 for details on this.

We will participate in a community-wide shofar blowing at the conclusion of Yom Kippur. Information on this can also be found on page 10.

What About Sukkot, Shemini Atzeret, and Simhat Torah?

Though we're getting a little beyond our detailed planning at the moment, we're hoping to have as many of these services as possible outside in the rear parking lot (weather pending), as well as on our traditional Zoom channel for services. More information will be coming on that.

In addition, we will be putting up our sukkah this year. We will be unable to have the congregational Sukkot dinner (too many people in too close of a space); however, we will be making arrangements to invite anyone without their own sukkah to bring their own food to eat in separate corners of our large sukkah, one household per table. More details on that will be coming.

Items to Pickup

Mahzorim (High Holiday prayer books), including the Russian version, tallitot, and Books of Remembrance are now available to be picked up at Beth Shalom.

This isn't the High Holidays we were originally anticipating, but it can be every bit as fulfilling.

Shanah Tovah,

Ken Turkewitz
Interim Executive Director

High Holidays 5781: Back to Basics

By Rabbi Seth Adelson

We spent slightly over half of 5780 in a strange, anxiety-ridden world of pandemic isolation. Keeping our distance from one another, wearing masks, wary of touching contaminated surfaces, and watching the infection rates and needless deaths tick ever upward, we have long been resigned to a new normal that precludes the regular functioning of much of our society, including synagogues. The resulting economic and social devastation is now apparent: joblessness, closed businesses, few public entertainment options, online schooling, and a general unease have upended our lives. We yearn for the lives we had before.

This environment has yielded us an opportunity to re-examine ourselves - our values, our behavior, our commitment to the most important things - that fits quite nicely with the theme of introspection which comes with the sacred month of Tishrei. Stripped of normalcy, this time is a perfect one in which to look closely at ourselves and think, "How can I be a better person? How can I live a better life? How can I make this world a better place?"

In an ordinary year, these are exactly the questions that we should be asking ourselves on Rosh Hashanah and Yom Kippur. But do we? Perhaps this pandemic will enable us to reach deeper inside ourselves, such that we can enter 5781 with a renewed commitment to self- and world-improve-

ment. Our lives, you might say, have become more simple; we should respond by examining the role that our tradition plays in our lives on a very fundamental level.

To that end, we are framing High Holidays 5781 as an exploration of the basic features of Jewish life, so that we all might get a little closer this year to asking ourselves the hard questions, and opening ourselves up to the guidance that our tradition offers. The framework of Jewish life is *halakhah* (law), *minhag* (custom), values, and story:

- *Halakhah* / Jewish law: what our tradition tells us explicitly to do
- *Minhag* / custom: how our ancestors have interpreted and handed down this tradition to us
- Values: how these laws and customs guide us to make right choices
- Story: how our history and lore help us relate to one another.



These are the building blocks of Jewish life and community. As the odyssey of the Ten Days of *Teshuvah* / *repentance* unfolds this year, we will examine these fundamental aspects of our tradition, and recommit to improving ourselves and our world by engaging with them meaningfully and honestly. Let's get back to basics.

Shanah tovah!

High Holidays Youth Tefillah 2020 / 5781

We are excited to offer a number of programs and resources for youth and families this year to try and make the most out of this High Holiday season.

Please find all information regarding Youth Tefillah for the High Holidays on our website.

COVID-19 Building Rules at Beth Shalom

Upon entering the building you must take your temperature* with a thermal thermometer. The thermometer should be held two to six inches from the forehead and should not touch the skin. (The thermometer may register Lo on the first attempt; if so, please try again.) If you have a temperature over 100.4° F you are not permitted to proceed into the building.

- Except on Shabbat and holidays, all people entering the building are required to sign in upon entry, with the date and sign-in time. Exit should be through the same door with a sign-out time. This list is used for potential contact tracing if a case of COVID-19 is identified in someone who had been in the building at the same

time.

- For entry on Shabbat, pre-registration is required. This list will serve for any potential contact tracing needs.
- Masks are required for everyone in the building over eight years old, and encouraged for those ages two through eight, except when alone in a personal office.
- Drinking fountains in the building are turned off, to discourage the sharing of germs.
- Personal distancing of 6' or more between people is a constant goal, even with masks on.

*On Shabbat or holidays, non-Jewish personnel will be available to take temperatures.

MAZON | A Jewish Response
To Hunger

"Is this not the fast I have chosen?" We read these words every year at Yom Kippur, but millions of Americans do not choose their fast. This year, this fast – join MAZON and remember those who have no choice in their fast.

As you prepare for the High Holy Days, we would like to offer meaningful resources so that our fast might lead us to "share [our] bread with the hungry" and work to end hunger for all.

Shana Tovah U'metukah and *G'mar Chatima Tovah* from our families to yours.

Break Your Fast With Justice:

This High Holiday season, we have a small gift for you and your community, and it comes in the package of an animated short. We hope the reflections contained in the forthcoming video — from Abby Leibman, our CEO and President; Rabbi Joel Pitkowsky, MAZON board member and rabbi of Congregation Beth Shalom (NJ); and Rabbi Dara Frimmer, MAZON partner and rabbi of Temple Isaiah (CA) — draw welcome connections between the deeply personal experience of the High Holidays and the communal responsibility to pursue *tzedek*.

We invite you to watch the video — on your own, with your loved ones, or as part of High Holiday service or learning session — and then reflect on the questions in our discussion guide.

Want to share your reflections? Check out our social media image bank (*coming soon!*) to post and encourage others to participate.

MAZON: A Jewish Response to Hunger is pleased to partner with #HereFor, a project of One Table, bringing people together in new and meaningful observances for the High Holidays. This year's High Holidays are ready to meet the moment. Are you? What are you #HereFor this holiday season? Justice, reflection, community? Fill in the blank with us at herefor.com.

Advocacy is at the heart of everything we do.

For more than 30 years, MAZON has been fighting for systemic change. We refuse to accept that anyone in the United States or Israel struggles with hunger.

Please visit <https://mazon.org/high-holy-days> for more information.

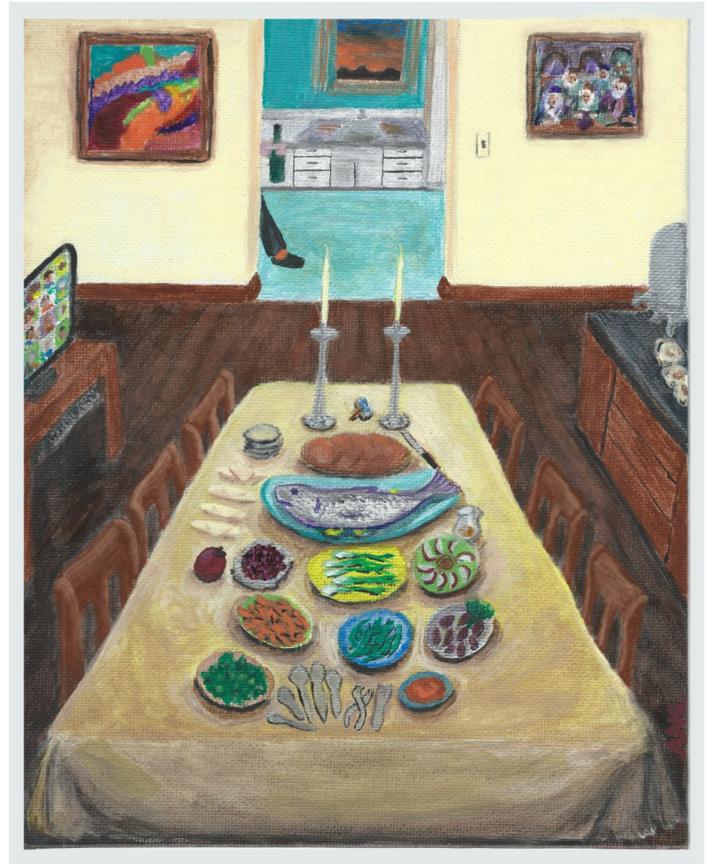
Simanim and the Rosh Hashanah Seder

Symbolic Foods

Jewish life is filled with symbols, and on Rosh Hashanah there is a tradition of symbolic foods, *Simanim*. Among Sephardic communities, there is a seder built around these foods which has been practiced for thousands of years. (We get the words “semantics” and “semiotics” from *simanim*.)

Many of us are familiar with dipping apples into honey, but this seder goes delightfully well beyond. With blessings often beginning “*Yehi ratzon*,” “May it be God’s will,” individual foods represent various aspects of what we wish for the new year. The ritual is alluded to in the Talmud (Horayot 12a), in which Abaye is discussing signs and significance, and he puts forth that pumpkins, rubia (a string bean), leeks, beets, and dates grow abundantly and thus symbolize prosperity. And communities have developed varying rituals describing additional significance.

According to an article in MyJewishLearning.com and other sources (and see below), the blessing over dates requests an end to enmity (the Hebrew word for “date” is “*tamar*” and “end” is the similar “*yitamu*”), or a positive wish for peace and meaningful relationships. Before eating pomegranate, one requests that we be as full of *mitzvot* as the pomegranate is full of seeds. With apple, dipped in honey of course, one asks for a sweet year. And rubia, which resembles “*yirbu*,” “increase,” help us envision our merits increasing, with a wish for prosperity and sharing. Some communities symbolize increasing with sugar on sesame seeds, as the seeds and grains are countless numerous.



With pumpkin (a “gourd,” “*kerá*”) we request the tearing away of all evil decrees against us, or a reminder to count our blessings. Spinach or beet leaves (“*selek*”) resembles “*siluk*,” “remove,” and one seeks that all enemies be removed, the positive being a wish for freedom and growth. Gezer, carrot, or fenugreek or black-eyed peas, represent a call for positive judgment.

Leeks, chives, and scallions (“*karti*”) ask that our enemies be cut off (“*yikartu*”), a wish for friends and community. Persian Jews tear the scallions and throw them over their shoulders. Some actually name enemies they wish to be cut off.

Where fish heads or sheep’s heads have been used, some now use heads of lettuce or garlic, all signifying that we wish to be at the head, not at the tail. Some eat fish (not the heads), as a wish for fertility and growth.

In Baltimore, Judaica.com reports on its beautiful page dedicated to *simanim*, one rabbi started the tradition of eating lettuce, half a raisin, and celery, to indicate “Let us have a raise in salary!”

The seder ends with *HaMotzi*, the blessing over bread. It all makes for a very colorful meal, and some delightful menu possibilities.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱ-לֹהֵינוּ
וְאֱ-לֹהֵי אֲבוֹתֵינוּ ...

Dates:

שִׁיתְמוּ שׁוֹנְאֵינוּ ...

Beans:

שִׁרְבוּ זְכוֹתֵינוּ
וּתְלַבְּבוּ ...

Fish:

שִׁנְפֹּרֶה וְנִרְפֵּה כְּדָגִים ...

On the head of a fish or lamb:

שִׁנְהֵיהָ לְרֹאשׁ וְלֹא
לְזָנָב ...

Carrots:

שִׁרְבוּ זְכוֹתֵינוּ ...

Leeks or cabbage:

שִׁיפְרְתוּ שׁוֹנְאֵינוּ ...

Pomegranates:

שִׁנְרַבְּהָ זְכוֹת כְּרַמּוֹן ...

Beets:

שִׁיטְלִקוּ אוֹיְבֵינוּ ...

Gourds, Pumpkins, Squash:

שִׁיקְרַע גִּזְר דִּינֵנוּ
וְיִקְרְאוּ לְפָנֶיךָ זְכוֹתֵינוּ ...

Rosh Hashanah Blessings

Candle Lighting

This year the first day of Rosh Hashanah falls on Shabbat. We light candles eighteen minutes before sunset, and add words for Shabbat. It is traditional to light a minimum of two candles, although some light more, corresponding to the number of people in one's family. After lighting the candles, we customarily cover our eyes while reciting the following *berakhot*. **Words for Shabbat are printed in red.**

Blessed are You, Adonai our God, Sovereign of the Universe, Who sanctified us with Your commandments and commanded us to kindle the **Shabbat and** Yom Tov light.

Blessed are You, Adonai our God, Sovereign of the Universe, Who has kept us alive and sustained us and brought us to this season.

Barukh atah Adonai, eloheinu melekh ha'olam, asher kiddeshanu bemitzvotav vetzivvanu lehadlik ner shel Shabbat veshel yom tov.

Barukh atah Adonai, eloheinu melekh ha'olam, shehehyanu vekiyyemanu vehiggiyanu la-zeman ha-zeh.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו
להדליק נר של **שבת ושל** יום
טוב:

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה:

Blessing the Children

For a son:

May God make you like Ephraim and Menashe.

Yesimkha elohim ke-efrayim vekhimenasheh.

ישיםך אלהים כאפרים וכמנשה:

For a daughter:

May God make you like Sarah, Rebecca, Rachel, and Leah.

Yesimekh elohim kesarah, rivkah, rahel, vele-ah.

ישיםך אלהים כשרה רבקה רחל ולאה:

Recited for all:

May Adonai bless you and guard you. May God shine God's countenance upon you, and be gracious unto you. May God turn God's countenance toward you and grant you peace.

Yevarekheka Adonai veyishmerekha. Ya-eir Adonai panav elekha vihunnekka. Yissa Adonai panav elekha veyasem lekha shalom.

יברכה יי וישמרך: יאר יי פניו
אליה ויחנה: ישא יי פניו אליך
וישם לך שלום:

Kiddush for the Evening (Friday night only)

There was evening and there was morning, the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

(continued on next page)

Vayhi erev vayhi voker yom hashishi. Vaykhulu hashamayim vecha'aretz vekhol tseva'am. Vaykhal Elohim bayom hashevi'i; melakhto asher asah, vayishbot bayom hashevi'i, mekol mela'khto asher asah. Vayvarekh Elohim et yom hashevi'i vaykadesh oto, ki vo shavat mikol melakhto, asher bara Elohim la'asot.

(continued on next page)

ויהי ערב ויהי בקר יום הששי. ויכלו
השמים והארץ וכל צבאם. ויכל א-
להים ביום השביעי מלאכתו אשר
עשה, וישבת ביום השביעי,
מכל מלאכתו אשר עשה. ויברך א-
להים את יום השביעי ויקדש אתו, כי
בו שבת מכל מלאכתו, אשר ברא א-
להים לעשות.

(continued on next page)

Kiddush for the Evening (continued)

With the assent of my friends:

Blessed are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of the Universe, who chose us from among all people, and exalted us above all (tongues) languages, and sanctified us with Your commandments. And [You] gave us Adonai, our God, in love **this Shabbat and** this Day of Remembrance a day for **recalling** the shofar sound **with love**, a day of holy assembly commemorating the exodus from Egypt. For us have You chosen and for us have You sanctified from among all peoples; and Your word is true and enduring forever. Blessed are You Adonai, Sovereign over all the earth, Sanctifier of **Shabbat**, Israel, and the Day of Remembrance.

Blessed are You, Adonai, our God, Sovereign of the Universe, Who has kept us alive and sustained us, and brought us to this season.

Savri *haverai*:

Barukh atah Adonai, eloheinu melekh ha'olam, borei peri ha-gafen.

Barukh atah, Adonai Eloheinu, Melekh ha'olam, asher bahar banu mikol am, veromemanu mikol lashon, vekiddeshanu bemitzvotav. Vatiten lanu Adonai Eloheinu, be-ahavah et yom **hashabbat hazeh ve'et yom hazikaron hazeh**, yom **zikaron** teruah **be-ahavah** mikrah kodesh, zekher litzi-at Mitzrayim. Ki vanu va**h**arta, ve-otanu kiddashta, mikol ha'amim, udvarkhah emet vekayam la'ad. Barukh atah, Adonai, Melekh al kol ha'arets, mekadesh **hashabbat ve**Yisrael veyom hazikaron.

Barukh atah Adonai, eloheinu melekh ha'olam, shehe**h**eyanu vekiymanu vehiggiyanu lazeman hazeh.

סבְּרֵי חֲבֵרָי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם הַזִּכְרוֹן הַזֶּה, יוֹם זִכְרוֹן תְּרוּעָה בְּאַהֲבָה מִקְרָא קוֹדֵשׁ וְזָכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד: בְּרוּךְ אַתָּה יי מִלְּךָ עַל כָּל הָאֲרָץ מִקֹּדֵשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל יוֹם הַזִּכְרוֹן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם שֶׁהִתִּינּוּ וְקִימָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Kiddush for the Afternoon

Before the midday meal, we recite the following:

Moses declared to the Israelites the sacred occasions of God.

Sound the shofar on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob.

With the assent of my friends:

Blessed are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine.

Vaydabber moshe et mo'adei Adonai el benei yisrael.

Tik'u va**h**odesh shofar bakeseh leyom **h**aggeinu. Ki **h**ok leyisrael hu mishpat leilohei ya'akov.

Savri *haverai*:

Barukh atah Adonai, eloheinu melekh ha'olam, borei peri ha-gafen.

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יי אֵל בְּנֵי יִשְׂרָאֵל:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֹנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

סבְּרֵי חֲבֵרָי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Handwashing

Blessed are You, Adonai our God, Ruler of the universe, Who has made us holy through the commandments and commanded us concerning the washing of hands.

Barukh atah Adonai, eloheinu melekh ha'olam, asher kiddeshanu bemitzvotav vetzivvanu al netilat yadayim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Hamotzi (recited before eating bread)

Blessed are You, Adonai our God,
Who brings bread from the earth.

Barukh atah Adonai Eloheinu melech
ha'olam hamotzi lehem min ha-aretz.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Prayer for a Sweet Year

We recite the following over an apple dipped in honey:

Blessed are You, Adonai, our God,
Sovereign of the universe, Who
creates the fruit of the tree.

Barukh atah Adonai, eloheinu melekh
ha'olam, borei peri ha'etz.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְרֵי הָעֵץ:

May it be Your will, Adonai our God,
and God of our ancestors, to renew
for us a new, sweet, and good year.

Yehi ratzon milfanekha Adonai eloheinu
*veilohei avoteinu ve-immoteinu she-
tehaddesh aleinu shanah tovah
umetukah.*

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁתַּחַדְּשׁ
עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה:

Erev Yom Kippur - with the Family Before Services

Kapparot

The ritual of *Kapparot* symbolizes the transfer of sins from the sinner to some other object or being. In this respect, it is like the ritual of *Tashlikh* on Rosh Hashanah, or the ancient Yom Kippur ceremony of the scapegoat (Leviticus 16). Whereas this ceremony has been performed using a chicken — later eaten at the meal — today it is more common to use a small sum of money, placed in an envelope and circled over the head of the individual three times as the words of the ritual are recited. The money is then contributed to *tzedakah*, in fulfillment of the ancient promise that acts of charity can save us from the severity of any decree against us.

This is in my stead. May this be my
substitute; may this be my atonement.
This money will go to *tzedakah*, that I
may enter the path to a good, long
life, and to peace.

Zeh *halifati, zeh temurati, zeh
kapparati. Zeh hakesef yelekh
litzedakah, va-ani elekh ve-ekkanes
lehayyim tovim arukkim ulshalom.*

זֶה חֲלִיפָתִי, זֶה תְּמוּרָתִי, זֶה כַּפָּרָתִי.
זֶה הַכֶּסֶף יֵלֵךְ לְצִדְקָה, וְאֲנִי אֵלֵךְ
וְאֶכְנֶס לַחַיִּים טוֹבִים אַרְכִּים וּלְשָׁלוֹם.

Candle Lighting

We light candles eighteen minutes before sunset, as on Shabbat. It is traditional to light a minimum of two candles, although some light more, corresponding to the number of people in one's family. After lighting the candles, we customarily cover our eyes while reciting the following two *berakhot*.

Blessed are You, Adonai, our God,
Sovereign of the Universe, Who sanctified
us with His command-ments and
commanded us to kindle the light of the
Day of Atonement.

Barukh atah Adonai, eloheinu
*melekh ha'olam, asher kiddeshanu
bemitzvotav vetzivvanu lehadlik
ner shel yom hakippurim.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם הַכִּפּוּרִים:

Blessed are You, Adonai, our God,
Sovereign of the Universe, Who has kept
us alive and sustained us, and brought us
to this season.

Barukh atah Adonai, eloheinu
*melekh ha'olam, sheheheyanu
vekiyyemanu vehiggiyanu la-
zeman hazeh.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Selihot

THE CONSERVATIVE MOVEMENT PRESENTS

SELIHOT NIGHT LIVE

SEPT 12, 8:30PM ET - 12:30AM PT • TINYURL.COM/CJSELIHOT

Our Conservative Movement comes together on Saturday, September 12, at 8:30 p.m., to learn, sing, and connect as a community. Over 60 rabbis and cantors will present, and a variety of Selihot services will be offered throughout the evening. We will usher in the High Holiday season focusing on *Teshuva* (Repentance: If I Am Only For Myself, Who Is For Me?), *Tefillah* (Prayer: And If I Am Only For Myself, What Am I?), and *Tzedakah* (Righteous Acts: And If Not Now, When?), along with the plea of *Shema Koleinu* (Hear our Voice, Accept our Prayer).

This event is sponsored by the Conservative Movement High Holiday Task Force, a partnership between the United Synagogue of Conservative Judaism, Rabbinical Assembly, Cantors Assembly, the North American Association of Synagogue Executives, and the Jewish Educators Assembly.

Registration is now open on www.cjselihot.org/register for individuals. The program is free and open to all. Registration will close on Thursday, September 10th. After that time, those who have not registered will be able to watch a portion of the programming on our YouTube channels. An email with links to all of the programming and text sheets for presentations and services will be sent to all registered participants on Friday, September 11th. **For safety and security reasons, we ask that no one share the link.**

Visit the Sanctuary

We will be reserving ten-minute timeslots to visit the Faye Rubenstein Weiss Sanctuary on weekdays between Rosh Hashanah and Yom Kippur, for a moment of prayer and reflection on the *bimah* before the ark. Each timeslot will be reserved for a single household unit.

The appointments will be spaced during that week, and must be made in advance to assure everyone's safety and health.

All appointments will be between 9:00 a.m. and 5:00 p.m., Monday - Thursday, and between 9:00 a.m. and 3:00 p.m. Friday, September 21-25, as well as 6:00-8:00 p.m. Monday and Wednesday.

We will ask that you arrive on time, please.

While in the building, all COVID-19 building rules apply, including entry contactless temperature taking, logging entry and exit times, mask wearing at all times while in the building, and physical distancing of six feet or more from others not in your household.

To sign up, please email Tika, our receptionist, at Receptionist@BethShalomPgh.org, or call her at 412-421-2288 x114.



End of Yom Kippur - Calling All Shofar Blowers!

Continuing the tradition of congregational shofar blowing at the end of Yom Kippur, the Squirrel Hill community (and beyond) will come together on our individual porches at 8:15 p.m. on September 28th to collectively sound our shofarot, signaling the end of the Day of Atonement and the period of introspection and judgment.



Everyone should go outside at 8:15 p.m. at the end of Yom Kippur. If you have a shofar in your home, plan to sound it! Appoint a *ba'al toke'ah* and just step out onto your porch or front yard and make a noise at the end of Yom Kippur, at 8:15 p.m.

This is a community-wide endeavor among the various congregations.

Tashlikh

Observed in 5781 on Rosh Hashanah Day 2 (Since Day 1 Falls on Shabbat)

Before the bread is cast into the water, the following may be recited:

Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old. Micah 7:18-20

The following may be added:

In my trouble I called to ADONAI, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple? The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God ADONAI! When my life was ebbing away, I called ADONAI to mind; and my prayer came before You, into Your holy Temple. Jonah 2:3-8

After the bread is cast into the water, one of the following may be recited:

א

None shall hurt or destroy in all My holy mountain, for the love of ADONAI shall fill the earth as the waters fill the sea.

Isaiah 11:9

ב

For this is like the waters of Noah to Me; for just as I have sworn that the waters of Noah should no more flood the earth; so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may move and the hills shake; but My kindness shall not depart from you, nor shall my covenant of peace be taken away—says ADONAI, who has taken you back in love. Isaiah 54:9-10

Tashlikh is a ceremony performed near a body of water, preferably one that flows into a larger body of water. It takes place on the first day of Rosh Hashanah, except when the first day falls on Shabbat, in which case it takes place on the second day. The origin of *Tashlikh* is shrouded in mystery. The first direct mention can be found in the halakhic work of Rabbi Jacob Moelin (Maharil, 15th century), who approved of the custom of going to the water to recite particular biblical verses and prayers on Rosh Hashanah, but specified that it is inappropriate to throw bread in the water to represent the sins that are being cast away. Clearly, both the custom and the bread-throwing preceded him, but we do not know when this tradition began.

The ceremony of *Tashlikh* survived and grew in popularity, despite significant rabbinic opposition. Some rabbis opposed *Tashlikh* because it makes the complex process of separating sin from our lives seem too facile, as if it is simply a matter of casting

Before the bread is cast into the water, the following may be recited:

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל־פְּשָׁע לְשִׂאֲרֵית נַחְלָתוֹ, לֹא הֶחְזִיק לְעַד אָפוּ כִּי חָפֵץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלַח בְּמַצְלוֹת יָם כָּל־חַטָּאתָם. תִּתֵּן אֲמַת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבֹּתֵינוּ מִיָּמֵי קֶדֶם. מִיכָּה ז יח-כ

The following may be added:

קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוַעֲתֵי שְׁמַעְתָּ קוֹלִי. וְתִשְׁלִיכֵנִי מִצוּלָה בְּלִבֵּב יַמִּים וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיךָ וְגִלְיָךְ עָלַי עֲבְרוּ. וְאַנִּי אֶמְרֵתִי נִגְרַשְׁתִּי מִנְּגִד עֵינַיִךְ אֶף אוֹסִיף לְהַבִּיט אֶל־הַיֵּיכָל קִדְשֶׁךָ. אֶפְפוּנֵי מַיִם עַד־נִפְּשׁ תְּהוּם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֵאשִׁי. לְקַצְבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעַדִי לְעוֹלָם וְתַעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהָי. בְּהִתְעַטֵּף עָלַי נִפְשִׁי אֶת־יְהוָה זְכַרְתִּי וַתְּבוֹא אֵלַיךְ תַּפְלָתִי אֶל־הַיֵּיכָל קִדְשֶׁךָ. יוֹנָה ב ג-ח

After the bread is cast into the water, one of the following may be recited:

א

לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָרַק קִדְשֵׁי כִּי־מְלֵאָה הָאָרֶץ דָּעה אֶת־יְהוָה כְּמַיִם לַיָּם מְכַסִּים. יִשְׁעִיהָ יֵא ט

ב

כִּי־יָמֵי נַח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעֵבֶר מִי־נַח עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצָף עָלַיךָ וּמִגְעַר־בְּךָ. כִּי הָהָרִים יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטֶינָה וְחֶסְדִּי מֵאֲתָךְ לֹא־יִמּוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט אֲמַר מִרְחֻמְךָ יְהוָה. יִשְׁעִיהָ נד ט-י

bread from our hands. But *Tashlikh* survived because it fulfilled a popular need. Most of what we do on Rosh Hashanah depends on verbal expression or on listening. *Tashlikh*, the symbolic casting away of our sins, constitutes one of the few active rituals of the day.

Tashlikh has been understood in a variety of ways. Throwing bread into the water can be understood as a symbolic casting away of our sins, marking the purification that takes place on these days. Moreover, just as fish eat our bread and what is cast away becomes nourishment, so we pray that even our sins will eventually be turned to good effect in the world. Lastly, just as the waters of the sea go around the world, so too can we, at this moment, become conscious of how we are connected to all that is around us.

- *Mahzor Lev Shalem*



Congregation Beth Shalom Lulav & Etrog Sale



By bringing together the Arba'at HaMinim—the four species of Sukkot—we cultivate a sense of gratitude in this festive season.

Please place and pay for your order
by **12:00 p.m. Friday, September 11, 2020.**

\$50.00 per set

<https://tinyurl.com/LulavEtrog5781>

Please plan to **pick up** your *Lulav and Etrog sets* at Beth Shalom either
Tuesday, September 29, between 3:00 pm – 5:00 pm or
Wednesday, September 30, from 9:30 am – 11:30 am
Sets will be pre-packaged by someone wearing clean gloves – there will be no sorting through the *etrogim* and *lulavim*.

Questions? Contact Audrey 412-421-2288 ext. 112 or rabbiasst@bethshalompgh.org

Please note: Orders must be made and paid in full by noon on Sept. 11, no exceptions.

All orders are subject to availability – if the supplier ultimately has difficulty procuring or shipping due to COVID-19 (although no such difficulty is currently anticipated), monies will be refunded.

*Please fill out the form below and submit it with your payment to
Congregation Beth Shalom, 5915 Beacon Street, Pittsburgh, PA 15217*

Lulav and Etrog Order 2020

Name: _____

Address: _____

Daytime Phone: _____ Email: _____

Lulav & Etrog Set: \$50.00 X _____ Set(s) = \$ _____

Orders which are not picked up are not the responsibility of Congregation Beth Shalom.

High Holiday Services 5781

Please note: All service times are approximate!

Please access the ZOOM web addresses below to join our services.

During the High Holidays, all services will be using our regular Zoom service link: <https://zoom.us/j/896828166>. From the beginning of each holiday, the Zoom link will remain open through the end of the holiday. This allows you to leave your computer on and not touch it through the holiday (though you may want to throw a towel over the camera when services aren't in session).

EREV ROSH HASHANAH

Friday, September 18, 2020

6:00 p.m.*Minhah/Ma'ariv*
7:03 p.m.Candle Lighting

SHABBAT / ROSH HASHANAH DAY 1

Saturday, September 19, 2020

9:00 a.m.*Pesukei DeZimra, Shaḥarit*
9:50 a.m.Torah Service
10:20 a.m.*Haftarah*
10:35 a.m.Prayers for Country, Israel
10:45 a.m.Sermon
11:00 a.m.*Musaf*
12:50 p.m.Finish
7:00 p.m.*Minhah/Ma'ariv*
8:02 p.m.Candle Lighting from an
existing flame

ROSH HASHANAH DAY 2

Sunday, September 20, 2020

9:00 a.m.*Pesukei DeZimra, Shaḥarit*
10:00 a.m.Torah Service
10:30 a.m.*Haftarah*
10:42 a.m.Prayers for Country, Israel
10:45 a.m.Shofar Service
10:55 a.m.Return *Sifrei Torah* to Ark
11:00 a.m.Sermon
11:15 a.m.*Musaf*
12:50 p.m.Finish
5:00 p.m.Meet in front of Beth Shalom
to walk to Chatham Pond
5:30 p.m.*Tashlikh: Casting away our*
sins at Chatham Pond.
Rain or shine; BYOBread
6:00 p.m.Return
7:00 p.m.*Minhah/Ma'ariv*
8:00 p.m.*Havdalah*

EREV YOM KIPPUR, KOL NIDREI

Sunday, September 27, 2020

6:48 p.m. Candle Lighting
5:45 p.m. *Minhah*
6:00 p.m. Violin
6:05 p.m. *Kol Nidrei*
6:20 p.m. President's Message
6:35 p.m. *Ma'ariv*
6:50 p.m. *Silent Amidah*
7:00 p.m. Sermon
7:20 p.m. *Ya'aleh*
8:00 p.m. Finish

YOM KIPPUR MORNING

Monday, September 28, 2020

9:00 a.m. *Pesukei DeZimra, Shaḥarit*
10:00 a.m. Torah Service
10:30 a.m. *Haftarah*
10:40 a.m. Prayers for Country, Israel
10:45 a.m. Sermon
11:00 a.m. Yizkor
11:25 a.m. Return *Sifrei Torah* to Ark
11:30 a.m. *Musaf*
1:00 p.m. Break/*Avodah/Eilleh Ezkerah*
with Rabbi Adelson
2:00-4:00 p.m. Derekh Discussions
5:13 p.m. *Minhah*
6:28 p.m. *Ne'ilah*
7:28 p.m. *Ma'ariv*
7:40 p.m. Conclusion
7:45 p.m. Shofar Blowing
7:48 p.m. *Havdalah*
8:15 p.m. Community-Wide
Shofar Blowing Outside

Navigating the Services

Once a year we come together for Rosh Hashanah and Yom Kippur. The holiday services can be long and confusing; here are a few things which might help.

Rosh Hashanah

Rosh Hashanah celebrates the New Year; it is a time of renewal when we consider the choices we have made throughout the year. It is also the time when we hear the shofar blown and crown God as our Ruler. The holiday is celebrated over two days, both here and in Israel. Throughout the holiday, the prayer leader leads the congregation in the distinctive tunes, called *nusah*, that are particular to the High Holiday services. You might notice the broad range and lofty nature of the *nusah*, this encourages us to imagine divine power. The pattern of the two days is, fortunately, the same:

The evening services are relatively brief. The service starts with the *Shema* and its associated blessings. The *Shema* is the central declaration of Judaism when we proclaim the oneness of God. We say it while sitting down and covering our eyes. The second major section of prayer is the special Rosh Hashanah *Amidah* which is recited standing and in silence, as is the practice for the *Amidah* in all services.

The morning service is the focus of Rosh Hashanah. The service begins with opening prayers and the *Amidah*. After this, we rise to recite *Avinu Malkeinu* in which we ask that our sins be forgiven. The Torah reading consists of the passages leading up to and including the *Akedah*, the story of the binding of Isaac. After the Torah reading, the shofar, a ram's horn, is blown, a key practice of Rosh Hashanah. The shofar blasts are meant to stir our hearts to sincere repentance and atonement.

The rabbi's sermon follows, and then we enter *Musaf*, the additional service reserved for Shabbat and holidays. The *Musaf Amidah* includes a number of poems that heighten the intensity of the day.

The most famous is the *Untaneh Tokef*, asking the challenging question, who shall live and who shall die? Three sections follow, representing the focal points of Rosh Hashanah, each punctuated by shofar blasts: the *Malkhuyot*, crowning God as our Sovereign

and Creator, the *Zikhronot*, asking God to remember us in God's judgment, and *Shofarot*, announcing the awesome holiness of the day and the revelation of Torah.

Yom Kippur

Yom Kippur, the major fast of the year, lasts for 25 hours, from the start of sunset to the beginning of complete darkness the next day. For this period we refrain from eating or drinking so long as we do not endanger our health. As well, we refrain from wearing leather as a way of denying ourselves luxuries. Some people choose to wear white on this day to reflect outwardly the desire for cleansing our souls. Yom Kippur is a holiday of repentance and forgiveness - a chance to atone for our sins.

A focal point of the holiday is the opening moments, when, in the evening, we chant Kol Nidrei, the dissolution of vows. Before we can ask God to forgive our sins, we ask that any vows we made be canceled. Then, after an evening *Amidah*, we chant prayers for forgiveness (*Selihot*) and confession (*Vidui*). It is customary to lean forward slightly and strike your heart while chanting the confessional prayers to reinforce our feelings of atonement.

The daytime service parallels the Rosh Hashanah service, including opening prayers, the *Amidah*, and Torah reading. The service continues as we remember those we know who have died, called *Yizkor*, enabling those who have lost loved ones to pledge service and charity in their name. Some, whose parents are living, have the custom of leaving before the *Yizkor* prayer, but all are encouraged to remain. Following *Yizkor* we continue with the *Musaf*, again chanting the *Amidah* and more prayers for forgiveness (*Selihot*) and confession (*Vidui*).

As the sun goes down in the West, the day concludes with the *Ne'ilah* service. This service represents the closing of the book, the time when the decisions of life for the year to come are made and one is given a final chance for repentance. We mark the end of the holiday with a long blast from the shofarot of the congregation.



Yom Kippur Donation 5781

This High Holiday season is like no other. Even though we are not physically in our building and together, the building's services to our community are continuing. Our dedicated maintenance, administrative and preschool staff have been working remotely and in-person during this past six hard months. This is a much **different High Holiday Appeal** this year– to help us continue to pay our staff and have the ability to handle emergency repairs as they arise. Please consider making a pledge today to keep our building operating smoothly during Covid-19.

Visit <https://tinyurl.com/YomKippur5781> or complete the form below.

Make your Yom Kippur donation today.

We are grateful for any donation provided to keep our building operating smoothly during COVID-19.

Mail check and order form to: Congregation Beth Shalom, 5915 Beacon Street. Pittsburgh, PA 15217

Please pledge to General Operations which include:

- Staff Salaries General Funds Maintenance Emergencies

Please notate your donation level:

- \$36.00 \$72.00 \$120.00 \$360.00 \$540.00 \$720.00 \$1,000.00
-

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