

## BETH AVINU FALL HOLY DAY GUIDE

### A Little Bit of This – A Little Bit of That Fall Holy Day Events

This year we are trying to offer a wide range of activities to meet the diverse needs of our congregational community. We have revised our Holy Day Service format including the use of a new interactive-user friendly Siddur so that our friends and each member of the Beth Avinu mishpochah can have a spiritually meaningful experience with the Living God! May the Ruach Elohim ( Spirit of God) lead you and guide as to which events will be spiritually significant for you and your family.

#### Pre- Holiday Activities

Saturday, September 4th 9Pm Selichot Prayers of Repentance following Havdalah  
(a)

Tuesday, September 7th 8PM Hatarat Nedarim- Annulment of Vows (b)

#### Holiday Schedule

Wednesday, September 8: Rosh HaShanah Eve

Mincha Prayers 6PM – 6:30PM (c)

Rosh HaShanah Evening Service 7:00 PM

Thursday, September 9: Rosh HaShanah Day

Morning Service including SHOFAR BLOWING 10AM (d)

Tashlich Approximately 2PM Location to be determined (e)

Minchah Torah Service 5PM

Evening Service 6PM

Rosh HaShanah Dinner R.S.V.P. ONLY - 7:30 PM (f)

Friday, September 10: Rosh HaShanah 2nd Day

Minchah and SHOFAR BLOWING 6PM

Kabbalat Shabbat 7PM (g)

Friday, September 17: Yom Kippur

Kol Nidrei Yom Kippur Eve Service 7:PM (h)

Shabbat, September 18: Yom Kippur

Morning Service 10:30AM

Yizkor Memorial Service 1:30PM (i)

Neilah: Yom Kippur Closing Service 7PM (j)

Shofar Blowing 7:56PM

Break The Fast Covered Dish 8PM

## Glossary of Terms

- a. **Selichot:** Literally means forgiveness, are a series of penitential prayers recited in preparation for Judaism's High Holidays, Rosh Hashanah and Yom Kippur.

God's "Thirteen Attributes of Mercy" are a central theme throughout the prayers. These attributes derive from God's explanation to Moses, following the sin of the Golden Calf, of His system for relating with the world.

*Merciful God, merciful God, powerful God, compassionate and gracious, slow to anger, and abundant in kindness and truth. Preserver of kindness for thousands of generations, forgiver of iniquity, willful sin and error, and Who cleanses.*  
(Exodus 34:6-7)

Selichot are recited daily, beginning the Saturday night before Rosh Hashana and continuing through Yom Kippur. If Rosh Hashana falls on Monday or Tuesday, then Selichot begins 10 days prior, on Saturday night. If Rosh Hashana falls later in the week, then Selichot begins the Saturday night just prior to Rosh Hashana.

- b. **Hatarat Nedarim** : absolution of vows, is practiced by mostly observant Jews. In this practice, one person asks three others to act as their bet din, or religious court. In turn, each of the four asks the other three to act as their bet din. This ritual enables one to come before God on Rosh Hashanah with a clean slate - without any unfulfilled promises. <http://judaism.about.com/>

- c. **MINCHAH PRAYERS:** In general, Jews pray three times a day, parallel to the times of the Temple sacrifices 2000 years ago. The morning prayer service is called Shacharit, the mid-day service is called Mincha, and the evening prayer service is called Maariv. On special days like the Sabbath and holidays, there is an "additional" morning service called Musaf. Torah Portions, called Parshot, from the five books of Moses are read during prayer services on Sabbath morning and afternoon as well as on Monday and Thursday mornings. <http://judaism.about.com/>

- d. **SHOFAR:** Please bring your Shofar !!! Everyone is welcome to join with us as we sound the Shofar together. The essential mitzvah of Rosh Hashanah is to hear the sounding of the [shofar](#). The shofar is a ram's horn which is blown like a trumpet. When Rosh Hashanah falls on the Sabbath, the shofar is not blown. The blasts of the shofar are reminiscent of:

- (1) The sound of a King's coronation.
- (2) The wailing of a Jewish heart.
- (3) A spiritual wake-up call for people to repent.
- (4) Abraham's great faith in God. (Abraham) bound his son Isaac, but was allowed at the last minute to sacrifice a ram in Isaac's stead.
- (5) A sound of hope for it reminds us of the ultimate redemption, with the coming of Moshiach, whose arrival will be announced with the sound of the Shofar.

[http://judaism.about.com/od/roshhashana/a/shana\\_ten.htm](http://judaism.about.com/od/roshhashana/a/shana_ten.htm)

- e. Tashlich:** On Rosh Hashanah, observant Jews may follow a custom called [tashlich](#) (casting off) in which they walk to flowing water, say a prayer, and symbolically throw their sins into the water. Tashlich is done on the first afternoon of Rosh Hashanah. If Rosh Hashanah falls on Shabbat, then tashlich is done on the second day of Rosh Hashanah. If tashlich was not done on Rosh Hashanah, it may be said anytime during the Ten Days of Repentance. The practice of tashlich is not discussed in the Bible, but it is a long-standing custom. based on Micah 7:18-20, psalms 118:5-9 <http://judaism.about.com/>
- f. Evening Meal :** Everyone is welcome to attend but you must R.S.V.P. but you must commit to bringing a dish to share. Kosher meat will be provided by Beth Avinu. A festive meal is central to the Rosh Hashanah holiday. A round challah, which symbolizes completion, is used. The challah, as well as apple, is dipped into honey to symbolize hope for a sweet new year. Other [foods](#) have also become Rosh Hashanah traditions, as they symbolize hopes for the coming year. <http://judaism.about.com/>
- g. Kabbalat Shabbat:** *Kabbalat Shabbat*, the "Receiving of Shabbat," is a ritual designed to welcome Shabbat. Developed during the 16th century, it centers on the theme that Shabbat is the "Bride of Israel" who descends (as the Shechinah glory) upon the Jewish people. It was thought that the welcoming of Shabbat in this way would make Shabbat observance more meaningful and personal. [http://www.hebrew4christians.com/Blessings/Shabbat\\_Blessings/Kabbalat\\_Shabbat/kabbalat\\_shabbat.html](http://www.hebrew4christians.com/Blessings/Shabbat_Blessings/Kabbalat_Shabbat/kabbalat_shabbat.html)
- h. Kol Nidre:** Kol Nidre:s both the opening prayer and the name for the evening service that begins Yom Kippur. Kol Nidrei means "All Vows." In this prayer we ask God to annul all vows we may make to God (not to people) in the next year. The prayer is in Aramaic because that was the language of its composers. This prayer should be recited before sunset because vows should not be annulled on Shabbat or holidays. The Kol Nidrei prayer is recited three times. Each time it is recited, the chazan's (cantor's) voice gets louder as if he is respectfully approaching a King with a request. The fact that Kol Nidrei opens the Yom Kippur prayer service, and not the fact that it is an annulment of vows, makes the Kol Nidrei service so meaningful. [http://judaism.about.com/od/yomkippu1/ss/yk\\_prayers\\_2.htm](http://judaism.about.com/od/yomkippu1/ss/yk_prayers_2.htm)
- i. Yizkor:** Yizkor, which means remembrance in Hebrew, refers to Judaism's memorial prayer service. Jewish holy days are essentially family occasions. In ancient times families would travel to Jerusalem to celebrate together at the Temple. Today families gather together on Jewish holy days for synagogue services and celebratory meals. Thus, these are fitting times to remember family members who have passed on. <http://judaism.about.com/od/deathandmournin1/f/yizkor.htm>
- j. Neilah:** Neilah (locked) is the concluding service of Yom Kippur. The ark holding the Torah is kept open throughout this service, thus we must stand throughout the service. There is a tone of desperation in the Neilah prayers as this is our last chance to atone before God seals our judgment in the books. The service is sometimes

referred to as the closing of the gates. The Neilah service ends with a long blast of the Shofar, reminiscent of the Shofar which was blown in the Temple at the end of Yom Kippur. <http://judaism.about.com/od/yomkippu1/ss/>

**Q.** What is the significance of the blowing of the Shofar on Rosh Hashana?

**A.** Each holiday has a special mitzvah connected with that particular holiday. The special mitzvah associated with Rosh Hashana is the blowing of the Shofar.

As with many of the other mitzvot, the Torah does not state the reason for blowing the Shofar on Rosh Hashana. Our sages gave various explanations for the mitzvah of the Shofar and its connection to Rosh Hashana. Here are some of them:

1) The sound of the Shofar on Rosh Hashana, the Day of Judgment, serves as a call to return to G-d.

2) Throughout the prayers on Rosh Hashana we proclaim G-d King of the universe. At the coronation of a king, it was customary to blow trumpets. Blowing the Shofar on Rosh Hashana is our proclamation of G-d's Kingship over the universe.

3) The sound of the Shofar reminds us of the Giving of the Torah on Mount Sinai, which was accompanied by "thunder, lightning and the sound of the Shofar" (Exodus 20:15). Sounding the Shofar on Rosh Hashana reminds us to observe the Torah and adhere to its mitzvot.

4) The Shofar is made from a ram's horn. The Shofar recalls the ram which was sacrificed in place of our forefather Isaac. With that, Abraham withstood the greatest of all tests. With the sound of the Shofar we pray that G-d take into account the merit of Abraham and Isaac for their unwavering faith in G-d, and inscribe

their descendants, the Jewish people, in the Book of Life and Good Health and grant us all a sweet New Year.

5) The Shofar is also a sound of hope for it reminds us of the ultimate redemption, with the coming of Moshiach, whose arrival will be announced with the sound of the Shofar.

**Q.** Why is the ram's horn, from which we blow at the Rosh Hashana service, called "Shofar?"

**A.** "Shofar" comes from the same root as "Shapru" which means to "better" and "beautify." The sound of the Shofar is a call which reminds us to "better and beautify" our deeds in the coming year.

**Q.** Why is the Shofar sounded after the reading of the Torah and later during the Musaf service and not during the morning (Shacharit) service?

**A.** The Talmud explains that originally, the sounding of the Shofar was done first thing in the morning as part of the morning (Schacharit) service. But, during the Roman domination of Israel, the Romans interpreted the blowing of the Shofar as a call for rebellion against them and many Jews were killed as a result. The sages then instituted that the blowing of the Shofar take place later, during the Musaf service. By then, after hours of prayer and the reading of the Torah, it would be obvious that the sounding of the Shofar was part of a service, not a call for war.

Web: [www.torahfax.net](http://www.torahfax.net)

## **The Shofar on Rosh HaShanah**

Today the shofar is most commonly used on the Jewish New Year, called Rosh HaShanah (meaning "head of the year" in Hebrew). In fact, the shofar is such an

important part of this holiday that another name for Rosh HaShanah is Yom Teruah, which means “day of the shofar blast” in Hebrew. The shofar is blown one hundred times on each of the two days of Rosh HaShanah. If one of the days of Rosh HaShanah falls on Shabbat, however, the shofar is not blown.

According to the famous Jewish philosopher Maimonides, the sound of the shofar on Rosh HaShanah is meant to wake up soul and turn its attention to the important task of repentance (teshuvah). It is a commandment to blow the shofar on Rosh HaShanah and there are four specific shofar blasts associated with this holiday:

1. Teki'ah – An unbroken blast lasting about three seconds
2. Shva'rim – A teki'ah broken into three segments
3. Teruah – Nine rapid fire blasts
4. Tekiah Gedolah – A triple teki'ah lasting at least nine seconds, though many shofar blowers will attempt to go significantly longer, which the audience loves.

The person who blows the shofar is called a Tokea (which literally means “blaster”) and it is no easy task to perform each of these sounds. Scroll down to the end of this article for a link to a video demonstrating the four shofar sounds of Rosh HaShanah.

**<http://judaism.about.com/od/holidays/a/whatisashofar.htm>**