

CONGREGATION BETH EL-ATERETH ISRAEL

HIGH HOLY DAYS - 5767

Schedule of Services

Saturday, September 8Pre-Selichot Lecture-Rabbi Tsvi Levin 11:15 p.m.
 Saturday, September 8Selichot Midnight

Selichot

September 9, 10 7:30 p.m.
 September 16 7:00 or 8:00a.m. and 7:30p.m.
 September 12 & 20 6:00 a.m.
 September 17 & 18 7:20 p.m.
 September 21 6:30 a.m.

Erev Rosh Hashanah—Wednesday, September 12

Morning Selichot 6:00 a.m.
 Erev Tavshilin
 Candle Lighting *before* 6:43p.m.
 Mincha/Ma'ariv 6:50 p.m.

Rosh Hashanah—Thursday & Friday, Sept. 13 & 14

Shacharit 8:00 a.m.
 Torah Reading 9:45 a.m.
 Shofar 10:30 a.m.
 Tashlich (Only Thursday afternoon)
 Mincha/Maariv 6:45 p.m.
 Candle lighting (Thursday) *after* 7:42 p.m.
 Candle lighting (Friday) *before* 6:40 p.m.

Shabbat Shuva— September 15

Mincha 6:10 p.m.
 Shabbat Shuva drasha with Rabbi Segal 6:30 p.m.
 Maariv 7:30 p.m.
 Havdalah 7:38 p.m.

Tzom Gedaliah— Sunday, September 16

Fast Begins 5:00 a.m.
 Selichot/Shacharit 7:00 a.m. or 8:00 a.m.
 Mincha 6:30 p.m.
 Fast Ends 7:21 p.m.
 Selichot 7:30 p.m.

Erev Yom Kippur—Friday, September 21

Shacharit/Selichot 6:30 a.m.
 Erev Tavshilin
 Mincha 2:30 p.m.
 Candle Lighting *before* 6:28 p.m.
 Kol Nidrei 6:30 p.m.

Yom Kippur - Saturday, September 22

Shacharit 8:30 a.m.
 Torah Reading 10:30 a.m.
 Yizkor 11:00 a.m.
 Mincha 4:30 p.m.
 Neilah 5:45 p.m.
 Maariv 7:24 p.m.

Erev Sukkot - Wednesday, September 26

Erev Tavshilin
 Candle lighting *before* 6:19 p.m.
 Mincha/Maariv 6:30 p.m.

Sukkot- First Day - Thursday, September 27

Shacharit 9:00 a.m.
 Mincha/Maariv 6:20 p.m.
 Candle lighting *after* 7:17 p.m.

Sukkot - Second Day- Friday, September 28

Shacharit 9:00 a.m.
 Mincha/Maariv 6:20 p.m.
 Candle lighting *before* 6:15 p.m.

Shabbos Chol Hamoed— September 29

Shachrit 9:00 a.m.
 Megillat Kohelet
 Mincha 6:00 p.m.
 Havdalah *after* 7:13 p.m.

Chol Hamoed –Sunday - Tuesday, September 30-October 2

Shacharit

Sunday 7:00 or 8:00 a.m.
 Monday/Tuesday 6:10 a.m.
 Mincha/Maariv 6:15 p.m.

Hoshana Rabbah - Wednesday, October 3

Shacharit 6:00 a.m.
 Erev Tavshilin
 Candle lighting 6:07 p.m.
 Mincha/Maariv 6:15 p.m.

Shemini Atzeret /Simchat Torah— Thursday, Oct. 4

Shacharit 9:00 a.m.
 Yizkor
 Mincha 6:10 p.m.
 Maariv 6:50 p.m.
 Simchat Torah Hakafot 7:00 p.m.
 Candle lighting *after* 7:05 p.m.

Simchat Torah/ Erev Shabbat - Friday, October 5

Shacharit 8:30 a.m.
 Simchat Torah Hakafot
 Candle lighting *before* 6:03 p.m.
 Mincha/Maariv 6:10 p.m.

CUSTOMS FOR ROSH HASHANA – EVENING MEALS

Choose from your tradition

During the evening meals of Rosh Hashana there are several customs:

1. **Challah Dipped in Honey:** After the "Hamotzi," the challah is dipped in honey instead of salt, to symbolize our wishes for a sweet year.

2. **Dates:** A blessing of "Boray Pree Ha'etz" is recited (having in mind all the tree fruit that you intend to eat during the meal) after which dates are eaten then say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שְׂיִתְמוּ שׁוֹנְאֵינוּ.

Yehee ratzon sheyitamu sonaynu v'oyvenu.

"May it be Thy will that our adversaries be eradicated."

This is a phonemic symbol. The Hebrew word Tamarim dates sounds similar to the Yitamo (to eradicate)



3. **Pomegranates:** One then eats the pomegranates and before eating recites:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שְׁנַרְבֵּה זְכוֹת כְּרִמּוֹן.

Yehee ratzon shenarbeh zchuyos k'rimon."

"May it be Thy will that we have a multitude of merits like (the seeds of) the pomegranate."



4. **Apple In Honey:** An apple is dipped into the honey and before eating the following is recited:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ,

שְׁתַּחֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

Yehee ratzon shetchadesh olaynu shana tova umesuka."

"May it be Thy will to usher in upon us a good and sweet year."

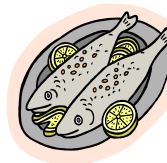


5. **Fish:** Before eating fish the following is recited:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שְׁנַפְרֵה וְנַרְבֵּה כְּדָגִים.

Yehee ratzon shenifreh v'nirbeh k'dogim."

"May it be Thy will that we be fruitful and multiply like fish."



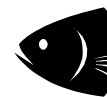
6. **Fish Head:** Before tasting the fish head the following is recited:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ,

שְׁנַהֲיֶה לְרֹאשׁ וְלֹא לְזָנָב.*

Yehee ratzon shehneeyeh l'rosh v'lo l'zonov."

"May it be Thy will that we be likened to the head, not to the tail."



7. **Carrots:** Before eating carrot-tzimmes the following is recited:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שְׂיִרְבוּ זְכוֹתֵינוּ.

Yehee ratzon shehyirbu zchuyosenu."

"May it be Thy will that our merits be multiplied."

This is a phonemic symbol. Carrots in Yiddish is "Mehrin" which is consistent with the Hebrew 'Yirbu' meaning "to multiply".



8. **New Fruit:** On the second evening of Rosh Hashana it is customary to eat a new fruit—one which had not been eaten since last Rosh Hashana. Since there is some question as to whether or not the blessing of Shehecheyanu should be said at kiddush on the second night of Rosh Hashana ... when the Shecheyanu is recited one should also have in mind the new fruit. Even if one does not have a new fruit, Shehecheyanu is recited in the kiddush. The new fruit is eaten after the Hamotzie and eating of the Challah.

9. **Nuts:** There is a custom to refrain from eating nuts on Rosh Hashana. The Hebrew word for nut is 'egoz' which has the same numerical value as the Hebrew word 'chet' which means sins.

CUSTOMS FOR EREV YOM KIPPUR – BLESSINGS SONS AND DAUGHTERS

Throughout the Scriptures we find that our Patriarchs often rendered blessings upon their children (ie. the last chapters of Genesis primarily deal with Jacob's blessing of his twelve children). It is, therefore, not surprising that blessing one's children has found a special place in Jewish custom and tradition. On Erev Yom Kippur, the day before every individual's fate is sealed for the following year, it has become a tradition that parents bless their children before leaving for Kol Nidre. In order to assist you in carrying out this beautiful custom, we have provided the traditional text for such blessings. Often, the parent's hand is placed on the child's head as the blessing is said over each child.

For a girl:

יְשַׁמְרֶהָ אֱלֹהִים בְּשָׂרָהּ רַבָּהּ
 רַחֵל וְלֵאָה. * יְבָרְכֶהָ
 ה' וְיִשְׁמְרֶהָ. יָאֵר ה'
 פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ. יִשָּׂא ה'
 פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לָךְ שְׁלוֹם.²

וַיְהִי רְצוֹן* מִלְּפָנֵי אָבִינוּ
 שְׁבַשְׁמִים, שִׁיתֵן
 בְּלִבְךָ אֶהְבֶּתוּ וַיִּרְאֶתוּ. וְתִהְיֶה
 יְרֵאת ה' עַל פְּנֵיךָ כָּל יְמֶיךָ,
 שְׁלֵא תַחֲטְאִי. וַיְהִי חֲשֵׁקְךָ בַּתּוֹרָה
 וּבַמִּצְוֹת. עֵינֶיךָ לֹנְכַח יְבִיטוּ; פִּיךָ
 יְדַבֵּר חֻמּוֹת; וְלִבְךָ יִהְיֶה אִימוֹת;⁵
 יָדְיֶךָ יַעֲסֻקוּ בַּמִּצְוֹת; רַגְלֶיךָ יִרְצוּ
 לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמִים. יִתֵּן
 לָךְ בָּנִים וּבָנוֹת, צְדִיקִים וְצַדִּיקָנוֹת,
 עוֹסְקִים בַּתּוֹרָה וּבַמִּצְוֹת כָּל
 יְמֵיהֶם. וַיְהִי מְקוֹרֶךָ בְּרוּךְ; וְיִזְמִין
 לָךְ פְּרֻנְסָתְךָ בְּהִתֵּר בְּנִחַת וּבְרִנּוֹת,
 מִתַּחַת יָדוֹ הַרְחֵבָה, וְלֹא עַל יָדֶיךָ
 מִתְּנֵת בְּשֵׁר וְרָם; פְּרֻנְסָה שֶׁתִּהְיֶה
 פְּנוּיָה לַעֲבוּדַת ה' וְתִתְּבֵן
 וְתִתְּתָמֵי לַחַיִּים טוֹבִים וְאַרוּכִים,
 בַּתּוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל. אָמֵן.

For a boy:

יְשַׁמְרֶהָ אֱלֹהִים בְּאֶפְרַיִם
 וּבְמַנַּשֶׁה.¹ יְבָרְכֶהָ
 ה' וְיִשְׁמְרֶהָ. יָאֵר ה'
 פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ. יִשָּׂא ה'
 פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לָךְ שְׁלוֹם.²

וַיְהִי רְצוֹן* מִלְּפָנֵי אָבִינוּ
 שְׁבַשְׁמִים, שִׁיתֵן
 בְּלִבְךָ אֶהְבֶּתוּ וַיִּרְאֶתוּ. וְתִהְיֶה
 יְרֵאת ה' עַל פְּנֵיךָ כָּל יְמֶיךָ,
 שְׁלֵא תַחֲטְאִי. וַיְהִי חֲשֵׁקְךָ בַּתּוֹרָה
 וּבַמִּצְוֹת. עֵינֶיךָ לֹנְכַח יְבִיטוּ; פִּיךָ
 יְדַבֵּר חֻמּוֹת; וְלִבְךָ יִהְיֶה אִימוֹת;⁵
 יָדְיֶךָ יַעֲסֻקוּ בַּמִּצְוֹת; רַגְלֶיךָ יִרְצוּ
 לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמִים. יִתֵּן
 לָךְ בָּנִים וּבָנוֹת, צְדִיקִים וְצַדִּיקָנוֹת,
 עוֹסְקִים בַּתּוֹרָה וּבַמִּצְוֹת כָּל
 יְמֵיהֶם. וַיְהִי מְקוֹרֶךָ בְּרוּךְ; וְיִזְמִין
 לָךְ פְּרֻנְסָתְךָ בְּהִתֵּר בְּנִחַת וּבְרִנּוֹת,
 מִתַּחַת יָדוֹ הַרְחֵבָה, וְלֹא עַל יָדֶיךָ
 מִתְּנֵת בְּשֵׁר וְרָם; פְּרֻנְסָה שֶׁתִּהְיֶה
 פְּנוּיָה לַעֲבוּדַת ה' וְתִתְּבֵן
 וְתִתְּתָמֵי לַחַיִּים טוֹבִים וְאַרוּכִים,
 בַּתּוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל. אָמֵן.

ENGLISH TRANSLATION

For Daughters: "MAY G-D MAKE YOU AS SARAH, REBECCA, RACHEL AND LEAH."

For Sons: "MAY G-D MAKE YOU AS EPHRAIM AND MANASHE."

For Sons and Daughters:
 MAY THE L-RD BLESS YOU AND GUARD YOU.
 MAY THE L-RD SHINE HIS FACE UPON YOU
 AND FAVOR YOU. MAY THE L-RD RAISE
 HIS FACE TO YOU AND GIVE YOU PEACE.

MAY IT BE THE WILL OF OUR FATHER IN

HEAVEN TO GRANT LOVE AND AWE FOR HIM
 IN YOUR HEART AND MAY THE AWE OF G-D
 BE UPON YOU ALL YOUR DAYS SO THAT
 YOU WILL NOT SIN.

MAY YOUR DESIRE BE FOR TORAH AND
 MITZVOT. MAY YOUR EYES LOOK
 STRAIGHT-FORWARD, YOUR MOUTH SPEAK
 WISELY, YOUR HEART BE REVERENT, YOUR
 HANDS OCCUPIED WITH MITZVOT, AND
 YOUR FEET RUN TO DO THE WILL OF YOUR
 FATHER IN HEAVEN.

MAY HE GIVE YOU RIGHTEOUS SONS AND
 DAUGHTERS WHO WILL BE OCCUPIED WITH

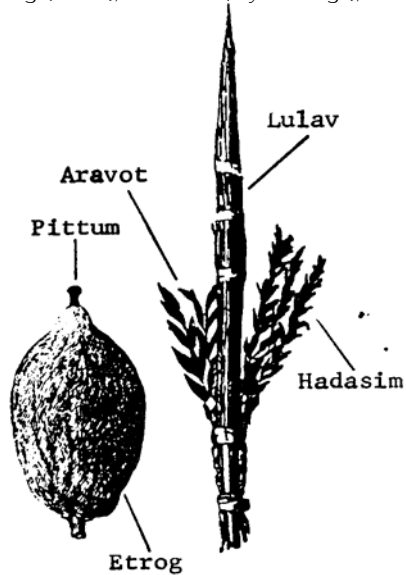
TORAH AND MITZVOT ALL THE DAYS OF
 THEIR LIVES. MAY YOUR SOURCE BE
 BLESSED.

MAY G-D ENABLE YOU TO RECEIVE YOUR
 LIVELIHOOD WITH HONESTY, EASE AND
 COMFORT FROM HIS OPEN HAND, AND NOT
 TO BE DEPENDENT ON THE GIFTS OF
 OTHERS. MAY IT BE A LIVELIHOOD
 THAT WILL ALLOW YOU TO BE FREE TO
 SERVE G-D.

MAY YOU BE WRITTEN AND SEALED FOR
 A GOOD TIME AND LONG LIFE AMONG THE
 RIGHTEOUS OF ISRAEL. AMEN.

SUCCOT - THE FOUR SPECIES

"And ye shall take... the fruit of goodly trees, branches of palm trees and boughs of thick trees, and willow of the brook and ye shall rejoice before the Lord your G-d seven days" (Lev. 23:40). On Succot we are commanded to "take the four species" - and etrog (citron), hadasim (myrtle twigs), the lulav (palmbranch) and aravot (willow).



We arrange the lulav as follows:

1. Arrange the thick middle stem (spine) of the lulav so that it faces the individual.
2. Place three hadasim in the holder on the right side of the lulav.
3. Place two aravot in the holder on the left side of the lulav.
4. The hadasim should be higher than the aravot.

The lulav should be held in the right hand with the middle stem facing the individual. The etrog should be held in the left hand. While blessings are being recited, the etrog is held against the lulav with the pittum pointing downwards.

Immediately upon the completion of the blessing/s the etrog is to be turned so the pittun is pointing upwards and held firm against the aravot or aravot holder on the lulav. Care should be taken that the etrog should not be held against a low point of the aravot holder where the aravot might not reach.

The lulav and etrog, held together, should then be shaken in all directions, front, side, other side, up and down. This symbolizes G-d's presence in all directions. Two blessings are recited on the first day of Succot and one blessing on the remaining seven days of Succot. The blessings can be found in the Siddur.

Reminder: We do not take the Lulav and Etrog on Shabbat Chol Hameod Succot.

SUCCAH BUILDING REMINDERS

1. When constructing a succah, the sechach covering should not be placed on the succah until the walls of the succah are set up and firmly secured.
2. Before one builds a succah one should examine the area above the intended location of the succah to determine if anything (i.e. tree branches) will be hanging over the top of the succah. If such is the case, consult with Rabbi Segal as to how this might affect the validity of the succah.
3. If the walls of your succah are made out of canvas or cloth, be sure to tie down such material tightly against the frame.
4. Succah decorations that are hung beneath the sechach or the succah should preferably be placed within one foot of the sechach. If this cannot be done, consult with Rabbi Segal as to parameters involved in maintaining a valid succah.
5. Enough sechach should be placed on the top of the succah to cover the majority of the roof area and should provide shade for the majority of the floor of the succah.

If you have any questions regarding the building of a succah, do not hesitate to contact Rabbi Segal.

Shabbat and Yom Tov Candles in the Succah

While there is a practice to light Shabbat and Yom Tov candles in the Succah, it is perfectly acceptable to light those candles in our home in a living space that will be use by people at any time while the candles are burning. Lighting candles in the home is strongly recommended if lit candles in the Succah will remain unsupervised for any period of time.