

The *Yomim Nora'im*, Days of Awe or High Holy Days, are among the most sacred times in the Jewish calendar. The period from *Rosh HaShanah* through *Yom Kippur* encompasses a time for reflection and renewal for Jews, both as individuals and as a community. In addition, throughout the world, and especially in American Jewish life, more Jews will attend services during these days than any other time of the year.

The High Holy Days fall at a particularly important time for Jewish students on college campuses. Coming at the beginning of the academic year, they will often be a new student's first introduction to the Jewish community on campus. Those students who have a positive experience are likely to consider attending another event or service, while those who do not feel comfortable or welcomed will likely not return again. Therefore, it is critical that both services and other events around the holidays be planned with a great deal of care and forethought.

This packet is designed as a "how-to" guide for creating a positive, Reform High Holy Day experience on campus. It includes service outlines, program suggestions and materials, and sample text studies for leaders and participants. There are materials and suggestions for campuses of many varieties, including those which have separate Reform services – either led solely or in part by students – and those which only have one "communal" service. The program ideas include ways to help get people involved in the Jewish community during this time period whether or not they stay on campus for the holidays.

The UAHC College Education Department is available to help you implement any aspect of the material included in this packet. It is our expectation and hope that by using this material to create strong campus holiday programming, you will also be organizing and creating a community of Reform Jews on campus that will continue throughout the year. Please be in touch and let us know how we can be of further assistance.

L'shalom,

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Table of Contents High Holy Day Packet

| | |
|--|-------------------------------------|
| <u>Introduction to the High Holy Days</u> | 5 |
| <u>Elul/S'lichot</u> | 5 |
| <u>Rosh HaShanah</u> | 6 |
| <u>Yomim Nora'im</u> | 8 |
| <u>Yom Kippur</u> | 8 |
| | |
| <u>Glossary of Terms</u> | 11 |
| | |
| <u>Preparing for High Holy Days on Your Campus</u> | 13 |
| | |
| <u>Machzorim: Which one to choose?</u> | 15 |
| | |
| <u>Notes for Leading Rosh HaShanah and Yom Kippur Services</u> | 18 |
| | |
| <u>Blowing the Shofar</u> | 19 |
| | |
| <u>Service Outlines</u> | Error! Bookmark not defined. |
| | |
| <u>Text Study for Rosh HaShanah</u> <u>“Learning From Hannah: Individual Styles of Prayer” Leader’s Guide</u> | 24 |
| <u>Text Study for Rosh HaShanah</u> <u>“Learning From Hannah: Individual Styles of Prayer” Participant’s Text Sheet</u> | 27 |
| | |
| <u>Tashlich</u> | 29 |
| <u>Tashlich Service</u> | 30 |
| Text Study for <i>Tashlich</i> “Relations with the Hungry and Tzedakah” Leader’s Guide | 34 |
| Text Study for <i>Tashlich</i> “Relations with the Hungry and Tzedakah” Participant’s Text Sheet... | 37 |
| | |
| Text Study for <i>Yom Kippur</i> “A Deeper Look into the Book of Jonah” Leader’s Guide | 39 |
| Text Study for <i>Yom Kippur</i> “A Deeper Look into the Book of Jonah” Participant’s Text Sheet | 42 |
| | |
| <u>High Holy Day Discussion and D’var Torah Ideas</u> | 44 |
| | |
| APPENDIX ONE: Time Schedule for HHD Services (and programs)..... | 45 |
| APPENDIX TWO: High Holy Day Checklists | 46 |
| APPENDIX THREE: Preparing a <i>D’var Torah</i> | 47 |
| APPENDIX FOUR: Preparing A Budget..... | 48 |
| APPENDIX FIVE: Reform On Campus Grant Information And Application..... | 52 |
| APPENDIX SIX: Publicizing Your Program | 54 |
| APPENDIX SEVEN: Resources | 59 |
| APPENDIX EIGHT: Music Resources | 61 |

Introduction to the High Holy Days

וַיְהִי בַּחֹדֶשׁ הַשְּׁבִיעִי בְּיוֹם הָרִאשׁוֹן
בַּחֹדֶשׁ הַשְּׁבִיעִי בְּיוֹם הָרִאשׁוֹן

In the seventh month, on the first day of the month, you shall observe complete rest, a holy day commemorated with loud blasts.

- Leviticus 23:24

וְהָיָה לָכֵן בְּיוֹם הַיּוֹם הַזֶּה
וְהָיָה לָכֵן בְּיוֹם הַיּוֹם הַזֶּה
וְהָיָה לָכֵן בְּיוֹם הַיּוֹם הַזֶּה
וְהָיָה לָכֵן בְּיוֹם הַיּוֹם הַזֶּה

And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial, and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins: you shall be clean before the Lord. It shall be a Sabbath of complete rest for you and you shall practice self-denial; it is a law for all time.

- Leviticus 16:29-31

Of all of the holy days in the Jewish annual cycle, *Rosh HaShanah* and *Yom Kippur* stand out as a result of their intensely religious nature. Unlike most holidays, these two bare little relationship to historical events or an agricultural context; rather, reflection, holiness and human and Divine forgiveness serve as the key elements that tie these days to the Jewish experience. They are observed in the fall season during the seventh month of the Jewish calendar – *Tishrei*, a phenomenon explained by the fact that practitioners of Judaism observe four different new years in the same way that today one might simultaneously “observe” multiple calendars, such as the secular calendar, the Jewish calendar, a fiscal calendar and an academic calendar. But the ten day period known as the *Yomim Nora'im* (Days of Awe) or *Aseret Yemei Teshuvah* (Ten Days of Repentance) is so central that, in fact, preparation for them begins a full month earlier and certain aspects of observance continue for an additional two weeks after their conclusion. While the focus of this packet will be limited to *Rosh HaShanah* and *Yom Kippur*, it is important to understand the full context within which these days fall during the year.

ELUL/S'lichot

The period of reflection that leads to the High Holy Days begins with *Rosh Chodesh Elul*, the first day of the Hebrew month *Elul*, one full month before *Rosh HaShanah*. This 30-day period is intended to give us the opportunity to truly reflect on the past year and to see where we may have gone astray, who we may have harmed, and how we might improve in the year to come. Traditionally, one blows the *shofar* each morning during the month (except *Shabbat* – for more on Reform Jews and *shofar* on *Shabbat*, see the next section) and recites Psalm 27 twice each

day. These rituals are intended to wake us from our slumbering of the year to remind us of the need to do the work of repentance so that we may be forgiven on *Yom Kippur*

During this time period, it is also traditional to recite a series of penitential prayers called *S'lichot* (Forgiveness). In the Sephardic custom, the *S'lichot* prayers are recited each morning during Elul before dawn. In the Ashkenazic custom, these prayers are recited for the first time at midnight on the Saturday night right before *Rosh HaShanah* (unless *Rosh HaShanah* begins on a Monday, in which case it begins the week before). These prayers include much of the liturgy and themes found in the High Holy Day prayers and are intended to help us prepare ourselves for the days ahead. Many Reform congregations run related programs on the Saturday night of *S'lichot* and the UAHC has begun publishing materials for congregations which can be easily adapted for the college campus. More information is available at www.uahc.org.

ROSH HASHANAH

History

Rosh HaShanah, the Jewish New Year, is also known as *Yom ha-Din* (the Day of Judgement), *Yom ha-Zikaron* (the Day of Remembrance), and *Yom T'ruah* (the Day of *Shofar* Blowing). The Day of Judgement allows for Jews to examine past deeds and ask for forgiveness for their sins. *Rosh HaShanah* is called the Day of Remembrance because Jews review the history of their people and pray for Israel on this day. The Day of *Shofar* Blowing recalls the *Shofar* (ram's horn) being blown in the Temple to herald the beginning of the month of *Tishrei*, the new year, and the High Holy Days. Lastly, it is considered to be New Year's Day and is celebrated with holiday greeting cards, special prayers and festive foods to ensure the sweetness of the New Year. *Rosh HaShanah* is observed on the first and second day of the seventh month of the Jewish calendar, *Tishrei*. Unlike festival days that were traditionally observed for two days in the Diaspora and only one day in the Land of Israel, the Jewish community within Israel is recorded as having always observed two days of *Rosh HaShanah* or, more precisely, as a *yom achruta*, one long day. While rabbinic texts claim that celebrating a second day for each of the festivals was due to the uncertainty inherent in identifying the beginning of the new moon and, therefore, the new month, it is clear that, like other inhabitants of the ancient near east, the Jewish community had a sophisticated understanding of the calendar. It is quite possible that the two-day celebration for the festivals was maintained to affirm the centrality of the Land of Israel and its sages and that the Jewish community in the land of Israel adopted this custom for *Rosh HaShanah* due to the central nature this holiday played in the calendar. For a long time, the Reform Movement observed only one day of *Rosh HaShanah* in keeping with its ideology and praxis; today, many congregations are observing a second day by adding text studies or services on the second morning of *Rosh HaShanah*.

Traditions

The traditions of *Rosh HaShanah* are simple. The major commandment associated with this holiday is the blowing of the *shofar*. In synagogues, the *shofar* is blown on *Rosh HaShanah* to herald the beginning of the High Holy Days, except, traditionally, when *Rosh HaShanah* falls on *Shabbat*, a day on which, since the destruction of the Temple, musical instruments were not played or carried. The Reform Movement, however, in studying this issue, developed a Responsum (modern interpretation of Jewish law) that discusses this issue:

The Mishna (*Rosh HaShanah* 4:1) tells us that “when the holy day of the New Year fell on a Sabbath, they used to sound in the Temple, but not in the provinces. After the Temple was destroyed, Rabban Yohanan ben Zakkai ordained that they should sound wherever there was a Court. R Eliezer said: ‘Rabban Yohanan ben Zakkai only instituted this for Yavneh itself.’ They replied to him, ‘It is all one whether it was Yavneh or any other place where the Court was.’ The Reform Responsa then states “The very spirit of Reform that empowers R. Yohanan ben Zakkai to declare the sanctuary of learning of Yavneh to be as holy as the Temple in Jerusalem ought by all means to empower us to assign our temples the same Divine character of holiness as the ancient Temple, with its sacrificial cult, possessed. The very name “Temple” given to the Reform synagogue was no doubt meant to accentuate this very principle voiced by R. Yohanan ben Zakkai” (*American Reform Responsa* Vol. XXIII, 1913, pp. 182-183).

Furthermore, for those who observe one day of *Rosh HaShanah*, not blowing the *shofar* on *Shabbat* would mean not hearing the *shofar* blown at all on those years that *Rosh HaShanah* falls on *Shabbat*. For both of these reasons, most Reform leaders have determined that the *mitzvah* of hearing the *shofar* should supercede any prohibition of musical instruments on this holy day. Therefore, the tradition in Reform synagogues is to blow *shofar* on *Shabbat*, even if they celebrate a second day (when far less people are likely to come). Students participating in a pluralist service can contribute this interpretation to the general discussion.

Tradition teaches that on *Rosh HaShanah*, God records the destiny of all humankind in the Book of Life. The *Unataneh Tokef* prayer that is said on this day reminds us that on *Rosh HaShanah* [our fate] is written, but on *Yom Kippur* it is sealed. Therefore, on *Rosh HaShanah* the traditional greeting that congregants say to each other with is “*L’shanah tovah tikateivu* --May you be inscribed [in the Book of Life] for a good year.”

On *Rosh HaShanah* it is also customary to gather with friends and family for the holiday meals. Traditional foods sweetened with apples and honey are served, symbolizing sweetness, blessings, abundance and the hope for a sweet year ahead. The first night’s meal begins with an apple dipped in honey. *Challah*, baked into a circle, symbolizes the wish that the coming year will roll around smoothly without unhappiness or sorrow, and is also dipped into honey before eating.

Tashlich

On the first day of *Rosh HaShanah*, late in the afternoon, it is traditional to visit a body of water which contains living organisms to symbolically “cast away” (the meaning of the word *tashlich*) one’s sins by throwing breadcrumbs into the water to be eaten by the fish or other organisms. (When *Rosh HaShanah* falls on *Shabbat*, it is traditional to do *Tashlich* on the second day of *Rosh HaShanah*, if it is observed.) A sample service, along with a text study, is included in this packet.

YOMIM NORA'IM

The 10-day period from *Rosh HaShanah* to *Yom Kippur* is known as the *Yomim Nora'im*, the Days of Awe or the *Aseret Yemei Teshuvah*, the Ten Days of Repentance. There are special additions to the daily and *Shabbat* prayers during this time, and a special *haftarah* portion for the intermediate *Shabbat*, which is known as *Shabbat Shuvah*, the Sabbath of Repentance.

While the month of *Elul* is a time for reflection, the *Yomim Nora'im* are a time for action; these are the days that we focus on asking for forgiveness and repenting for our sins. Judaism teaches that there are two different levels of sins that we can commit. One is *beyn adam l'Makom* – between people and God, and the other is *beyn adam l'chavero*, between people. *Yom Kippur* is the day to ask forgiveness for promises broken to God, but we are taught that we can only receive this forgiveness if we have used these intermediate days to ask forgiveness for broken promises we have made to other people. This is a time when we might reflect on the past academic year and the moments that we have acted or behaved in a less than gracious manner. We can also use this time to ask for forgiveness from the people whom we have hurt.

YOM KIPPUR

History

On the tenth day of *Tishrei*, *Yom Kippur*, the Day of Atonement, is observed. Called *Shabbat ha-Shabbaton*, the Sabbath of Sabbaths, it is the most solemn day of the Jewish year. By *Yom Kippur* the 40 days of repentance, which begin with the first of *Elul* (the Hebrew month proceeding the High Holy Days), have passed. The tradition that teaches that on *Rosh HaShanah* the Book of Life is written, also teaches us that on *Yom Kippur* our decree for the year ahead is sealed. We are taught that by doing *teshuvah* (repentance), *t'fillah* (prayer), and *tzedakah* (charity) we can have an affect on the severity of the decree, and much of the *Yom Kippur* liturgy and the prescribed acts for all of the *Yomim Nora'im* are aimed at achieving this goal. One of the greetings for this day is “*Gamar chatimah tova* – may you be sealed for a good year ahead.”

Traditions

Yom Kippur is a day when we pause for deep reflection and focus on the spiritual, not the physical. There is no blowing of the *shofar* and Jews may not eat or drink. It is believed that to fast on *Yom Kippur* is to emulate the angels in heaven who do not eat, drink, or wash.

On *Yom Kippur*, the following are forbidden: eating, drinking, washing, anointing (with perfumes and lotions), the wearing of sandals and sexual relations.

- Mishnah Yoma 8:1

According to the *Mishnah*, the foundational text of the post-Temple Jewish law, the sages interpreted the biblical commandment to observe self-denial by outlining five forbidden activities. Today, it is common practice within the Reform Movement to observe the first prohibition by refraining from eating and drinking throughout the *Yom Kippur*, from sunset to

sunset. However, one can also find people observing other prohibitions, with the most common being the prohibition against wearing sandals, a source of comfort on hard stone roads of old, and which today has been interpreted to be a prohibition of wearing any leather. It is not uncommon, therefore, to see people wearing their nicest suits or dresses with canvas sneakers or other cheap, non-leather shoes.

Kol Nidre

On the eve of *Yom Kippur*, the community comes together at the synagogue for one of the most sacred, and widely-observed, moments in the Jewish community. The service is called *Kol Nidre* (All Vows), taken from the opening prayer of the service. It is customary to wear *tallitot* (prayer shawls) during this service, which starts just before sundown, and is the only time during the year that the whole congregation will wear them during an evening service. In some traditional communities, it is also customary for men to wear a *kittel*, the plain white burial shroud, in recognition of our mortality, as we stand before God in humility.

Just before sunset all of the *Sifrei Torah* (*Torah* scrolls) are removed from the ark and the evocative melody of *Kol Nidre* rings out within the congregation, its haunting words nullifying the communal and individual vows that were made and not kept during the previous year. This is repeated three times, each time in a louder voice. Throughout its history this prayer has been controversial and in the 19th Century, many of the early Reformers called for an end to this highly public service. This was a feeling shared by a broad range of leaders ranging from Samson Raphael Hirsch, father of Modern Orthodoxy to Abraham Geiger, father of Reform Judaism. As modernists, they believed that it was unethical to have a system wherein individuals could make a commitment knowing that it could be annulled during *Kol Nidre*; it is also certain that these leaders were concerned about how the Gentile community viewed the Jewish community during this period of heightened integration. However, as the melody and the words evoked such passion for so many people, who connected more to its emotional and spiritual dimensions, the move to omit it was rejected.

Vidui (Confession)

The other central liturgical aspect of the *Yom Kippur* service is the *Vidui* or confession. The purpose of the confession is to help reflect on one's misdeeds and, by confessing them verbally, to seek God's forgiveness. There are actually two forms of confession, a long form, which begins *Al chet she-chatanu lifanecha* – For the sin which we have committed against You – and a short form, which begins with *Ashamnu* – We have sinned. Both forms are an acrostic, which means that the list of sins follows the order of the alphabet, which was most likely developed to make the prayers easier to remember in a time when most Jews were not literate and few had prayer-books. To emphasize communal responsibility and to create an environment where every individual will feel more comfortable acknowledging his or her misdeeds, the confessions are said in the plural. For example “We are guilty of closing our ears to the poor and hungry.”

Study

Yom Kippur is a day in which it is traditional to spend the entire day in prayer, reflection and study. While it is common to have a break in services in the afternoon, many congregations and campuses will offer study opportunities during this time that relate to the themes of the day. In the Reform Movement, these can be important opportunities to study texts and prayers in a

different format than the standard service might allow. Simply by looking at sections of the *machzor* that were not recited out loud, we can deepen our understanding of the meaning of the day.

Ne'ila

As *Yom Kippur* ends, in its final hour, we conclude with the *Ne'ila* service, which offers a final opportunity for repentance. The word *ne'ila* literally means locking and it refers to the fact that the Gates of Repentance, which were opened at *Rosh Chodesh Elul*, are now closing. We symbolize the gates still being open, and our final opportunity for *teshuva*, by keeping the doors of the ark open for the entire service. The service closes with the verse, said seven times, "The Lord is our God." The *Shofar* is blown with a triumphant blast and the congregation proclaims "Next year in Jerusalem." *Havdalah* is then performed, marking the end of the holiday and the end of this 40-day period of repentance. At this point, *Yom Kippur* is over and we begin our year anew. In addition to breaking the fast at this point (often with something sweet), there is a tradition to hammer the first nail into the *Sukkah* (booth), thereby showing the continuity of the Jewish holiday calendar.

Glossary of Terms

Akedah vshg (Binding): The story of the near-sacrifice of Abraham's favorite son, Isaac, from the book of Genesis, which is read on *Rosh HaShanah*.

Avinu Malkeinu vbfkn vbrct (Our Father, Our King or Our Parent, Our Ruler): A prayer (and song) chanted during the High Holy Day period. Describes two simultaneous ways in which people might relate to God: the intimate relationship of a parent and the powerful awe of a ruler.

Elul kukt: The Hebrew month preceding *Rosh HaShanah* where we begin to engage in a self evaluation in order to determine what *teshuvah* needs to be done. The *shofar* is blown each day.

Gamar Chatimah Tovah vcy vnh j rnd (May you be sealed for goodness [in the Book of Life]): The greeting we say to one another on *Yom Kippur*. Some abbreviate it as *Gamar tov*.

Kavanah vhu (Intention): One's personal intention that they bring to a prayer experience. We read about Hannah's personal prayers in the *haftarah* of *Rosh HaShanah* and are able to use this story as an example of the power of *kavanah* during prayer.

Kol Nidrei trsbkf (All Vows): The prayer that is sung or played three times during the evening service of *Yom Kippur*. It nullifies and voids those vows and promises that we may make and fail to fulfill in the coming year. Therefore, we begin *Yom Kippur* anew and realizing that even our best intentions can go astray.

L'Shanah Tovah Tikateivu uc, f, vcy vbrak (May you be written [in the Book of Life] for a good year): The greeting we say to one another on *Rosh HaShanah*. In some communities, this is not said after the first day, as one would not want to assume that the person being greeted had not already been written in the Book.

Machzor ruj n (cycle): The special *siddur* used during the High Holy Days. There are also *machzorim* for the other holidays, but they are not commonly used outside the Orthodox community.

Neilah vkrp (Locking): The concluding service to *Yom Kippur*, at the end of which the Gates of Repentance are said to close. When it ends, you can break the fast.

Rosh HaShanah vbrv atr (The beginning of the year). The holiday which celebrates the beginning of the Hebrew year on the 1st of *Tirshrei* and begins the *Yomim Nora'im*.

Shabbat Shuvah vca , ca (The Sabbath of Repentance): The *Shabbat* between *Rosh HaShanah* and *Yom Kippur*. A special *haftarah* is read and it is traditional for the rabbi to give a sermon relating to issues of repentance.

Shofar rpa: The ram's horn we blown during the High Holy Day season. We blow it to awaken our inner selves to repentance and to remind us of the *Akeda*, in which we remember God's attribute of mercy in not allowing Isaac to be sacrificed and pray that God will deal mercifully with us. It is also a precursor to the Messianic Age, a reminder of opening the heavens for the receiving of the Torah.

Tashlich lka, (Cast away): The ceremony held late in the afternoon on *Rosh HaShanah* where we "throw away" our sins by symbolically casting breadcrumbs into a flowing body of water.

Teshuvah vca, (Turning or Repenting): A major theme throughout the High Holy Days. Engaging in a *cheshbon nefesh*, an evaluation of the self, in which we must admit our sins, ask for forgiveness from those we have offended and from God (and offer the same to others), and work not to repeat the same mistake in the future.

Tishrei tra, : *Rosh HaShanah* falls on the first day of this Hebrew month.

Viddui hshu(Confession): The confessional prayers said during *Yom Kippur*.

Yizkor rufzh(Remembrance): The memorial service during *Yom Kippur*. A time to reflect on the people who have touched our lives, in addition to recognizing our own mortality.

Yom Kippur ruf ouh(Day of Atonement): On this Sabbath of Sabbaths, we refrain from eating and drinking in order to cleanse our bodies to purify our souls, as we stand before God and ask forgiveness for all we have done wrong in the previous year.

Yomim Noraim oht rubohnh(Days of Awe): The intermittent days between *Rosh HaShanah* and *Yom Kippur*. This period is dedicated to completing our acts of repentance in preparation for *Yom Kippur*.

Preparing for High Holy Days on Your Campus

The High Holy Days usually fall at the beginning of the school year and are, therefore, a prime opportunity to capture a student's future involvement. It is important to make a good first impression. The holidays are also the perfect time for holding events, as students may be looking for that extra Jewish connection to home during this time of beginnings and community. Programming on these holidays can also be a great opportunity to join with the wider Jewish community on campus and celebrate together. There is a great deal we can learn from one another and this is an important opportunity for a show of Jewish unity.

During any service or event, it is important to take an opportunity to introduce your group's leaders as contact people, talk about what KESHER does on your campus, and announce plans for coming events. If you can, have a schedule of the first few programs of the year and distribute flyers at services, so that you can encourage people to come back and meet more people. You will also want to obtain email addresses and phone numbers of people who come so that you can include them in future programming. "Following up" with participants after the holidays is key to ensuring a Reform Jewish community on campus. A great way to build your group's database of members is to have a sign-in book for students when they enter the room for the High Holy Days. Another approach, for those concerned about writing on the holidays, is to pass out postage-paid information cards, available from KESHER (Keshet@uahc.org). In addition, some Hillels ask people to fill out an informational form in order to receive High Holy Day tickets; if your Hillel does this, be sure that the Hillel staff person will give you the list of who is attending your services.

- **If you plan to have your services led completely by students**, start preparing early. Build a committee of four people, each taking on a specific area of responsibility: public relations/marketing, service leading, facilities and food, and study/program opportunities. Make sure that you line someone up to blow the *shofar*, lead the music, and possibly play a musical instrument. You will need to begin learning the entire liturgy. You might want to invite Hillel professionals, professors, or community members to give sermons or help lead services.
- **If you would like to get someone outside of your group to lead services**, ask a Hillel staff member if they can or if they have any suggestions as to whom you might call. You can also contact your local synagogue or regional UAHC office, or call HUC-JIR for student rabbis. You might even place an ad in the local Jewish community newspaper. All you need is someone who knows the High Holy Day liturgy and music – a student, a faculty member, or a member of the general community. You may be surprised where people turn up.
- **If you have someone outside of your group lead services**, you should be prepared to pay them. Funding for the High Holy Days can come from a variety of sources including Hillel, home and nearby congregations, Jewish federations, rabbis, and HUC-JIR. Your campus Student Government, Chaplain, or Campus Services office may also be of assistance. In addition, the North American Federation of Temple Brotherhoods also has fund available through its Reform On Campus (ROC) grant program. (Go to www.keshernet.com for more information). Put together a detailed budget (see Appendix IV) listing all of your expenses,

including prayer books, photocopying inserts to supplement the prayer books, and food for an *oneg* or *kiddush*. Then write a letter explaining your situation – whether you attend a school with or without a Hillel, whether there are Reform or pluralistic services, or whether the service is entirely student-led or if a rabbi/cantor helps. Mail it to your list of contact people, and follow up with telephone calls to ask if they have any additional questions. It is always nice to invite these people to come to your services, but, more importantly, remember to write thank you notes! If you begin early, in the Spring, you have much more time to ensure that you get complete funding.

- **Where are your services going to be held?** Is there a room at Hillel that you can use? What about the student center? When looking at rooms, think about the setup, and remember to request chairs, a table, and a podium if you need one, as well as places to put the *aron* (ark) and the *Torah*. It is important that you have an idea of the number of people who are going to attend, so that you accommodate everyone, but not feel empty. If the holidays fall on a weekend, more people are likely to go home. This will also happen if a majority of your campus population lives in close proximity to their homes. However, community members, faculty, and their families might come to services as well.
- **There are several options for *machzorim* (High Holy Day prayer books)** that you, as a community can choose to use. The first is *Gates of Repentance*, the Reform Movement's *machzor*. Published by the CCAR, *Gates of Repentance* are available to students at half-price (www.ccarnet.org). You can also use *On Wings of Awe*, which was written by Rabbi Richard Levy (now the dean of the rabbinical school at HUC-JIR in Los Angeles) and published by Hillel. You can find outlines of the services from both *machzorim* included in this packet. A third option is to use one developed by UC-Berkeley Hillel and available online at www.keshernet.com. Use the *machzor* that best fits your community's needs. Do not put this task off until the last minute, as it is often difficult to find enough *machzorim*, especially if your budget does not allow you to purchase them.
- **Finding a Torah** can be difficult. If your Hillel does not have enough, ask area synagogues to see if they can loan you one. Like *machzorim*, it is important to start looking early.
- **Having a meal before or after services** can help to build a communal atmosphere. This can be held at Hillel, in a private area of one of the university's cafeterias, or at someone's home (you can also ask several people to host to keep it more intimate). After *Rosh HaShanah* services, serve wine and grape juice, apples, challah, and honey for everyone. Similarly, on *Yom Kippur*, break the fast together cookies and cakes, wine and grape juice and a full dinner if possible. This will both serve to make your community feel more like a family and help sustain the holiness of the day. Bringing people together immediately after services also gives them an opportunity to socialize and meet one another. These interactions are essential to building a stronger community and *chavurah*.
- **Preparing for ongoing Reform Jewish activities throughout the year.** During the Holy Days, make sure to obtain email addresses so that you may contact people when other programs are offered. Seek out people who may be interested in taking on more of a leadership role – perhaps ask someone to co-lead the *Sukkah* building for *Sukkot*!

***Machzorim*: Which one to choose?**

There are several options for *machzorim* (High Holy Day prayer books) that are appropriate for Reform college communities. Three are recommended:

- *Gates of Repentance*, the Reform Movement's *machzor*, available from CCAR Press to students at half-price (www.ccarnet.org).
- *On Wings of Awe*, written by Rabbi Richard Levy (dean of HUC-JIR's rabbinical school in Los Angeles) and published by Hillel.
- UC-Berkeley Hillel's services, which include *erev* and morning *Rosh HaShanah* and *Yom Kippur* and are available online at www.keshernet.com.

In addition, student leaders can find the following service materials helpful for the holidays:

- A *Tashlich* service is included in this packet.
- A service for *Shabbat Shuvah* is available online (www.keshernet.com).

Gates of Repentance is structured similarly to the other Reform Movement prayerbooks. There is a bit more English, and it is an accessible prayerbook for a worshipper on any level. *On Wings of Awe* is meant specifically for students on campus, but is more traditional in its liturgy and structure. Lastly, Berkeley Hillel offers a condensed amount of liturgy that is specifically for a Reform student community.

Use the *machzor* that best fits your community's needs. Finding prayer books can be a very difficult task if your Hillel does not already own a set. You can ask local synagogues for extras, but you may have trouble because few congregations keep extra ones on-hand. Do not put this task off until the last minute, as it is often difficult to find enough *machzorim*, especially if your budget does not allow you to purchase them. You can find outlines of the services designed to assist service leaders from all three *machzorim* in this packet.

For the Service Leader

T'filot (prayer services) are a journey through many emotions – the happiness of remembering our freedom during the *Mi Chamocha*, guilt while confessing our sins during the *vidui*, our sadness during *Yizkor*. Our *machzor* reminds us that to participate in Jewish life, one must be willing to express the gamut of emotions. As a service leader, it is your responsibility to facilitate the opportunities for people to feel, to contemplate, and to communicate with God and humanity. There are essentially ten things that anyone leading a service should consider:

1. Each individual has his or her own likes and dislikes concerning worship, and many people consider prayer to be a private matter. Jewish worship is very communal. The challenge is to acknowledge this dynamic and work with it in a creative manner to allow people to have their private moments within the context of a communal experience.
2. Music is one of the most powerful elements to help build community. Keep melodies simple and mantra-like. If you want people to participate, then you cannot make the music too complicated. People will come to services with varying levels of knowledge and familiarity with Judaism and want to feel and hear things that are familiar and help connect them to what they know. *Niggunim* (songs without words) provide simplicity and participation; use at least one in the course of your service. If you know a melody that is catchy and repetitive, choose it over a more difficult one.
3. Generally, students appreciate services that are led in a non-hierarchical setting. Service leaders and participants should be as close to one another as possible. Most campus services use semicircles and try to keep people on the same level, although some of this depends on the space available to you. It also helps to include a number of people in leading the services by assigning parts to different people. Whenever possible, everyone should have a prayer book.
4. It should be clear who is leading the service. While this may seem in contradiction to the previous point, there is a need for a *Shaliach Tzibur* (service leader) to be in charge of making sure the service flows smoothly. Worshippers should be able to recognize who the leader is so that they can follow the ebb and flow of the service. If you have two leaders, they must go over the service in careful detail together and be in constant communication, both through verbal and non-verbal communication, to ensure that they are in-sync with one another. This is especially true if there are multiple music leaders.
5. Facilitate new friendships. At some point during the service, during a natural break in the liturgy (this could be at the beginning, before or after the Torah service, or near the end) give everyone an opportunity to meet one another. Some groups have everyone introduce him or herself at the beginning and say a little something about themselves, but especially on the High Holy Days, this can be difficult, given the numbers. Other service leaders ask people to introduce themselves to anyone they don't know. Whatever your style, many people go to services to feel part of a community, and this is often just as important to them as having the opportunity to pray. Make sure to account for this factor by including some time for socializing before or after the service.

6. In order to build your community, you must also create a certain consistency and *minhag*. Humans are “creatures of habit.” People tend to like regularity and the ability to anticipate future events. The concept of *minhag* (custom) in Judaism has allowed our people to maintain traditions for thousands of years, which undoubtedly has helped to keep us together. Worshippers at Reform services may believe that our worship is defined by its creativity, but even in a creative service, successful prayer requires some sense of routine, tradition, and *minhag*. Establish your own school *minhagim* (customs). For example, you might ask members to bring their own *shofarot* and have everyone blast theirs together at the same time, or find your own ways to make your community both unique and predictable for its members.
7. Lighting and physical space are both important aspects of creating a setting appropriate for prayer. Pick up any trash that might be lying around the room before services. Find a way to either amplify or dim the lighting in a room to create a “warm” feel to it (it may be necessary to bring in extra lights or to try and shade fluorescent bulbs). Be aware of the open spaces and of the entrances so people can come in and out without being disruptive. Choose the most non-trespassed, inviting, quiet, prayerful location possible.
8. Different people have different needs during prayer. In the course of the service, you may see some individuals closing their eyes, others whispering to friends, and still others singing three times louder than anyone else. Let people find their own way while working to move the community as a whole in the same direction. People come to services for many different reasons: to pray, to see old friends, to meet new friends, to eat a free dinner, etc. The competent service leader recognizes this and learns to channel all of those energies in an appropriate manner.
9. In order to lead others, you must understand the texts. If you, as service leader, don’t know the meaning or the intention of the prayers, find someone to teach you. If you need help, speak to someone at your Hillel or contact a member of the KESHER staff, who will be happy to help you or find someone to help you. You can also use the books about Jewish liturgy found in the resources section in this packet to help you.
10. A service leader must be aware of the timing and the flow of the service at all times. People are likely to feel uncomfortable if services are longer than expected and/or if there are too many interruptions of the prayers, either from too much teaching or not enough coordination. Cardinal rule number one: DO NOT EXPLAIN EVERYTHING IN THE COURSE OF THE SERVICE. If you want to teach, keep it to a brief *d’var Torah* or focus on only one or two points in the service to address (and during those occasions, keep your comments brief). The prayer service is like a tapestry that flows from one color to another; don’t interrupt the flow.
11. Work to create an atmosphere that allows you to keep your own *kavanah* and that brings the other participants to such a spirit. There is no simple way to create a mood of prayerfulness, but in the back of your mind, consider everything you do as either adding to or subtracting from your and the participants’ *kavanah* (prayer concentration). One of the ultimate purposes of prayer is to effectively connect with God and to find concentration in the endeavor, and it is important that both the prayer leaders and the worshippers are able to do so.

Notes for Leading *Rosh HaShanah* and *Yom Kippur* Services

An addendum to the Service Outlines

- *Gates of Repentance* is the Reform Movement's *machzor*, published by the CCAR and intended for use by a Reform congregation. *On Wings of Awe* is a *machzor* created by Hillel and is meant for use by more diverse groups on the High Holy Days. The service outlines utilize the following abbreviations: GOR = *Gates of Repentance*; OWOA = *On Wings of Awe*; BH = *Berkeley Hillel*
- Most English readings have been left out of this outline. Please feel free to add the readings that you desire or to do some of the Hebrew in English, depending upon the needs and wants of your congregation. Try using many different readers for the English passages, and where appropriate, the Hebrew as well.
- *Musaf* is an "additional" *Amidah* based on a remembrance of the sacrificial system that was practiced in the Temple, is recited in more traditional synagogues after the Torah service. The Reform Movement does not focus on the concept of sacrifice and in its efforts to reduce the service time, *GOR* does not include a *musaf* section. Much of the central liturgy from the High Holy Days was originally found in the *musaf*, but *GOR* has found other appropriate places in the service to say those prayers. A modern version of the traditional *musaf* can be found in *On Wings of Awe* on pages 173-241.
- *On Wings of Awe* also includes a Traditional Silent *Amidah* on pages 156-171, which can be utilized during any of the services for *Rosh HaShanah* or *Yom Kippur*.
- Always be aware of the order of the service. Be prepared by going over the service before the actual holiday to familiarize yourself with the liturgy and the *machzor* you intend to use.
- See the table of the *Yom Kippur* Services following *Kol Nidre* and the *Yom Kippur* Morning Service for information regarding the order of the services in your *machzor*.
- Always have the congregation stand before the open Ark for *Avinu Malkeinu*

Blowing the Shofar

The *shofar* service comes near the end of the *Rosh HaShanah* Morning Service after the *haftarah* reading; the *shofar* is also blown at a few other points during the High Holy Days. During the *shofar* service, there are three sets of calls. Each set is exactly the same, except for the last, which ends with the *Tekiah Gedolah*, the long one. When blowing the *shofar*, each of the notes (*tekiah*, *shevarim*, *teru'ah*) is supposed to be the same length, with the exception of *Tekiah Gedolah*. There should be one person who calls out the notes, and a second person who blows the *shofar*.

Here is the code for what the different calls mean:

| | | |
|-----------------------|---|----------------------------|
| <i>Tekiah</i> | = | One long blast |
| <i>Shevarim</i> | = | Three short blasts |
| <i>Teru'ah</i> | = | Nine staccato blasts |
| <i>Tekiah Gedolah</i> | = | One <i>very</i> long blast |

Here is the order that *GOR* uses:

First Two Times

| | | |
|--------|-----------------|--------|
| Tekiah | Shevarim-Teruah | Tekiah |
| Tekiah | Shevarim | Tekiah |
| Tekiah | Teruah | Tekiah |

Last Time

| | | |
|--------|-----------------|----------------|
| Tekiah | Shevarim-Teruah | Tekiah |
| Tekiah | Shevarim | Tekiah |
| Tekiah | Teruah | Tekiah-Gedolah |

SERVICE OUTLINES

Erev Rosh HaShanah

| | GOR | OWO A | BH |
|---|-------|----------|-----|
| <i>Bar'chu</i> | 24 | 10 | 2 |
| <i>Ma'ariv Aravim</i> | 24 | 11 | 3 |
| <i>Ahavat Olam</i> | 25 | 12 | 3 |
| <i>Sh'ma</i> | 26 | 14 | 4 |
| <i>V'ahavta</i> | 26 | 14 | 4 |
| <i>G'ulah</i> | 27 | 19 | 5 |
| <i>Mi Chamochah</i> | 28 | 21-22 | 5 |
| <i>Hashkivenu</i> | 28 | 22-23 | 5 |
| <i>V'shamru (S)</i> | 29 | 24 | 6 |
| <i>Chatzi Kaddish</i> | 29 | 25 | 6 |
| <i>Amidah</i> | 30-38 | 27-38 | 7-9 |
| <i>Elohai N'tzor</i> (concluding meditation) | 38 | 40 | |
| <i>Yih'yu L'ratzon</i> | 39 | 40 | |
| <i>Kaddish Shalem</i> | | 41 | |
| <i>Avinu Malkenu</i> | 40 | | 11 |
| <i>Kiddush</i> | 42 | | |
| <i>Aleinu</i> | 43 | 43 | 12 |
| <i>Mourner's Kaddish</i> | 45-46 | 44-45 | 13 |
| <i>Adon Olam</i> | 47 | 46-47 | |

Rosh HaShanah Morning

| | GOR | OWO A | BH |
|-------------------------------|---------|-------------|-------|
| <i>Mah Tovu</i> | 81 | | 15 |
| The Miracles of Daily Life | 85 | 54-55 | 15 |
| <i>Asher Yatzar</i> | 87 | * | 16 |
| <i>Elohai N'shamah</i> | 87 | 54 | 17 |
| <i>Eilu D'varim</i> | 90 | | |
| <i>P'sukei D'zimrah</i> | 91-98 | 57-75 | |
| <i>Chatzi Kaddish</i> | 98 | 75 | 19 |
| <i>Bar'chu</i> | 99 | 77 | 19 |
| <i>Yotzer</i> | 99 | 77 | 19 |
| <i>Ahavah Rabbah</i> | 100-101 | 79 | 20 |
| <i>Sh'ma</i> | 101 | 82 | 20 |
| <i>V'ahavta</i> | 101-102 | 83- 85** | 20 |
| <i>G'ulah</i> | 102 | | 21 |
| <i>Mi Chamochah</i> | 103-104 | 87-88 | 21 |
| <i>Amidah</i> | 104-117 | 88-103 | 22-23 |
| <i>B'Rosh HaShanah</i> | 108 | 94 | 24-25 |
| <i>K'dushah</i> | 110-113 | 95-97 | 26 |
| <i>Yih'yu L'ratzon</i> | 118 | 106 | 26 |
| <i>Ein Kamocha</i> | 120 | 109 | |
| <i>Avinu Malkenu</i> | 121-122 | 106- 108 | 28-29 |
| <i>Kaddish Shalem</i> | *** | 108 | |
| <i>Adonai, Adonai (S)</i> | 122 | 110 | 29 |

Open Ark, Please Rise

| | | | |
|----------------------------------|---------|-------------|-------|
| <i>Torah Service</i> | 120-129 | 109- 123 | 30-33 |
| <i>Haftarah Service</i> | 128-137 | 124- 135 | 33-34 |
| <i>Shofar Service</i> | 138-151 | 136- 148 | 35-37 |
| For our Cong., Nation, Israel | 152-153 | | |

Return Torah to Ark

| | | | |
|---------------|---------|---------|----|
| <i>Aleinu</i> | 156-157 | 150-151 | 38 |
|---------------|---------|---------|----|

| | | | |
|-----------------------------|---------|---------|----|
| Mourner's <i>Kaddish</i> | 158-159 | 151-152 | 39 |
| Benediction | 162 | | |
| <i>Ein K'Eloheinu</i> | | 154 | |
| All the World | | 154-155 | |

Prayers marked with an "S" are to be read only when the holiday falls on Shabbat. In *Gates of Repentance*, Shabbat liturgy is printed in red ink.

* *Asher Yatzar* does not appear in *On Wings of Awe* in the Morning Service for *Rosh HaShanah* because traditionally it is a prayer that is said upon waking up in the morning in one's own home.

** Traditionally, there are three paragraphs following the *Sh'ma*. In the Reform liturgy, we say the first one, *V'ahavta*, and the last two verses of the third one, *Vayomer*. These lines begin "*l'ma'an tizk'ru.*" *On Wings of Awe* includes all three paragraphs in full.

*** *Kaddish Shalem* is the full *Kaddish*, which includes the "*tikkabel*" paragraph. This is usually not included in the Reform liturgy.

Erev Yom Kippur (Kol Nidrei)

| | GOR | OWO A | BH |
|-----------------|-----|----------|----|
| Candle Lighting | 248 | 245 | |

Torah's are taken from Ark, please rise

| | | | |
|-------------------|-----|-----|---|
| <i>Kol Nidrei</i> | 252 | 248 | 2 |
|-------------------|-----|-----|---|

Torah's are returned to Ark, remain standing

| | | | |
|--|-------------|-----------------------|-------|
| <i>Bar'chu</i> | 253 | 251- 252 | 3 |
| <i>Ma'ariv Aravim</i> | 253- 254 | 252 | 4 |
| <i>Ahavat Olam</i> | 254 | 254 | 4 |
| <i>Sh'ma</i> | 255 | 256 | 5 |
| <i>V'ahavta</i> | 255 | 256 (& 259) | 5 |
| <i>G'ulah</i> | 256 | 260 | 6 |
| <i>Mi Chamochah</i> | 257 | 261- 262 | 6 |
| <i>Hashkivenu</i> | 258 | 262 | 6 |
| <i>V'shamru (S)</i> | 258- 259 | 264 | 7 |
| <i>Ki Vayom</i> | 259 | 264 | 7 |
| <i>Chatzi Kaddish</i> | 259 | 265 | 7 |
| <i>Amidah</i> | 260- 267 | 156- 171 | 8-11 |
| <i>Yih'yu L'ratzon</i> | 268 | | 11 |
| <i>Vidui</i> (Confessions) | 269- 272 | 279- 285 | 11-14 |
| <i>S'lichot</i> (Prayers for Forgiveness) | 273- 279 | | 15 |
| <i>Avinu Malkenu</i> | 280- 281 | 285- 287 | 17 |
| <i>Aleinu</i> | 282- 283 | 288 | 18 |
| Mourner's <i>Kaddish</i> | 284- 285 | 289- 290 | 19 |

Yom Kippur Morning

| | GOR | OWOA | BH |
|--------------------------|----------------------------|---------------|-------|
| <i>Birchot Hashachar</i> | | 299-303 | 21-24 |
| <i>P'sukei D'zimrah</i> | (various parts) 297-303 | 303-316 | |
| <i>Chatzi Kaddish</i> | 303 | 317 | 25 |
| <i>Bar'chu</i> | 304 | 317 | 25 |
| <i>Yotzer</i> | 304-305 | 318 | 25 |
| <i>Ahavah Rabah</i> | 305-306 | 319-320 | 26 |
| <i>Sh'ma</i> | 306 | 322 | 26 |
| <i>V'ahavta</i> | 306-307 | 322 (&324) | 26-27 |
| <i>G'ulah</i> | 307 | 325-326 | 27 |
| <i>Mi Chamochah</i> | 308 | 327-328 | 27 |
| <i>Amidah</i> | 308-322 | 330-347 | 28-29 |
| <i>B'Rosh HaShanah</i> | 313 | 336 | 30 |
| <i>K'dushah</i> | 315-318 | 336-338 | 31-32 |
| <i>Vidui</i> | 324-333 | 348-355 | 34-37 |
| <i>S'lichot</i> | 334-337 | | 37-38 |

The Ark is opened, please rise

| | | | |
|------------------------------------|---------|---------|-------|
| <i>Adonai, Adonai (S)</i> | 338 | 359 | |
| <i>Avinu Malkenu</i> | 339-340 | 355-356 | 39-40 |
| <i>Kaddish Shalem</i> | | 357 | |
| <i>Torah Service</i> | 338-345 | 358-369 | 40-42 |
| <i>Chatzi Kaddish</i> | | 370 | |
| <i>Maftir</i> | | 371 | |
| Reading of <i>Haftarah</i> | 346-353 | 372-379 | 43-45 |
| For Our Cong., Nation, & Israel | 354-355 | | |

GOR puts the *Torah* back into the ark

Yom Kippur Yizkor (Memorial) Service

| | GOR | OWOA | BH |
|-------------------------------|---------|---------|----|
| Various Psalms or Meditations | 477-489 | 381-385 | |
| <i>Adonai, Mah Adam</i> | 480 | 380 | 49 |
| “We Remember Them” | 490-491 | 380-381 | 51 |
| <i>Yizkor</i> | 491 | 385-388 | 52 |
| <i>El Malei Rachamim</i> | 492 | 388-390 | 52 |
| Mourner’s <i>Kaddish</i> | 492-493 | 390-391 | 53 |

In OWOA, the *Torah* is now returned to the Ark, as it has been out through all of *Yizkor*, beginning in the Morning Service.

Yom Kippur Afternoon Service

| | GOR | OWOA | BH |
|----------------------------|---------|------------------|-------|
| Various Readings | 394-398 | | 54 |
| <i>Amidah</i> | 398-407 | to be said later | 55-57 |
| <i>Yih’yu L’ratzon</i> | 408 | | |
| <i>Aleinu</i> | 409 | | |
| <i>Avodah</i> Service | 410-429 | 395-404 | |
| <i>Eileh Ezkarah</i> | 429-449 | 404-410 | |
| <i>Torah</i> Service | 450-456 | 411-421 | |
| Reading of <i>Haftarah</i> | 456-467 | 421-429 | |

Return *Torah* to Ark

| | | | |
|-----------------------|--|---------|--|
| <i>Chatzi Kaddish</i> | | 431 | |
| <i>Amidah</i> | said previously | 156-171 | |
| <i>Al Chet</i> | 404-405 (during <i>Amidah</i> said previously) | 432-435 | |
| <i>Kaddish Shalem</i> | | 435 | |

Yom Kippur Concluding Service (*Ne’ilah*)

| | GOR | OWOA | BH |
|---------------------------|---------|---------|-------|
| Various Readings | 497-500 | 437-441 | 54 |
| <i>Chatzi Kaddish</i> | 501 | | 54 |
| <i>Amidah</i> | 501-507 | 156-171 | 55 |
| <i>El Nora Alilah</i> | 508-509 | 440-443 | |
| <i>B’terem Shachkim</i> | 510 | | |
| <i>El Melech Yoshev</i> | | 442-445 | |
| <i>Ki Anu Amecha</i> | | 444-445 | |
| <i>Avinu Malkenu</i> | 511-512 | 450-451 | 57-58 |
| <i>Vidui</i> (Confession) | 512-518 | 446-449 | 58-59 |
| <i>Aleinu</i> | 520-522 | 453-454 | |
| Mourner’s <i>Kaddish</i> | 522-523 | | |
| <i>Sh’ma</i> Repetitions | 523-524 | 455 | |
| <i>Kaddish Shalem</i> | | 455-456 | 62 |
| Sounding of <i>Shofar</i> | 524 | 456 | 63 |
| Benediction | 525 | | 63 |
| <i>Havdalah</i> | 526-528 | | 63-64 |

Text Study for Rosh HaShanah
“LEARNING FROM HANNAH: INDIVIDUAL STYLES OF PRAYER”
LEADER’S GUIDE

Re-read First Samuel 1:1-2:10

Introduction

The traditional *Torah* portion for the first day of *Rosh HaShanah* (Genesis 21) begins with the story of the birth of Isaac. Isaac was the child of aged parents, Abraham and Sarah. Sarah longed for a child of her own and begged Abraham to pray on her behalf. After years of barrenness the prayers were answered. The *haftarah* speaks of another barren woman, Hannah. She also offered deep, heartfelt prayer, promising to dedicate her child to service in the temple at Shiloh. Eli, the priest at the temple where she prayed, told her that her prayer would be answered. Hannah ultimately gave birth to a son.

This biblical story revolves around three characters: Elkanah, Hannah and Peninah. The Bible offers the reader one version of their personalities. Elkanah is a man with two wives, one of whom has children and the other who is barren. Elkanah also goes yearly to Shiloh to worship and to offer sacrifices. In the text it is clear that Elkanah favors his barren wife Hannah. Peninah is portrayed as a spiteful cruel woman who torments Hannah about her childless condition. Hannah is described as extremely unhappy. She is tormented constantly by her rival Peninah and weeps over her barrenness. Elkanah tries to console Hannah by asking her, “Am I not dearer to you than ten sons?” (First Samuel 1:8) Apparently this did not comfort her. Hannah goes to pray at the temple in Shiloh but in her grief she can only mouth the words, silently moving her lips (1:13). Eli, the priest at Shiloh, initially mistakes her for a drunkard.

Questions:

1. Elkanah encourages others to worship and observe. Do you know someone like that in your own community? Who is it? Describe that individual and how he/she works to bring others into the cycle of Jewish life, festivals and observance.

Teaching Kernels:

- Rabbis, Cantors, Jewish professionals, Hillel professionals, friends. They use their passion and commitment to welcome and encourage others to participate and become engaged in Jewish life.
 - Inviting people to participate in the service or program is a great way to encourage people to worship and observe.
2. In what ways can we model Elkanah’s behavior?

Teaching Kernel:

- By inviting people to participate in the service or program, encouraging people to worship and by engaging people around us through welcoming them into our community.

Modern Scholars: Dr. Rachel Adler

Dr. Rachel Adler is one of the leading Jewish feminist theologians. She has published groundbreaking articles and books. She is currently a professor at HUC-JIR in Los Angeles. The following section is taken from her book, *Engendering Judaism*. (JPS: Philadelphia, 1998.)

Praying with one's personal intention or *kavanah* is as important as praying the fixed prayer, or *kevah*. The biblical narrative that exemplifies *kavanah* occurs in I Samuel Chapter one. "Surprisingly, this prayer is articulated by a woman, Hannah... This very story is utilized by the rabbis of the Talmud to discuss the laws of the *Amidah*. Why this story, with a woman as the originator of prayer? Because only the Hannah narrative addresses the particular concerns of the rabbis about the nature and authenticity of rabbinic prayer. This narrative is the only instance recorded in the bible in which a private individual prays in a sanctuary where sacrifices are offered. As such, it affirms for rabbinic Judaism its own continuity with tradition, the continuity between prayer and sacrifice, ritual word and ritual deed, between the synagogue liturgies and the ancient rites of Tabernacle and Temple."

3. What can Hannah's use of *kavanah* teach us about our own prayers?

Teaching Kernels:

- Hannah shows us that by using *kavanah* in our prayers, we include our own thoughts and needs.
- Does the use of *kavanah* influence or affect our prayers in any way? Personal subjective answers will follow.

4. How does heartfelt prayer, or using one's *kavanah*, connect with *Rosh HaShanah* and Jewish life?

Teaching Kernels:

- By determining our own desires and needs, we can then determine how we want to pursue a Jewish lifestyle. Moreover, *Rosh HaShanah* is the beginning of a new year and thus we can begin a year anew – knowing what it is we truly desire.

A Midrash

Rabbi Eleazar, speaking in the name of his teacher Rabbi Yose ben Zimra, described Hannah thusly: "She spoke from her heart about matters that were in her heart...she spoke right up to the Holy One, Sovereign of the Universe..." The *Midrash* continues with Hannah demanding to fulfill her purpose as a woman – to bear children. (*Sefer Ha-aggadah, The Book of Legends* 113:56) Two impressions of Hannah result from this Midrash: she is both a sympathetic character and a feisty one. Hannah emotionally expresses what is in her heart and she speaks directly to God clearly, requesting to bear a child.

5. How does Hannah approach God?

Teaching Kernels:

- She is not afraid to approach God and does so through prayer.

6. Hannah desired a child more than anything else. What is something that you desire and what prayer would you offer to God in order to make your request?

Teaching Kernels:

- Answers may vary.
- How would you approach God? What would your prayer include? How does *Kavanah* play a role in that? *Kavanah* allows one to include their personal needs in their “conversation” with God.

Text Study for Rosh HaShanah
“LEARNING FROM HANNAH: INDIVIDUAL STYLES OF PRAYER”
PARTICIPANT’S TEXT SHEET

Re-read First Samuel 1:1-2:10

Introduction

The traditional Torah portion for the first day of *Rosh HaShanah* (Genesis 21) begins with the story of the birth of Isaac. Isaac was the child of aged parents, Abraham and Sarah. Sarah longed for a child of her own and begged Abraham to pray on her behalf. After years of barrenness the prayers were answered. The *haftarah* speaks of another barren woman, Hannah. She also offered deep, heartfelt prayer, promising to dedicate her child to service in the temple at Shiloh. Eli, the priest at the temple where she prayed, told her that her prayer would be answered. Hannah ultimately gave birth to a son.

This biblical story revolves around three characters: Elkanah, Hannah and Peninah. The Bible offers the reader one version of their personalities. Elkanah is a man with two wives, one of whom has children and the other who is barren. Elkanah also goes yearly to Shiloh to worship and to offer sacrifices. In the text it is clear that Elkanah favors his barren wife Hannah. Peninah is portrayed as a spiteful cruel woman who torments Hannah about her childless condition. Hannah is described as extremely unhappy. She is tormented constantly by her rival Peninah and weeps over her barrenness. Elkanah tries to console Hannah by asking her, “Am I not dearer to you than ten sons?” (First Samuel 1:8) Apparently this did not comfort her. Hannah goes to pray at the temple in Shiloh but in her grief she can only mouth the words, silently moving her lips (1:13). Eli, the priest at Shiloh, initially mistakes her for a drunkard.

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Tashlich

Tashlich means “cast away.” In this context, it refers to a custom dating from at least as early as the 14th century, but probably much earlier, based on the last verses of the book of Micah (7:18-20):

Who is a God like you? You forgive sins and overlook transgressions for the survivors of Your People; God does not retain God’s anger forever, for God loves kindness; God will return and show us mercy, and overcome our sins, and **you will cast into the depths of the sea** all their sins; You will show kindness to Jacob and mercy to Abraham, as You did promise to our fathers of old.

Accordingly, Jewish communities have for many generations gathered on the first day of *Rosh HaShanah* at bodies of water and recited the *Tashlich* prayer, which consists of certain chapters of *Tehillim* (Psalms) and the verses shown above, to symbolize our wish to get rid of our sins, and to be forgiven by God.

Some people have the custom of putting bread crumbs in their pockets and shaking them out into the water to give more concrete expression to their desire to be free of their sins.

Historically, Jews would sometimes be instructed by their own community leaders to seek out bodies of water not near the center of town, so as not to be seen during *Tashlich* by their non-Jewish neighbors, for fear of a “poisoning the wells” accusation. This was certainly true if the actual food was thrown into the water, but even if not, they would be accused of mumbling curses and poisoning the wells by witchcraft.

If the first day of *Rosh HaShanah* falls on *Shabbat*, *Tashlich* is traditionally done on Sunday, the second day. Lastly, if there is no natural flowing body of water, go to a pond or lake near campus in order to perform the ritual of *Tashlich*.

Tashlich Service

(Adapted from Temple Israel of Memphis, TN)

For hundreds of years, Jews have gathered by the water's edge on the afternoon of *Rosh HaShanah* to symbolically cast off our sins. Today, as did generations before us, we too stand by the water's edge, poised between the year now gone and the year that is yet to be. *Tashlich* is a time to recognize that we can change the quality of our relationships with others.

There are two great bodies of water according to our tradition: the lower waters – mayim – which include the oceans, rivers and lakes; and the upper waters – shamayim – waters which are found in the heavens above. Today, standing at the edge of the lower waters, we will release our sins into the waters and face the year ahead with dignity, with courage, and with faith.

Let us ask ourselves hard questions. For this is the time for truth.

- Am I using time at school wisely?
- How was it with our friends? Were we there when they needed us or not?
- As I establish my independence, am I still respectful of my parents?
- The relationships that I am building: are they reflecting *kedushah*?
- The kind deed: did we perform it or postpone it? The unnecessary word: did we say it, or did we hold it back?
- Did we motivate ourselves to succeed academically as much as we could have?
- Are we maturing into the kind of adults we would like to become?
- Did we acquire only possessions? Or did we acquire new insights as well?
- Did we mind only our own business? Or did we feel the heartbreak of others?
- Did we live fully? And if not, then have we learned, and will we change?

Let us cast away the sin of deception, so that we will mislead no one in word or deed, not pretend to be what we are not.

From year to year, the need becomes more urgent for a religion that teaches reverence for life as its highest principle. Judaism is such a religion. The God we worship does not desire the death of sinners, but that they may turn and live. God teaches us “Seek Me and live,” and “Choose life.” It is a religion that teaches that to destroy a single life is to destroy an entire world, and to sustain a single life is to sustain an entire world. It is a

It Takes An Act Of Will

*For us to make a turn.
It means breaking with old habits.
It means admitting that we have been wrong;
And this is never easy.
It means losing face;
It means starting all over again;
And this is always painful.
It means saying: "I am sorry."
It means admitting that we have the ability to change;
And this is always embarrassing.
These things are terribly hard to do.
But unless we turn, we will be trapped forever
In yesterday's ways.*

God, Help Us To Turn –

*From callousness to sensitivity,
From hostility to love,
From pettiness to purpose,
From envy to contentment,
From carelessness to discipline,
From fear to faith.
Turn us around, O God, and bring us back toward You.
Revive our lives, as at the beginning.
And turn us towards each other, God,
For in isolation there is no life.*

Let us cast away the sin of vain ambition, which prompts us to strive for goals that bring neither true fulfillment nor genuine contentment.

Let us cast away the sin of stubbornness, so that we will neither persist in foolish habits nor fail to acknowledge our will to change.

Let us cast away the sin of indifference, so that we may be sensitive to the sufferings of others and responsive to the needs of our people everywhere.

Let us cast away the sin of pride and arrogance, so that we can worship God and serve God's purposes in humility and truth.

“You will show faithfulness to Jacob
And loving-kindness to Abraham,
As You promised our ancestors from days of old.

They shall not hurt nor destroy in all My holy mountain;
For the earth shall be full of the love of God
As the sea is full of the waters that cover it.”
--Psalms 118:5, Micah 7:18-20, Isaiah 11:8

Let us cast away the sin of envy, so that we will neither be consumed by desire for what we lack nor grow unmindful of the blessings that are already ours.

Let us cast away the sin of selfishness, which keeps us from enriching our lives through wider concerns, and greater sharing, and from reaching out in love to other human beings.

HaShiveinu

וְשׁוּבוּ יְיָ אֱלֹהֵינוּ כִּי אֲנִי וְעַמִּי
וְשׁוּבוּ יְיָ אֱלֹהֵינוּ כִּי אֲנִי וְעַמִּי

Ha-shi-vei-nu A-do-nai ei-le-cha ve-na-shu-vah cha-deish ya-mei-nu ke-ke-dem.

Turn us to You, O God, and we shall return; renew us as in days of old.

Eili, Eili

עִלִּי, עִלִּי, שֵׁלֹו יִגְמֵר לֵוֹלַם חֹל וְהַיָּם, רִישׁ רִישׁ שֵׁל הַמַּיִם, בֵּרַק
הַשָּׁמַיִם, תֵּפִילַת הָאֲדָמָה. חֹל וְהַיָּם, רִישׁ רִישׁ שֵׁל הַמַּיִם, בֵּרַק
הַשָּׁמַיִם, תֵּפִילַת הָאֲדָמָה.

Ei-li, Ei-li, she-lo yi-ga-meir le-o-lam ha-chol ve-ha-yam, rish-rush shel ha-ma-yim, be-rak he-sha-ma-yim, te-fi-lat ha-a-dam. Ha-chol ve-ha-yam, rish-rush shel ha-ma-yim, be-rak ha-sha-ma-yim, te-fi-lat ha-a-dam.

O God, my God, I pray that these things never end: the sand and the sea, the rush of the waters, the crash of the heavens, the prayer of the heart, the sand and the sea, the rush of the waters, the crash of the heavens, the prayer of the heart.

Text Study for Tashlich
“RELATIONS WITH THE HUNGRY AND TZEDAKAH”
LEADER’S GUIDE

Today, during our *Tashlich* service, we cast away our sins through symbolically casting out breadcrumbs into the water. We are in the midst of evaluating ourselves during this time of *teshuvah*, of turning and beginning anew. To begin anew should begin with the study of *Torah*. “*Talmud Torah k’neged kulam*, the study of *Torah* is equal to acts of *mitzvot* because it leads to them all.” And so, we study *Torah* at *Tashlich*, to begin helping others as we begin to help ourselves begin anew.

Tzedakah, the Jewish term for helping the poor, is often translated as “charity.” However, the Hebrew root *tzedeq* is more closely translated as “justice” or “fairness.”

1. What is the connection between giving to the poor and justice?

Teaching Kernel

- Giving to the poor can help alleviate hardships. Justice will then be achieved through allowing them a way to get a strong foothold on life.

Helping the Poor

According to the following sources, how do you give to the poor and what is the reason for giving?

Torah: Leviticus 19:9-10

And when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. And you shall not pick your vineyard bare, nor shall you gather every grape of your vineyard; you shall leave them for the poor and stranger; I am *Adonai* your God.

(Note: to glean is to gather the remains of the harvest left after the reapers collect)

2. Since these laws refer specifically to agricultural societies, what are some ways in which urban societies may abide by these same laws?

Teaching Kernels:

- Answers may vary, however some suggestions are: donating a portion of your profits to a charity, offering someone a job or shelter, giving time to someone in need.
- Using the above suggestions, along with those of others, what are ways in which you can abide by these laws?

Torah: Deuteronomy 15:11

For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land.

Reform Biblical Commentator, Rabbi Gunther Plaut, states that this is a realistic appraisal of Israel's capacity to live in all respects as a holy people.

3. How does poverty or lack thereof, fit into the definition of a holy people? What specific actions can you take?

Teaching Kernels:

- A Holy People can only exist when there is no suffering or poverty.
- What can you do to assist the Jewish people into becoming a holy people?
- Answers may vary, but may include suggestions like: raising money to donate to various organizations, donating time to help others, or performing an act of *Gemilut Chasadim* (an act of loving kindness).

Leviticus 23:22

And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger: I am *Adonai* your God.

Rabbi Plaut comments that although this mirrors Leviticus 19:9, here it reminds the worshipper that he has social as well as ritual obligations.

4. How are the worshippers reminded that there are ritual obligations?

Teaching Kernels:

- Through the act that is required of them: by mandating them to leave gleanings for the poor.
- Why is there a statement of "*Adonai* your God" in this excerpt? Perhaps to let the Israelites know that they are required by God to do these acts and not by another person. It becomes a commandment (from God) and not just a request (from a person).

Torah: Deuteronomy 24:19

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow.

Rabbi Plaut states that "it is an undergirding principle of the Torah that every citizen shares in the responsibility for easing the life of the poor, and the abolition of poverty is considered the mark of an ideal society."

5. What do the stranger, the orphan, and the widow all have in common?

Teaching Kernel:

- They all have no one else to take care of them. They are all vulnerable people.

6. Why are these three people specifically mentioned in the Torah with regard to *tzedakah*?

Teaching Kernel:

- They are all in need of assistance because no one else is required to care for them. (no neighbor, no parents, and no husband)

7. Every community has their “stranger, orphan and widow.” What other types of people fit into these “unprotected or unsupported” categories of people?

Teaching Kernel:

- Sick people, elderly, single parents, etc. People in the text study will offer others types of people.

Mishnah Torah, Laws of Contributions to the Poor, Chapter 10:7

Maimonides, the RaMBaM (Rabbi Moshe ben Maimon) was a 12th century Jewish scholar, philosopher and physician who wrote a code of Jewish law, the *Mishnah Torah*, based on the Rabbinic oral tradition.

There are eight levels of Tzedakah, each one higher than the other. The highest one of all is when one takes the hand of one from Israel and gives him a gift or a loan, or engages him in a partnership, or finds him work by which he can stand on his own and not require any charity. Thus it is written: “And you strengthened the stranger who lives with you.” (Strengthen him so he won’t fall and need your help.)

8. How does the excerpt from RaMBaM’s code reflect the Biblical passages we have just learned? How does it differ?

Teaching Kernel:

- Each time one leaves the gleanings for someone else, they are performing one of the highest levels of *tzedakah*.

9. Does Maimonides add anything new that was not mentioned in the Torah?

Teaching Kernel:

- The idea of strengthening the stranger who lives with you. Not only assisting them, but actually strengthening their stature.

10. What can our school community do to help the poor in our midst?*

Teaching Kernel:

- Answers may vary, based on school community.

*Suggestions for projects:

- Collect canned goods during events for local soup kitchens
- Feed the homeless and hungry at a soup kitchen
- Make a donation to Mazon: A Jewish Response to Hunger, 12401 Wilshire Boulevard, Suite #303, Los Angeles, CA 90025
- Host a guest speaker from a welfare agency or Federation to learn about how our communities help the local poor

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“RELATIONS WITH THE HUNGRY AND TZEDAKAH”
PARTICIPANT’S TEXT SHEET

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Text Study for Yom Kippur
Adapted from UAHC Dept of Education
“A DEEPER LOOK INTO THE BOOK OF JONAH”
LEADER’S GUIDE

Re-read the Book of Jonah

The Book of Jonah is traditionally read on *Yom Kippur* afternoon. The theme is repentance, stressing that God forgives the sins of people who sincerely repent. Jonah is told by God to go to the city of Nineveh to tell the inhabitants that their wickedness will cause the destruction of their city. Instead of obeying God, Jonah boards a ship bound in the opposite direction, hoping to escape from God’s service. A terrible storm threatens the safety of the ship and the sailors determine that Jonah’s actions have provoked God’s anger. When they heave him overboard, the storm subsides. A big fish then swallows Jonah. He prays from within the fish’s belly and after three days and nights, he is spit onto dry land. Jonah then travels to Nineveh and warns the people there that God intends to destroy the city in forty days. Everyone believes Jonah and they repent. God decides not to punish them and Jonah gets angry with God for forgiving them. In his anger, Jonah states, “... You are a compassionate and gracious God, endlessly patient, abounding in love, renouncing punishment.” (Jonah 4:2)

Questions:

1. Why does God need a messenger like Jonah to spread God’s message to the people of Nineveh? In other words, why does God rely on a human to ensure the delivery of God’s message?

Teaching Kernels:

- Perhaps to connect humans with other humans. Using a messenger of the people for the people.
- What are other reasons for God’s use of Jonah?

2. What does this say about God’s relationship with people?

Teaching Kernels:

- God communicates directly with very few like Moses, and yet can communicate with masses of people by using people to deliver God’s message.

3. Why do you suppose Jonah did not want to go to Nineveh to preach the word of God?

Teaching Kernels:

- Perhaps he was afraid, perhaps he did not want to be the messenger, other answers may vary.

Commentaries

Abraham Ibn Ezra

(1093-1167) A poet and commentator during the 12th century in Spain.

Ibn Ezra compared Jonah's reluctance to go to Nineveh with Moses' not wanting to accept God's instruction to return to Egypt and take the Israelites out of slavery. (Exodus 3:1, 3:10 and 3:13 are all examples of Moses trying to tell God that he doesn't want the job!) However, the Israelites were God's chosen people. The Ninevites were not. Therefore, it may have seemed to Jonah that his task was far less important than the task that was given to Moses so he declined to do the work that God instructed.

1. Do you agree with Ibn Ezra's reasoning? Why or why not?
 - Answers may vary.
2. Does Ibn Ezra's reasoning make Jonah's refusal to comply with God acceptable? Why or why not?
 - Answers may vary.

The Mechilta

Commentary to the Book of Exodus dating from the *Amoraic* Period (3rd-4th century).

Pesichta Bo suggests that Jonah was trying to protect the Israelites, his own people, from God's anger. The Israelites were known to regularly ignore the words of various prophets of God and to continue to sin. If the Ninevites heeded Jonah's prophecy and repented, Jonah might have been afraid that God would punish the Israelites even more severely for their sins.

Rashi (Solomon Bar Isaac)

(1040-1105) A celebrated French commentator on the Bible and Talmud.

According to Rashi, Jonah was the anonymous prophet in the second Book of Kings who prophesied that God would destroy Jerusalem. When the people repented and God lifted the evil decree, the people called Jonah "a lying prophet." Perhaps Jonah thought that the Ninevites were likely to repent and was afraid that "the nations of the world" would also call him a liar. (*The Book of Legends*, p. 133)

Questions:

1. This text study provides three different reasons as to why Jonah might have wanted to escape from doing what God wanted him to do. The first example implies that Jonah thought the job was not very important. The second suggests that Jonah was trying to protect his people from God's anger. The third makes it seem that Jonah was afraid of being placed in an embarrassing situation, where he would appear foolish. Which one seems most likely to you? Why? What might be another reason?
2. Have you ever tried to avoid doing something for any of the same reasons? Describe the incident, your reaction, and the ultimate results.

Hebrew Grammar

The root of the Hebrew verb *nachem* means to comfort or console, to have compassion or to relent. Forms of this verb are found three times in the Book of Jonah. The first time it is used, the king of Nineveh tells his people to fast and turn back from evil ways because "Who knows but that God will turn and lend?" (Jonah 3:9). Next, the "narrator" reports that when God saw that the people were repenting, "God renounced the punishment" (Jonah 3:10). Finally, Jonah acknowledges God's "renouncing punishment" as described in the text sections above.

Questions:

1. What does it mean to relent or renounce anger or punishment?

Teaching Kernels:

- It means to annul or give up the anger or punishment. The punishment is no more.

2. Why do you think that the story of Jonah is read on *Yom Kippur*?

Teaching Kernels:

- It relates to the idea of our sins becoming annulled on *Yom Kippur*. Other answers may vary.

3. What lessons are we to learn from Jonah?

Teaching Kernels:

- Answers may vary, but may include ideas like: God is a God of forgiveness, one cannot escape God's presence – it is always around you, etc.

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Abraham Ibn Ezra
(1093-1167) A poet and commentator during the 12th century in Spain.

Ibn Ezra compared Jonah’s reluctance to go to Nineveh with Moses’ not wanting to accept God’s instruction to return to Egypt and take the Israelites out of slavery. (Exodus 3:1, 3:10 and 3:13 are all examples of Moses trying to tell God that he doesn’t want the job!) However, the Israelites were God’s chosen people. The Ninevites were not. Therefore, it may have seemed to Jonah that his task was far less important than the task that was given to Moses so he declined to do the work that God instructed.

The Mechilta

Commentary to the Book of Exodus dating from the *Amoraic* Period (3rd-4th century).

Pesichta Bo suggests that Jonah was trying to protect the Israelites, his own people, from God’s anger. The Israelites were known to regularly ignore the words of various prophets of God and to continue to sin. If the Ninevites heeded Jonah’s prophecy and repented, Jonah might have been afraid that God would punish the Israelites even more severely for their sins.

Rashi (Solomon Bar Isaac)

(1040-1105) A celebrated French commentator on the Bible and Talmud.

According to Rashi, Jonah was the anonymous prophet in the second Book of Kings who prophesied that God would destroy Jerusalem. When the people repented and God lifted the evil decree, the people called Jonah “a lying prophet.” Perhaps Jonah thought that the Ninevites were likely to repent and was afraid that “the nations of the world” would also call him a liar. (*The Book of Legends*, p. 133)

Hebrew Grammar

The root of the Hebrew verb *nachem* means to comfort or console, to have compassion or to relent. Forms of this verb are found three times in the Book of Jonah. The first time it is used, the king of Nineveh tells his people to fast and turn back from evil ways because “Who knows but that God will turn and lend?” (Jonah 3:9). Next, the “narrator” reports that when God saw that the people were repenting, “God renounced the punishment” (Jonah 3:10). Finally, Jonah acknowledges God’s “renouncing punishment” as described in the text sections above.

High Holy Day Discussion and *D'var Torah* Ideas

In addition to the text studies provided in this book, here are some other discussion ideas for *Rosh HaShanah* and *Yom Kippur*. Find a topic, ask someone to prepare texts and questions on it, and then lead the discussion for other students on campus. Talking points are provided:

THE AKEDAH AND ME: WHAT WOULD I SACRIFICE IN MY LIFE?

(for *Rosh HaShanah*)

- Relating the *Akedah*, binding of Isaac text in Genesis, to our life today.
- Discussing the idea of sacrifice as presented in the bible and juxtaposing it to the sacrifices we in the modern world are willing to make.

I'M NOT EVEN SURE I BELIEVE IN GOD! SO WHAT AM I DOING HERE?

- Teaching about the concept of sin, *teshuvah* and forgiveness in order for students to realize the importance of engaging him or herself in the High Holy Days so that they may do so, regardless of their personal theology.

CHESHBON NEFESH: AN EVALUATION OF ONE'S SELF

- Presenting methods of taking a personal inventory of one's self in order to determine what *teshuvah* needs to be done.
- Discuss concept of *teshuvah* and how one engages in the *teshuvah* process.
- Discuss concept of forgiveness and how one can both ask and *receive* forgiveness.

APPENDIX ONE

TIME SCHEDULE FOR HHD SERVICES (AND PROGRAMS)

As much time prior to the HHDs – at least 2 months prior:

- ❑ Develop Planning Committee. Four people for each of the following responsibilities: Service Leading, Marketing/PR, Facilities and Food, Study Opportunities.
- ❑ Obtain and reserve space for services and/or programs. This includes any tables, chairs, podiums, microphones and other equipment that you may need.
- ❑ Hire a songleader and any other professional needed.
- ❑ Ensure the use of a *Torah* and *Shofar*!
- ❑ Determine which *machzor* will be used. See additional information in this booklet.
- ❑ Obtain additional copies of *machzorim*. At the very least, there should be one *machzor* for every two students. You may also want to ask around for extra *kippot* to display for people attending services.
- ❑ Develop budget (see appendix) and write grants for financial support.
- ❑ Place advertisements in local papers and bulletins.
- ❑ Publish your HHD schedule in the campus newspaper and/or Hillel newsletter. Pass out schedules to dorms, Greek houses, and other popular areas on campus.

Six Weeks prior:

- ❑ Confirm space and equipment, *machzorim*, songleader and *Torah*.
- ❑ Gather students who will take part in service and assign parts, including *Torah* and *Haftarah* selections, and *Shofar* blowers.

One Month prior:

- ❑ Check on students studying *Torah* and *Haftarah* as well as on those reading parts of the service.
- ❑ Assign any group leaders for text studies.

Two Weeks prior:

- ❑ Confirm space and equipment, songleader and *Torah*.
- ❑ Assign people roles as ushers, door greeters, etc.

Day Before:

- ❑ Set up chairs and other equipment. Ensure that all AV equipment works!
- ❑ Set out *machzorim*, candles and matches, wine/grape juice, *Kiddush* cup, etc.

Holy Day:

- ❑ Gather *Torah* and bring to room. You may want to arrive an hour before, and tell students reading *Torah/Haftarah* to do the same so that they may practice.
- ❑ Relax and enjoy yourself! You are building Reform Jewish life on campus!

APPENDIX TWO

HIGH HOLY DAY CHECKLISTS

Rosh HaShanah Checklist

- Service Leader
- Machzor* (prayerbook) for every person
- Kippot*
- Tallitot*
- Candlesticks/candles
- Matches
- Wine and Grape Juice
- Kiddush* Cup
- Table with Ark and *Torah* in it
- Chairs arranged in the way you would like
- Clean room, remove excess furniture, etc.
- Desserts for *oneg* (if no dinner)
- Greeters for the door
- Flyers for upcoming events
- Shofar*
- Torah*
- Table with tablecloth for *Torah* Reading
- Torah* readers
- Service participants know their parts/order in which they go to *bima*
- Music Leader

Yom Kippur Checklist

- Service Leader
- Machzor* (prayerbook) for every person
- Kippot*
- Tallitot*
- Candlesticks/candles
- Matches
- Table with Ark and *Torah* in it
- Chairs arranged in the way you would like
- Clean room, remove excess furniture, etc.
- Desserts for break-the-fast
- Greeters for the door
- Flyers for upcoming events
- Shofar*
- Torah*
- Table with tablecloth for *Torah* Reading
- Torah* readers
- Service participants know their parts/order in which they go to *bima*
- Music Leader

APPENDIX THREE
PREPARING A D'VAR TORAH ...
FOR PRESENTATION OR DISCUSSION

Written by Rabbi Billy Dreskin

Gather the following ...

- A topic, something important to you.
- A *parashah* (in particular, a piece that speaks to your topic).
- Two good examples of what you're trying to say.
- And a good story or thought to catch people's attention when you begin.

Putting together a D'var Torah ...

- Decide which you'd like to prepare – a presentation or a discussion.
- Decide in what order you'd like to present your material (you're welcome to add more, of course, but watch the clock!).
- You needn't begin with your catchy story/thought – you may certainly open with the *parashah* itself, then move to the story/thought.
- If presenting, lay out as clearly and concisely as possible, the piece of *Torah* you're presenting. Also, adding a small amount of background material (When and where does the story take place? Who are the main characters? What Jewish concept do I need preliminary information about in order to understand?) can help your listeners stay with you.
- If discussing, provide as much *Torah* intro as needed in order to get to the material you'll be discussing. Have someone read aloud (always give this piece away ... it's the easiest participation piece). Then throw out leading questions so the discussion can go the way you'd like it to. Be careful, though; make sure your questions are thoughtful, provocative, and (at the very least) interest you.
- To beef up discussions: Ask follow-up questions to those who speak. Find a bit of commentary (from Rashi, etcetera) to either support your point, or provoke that group even more. To find commentary, refer to notes at bottom of Plaut pages, Soncino pages, and others.
- Whether presenting or discussing, after *Torah* material is “on the table,” provide your examples. If discussing, ask if there are others.
- Then pull it all together with a clearly articulated final point.
- And close your *D'var Torah* with either a prayer, a poem, a story, or a concluding thought and/or challenge.

APPENDIX FOUR

PREPARING A BUDGET

Once you have decided what types of programs you want to have throughout the year, the next step is to secure funding to make those programs possible. There are several sources for funds, including KESHER and the **North American Federation of Temple Brotherhoods** (NFTB), who together distribute Reform on Campus (ROC) Grants. See Appendix 7, or the KESHER Web page, www.keshernet.com for the full grant application. Up to \$750 is available for one-time events, \$1,000 for year-long programming. Other places to look for funding include your local Hillel, your local Jewish Federation, student government, and area synagogues. If a large number of your students come from a few synagogues, you can write a letter to the rabbis, the sisterhood, or the brotherhood of those congregations, explaining that you are serving their congregants and that you would appreciate any help they can offer. You can even meet with key people to raise funds.

HILLEL GRANTS

The national Hillel offers a number of grants, fellowships, scholarships, and awards, all listed under “grants” at www.Hillel.org, including:

Grinspoon Quick Turn-Around Grants

Awards for student projects in any area that capture students’ immediate enthusiasm or take advantage of unforeseen occurrences on campus. This award will provide funds for any student project with clearly demonstrated Jewish relevance whose time frame does not fit into any other existing grants program. Applicants will be notified within a week of the deadline.

Maximum Grant: \$500 (first \$250 without matching funds). For the additional \$250, \$84 in matching funds must be secured. \$750 maximum for the year.

For an application and more information, see www.Hillel.org.

Jacob Burns Endowment in Ethics — Campus Grants

Awards for campus projects that foster the transmission of Jewish ethical principles and values. Proposals must demonstrate how the project will involve students in ethical decision-making.

Maximum Grant: \$4,000

For an application and more information, see www.Hillel.org.

Soref Initiative for Emerging Campuses

The Soref Initiative for Emerging Campuses seeks to aid the development of Jewish life on campuses with small Jewish populations. Soref offers five different types of grants, including scholarships for international conferences, grants for regional event programming, e-mail discussion lists and Web pages, program grants, program resources, and training for Hillel advisers and lay leadership on smaller campuses. Program incentive grants are available for up to \$500 per round, for programs ranging from Shabbat dinners to banners used for tabling, to regional events.

Maximum Grant: \$500 per round, \$750 maximum for the year
Contact Hillel for deadline information, or see www.Hillel.org.

Student Initiatives Committee Grants (Encouragement Grants)

Applications must demonstrate quality, student investment, implementation, and response to a demonstrated need or interesting idea. Awards will also be made for programs that replicate successful programs on other campuses. Applicants will be notified within one month after the due date.

Maximum Grant: \$750

For an application and more information, see www.Hillel.org.

Student Initiatives Committee (Pitt Student Creativity Grants)

As startup funds for student-initiated, innovative projects, the Pitt Grants are designed to provoke creativity, and therefore support unique campus efforts and programs.

Applications must therefore demonstrate originality as well as methodology that can serve as an inspiration to other student groups.

Maximum Grant: \$2,000

For an application and more information, see www.Hillel.org.

GRANT-WRITING TIPS¹

Writing grant proposals is serious business. It requires forethought, research, and a commitment of time. To produce a competitive proposal and be successful, it is important to adhere to certain basic rules.

Put yourself in the position of the person who will be reading your proposal. Try to hear your words from his or her point of view. Be concise.

Starting the Application

Ask yourself the following questions:

- Does the proposal address the specific requirements and answer the questions of the funding organization?
- Does this proposal effectively convey the information I want the recipient to know?
- Have I discussed and explained each of the goals stated in the proposal?
- Have I shown the grantor that the goals of my program are goals he or she endorses?

Budget

- Does the budget page, which will be scrutinized by the prospective grantor, accurately reflect the monetary needs for the program?
- Is all information related to requested or committed funds accurate?
- Does the budget balance?

¹ Reprinted and adapted with permission from Hillel: the Foundation for Jewish Campus Life, www.hillel.org

Big Picture Thinking

- Is the overall picture I have drawn of my Hillel Foundation or campus organization one that inspires confidence in our goals and in the competency and efficiency of the group submitting the proposal?
- In merging various portions of other documents into this report, have I repeated myself? Is the proposal as concise as possible, while still being complete?

Finishing Up

- If important information needs to be reiterated, have I done so in a fashion that emphasizes rather than simply repeats?
- Is there anything in the proposal that would be better left unsaid?
- Have I done my final proofing and editing on a full *printout* of my material, not on a computer screen?
- To check for accuracy and avoid repetition, you need to be able to shuffle back and forth between pages.
- Have I taken the time to read the completed final draft of my application before sending it out?

It is easier to prepare a budget if you do it event by event. Remember though, to include ongoing events such as Shabbat services and weekly meetings. Be as specific as possible. The more accurate you are, the better the grant committee will be able to assess your budgetary needs and serve you. In many cases, it is fine and often necessary to charge a fee for attending an event. Make sure to list all revenue and expected income, including cosponsorships and other grant money.

A sample format is as follows:

Group Name:
University:
Contact Person:
 Phone:
 E-mail:

(for each event)

Event:
 Description:
 Location:
 Date:
 Time:
 Goal:
Expected (or actual) Attendance:
Costs: (list by unit where applicable and then multiply for total number of people)
 photocopies

phone calls
speaker fees
food
paper goods
publicity flyers, banners, etc.
van rental
mailing
admission fee

Revenue:

from co-sponsorship, advertisers, admissions charge

Subtract Total Revenue from Total Costs =
TOTAL EVENT COST:

Total all event costs = TOTAL MONIES REQUESTED

It always helps to include proof of the cost of the programs when submitting a budget. This proof might take the form of brochures from an activity, a price list, or other material from products or services you are purchasing. You might want to include additional supplemental information in your budget proposal. For instance, you could add flyers or printed publicity from past events. If you are applying to an outside source and have an advisor, you might want to include their contact information as part of the budget.

As the year progresses, keep constant track of where your budget stands. Create a form for yourself with two expense columns; one for expected, and one for actual. After each event, compare the total actual money spent to what is left in your fund, so that you can spend accurately for the next event and possibly charge an extra dollar or two if you need to make up costs.

APPENDIX FIVE

REFORM ON CAMPUS GRANT INFORMATION AND APPLICATION

Goals:

- The NFTB and KESHER have together embarked upon a project in support of Reform students on campus.
- We recognize that Reform students and KESHER groups seek funds to provide their campuses with meaningful Reform content and experiences.
- It is our goal to provide these funds and to encourage the creation of quality programs of Reform content that will appeal to a broad range of college students.
- It is also hoped that these grants will assist in forming KESHER groups for the purpose of celebrating Jewish life from a Reform perspective.
- The involvement of the NFTB demonstrates its long-standing commitment to Reform Judaism on the college campus.

Programs Funded in the Past

- Reform "Purim Extravaganza" - Bryn Mawr College
- "Being a Reform Jew on Campus: What's Your Experience" Retreat - Boston University
- "Celebrating Shabbat Through Tales and Tunes" - California State University, Northridge
- "Multicultural Freedom Seder" - George Washington University
- "*Am Echad*: The Johns Hopkins Jewish Pluralism Conference" - Johns Hopkins University
- "Reform Reunion Shabbat" - Miami University of Ohio
- "*Tzedakah* on the College Campus with Danny Siegel" - Purdue University
- "Let's Get Mystical: A Reform Jewish Overnight" - Temple University
- "Shabbat Happens: Purchase of Reform Prayer Books" - University of Arizona
- "Greek Shabbat" - University of Illinois
- "Putting the Pieces Together: *Tikkun Olam* Retreat in Nature" - UC San Diego

Eligibility

1. Applications for grants will be accepted from campus groups located throughout the United States and Canada.
2. Funded programs must occur between September 1 and May 1.
3. Proposed events should support the ideals and practices of Reform Judaism and/or promote the Reform community on campus.
4. KESHER and the NFTB wish to create longstanding Reform programs on campus. While single, one-time events will certainly be considered, we hope our funds can be used over a period of time.

Grant Procedure

1. Submit application to: Reform on Campus, c/o KESHER, 633 Third Ave., New York, NY 10017-6778; Phone: (212) 650-4077; Fax: (212) 650-4199.
2. Completed applications should be received six weeks prior to the proposed event to allow for review.
3. Approved applicants will receive a letter of award and an evaluation form.
4. Funds will be provided after the event has taken place (or after the first of a series has taken place). When geographically possible, checks will be presented in person by a regional officer of the NFTB.
5. KESHER may be contacted for guidance in creating Reform programming on campus.

Application

1. Project Title:
Date(s) of Event(s):
2. Amount Requested (up to \$750 for one-time events,
\$1000 for multiple events):
3. Name of Coordinating Student(s):
School Address:
City/State/Zip:
Telephone Number:
E-mail Address:
4. College/University
5. Which Jewish campus is your group affiliated with, if any (KESHER, Hillel, etc.)?
Name of supervising campus professional, if any:
Campus Professional's Telephone Number:

On an attached sheet, please provide a one-page TYPED description of:

- proposed program
- exact Reform content of program
- DETAILED budget outlining projected income sources and expenses

APPENDIX SIX

PUBLICIZING YOUR PROGRAM

Once you have planned a program, in order for it to be successful, you must get people to come. Getting the word out about both your group and each particular event is imperative. You want to tell everyone who you are, that you would like others to join you, and what KESHER is all about.

Flyers

Flyers are one of the most traditional means of communication on campus. They are the gateway to the entire campus community, and they can help you reach all of those you do not yet know. Determine all the different places you should put your flyers. Consider kiosks, doors, bulletin boards in both residence halls and classroom buildings, and any other area where traffic is high. Remember those not-so-ordinary places as well, such as classrooms where Hebrew or Judaic studies classes are held. You might want to ask a few people to take a stack of flyers and a roll of tape with them as they go to class and have them put them up along their normal walking pattern. If your Hillel places tables in a centralized location, make sure your flyers are among those which your Hillel offers. Also remember to send your announcements to other groups to pass along to their members. You never know who might be interested in your specific event! Be sure to follow your school's guidelines carefully, or your flyers will be taken down before anyone has a chance to see them.

Rosh Hashanah

Reform Jewish Experience

Join Kesher for Reform
Rosh HaShanah services,
Followed by an oneg
With apples and honey.

Date:

Time:

Location:

Sponsored by: The Kesher Reform Chavurah and
Hillel

For more information, contact:

E-MAIL

E-mail is one of the best and easiest ways to reach your targeted audience. It is the only consistent way to reach people (while street addresses often change from year-to-year on campus, e-mail addresses usually stay the same). Create e-mail lists and send out a steady flow of e-mails to remind students of all the details of your upcoming events; perhaps a weekly calendar will work. Also, an e-mail on Thursday reminding people of the service time for Friday can never hurt. At the same time, however, don't inundate your list with too many messages because you don't want to lose your credibility and have people instantly hit "delete" upon seeing your name!

Email Sample:

Dear Reform chavurah member:

You're invited to Reform *Rosh HaShanah* services! On (insert date and time here) the Keshet Reform chavurah will be gathering together to celebrate the New Year. Following services will be an oneg with apples and honey.

We hope to see you there!
Your chavurah leaders

Advertisement Sample for Newspaper:

Rosh Hashanah

Reform Jewish Experience

Join Keshet for Reform
Rosh HaShanah services,
Followed by an oneg
With apples and honey.

Date:

Time:

Location:

Sponsored by: The Keshet Reform Chavurah and Hillel

For more information, contact:

TELEPHONE CALLS

Phone calls are indispensable. They are the most personal and effective way to reach many people. Even though it is often uncomfortable to call people blindly, it is probably the most important thing you can do to build a core group. Create a telephone list and have people call their group weekly to remind them about upcoming events and services. It helps if you have friends calling friends, so you do not want to randomly divide the list. If possible, make your phone calls all at once, at a time when people are home while your committee is together in a single location. You might even want to bring snacks and make an event out of it. That way, you can tell those who you are calling who else is coming (which entices many to attend). It also builds morale among your callers, and can make the phone calls seem less tedious.

Alternatively, if your phone list becomes too long, or if you cannot call everyone with a few people on one night, try creating a networking committee. A networking

committee can be a useful tool in creating community bonds throughout your campus. The job of this committee is to regularly contact everyone on the mailing list by dividing it up geographically, with representatives coming from each residence hall or general campus area. These representatives are responsible for calling everyone who is on their list, at least once a month to invite them to events and remind them what Keshet is (the number of people who can be contacted each month is highly dependent upon the number of people on the list. One can reasonably be expected to make approximately 15 calls a week). These representatives could also take on the task of putting up flyers around their area, and organizing walking groups from their dorm to Hillel or wherever the event takes place. This helps take away the worry of “I don’t want to go to Keshet alone,” or “Will I know anyone there?”

Remember to include a list of your upcoming events not only in the Shabbat announcements of your *chavurah*, but also for all other groups in Hillel as well.

OTHER UNCONVENTIONAL PUBLICITY IDEAS²

- Sidewalk chalk
- Buttons
- Logos
- Curiosity teasers, sneak previews, clues to an event
- T-shirts
- Balloons
- Pens and pencils
- Announcements sent to other relevant groups (sororities, fraternities, faculty)
- Table tents in the dining hall
- Doorknob signs
- Banners
- Classroom blackboards
- Raffle off/pass out free tickets to an event
- Flyers on windshields of cars at hillel
- Create a KESHER web page

² Adapted from “Publicity Tips” from the University of Michigan Office for Student Activities and Leadership

APPENDIX SEVEN

RESOURCES

Text Commentary

- Hoffman, Dr. Laurence A. *Gates of Understanding, Volume Two*. New York: CCAR Press, 1984.
- Fields, Harvey J., and Giora Carmi. *A Torah Commentary for Our Times*. New York: UAHC Press, 1998.
- Kravitz, Leonard, and Kerry Olitzky. *Pirke Avot: A Modern Commentary on Jewish Ethics*. New York: UAHC Press, 1993.
- Leibowitz, Nehama. *New Studies in Bereshit; Shemot; Vayikra; Bamidbar; Devarim*. The World Zionist Organization, 1995.
- Plaut, W. Gunther. *The Torah: A Modern Commentary*. New York: UAHC Press, 1981.

Jewish Holy Days

- Agnon, S.Y. *Days of Awe: A Treasury of Jewish Wisdom for Reflection, Repentance, and Renewal on the High Holy Days*. USA: Schocken Books, 1995.
- Fisher, Adam. *Seder Tu Bishvat: The Festival of Trees*. New York: CCAR Press, 1989.
- Goodman, Philip, *The Rosh HaShanah Anthology; The Yom Kippur Anthology*.
- Hammer, Reuven, *Entering the High Holy Days*. Philadelphia: Jewish Publication Society, 1998.
- Heschel, Abraham. *The Sabbath*. USA: Farrar, Straus & Giroux, 1975.
- Kates, Judith A. and Reimer, Gail Twersky, eds. *Beginning Again: A Woman's Companion to the High Holy Days*. New York: Simon and Schuster, 1997.
- Knobel, Peter S., *Gates of the Season*. New York: CCAR Press, 1983.
- Shapiro, Rabbi Mark Dov. *Gates of Shabbat: A Guide for Observing Shabbat*. New York: CCAR Press, 1991.
- Sorscher, Moshe, *Companion Guide to the Rosh Hashanah Prayer Service; Companion Guide to the Yom Kippur Prayer Service*. Brooklyn, The Judaica Press: 1994

- Strassfeld, Michael. *The Jewish Holy Days: A Guide and Commentary*. USA: Harper and Row Publishers, 1985.

Jewish Living

- Klein, Isaac. *A Guide to Jewish Religious Practice*. USA: Jewish Theological Seminary of America, 1979.
- Olitzky, Kerry, and Ronald Isaacs. *The How To Handbook for Jewish Living*. Hoboken: KTAV Publishing House, 1993.
- Smith, Rabbi Allan. *Where We Stand: Jewish Consciousness on Campus*. New York: UAHC Press, 1998.
- Sonsino, Rabbi Rifat and Rabbi Daniel B. Syme. *Finding God: Ten Jewish Responses*. New York: UAHC Press, 1986.
- Syme, Rabbi Daniel B. *The Jewish Home: A Guide for Jewish Living*. New York: UAHC Press, 1998.
- Washofsky, Dr. Mark. *Jewish Living: A Guide to Contemporary Reform Practice*. New York: UAHC Press, 2001.

Jewish Learning

Elbogen, Ismar. *Jewish Liturgy: A Comprehensive History*. USA: JPS, 1993.

Holtz, Barry. *Back to the Sources: Reading the Classic Jewish Texts*. USA: Summit Books, 1986.

Telushkin, Rabbi Joseph. *Jewish Literacy*. USA: William Morrow & Co., Inc., 1991.

Websites

www.uahc.org

www.keshernet.com

www.myetone.org

www.hillel.org

www.jewfaq.org

www.jewishfamily.com

APPENDIX EIGHT

MUSIC RESOURCES

Transcontinental Music Publications (TMP) is the music publishing division of the Union of American Hebrew Congregations (UAHC), the governing body of Reform Judaism, and is as the largest music publishing house of Jewish Art and Choral Music.

TMP publishes sheet music, lyrics and CD/cassettes for all Jewish occasions. You can order any of its publications at uahc.org/transmp

Listed below is a small assortment of the available selections for the High Holy Days:

- *Shirei T'shuvah* (Dunn, J. Mark, ed)
- *High Holiday Music* (Freed, Isadore)
- *High Holy Day Services Vol. 2* (Coopersmith, Harry, arr.)
- *Morning Service for the New Year* (Binder, A.W.)
- *N'ilah Service* (Binder, A.W.)
- *New Year's Service for Young People* (Gottlieb, Jack)
- *S'lichot Service* (Janowski, Max)
- *Yamim Noraim (5 CD Set of High Holy Days Choral Music)* (Adler, Samuel, ed).

They also publish several music anthologies, including:

- *The Complete Shireinu: 350 Fully Notated Jewish Songs* (Eglash, Joel, ed.)
- *Manginot: 201 Songs for Jewish Schools* (Stephen Richards, ed)