

## High Holy Days 2016/5777 Setting Aside 10 Days for Reflection, Responsibility, and Renewal [i.e. *Teshuvah*]

Dear Friends,

Over the summer, I spent some time thinking: If I were to design from scratch a ritual or experience that did the work that our High Holy Days<sup>1</sup> are intended to do, what might it look like?

I wrote the following, which I hope might be helpful for all of us as we look toward this coming High Holy Day Season.

There is great value in having a time and place set aside in our busy lives in which we can reflect on our lives, our deeds, our actions and interactions. None of us are perfect; most of us make mistakes—even slight ones--in our interactions with others, in our care of ourselves, in our care of and relationship to the world around us. Reflecting on our lives, deeds, actions and interactions allows us the opportunity to change, grow, improve, and evolve as human beings. When we do, we can become more thoughtful, more whole and healthy: emotionally, spiritually, and physically.

By going through a process of honest reflection, we can take responsibility for what we have done. We can apologize for and rectify what we *haven't* done well, and try to repair any damage we've done. Doing so allows us to move forward into the future without the heavy burden of guilt, shame, remorse, self-recrimination. Who wants to carry these around for a lifetime? Rather, we can set our minds and our hearts to do things differently, to reach toward new goals, new ways of being in the world. When we do, we can feel refreshed and renewed, re-energized to being a cycle of life all over again.

We can also, of course, affirm what we have done well. After all, surely we have behaved in ways that are honorable, kind and caring, generous and thoughtful! Taking time to reflect would allow us to also celebrate our positive actions and interactions. Affirming the good is a valuable counterpoint to living in a world that is filled with so much negativity and harsh judgment. Maybe it would even inspire us, and perhaps others, to continue reaching toward that which is good.

When we reflect, it is important to recognize the ways that we are interconnected with others. Therefore, we should also reflect on the health and wellbeing of our community and our society, even the world, and consider the role we—as individuals and as a collective--have played in each of those arenas. It may be healing to proclaim our anguish and despair that things are the way they are (the tremendous violence, hatred, suffering, and poverty that exist), while also considering whether we (individually or together) might have done more—choosing not to act when we could have done more. At the same time, we might accept the real limitations that we do have in addressing all of the brokenness. We can affirm the ways we hope to act in the future,

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<sup>1</sup> This year, the 10 Days of Awe begin with Erev Rosh HaShanah on the evening of Sunday, October 2<sup>nd</sup>; it ends at sundown on Wednesday night, October 12<sup>th</sup>, when Yom Kippur comes to an end. But what we refer to as “The High Holy Days” truly begins at sundown on **Saturday evening, September 3<sup>rd</sup>**, when the new **month of Elul begins**, and extends all the way until sundown on **October 23**, which is both the last day of Succot and the holiday of Hoshanah Rabbah (Jewish Tradition considers this day to be the time of the **final sealing** of G-d's judgment).

doing what is within our power and our capability. Here too, doing so might allow us to let go of the guilt, shame, regret, and self-recrimination we may feel, and move forward into the future with a renewed sense of energy and commitment.

We can do this work alone, or we can do it in the company of others who also set this time aside to reflect and recommit. Surrounded by others who are similarly engaged gives greater power to the experience. Our efforts are witnessed by others, just as we witness others' efforts. Though we may not know the details of each other's lives, deeds, actions and interactions, being present with one another helps us, in a sense, hold each other and our own community accountable.

In this time of reflection, acknowledgment, accepting of responsibility and affirming the good, are there particular words that we should say or rituals that we should perform? We could write and create them ourselves, or borrow from different cultures and traditions. We could also draw on words, images, melodies and rituals that are familiar to us as well as those that are new. By drawing on those that are familiar and have history, we can place ourselves in a broader context. They might help us feel connected to our ancestors, to other Jews in other times and places. On the other hand, we can also use new words, new metaphors, and new rituals that have been written and created by people in our own day and time, perhaps allowing us to better reflect our own lived experience.

To whom or what do we speak those words, offer these rituals? In our world, the presence of that which our ancestors called G-d seems remote, inaccessible. We could simply offer up our words and our rituals to the Universe. Or we could offer them up to that which encompasses our universe and universes beyond—whether we call that something G-d, *Adonai*, *Elohim*, *HaShem*<sup>2</sup>, *HaMakom*,<sup>3</sup> *Mekor Ha'Chaim*,<sup>4</sup> *Eyn Sof*.<sup>5</sup> Whatever we call It, when we send the prayers and the meditations of our hearts out into the world, we hope--in some way we cannot fully understand--that they will be heard.

### **So, what could prayer/ritual/worship that does all of these things look like?**

#### 1. Creating Sacred Space

A. We need a place where we can quiet our minds and our hearts down. We need to prepare ourselves for the important work that we will do—alone and together. We need to know the others with whom we will do this work, and feel a sense of connection and appreciation of them, even if we may not know them well. We need to feel safe.

- a. Music and melodies that are familiar, that touch something deep inside are helpful to do this. They can help us relax, they can be touchstones, they can strike resonant chords inside. Their beauty can simply lift us or make us feel good.
- b. We need to acknowledge and greet the others who are doing this work with us. Some we haven't seen for some time; we need to catch up and reconnect. Seeing others whom we haven't seen for some time, as well as seeing people we do not

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<sup>2</sup> HaShem means "The Name," paradoxically indicating that which is truly beyond *all* names.

<sup>3</sup> the Place

<sup>4</sup> the Source of all Life

<sup>5</sup> That which is without end. All of these names could be used instead of pronouncing the letters yud, hay, vav, or hay, which we no longer attempt to pronounce.

- know at all, stirs things inside: some good, some difficult. It is good to acknowledge and accept the mixture of feelings.
- c. We need to prepare ourselves to do the work we will do over this period of time. We need to do whatever is necessary to not be distracted, to be as fully present as possible: turn off cell phones, get physically comfortable. We can close our eyes (or not) and go inward for a few moments to become aware of our feelings: are we feeling openness, resistance, fear, excitement, hope, discomfort? It is good to acknowledge this mixture of feelings too.
  - d. We might find it helpful to quietly read some pieces that help put us in the proper mood.
  - e. We can light candles as a way to mark the change in time and space. Lighting of candles is a universal way of helping to make a space feel special and sacred, and signals that from the moment the candles are lit we have entered into a different space/time.
  - f. We can dress in special clothing to help us feel that this time is different.

### **The prayers of our hearts**

We could just say whatever is in our heart. But as Abraham Joshua Heschel wrote, “We do not realize how much we acquire by dwelling upon the treasures of the liturgy until we learn how to commune with the spirit of Israel’s prophets and saints. It is more inspiring to let the heart echo the music of the ages than to play upon the broken flutes of our own hearts. . . . It is good that there are words sanctified by ages of worship, by the honesty and love of generations. If it were left to ourselves, who would know what word is right to be offered as praise in the sight of G-d or which of our perishable thoughts is worthy of entering eternity? On the other hand, one may ask: Why should we follow the order of our liturgy? Should we not say, one ought to pray when he is ready to pray? The time to pray is all the time. There is always an opportunity to disclose the holy, but when we fail to seize it, there are definite moments in the liturgical order of the day, there are words in the liturgical order of our speech to remind us. These words are like mountain peaks pointing to the unfathomable . . .” (Heschel, Abraham Joshua, *Man’s Quest for God: Studies in Prayer and Symbolism*, p. 33, Charles Scribner’s Sons, New York).

I believe that we can use the prayers of Jewish Tradition as a jumping off point, a kind of chariot that will carry the prayers of our own hearts even higher.

### **Using Mishkan HaNefesh: The Reform Movement’s new High Holy Day Machzor**

Last summer, with the help of a generous donor, we were able to purchase the Reform Movement’s new High Holy Day machzor, *Mishkan HaNefesh*. The traditional machzor that has been passed down to us has many, many prayers with particular histories and layers of meaning. Our new machzor has most of those traditional prayers, but also new interpretations, additional poetry, material for text study, and much, much more. We could study the machzor for months before the High Holy Days so that we would have a better understanding of how best to use it so that we get the most out of it during the High Holy Days themselves. But I imagine it is unlikely that most people would do this. And so, what follows is a brief guide to help you travel through the High Holy Days with *Mishkan HaNefesh* as the manual and guide for your journey. The editors have written that the machzor is [only] a *tool* for exciting and transformative worship: “. . . what matters is not “mastering the book, but rather allowing the book to help us experience

transformative, sacred moments.” (Introduction, *Divrei Mishkan HaNefesh*, Central Conference of American Rabbis, 2016/5776, p. 2).

### **Some key features:**

The name: *Mishkan HaNefesh*:

The word *mishkan* means “a sacred dwelling place.” The Hebrew root of the word, *sh-k-n*, means G-d’s presence; the *mem* at the beginning signifies a place. It reminds us of the *mishkan* in ancient Jerusalem where G-d’s sacred presence was said to have dwelt. It was chosen to suggest the idea that Jewish people and their families come together in a particular space in order to engage in communal worship.

The word *HaNefesh* means “the soul.” The editors of this particular machzor chose it because they believe that the most fundamental work of the Days of Awe must be performed by the individual. These days invite us to conduct a *cheshbon hanefesh*—an accounting of the soul: a fearless moral inventory of our actions and interactions. Traditionally, though we must also engage in a collective *cheshbon haNefesh*, a fearless moral accounting of the deeds of our community, our society, even all of humanity living at the present time, this machzor focuses more on the experience of the individual worshipper—providing opportunities to engage in personal prayer or reflection, even if the congregation as a whole has moved on to a new page. Individual worshippers are encouraged to explore the book on their own and at their own pace, even if that means that they don’t keep up with congregation.

### **A few general explanations:**

- Each service in *Mishkan HaNefesh* begins with a thematic phrase that seeks to highlight the essence of the service. The goal is not to reduce a service to one line but to help the person praying grasp a major motif.
- The pages are purposely laid out: on the right side is the more traditional rendering of the prayer, and on the left side, a more creative approach.
- White pages have three basic elements: a traditional Hebrew prayer, a faithful translation, and a transliteration;
- Gray-tinted pages offer alternative translations, poems, counter-texts, and creative readings.
- Pages with a blue background, set off with a black border, are meant to be read or studied silently.
- There are sidebars on the margins to help the worshipper follow the structure of the service.
- Italics indicate scriptural verses, not responsive readings (as previous Reform *siddurim* indicated). This gives the congregation more choices with how particular prayers or readings might be said.

## **Specific Services:**

### **Erev Rosh Hashanah:**

As explained above, each service in Mishkan HaNefesh begins with a thematic phrase that seeks to highlight the essence of the service. The phrase “*Avinu Malkeinu*, renew us” is the phrase for Erev Rosh HaShanah. It encapsulates the essential message of the Days of Awe: We gather to ask that G-d’s judgmental side (*Malkeinu*) be diminished just as G-d’s compassionate side (*Avinu*) be heightened. **Ideally, we would mirror this transformation in our own attitudes toward others and ourselves.**

### **Rosh HaShanah Morning**

The overall motif of this service is the sounding of the shofar. The editors of Mishkan HaNefesh, decided to divide the Shofar service into three sections placed at different points in the service in order to bring greater attention and focus to the meaning of each section. This year at Kol Hanesamah, we will experiment with dividing it into three sections, as the editors suggest.

### **Kol Nidre**

The motif of the evening service is a verse from the Book of Numbers in which G-d accepts the forgiveness of the recalcitrant Israelites. The idea is that forgiveness from G-d is a given. Therefore, the drama of Yom Kippur is not in the question of whether or not G-d will be compassionate, but in whether or not we will be compassionate with ourselves and with each other, even as we submit our entire selves for review.

### **Yom Kippur Morning**

The motif for this service, taken from the traditional Reform Torah reading for the morning, speaks of standing before G-d. It draws on the theme of the renewal of the covenant as well as imagery of standing in judgment. Beyond the image is the continuation of the Torah reading and its vital message: repentance is not too far from us.

### **Yom Kippur Afternoon**

The overarching theme of the afternoon service in Mishkan HaNefesh is *tikkun midot hanefesh*—healing or repair of the qualities or personality characteristics of the soul. It offers a focus on ethical virtues, known as *middot* in *Mussar* literature (*Mussar* is a movement that began in the nineteenth century that focuses on refining our ethical character by working on various qualities of *middot*).

### **Neilah (Closing Service)**

This service reflects the idea that time is running out for repentance, which at the same time expressing relief that G-d anxiously desires our return. In addition to some of the traditional parts of the service, it includes a litany of good deeds that we have performed in the year gone by. We hope to be able to enter into the new year renewed, re-energized, inspired, and eager to engage more fully in life.

## Counting the Days

Beginning at sundown on September 3<sup>rd</sup>, the month of Elul begins. The month of Elul is a period of preparation for the more intense *teshuvah* work that will be done during the High Holy Days themselves. You may want to use the calendar pages below as a way to be more aware of the passage of time, leading up to Erev Rosh HaShanah, through Yom Kippur, through Sukkot, and finally, to the conclusion of Hoshanah Rabbah, which Jewish Tradition teaches is the absolutely last chance for *teshuvah*. You might want to use some of the following texts to help you with your *teshuvah* work.

## General Guide to the Teshuvah Process

*"All the month of Elul before eating and sleeping, let every person sit and look into his/her soul, and search his/her deeds, that that person may make confession."* [Maharil]

- A. Evaluate your actions/interactions over the past year. Spend time each morning or at some point during the day considering your actions. You might want to explore either alone or with a friend/spiritual buddy.
- B. Judaism teaches that we transgress, or "sin," we "miss the mark"—as in an arrow that is shot, but misses the bull's eye of the target. As you consider your actions/interactions of the past year, identify those in which you missed the mark. Were others hurt as a result of your actions/interactions? Did you hurt yourself or fall short of what was expected/asked of you? Did you fail to fulfill any of the sacred obligations [mitzvot] of Judaism, that you have taken on as part of your own Jewish practice? Did these violate your own sense of covenantal responsibility to G-d/Judaism/The Jewish People/Humanity-The Universe? Assess what would be necessary, as you go forward, to act in a way that is in greater alignment with your "higher self."
- C. After you have considered your actions, acknowledge to another person those actions for which you need to do *teshuvah*.
- D. Ask G-d/the Source of All for the wisdom and the guidance to allow you to undertake the process of *teshuvah*.
- E. Consider those individuals whom you may have hurt or harmed, so that you may, during the High Holy Days, ask their forgiveness. Consider whether you have hurt or harmed yourself. Consider if you have hurt or harmed the world in which we live.
- F. To help you in the *teshuvah* process, it is customary to read Psalm 27 every morning during Elul. Some options for using the Psalm: 1) Read through the psalm (below), and see if a word or phrase catches your attention. Allow yourself to meditate/reflect quietly on that line or phrase or word for some time. See what arises in you. Offer a prayer from your heart in response. 2) Read through the entire psalm, focusing on a different line each day. See what arises. 3) Choose one line or phrase from the psalm; journal or draw your reflections
- G. It is also customary to hear the shofar blown every morning during the month of Elul, as a way of "waking up" and paying attention to what you've been denying. You can hear the shofar by clicking on this link: <http://www.jewishmag.com/71mag/shofar/shofar.mp3>. If you are unable to hear a shofar blown, create a physical act that you do every morning to help you "wake up" spiritually and emotionally (i.e. Ring a bell, hit a drum, etc.)

## **Psalm 27**

*The Eternal is my light and my help; whom shall I fear?  
The Eternal is the stronghold of my life;  
whom should I dread?  
In my very guts came evil to gnaw and consume me,  
But these my troubles, my enemies, stumbled and fell.  
Though an army may encamp against me, my heart will not fear.  
Though war rise up against me, even then I will keep faith.  
One thing I ask of the Eternal, only one thing I seek--  
that I may dwell in the house of the Eternal  
all the days of my life,  
to gaze upon the beauty of the Infinite One,  
to visit G-d's temple.  
For The Eternal hides me in G-d's sukkah on the day of evil,  
grants me the protection of G-d's tent.  
G-d lifts me upon a rock.  
And now my head will be uplifted--above my enemies all around me,  
In the tent of the Eternal I offer offerings with a shofar blast  
I sing and chant praise to the Eternal.  
Hear my voice, O G-d, when I cry aloud!  
Have mercy on me, answer me!  
It was on Your behalf that my heart said: Seek my face!"  
It is Your face, O G-d, that I will seek.  
Do not conceal Your face from me,  
Do not, in your anger, set Your servant aside.  
You have been my help before;  
Do not now cast me off--do not desert me!  
O G-d, my deliverer.  
Though my father and mother abandon me,  
The Eternal One will gather me together.  
Teach me your path, O G-d,  
and lead me on a smooth and well-kept road--  
Because there are those who lie in ambush for me.  
Do not hand me over to the will of my adversaries,  
for lying witnesses have arisen against me--whose every breath does violence.  
If I had not kept trusting that I would see the Eternal's goodness,  
While I was still in the land of the living!  
Wait for the Eternal  
Be strong, and let your hearts take courage.  
Wait for the Eternal.*

## **Some Teachings/Reflections/Texts on Teshuvah**

Forgive your neighbors for their wrongdoings,

And then your sins will be forgiven when you pray.  
Should one person cherish anger against another,  
And then ask for healing from G-d?  
Does that person have no mercy for a person like him/her self,  
And yet pray for personal sins? (Ben Sira 28:2-4)

Every human being is tied to G-d by a rope. If the rope breaks, and is later fixed with a knot, that individual is connected ever closer to G-d than if there had never been a break in the rope. Thus, errors, mistakes, and failures have the potential of drawing us even closer to G-d.(Hasidic Teaching)

He answered: What is G-d? The totality of souls. Whatever exists in the whole can also be found in the part. So in any one soul, all souls are contained. If I turn, in *teshuvah*, I contain in me the friend whom I wish to help, and he contains me in him. My *teshuvah* makes the him-in-me better and the me-in-him better. This way it becomes so much easier for him-in-him to become better. (Pinchas of Koretz)

The one who erred should desert his/her wrongdoing, remove it from his/her thoughts, determine in his/her heart not to do it again . . .

The person should make confession with the lips and utter the matters about which the heart is determined.

He/she should cry continually before G-d with tears/supplications.

He/she should do charitable deeds according to his/her ability.

It is praiseworthy for the person to confess the error before others (this applies only to transgressions between one person and another, not to those between one person and G-d. These should be kept private).

The sins/transgressions between people are never pardoned until the person makes restitution and appeases the wronged party.

If the wronged party is not willing to forgive, the transgressor must bring a group of three neighbors to appease him/her. If the person still refuses, a second and third group of three should be brought. If they are refused, the person should be left. For then the sin of refusing to forgive rests on him/her. (From Maimonides, Repentance, The Book of Knowledge)

***Psalm 27, as translated by Rabbi Zalman Schachter-Shalomi***

*Yah! You are my light.*

*You are my savior.*

*Whom need I dread?*

*Yah, with you as my strong protector who can make me panic?*

*When hateful bullies gang up on me, wanting to harass me, to oppress and terrorize me*

*They are the ones who stumble and fall.*

*Even if a gang surrounds me my heart is not weakened.*

*If a battle is joined around me my trust in You is firm.*

*Only one thing do I ask of You, Yah:*

*Just this alone do I seek, I want to be at home with you, Yah,*

*All the days of my life.*

*I want to delight in seeing You.*

*Seeing You when I come to visit You in Your temple.*

*You hide me in your sukkah on a foul day.*

*You conceal me unseen in Your tent.*

*You also raise me beyond anyone's reach*

*And now, as You have held my head high despite the presence of my powerful foes*

*I prepare to celebrate and thrill, singing and making music to You, Yah!*

*Listen, Yah, to the sound of my cry*

*And, being kind, answer me!*

*My heart has said, I turn to seek you.*

*Your presence is what I beg for*

*Don't hide Your face from me.*

*Don't just put me down, You who have been my helper.*

*Don't abandon me, don't forsake me, G-d my support.*

*Though my father and my mother have left me*

*You, Yah, will hold me securely.*

*Please teach me Your way.*

*Teach me Your way and guide me on the straight path.*

*Discourage those who defame me*

*Because false witnesses stood up against me belching out violence.*

*Don't let me become the victim of my foes.*

*I wouldn't have survived*

*If I hadn't hoped that I would see, yet,*

*Your goodness, G-d, fully alive on earth.*

*So I tell you, my friends: you too hope to Yah! Be sturdy!*

*And make strong your heart. And most of all, keep hoping to Yah.*

| Sun                                  | Mon                             | Tue                             | Wed                             | Thu                             | Fri  | Sat   |
|--------------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|--|---|
| September<br>2016                    |                                 |                                 |                                 | <b>1</b><br>28th of Av, 5776    | <b>2</b><br>29th of Av, 5776<br>7:27 pm Candle<br>lighting<br><b>Friday eve services</b><br>7:00 p.m.        | <b>3</b><br>30th of Av, 5776<br><b>Rosh Chodesh</b><br><b>Elul 10:45 services</b><br>8:37 pm Havdalah<br>(54 min) |
| <b>4</b><br><b>1st of Elul, 5776</b> | <b>5</b><br>2nd of Elul, 5776   | <b>6</b><br>3rd of Elul, 5776   | <b>7</b><br>4th of Elul, 5776   | <b>8</b><br>5th of Elul, 5776   | <b>9</b><br>6th of Elul, 5776<br>7:13 pm Candle<br>lighting  | <b>10</b><br>7th of Elul, 5776<br>8:23 pm Havdalah<br>(54 min)  |
| <b>11</b><br>8th of Elul, 5776       | <b>12</b><br>9th of Elul, 5776  | <b>13</b><br>10th of Elul, 5776 | <b>14</b><br>11th of Elul, 5776 | <b>15</b><br>12th of Elul, 5776 | <b>16</b><br>13th of Elul, 5776<br>6:58 pm Candle<br>lighting <b>Friday eve</b><br><b>services 7:00 p.m.</b> | <b>17</b><br>14th of Elul, 5776<br><b>10:45 services</b><br>8:08 pm Havdalah<br>(54 min)                          |
| <b>18</b><br>15th of Elul, 5776      | <b>19</b><br>16th of Elul, 5776 | <b>20</b><br>17th of Elul, 5776 | <b>21</b><br>18th of Elul, 5776 | <b>22</b><br>19th of Elul, 5776 | <b>23</b><br>20th of Elul, 5776<br>6:44 pm Candle<br>lighting  | <b>24</b><br>21st of Elul, 5776<br>7:54 pm Havdalah<br>(54 min)<br><b>Selichot 8:00</b><br><b>p.m.</b>            |
| <b>25</b><br>22nd of Elul, 5776      | <b>26</b><br>23rd of Elul, 5776 | <b>27</b><br>24th of Elul, 5776 | <b>28</b><br>25th of Elul, 5776 | <b>29</b><br>26th of Elul, 5776 | <b>30</b><br>27th of Elul, 5776<br>6:30 pm Candle<br>lighting  |   |

| Sun  | Mon  | Tue   | Wed  | Thu                                   | Fri  | Sat   |
|--|--|---|--|---------------------------------------|--|---|
| <b>October<br/>2016</b>  |  |   |  |                                       |  | <b>1</b><br>28th of Elul, 5776<br>7:40 p Havdalah   |
| <b>2</b><br>29th of Elul, 5776<br>6:26 pm Can light.<br><b>Erev Rosh<br/>HaShanah</b><br>7:00 p.m. services  | <b>3</b><br>1st of Tishrei, 5777<br><b>Rosh Hashanah<br/>Day</b> 5777 7:36 pm<br>Candle lighting | <b>4</b><br>2nd of Tishrei,<br>5777<br>Rosh HaShanah<br>Day 2 <b>7:34 pm</b><br>Havdalah                        | <b>5</b><br>3rd of Tishrei,<br>5777  | <b>6</b><br>4th of Tishrei,<br>5777   | <b>7</b><br>5th of Tishrei,<br>5777<br>6:16 pm Candle<br>lighting <b>Friday eve<br/>services 7:00 p.m.</b>   | <b>8</b><br>6th of Tishrei,<br>5777 <b>Shabbat<br/>Shuvah</b><br>10:45 services<br>7:26 pm Havdalah |
| <b>9</b><br>7th of Tishrei, 5777   | <b>10</b><br>8th of Tishrei, 5777  | <b>11</b><br>9th of Tishrei,<br>5777<br><b>Kol Nidre</b><br>6:08 pm Can. Light.<br>7:00 p.m. services<br>at KHN | <b>12</b><br>10th of Tishrei,<br>5777<br><b>Yom Kippur Day</b><br>7:18 pm Havdalah | <b>13</b><br>11th of Tishrei,<br>5777 | <b>14</b><br>12th of Tishrei,<br>5777<br>6:02 pm Candle<br>lighting  | <b>15</b><br>13th of Tishrei,<br>5777<br>7:12 pm Havdalah   |
| <b>16</b><br>14th of Tishrei,<br>5777 <b>Sukkah<br/>Building; Erev<br/>Sukkot</b> 5:58 pm Candle<br>lighting | <b>17</b><br>15th of Tishrei,<br>5777<br><b>Sukkot I</b><br>7:08 pm Candle<br>lighting           | <b>18</b><br>16th of Tishrei,<br>5777<br><b>Sukkot II</b><br>7:07pm Havdalah                                    | <b>19</b><br>17th of Tishrei,<br>5777  | <b>20</b><br>18th of Tishrei,<br>5777 | <b>21</b><br>19th of Tishrei,<br>5777<br>5:49 pm Candle<br>lighting <b>Friday eve<br/>services 7:00 p.m.</b> | <b>22</b><br>20th of Tishrei,<br>5777<br>10:45 services<br>6:59 pm Havdalah<br>(54 min)             |
| <b>23</b><br>21st of Tishrei,<br>5777<br><b>Simchat Torah</b><br>6:00 pm at KHN<br>5:46 pm Can. light.       | <b>24</b><br>22nd of Tishrei,<br>5777<br>Shmini Atzeret<br>6:56 pm Candle<br>lighting            | <b>25</b><br>23rd of Tishrei,<br>5777<br>6:54 pm Havdalah<br>(54 min)   | <b>26</b><br>24th of Tishrei,<br>5777  | <b>27</b><br>25th of Tishrei,<br>5777 | <b>28</b><br>26th of Tishrei,<br>5777<br>5:37 pm Candle<br>lighting  | <b>29</b><br>27th of Tishrei,<br>5777<br>6:48 pm Havdalah<br>(54 min)                               |
| <b>30</b><br>28th of Tishrei,<br>5777  | <b>31</b><br>29th of Tishrei,<br>5777  |   |  |                                       |  |   |

## Setting Aside 10 Days for Reflection, Responsibility, and Renewal [i.e. Teshuvah]

|   |                                |  |   |                              |  |
|---|--------------------------------|--|---|------------------------------|--|
| 1 Elul—Sat. night<br>Sept. 3 <sup>rd</sup> -                        | Selichot<br>Sept. 24           | Erev Rosh HaShanah<br>1 Tishri; 2 <sup>nd</sup> Oct.   | Rosh HaShanah<br>Day Oct. 3   | Shabbat<br>Shuvah:<br>Oct. 8 | Yom Kippur:<br>one long day Sept. 4th<br>Oct. 12 <sup>th</sup> thru<br>eve Oct. 13   |
| Conducting a Fearless<br>Moral Accounting<br>Beginning Preparations | Reflecting on<br>the Past Year | Beginning:<br>Acknowledging the<br>World's Existence &<br>the Complexity of<br>All Existence:<br>Ayeka: Where are you? | Going in More<br>Deeply<br>Placing<br>G-d at the Center<br>Acknowledging<br>Parts of World<br>With which we are in<br>Relationship: | A Sacred<br>Pause            | Intense honesty<br>openness,<br>Remembering:<br>Past (Avodah)<br>Others (Yizkor)<br>Righteous<br>Leaders<br>Final Opportunity:<br>Closing the<br>Gates |