

HAMPSTEAD GARDEN SUBURB SYNAGOGUE

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NORRICE LEA, LONDON, N2 ORE

WITH THANKS TO THE RABBINIC TEAM,
OFFICE STAFF AND HONORARY OFFICERS

TISHREI 2024 / 5785

HAMPSTEAD GARDEN SUBURB SYNAGOGUE

TISHREI

2024 / 5785

NEW YEAR. NEW US.



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Special thanks to Alana Yamin-Joseph for her invaluable suggestions and help in structuring this publication.

INTRODUCTORY LETTER

Jewish festivals are often likened to London buses: you wait ages for one, and then several seem to arrive all at once. This month is indeed filled with Jewish holidays, and when you see the amazing number of people in shul, it sometimes feels like we may need a bigger bus stop!

At this time, we reflect on the journey we have taken together here at HGSS over the last year. With over 120 events, welcoming 98 new members, and hosting 12 Shabbat services each week, we have supported one another through various challenges, including the atrocities witnessed in Israel last Simchat Torah and the continued pain and self sacrifice of our brothers and sisters around the world.

During Israel Week alone, our community raised significant funds with over £130,0000 distributed to three lesser-known charities. Together, we have celebrated numerous personal and communal milestones including 30 Bar Mitzvahs, 19 Bat Mitzvahs, more than 15 weddings, the 75th anniversary of Kerem, and the 90th anniversary of our community.

A year on, we continue to face challenges, but we do so together, as one community. With our quarterly Kehilla Shabbatot as a reminder of our strength and unity, we stand proud to be Jews in one of the flagship communities of Anglo Jewry, wearing this badge of honour with humility and pride.

As we reflect on our past, we also look forward to the future, understanding that:

ROSH HASHANAH...
Is a time to consider where we are going.

YOM KIPPUR...
Is a time to reflect on who we can become.

SUCCOT...
Is a time to renew our faith and appreciate the present.

SIMCHAT TORAH...
Is a time to celebrate the Torah and our personal growth.

Our former Chief Rabbi Lord Jonathan Sacks once said, "Jewish festivals are not just dates on the calendar. They are transformative experiences that have the power to change us and make us grow". As we embrace these festivals, this publication invites each of us to continue to invest in our own personal Jewish journey, celebrating our past while investing in our future.

As we start the new year 5785, we may do so differently, but together. For some, the insights shared by us as a rabbinic team might be of interest, or the games might bring a smile. For others, having all the practical information in one place and readily accessible may be useful. We hope that there is something for everyone.

Please G-d, this coming year we will continue to be blessed as a community. Standing side by side, shoulder to shoulder as we look back on our accomplishments and look forward to our future, praying for ourselves, with each other, and for the wider community. In this merit, may we be blessed with the ability to integrate the lessons that each festival teaches us, and with a year of health and inner simchah.

On behalf of the whole Rabbinic Team and Honorary Officers, we wish you a shanah tovah, a sweet new year.



HGSS IN 2024

12+
WEEKLY SHABBAT SERVICES

15+
WEDDINGS

19+
BAT MITZVAHS

30+
BAR MITZVAHS

98+
NEW MEMBERS

120+
EVENTS

ROSH HASHANAH

WED, 2 OCTOBER – SAT, 5 OCTOBER 2024

WED, 2 OCTOBER
EREV YOM TOV

- Make Eruv Tavshilin – a symbolic act that involves setting aside a small amount of food, such as matzah and another cooked item, before the start of Yom Tov. By doing so we are able to cook and prepare for Shabbat whilst adhering to the laws of Yom Tov.

- Light candles at 6.22pm. Also, light a 48 hour candle or a similar existing flame to use for lighting candles in the evening.*

- Kiddush:
  - Apple & Honey and 'Simanim' for a sweet new year.
  - Hamotzi – Round challahs dipped in honey.

THU, 3 OCTOBER
ROSH HASHANAH DAY ONE

- For service times, see page 76.

- Hear the shofar: Minimum 30 blasts
- Kiddush and Hamotzi with honey
- Tashlich (Lyttelton Playing Fields) at 5.00pm.

- Candles to be lit after 7.21pm from an existing flame.*

- New fruit – many eat a pomegranate or another fruit you have not had this year in its season to fulfil the obligation of saying the brachah of shehecheyanu.

- Kiddush and Hamotzi with honey.

FRI, 4 OCTOBER
ROSH HASHANAH DAY TWO

- For service times, see page 76.

- Hear the shofar.
- Kiddush and Hamotzi with honey.
- Yom Tov ends and Shabbat begins at 6:17pm. Candles should not be lit later than this time.

SAT, 5 OCTOBER
SHABBAT SHUVAH

- Rabbi Levene Shabbat Shuvah sermon at the end of the morning service, approx. 11.00am.

- Shabbat ends at 7.16pm.

** In addition to the blessing over the candles, the Shehecheyanu blessing is recited.*

ROSH HASHANAH
PAGE REFERENCE GUIDE

DAY ONE

		Routledge	*Art Scroll*	*Koren Sacks*
1	Hamelech	80	262	341
2	Shema*	88	290	377
3	Amidah*	91	296	387
4	Amidah Repitition	95	306	405
5	L'E-l Orech Din	106	330	441
6	Kedushah	107	332	443
7	Avinu Malkeinu*	111	384	455
8	Ein Kamocha	114	390	463
9	Torah Reading	117	402	473
10	Shofar	126	432	495
11	Musaf Amidah*	131	448	515
12	Musaf Repetition	142	470	551
13	Unetaneh Tokef*	146	480	565
14	Kedushah	148	486	577
15	Vechol Maaminim	149	490	581
16	Aleinu*	154	500	595
17	Shofar 2	157	508	607
18	Shofar 3	160	514	617
19	Shofar 4	162	520	623
20	Birkat Kohanim	164	524	629
21	Hayom	166	532	633
22	Adon Olam	171	180	203

DAY TWO

		Routledge	*Art Scroll*	*Koren Sacks*
1	Hamelech	176	262	341
2	Shema*	183	290	377
3	Amidah*	186	296	387
4	Amidah Repitition	190	342	657
5	L'E-l Orech Din	205	374	701
6	Kedushah	205	374	703
7	Avinu Malkeinu*	210	384	715
8	Ein Kamocha	213	390	723
9	Torah Reading	216	402	733
10	Shofar	222	432	749
11	Musaf Amidah*	227	448	763
12	Musaf Repetition	238	536	797
13	Unetaneh Tokef*	146	538	801
14	Kedushah	148	542	809
15	Vechol Maaminim	149	546	813
16	Aleinu*	154	554	825
17	Shofar 2	157	562	835
18	Shofar 3	160	566	843
19	Shofar 4	162	570	849
20	Birkat Kohanim	164	574	855
21	Hayom	166	582	861
22	Adon Olam	171	180	203

*If time permits, please follow all the sections listed. If you are short on time, please prioritise the items highlighted with **

ROSH HASHANAH: OUR PERSONAL COURT TRIAL BEFORE HASHEM

REBBETZEN LISA LEVENE

Imagine yourself standing in a courtroom, trembling, facing trial. The air is thick with anticipation. Your every action, word, and thought is laid bare, scrutinised under the unyielding gaze of the presiding Judge. This is the essence of Rosh Hashanah, a day of profound introspection and self-assessment, of our every action being evaluated by the Divine Judge.

"In the courtroom of Rosh Hashanah, we are given the chance to rewrite our destiny by taking responsibility for our actions and making amends." – Rebbetzen Shira Smiles

The concept of *achrayut*, responsibility is central to this process. It demands that we realign with our highest values and principles, often lost in the relentless pace of daily life. On this day we must reset our moral compass, acknowledging our responsibilities to ourselves, our community, and our ultimate Judge – our Father and King, Hashem. We stand in our finest attire, reflecting deeply on where we have faltered and committing to meaningful change.

In this spiritual courtroom, we present ourselves with humility and resolve. We plead for mercy, striving to demonstrate our readiness to embrace our responsibilities with renewed energy.

The shofar's piercing blasts serve as a wake-up call, urging us to awaken from spiritual slumber and engage in sincere introspection. Rabbi Joseph B. Soloveitchik noted, "The shofar is not just a command; it is a cry from the depths of our soul to awaken to a higher state of consciousness". This day demands more than superficial resolutions; it calls for a deep, transformative commitment to betterment.

The shofar invites us to ask ourselves questions of truth, and connect to our personal and collective brokenness as a People, punctuated by the sounds of silence. As we observe the halachah, Jewish law to not speak between the first and last shofar blasts (Shulchan Aruch, Orach Chaim 592:3), we visualise the hammer of judgement in our own lives. As the echoes of the shofar fade, the hammer of judgement falls. We stand before Hashem, fully aware of the weight of our actions and the possibilities for our future. We feel the gravity of the moment as the courtroom



falls silent and the verdict is delivered. The hammer of judgement resounds, marking the end of one chapter and the hopeful beginning of another.

Rosh Hashanah is our personal trial, a chance to seek mercy, embrace change, and a profound opportunity to recommit ourselves before Hashem. The weight of this day is immense, yet it is filled with the hope of transformation and renewal, guiding us towards a future of righteousness and purpose.

As we leave this courtroom awaiting our verdict, may we be blessed to walk forward with a renewed commitment to our highest ideals and responsibilities.

> "THE SHOFAR BLASTS AWAKEN US TO THE REALITY THAT WE ARE STANDING IN THE COURTROOM OF HASHEM, WHERE EVERY ACTION AND INTENTION IS EXAMINED."
>
> *Rebbetzen Esther Jungreis*

NAVIGATING THE HIGH HOLY DAYS WITH TODDLERS AND YOUNG CHILDREN

REBBETZEN JODIE HERSZAFT

At first glance, Rosh Hashanah, Yom Kippur, and young children don't seem to mix well. If your children are anything like mine, the combination of long hours in shul together with parents fasting, does not exactly create a recipe for success! Of course, it's not that the children are fasting, but the general atmosphere of Yom Kippur observance doesn't seem to align with the temperament of most toddlers.

However, when we teach our children about Yom Kippur in an age-appropriate way, we prepare them, not only to observe the holiday as adults, but also to find their own path to reflection, teshuvah (repentance), and renewal. While sitting in shul may seem challenging for them, the themes of Rosh Hashanah and Yom Kippur are highly relevant to our kids and essential for raising them as good and moral Jews.

These days are all about reflecting on what we have done, apologising and vowing to do better. In our prayers, we say that giving tzedakah and performing acts of kindness to others, are ways we can strive to be better in the coming year. Together with your children, you can think about all those in your life who need help, be it at home, school or in the wider community.

Yom Kippur in particular, is about learning to say sorry. For kids, the famous Elton John lyrics can be especially true – it can be challenging to admit mistakes and apologise. However, on Yom Kippur, a central theme is discussing this concept with our children.

A great way to facilitate this is by reading books on the topic, which can create opportunities for meaningful conversations between you and your children. Asking them things like, how do you think the characters feel? How might this story relate to you? Have you ever done something and then felt sorry? When was the last time you said sorry to someone?

With these themes in mind, we can help our children relate to these special days with meaning, building them into the best people they can be for the coming year.

THE SHEPHERD'S CALL

RABBI LUIS HERSZAFT

"All mankind will pass before You like members of the flock. Like a shepherd herds his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living."

The prayer Unetaneh Tokef explains that Hashem judges us like a flock of sheep. So, what does it mean to be a good sheep?

Sheep are known for their strong flocking and following instinct. They run from what frightens them and band together in large groups for protection. They like to be around other sheep they're familiar with and find it stressful to be isolated. The Jewish nation is compared to a flock of sheep. But many left our flock this year. What did we do about it? Did we contribute to their leaving? Did we let them know the flock is not the same without them, or did we label them as the black sheep among us? Many of our people are facing various challenges. Did we lose any sleep over it or did we just continue with our own lives?

Rav Avraham Pam (1913–2001) was a Rosh Yeshivah in Brooklyn. A man who davened in the same shul as him stopped attending. Rav Pam called the man's son and learned that he was ill and in the hospital. Rav Pam gave the son a note to take to the man:

"Dear Moshe, I want you to know I miss you in shul. It's not the same without you. Love, your friend, Avraham Pam."

Unfortunately, the man passed away. When Rav Pam went to pay a shiva call, the son showed him the note and said his father shared it with every visitor during his last two weeks of life. Rav Pam left the shiva in tears. His grandson asked why he was crying. Rav Pam said, "How many more letters like that could I have written?".

As we head towards Rosh Hashanah, let us use this as an opportunity to reach out to someone. Who don't I see regularly? Who can I share a coffee with? Who can I pick up the phone to?

The Jewish nation is a flock and is only happy and complete when each member is together and united. Let us come together as one, to be counted, inscribed, and sealed for a sweet new year.

THE SHOFAR BLASTS AND THE SONS OF KORACH

RABBI MARC LEVENE

The shofar blasts are, without a doubt, one of the highlights of the High Holy Days. The piercing cries from a simple ram's horn echo throughout the generations as a sign of renewal, change, and, among other things, hope.

Yet, at that pivotal moment in the service, when we are all gathered and eagerly waiting to start, we first read Psalm 47—not just once, but seven times. Why did our sages impress upon us to recite these specific verses, and why so many times?

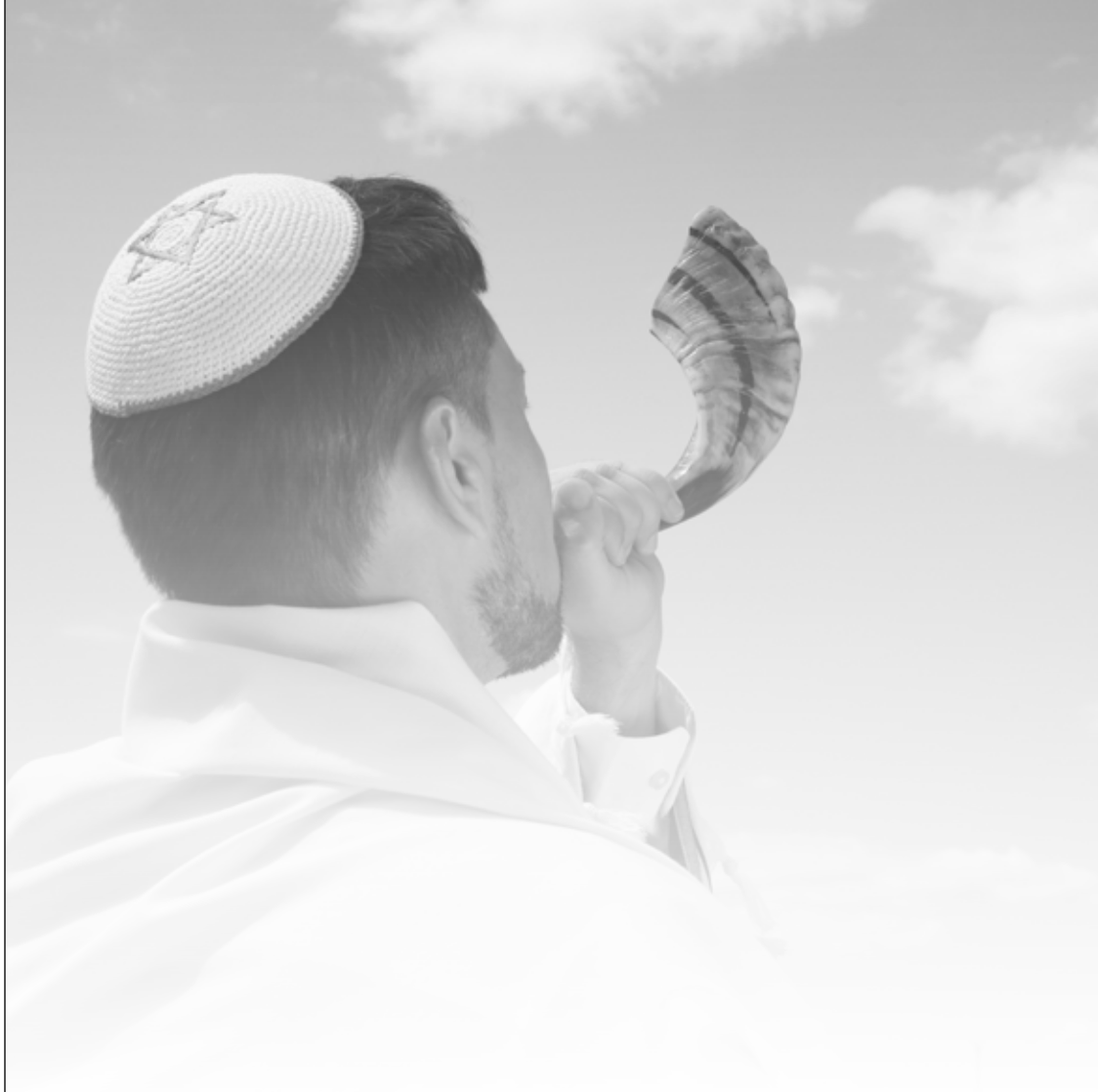
There are several simple explanations to both questions. For example, this psalm alludes to both Rosh Hashanah and the shofar. Furthermore, the seven repetitions correspond to the seven mentions of G-d within the psalm. However, I would like to take the symbolism a step further.

In Jewish thought and practice, the number seven often represents something new. Seven represents the days of creation and then G-d resting on Shabbat, so it signifies a new creation or a restart. As we recite this psalm, repeating these ancient verses through seven complete cycles, we symbolise our own renewal—a fresh start, a new beginning for the coming year.

Taking this idea slightly further, there is another insight into the significance of this specific psalm. It opens with the words, "A Psalm for the sons of Korach".

Korach was wicked, standing up against Moshe and Aharon and challenging their leadership over the Children of Israel. He and his followers met an awful end in the book of Bamidbar. So why would his children, who joined him in his rebellion, be chosen to frame the context of blowing the shofar?

Although Korach's children embodied the same negative, aggressive, and rebellious sentiments as their father, our sages teach us that they did not meet the same fate as their father. In fact, some suggest that, at the last moment, when the ground was swallowing everyone up, they realised their wicked ways and repented. This heartfelt and genuine remorse sent ripples of teshuvah through the heavens, leading G-d to save them, as if literally grabbing



them out of the pit while the ground sank beneath them.

The symbolism is extremely powerful. Their fate seemed sealed, and their punishment enacted, but in those last seconds of sincere atonement, they were saved. Perhaps we can suggest that the recitation of this psalm, at this very specific time of the service, is a sign of hope. It is never too late to open our hearts to the Almighty, to have the brave sincerity to want to be better, to do better.

As we repeatedly recite these words, let us envision a new version of ourselves—a fresh start, a new me, with the hope we need to listen to the call of the shofar.

BIRTHDAYS: CELEBRATORY MILESTONES OR INSIGNIFICANT?

REBBETZEN LISA LEVENE

Birthdays: we all have them, but how we celebrate can vary greatly. In my family, when growing up, birthdays meant cake for breakfast, as my father left the house at 7 a.m. and didn't return until after we were asleep. Presents were given that morning. My father and I share the same birthday, which always made the excitement electric, even if it was just a sugar rush! In other families I know, there is hardly any fanfare at all. Presents might come months later, and birthdays aren't particularly significant.

This year, we had the privilege of celebrating HGSS's 90th birthday and Kerem's 75th birthday. As we reflect on these milestones today, Rosh Hashanah, we are reminded that it is also the birthday of mankind. This is profoundly relevant when we consider the significance of birthdays in Jewish thought. Time, as we know from a Jewish perspective, is not linear but cyclical.

Annually, on the anniversary of any momentous event, we can tap into the same spiritual energy that originally caused that event. We don't encounter yearly events in the same way each time; instead, we approach them with an upward, growth-oriented mindset. Today, Rosh Hashanah brings the energy of new beginnings, a time to remind ourselves that G-d invested within us a soul full of talents and qualities. Traditionally, Jewish thought emphasises yahrtzeit more than birthdays. Shlomo Hamelech voiced this in Kohelet: "Better the day of death than the day of one's birth" (Kohelet 7:1), emphasising that actual achievements are more significant than potential.

The newborn infant may be brimming with genius and talent, but they have not yet done anything with it. So what's there to celebrate? Who's to know whether the potential will be realised? The day of a person's passing, on the other hand, is the culmination of their life's mission.

But I would like to perhaps argue this a little differently. Although a person's accomplishments, which are ultimately celebrated on their yahrtzeit, are the ultimate achievement, birthdays also hold significant importance. Yes, when we are born, we are yet to accomplish anything. We only have potential; we are alive to face the challenges that will confront us but with no



assurance that we will overcome them successfully. However, I believe that birthdays still deserve applause because they commemorate our first appearance in the journey of life.

The first, and in fact only birthday mentioned in the Torah is that of Pharaoh (Genesis 40:20), who held a grand celebration for his ministers. During the party, he remembered his imprisoned officials, the chief butler and baker, and used the occasion to judge them. Pharaoh pardoned the butler, restoring him to his position, but condemned the baker to death. As a self-proclaimed deity, Pharaoh used his birthday to assert his authority and judgement over others.

In contrast to Pharaoh, who used his birthday as a time to judge others, we can use it as an opportunity to judge ourselves and to reflect on and evaluate the year we have just completed. We should ask ourselves: How great is the disparity between what I have accomplished and what I can accomplish? Am I spending my time properly, or am I involved in things that distract me from what is truly important? Birthdays teach us the concept of rebirth. No matter how things went yesterday or last year, we always have the capacity to try again.

The Midrash Eichah Rabbah 1:51 describes how the 9th of Av, the saddest day in the Jewish calendar,

on which both Holy Temples were destroyed, will become the ultimate happiest day, the birthday of Mashiach, the future redeemer of the Jewish people. A day when light and hope are rekindled within us.

Judaism is a religion of life. The essence of Judaism and its most fundamental tenets are centred around life. Moshe tells the people at the end of his life in Parashat Nitzavim, "I have put before you life and death, blessing and curse—therefore choose life" (Deut. 30:19). These words are ingrained in the Jewish psyche.

> "JUDAISM IS A RELIGION OF LIFE. THE ESSENCE OF JUDAISM AND ITS MOST FUNDAMENTAL TENETS ARE CENTRED AROUND LIFE. MOSHE TELLS THE PEOPLE AT THE END OF HIS LIFE IN PARASHAT NITZAVIM, 'I HAVE PUT BEFORE YOU LIFE AND DEATH, BLESSING AND CURSE - THEREFORE CHOOSE LIFE' (DEUT. 30:19). THESE WORDS ARE INGRAINED IN THE JEWISH PSYCHE."

Someone who epitomises this concept is Sarah Imainu. Every one of her 127 years reflected her integrity. Our sages understand this to be directly connected to the 127 provinces that Esther Hamalkah ruled over. This equated to one nation for every year that Sarah lived, because she did so productively and positively.

There is a famous midrash about Rabbi Akiva's reaction to a student who fell asleep during a lesson (Bereishit Rabbah 58:3). Instead of continuing with the topic at hand, Rabbi Akiva asked the class if anyone knew why Esther was worthy of ruling over 127 provinces. He explained that Esther, a descendant of Sarah, merited one province for each year of Sarah's life. The message to the sleeping student was clear, every moment of our lives matters and can impact future generations. Wake up and make it matter! Life is like a wrapped gift, containing emotions, challenges, and hard work. When unwrapped, it reveals opportunities to help others, grow in humility, and improve ourselves.

A birthday is a time to be grateful and celebrate life. It marks the day G-d decided the world needed you and gave you a unique mission that only you can fulfil. The ultimate gift we celebrate on birthdays is the 'present' of life, and we celebrate this today, on Rosh Hashanah here at HGSS.
In 1988, the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, inaugurated a "Jewish Birthday Campaign", encouraging us to use our special day to recommit to our mission of bettering ourselves and the world. He suggested giving tzedakah, inviting guests to celebrate with you, sharing words of Torah, doing acts of loving-kindness, studying Torah, focusing on our connection to Hashem, taking on a new mitzvah, and reflecting and repenting.

For me, I have come to understand that birthdays are not merely about cake and presents, as I once thought as a child. They are celebratory milestones, a time to judge ourselves, to celebrate life, and seize the opportunities that lie in front of us. A reminder to ourselves that we matter, that our lives matter. Let's honour the gift of life by celebrating each milestone with enthusiasm and purpose.

> "BIRTHDAYS ARE NOT MERELY ABOUT CAKE AND PRESENTS, AS I ONCE THOUGHT AS A CHILD. THEY ARE CELEBRATORY MILESTONES, A TIME TO JUDGE OURSELVES, TO CELEBRATE LIFE, AND SEIZE THE OPPORTUNITIES THAT LIE IN FRONT OF US."

As we dip our apple in honey, let's embrace the sweetness and promise of the year ahead for us here at HGSS and around the world. Happy Birthday!



WHAT'S DIFFERENT?

DIFFERENCES BETWEEN 1ST JANUARY AND ROSH HASHANAH

Rosh Hashanah is a time to pause from our busy lives and come together as a community. Unlike the festive parties and late-night celebrations of January 1st, it is a period dedicated to reflection and introspection. It reminds us of the lasting impact of our actions and urges us to shape a better future for ourselves and our community.

As we look for ten differences in the following two pictures, let us remember our responsibilities to ourselves, to others, and to G-d.



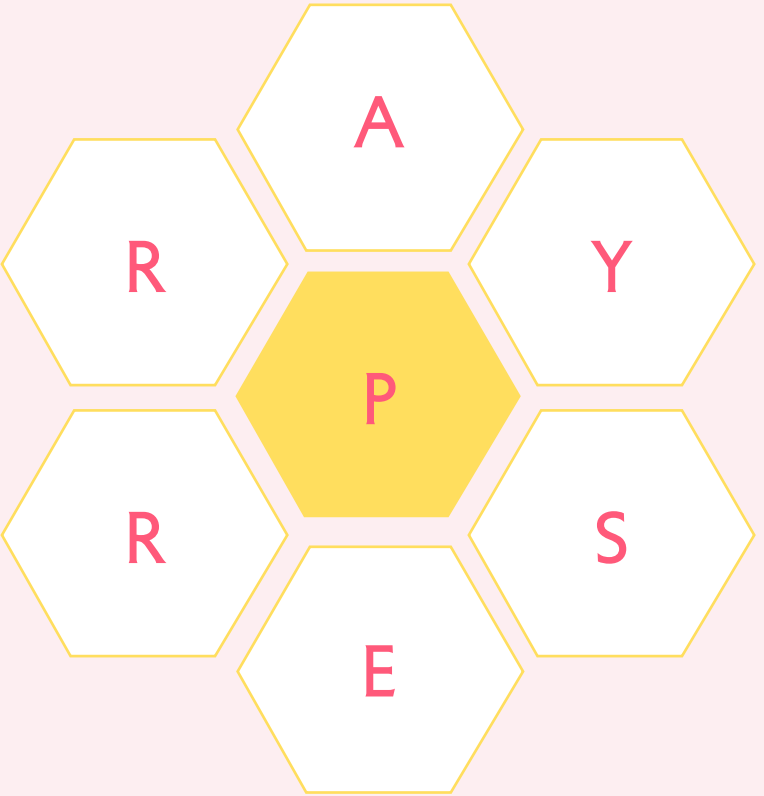


WORD WHEEL

Create as many words as possible with the letters in the word wheel.
You can only use each letter once and every word must contain the letter in the centre of the wheel.

Can you find the seven letter word?

HINT:
On Rosh Hashanah, we speak from the heart.
In quiet moments, our hopes we impart.
With gratitude and wishes, we deeply care.
In these sacred times, we reflect and share.



WHO, WHAT, WHERE AM I?

1. WE SYMBOLISE THE HEAD OF THE YEAR AND ARE OFTEN SERVED AT THE ROSH HASHANAH TABLE. WHAT ARE WE?	2. I AM A CEREMONY THAT INVOLVES CASTING AWAY SINS INTO A BODY OF WATER. WHAT AM I?
3. I AM THE FIRST PATRIARCH OF THE JEWISH PEOPLE AND WAS PROMISED TO HAVE DESCENDANTS AS NUMEROUS AS THE STARS. WHO AM I?	4. I AM THE HEBREW WORD FOR "IN THE BEGINNING", AND ALSO THE FIRST WORD OF THE TORAH. WHAT AM I?
5. I AM THE PERIOD OF SELF-REFLECTION AND REPENTANCE BEFORE YOM KIPPUR. WHAT AM I?	6. I AM THE FRUIT WITH 613 SEEDS, CORRESPONDING TO THE MITZVOT. WHAT AM I?
7. I AM THE SHOFAR SOUND THAT IS A LONG, UNBROKEN BLAST. WHAT AM I?	8. I AM THE SPECIAL WHITE GARMENT WORN ON YOM KIPPUR TO SYMBOLISE PURITY. WHAT AM I?
9. I AM THE NUMBER OF SHOFAR BLASTS TRADITIONALLY HEARD ON ROSH HASHANAH. WHAT AM I?	10. I AM THE PRACTICE OF ASKING FOR AND GRANTING FORGIVENESS DURING THE HIGH HOLY DAYS. WHAT AM I?

11. IN THE STORY WE READ ON ROSH HASHANAH, I WAS ALMOST SACRIFICED BY MY FATHER, BUT A RAM TOOK MY PLACE. WHO AM I?	12. I AM A WOMAN FROM THE BIBLE WHO PRAYED WITH ALL MY HEART FOR A CHILD. ON ROSH HASHANAH, WE READ MY STORY BECAUSE IT SHOWS THE POWER OF SINCERE PRAYER. G-D BLESSED ME WITH A SON, SAMUEL, WHO BECAME A GREAT PROPHET. WHO AM I?
13. I AM THE MATRIARCH WHOSE STORY IS READ ON THE FIRST DAY OF ROSH HASHANAH, EMPHASISING FAITH AND PERSEVERANCE. WHO AM I?	14. JEWS GATHER AS A COMMUNITY IN ME TO CELEBRATE AND PRAY ON ROSH HASHANAH, AND FOR SOME, EVERY DAY, REMINDING US ALL THAT NO ONE IS EVER ALONE. WHAT AM I?
15. I AM A SWEET VEGETABLE EATEN TO SYMBOLISE THE END OF BITTERNESS. WHAT AM I?	16. I AM A SPECIAL BREAD THAT IS ROUND-SHAPED ON ROSH HASHANAH, SYMBOLISING THE CYCLE OF THE YEAR. WHAT AM I?
17. I AM THE TRADITIONAL GREETING EXCHANGED ON ROSH HASHANAH, WISHING SOMEONE A GOOD YEAR. WHAT AM I?	18. I WAS SWALLOWED BY A LARGE FISH AND SPENT THREE DAYS IN ITS BELLY. I AM KNOWN FOR MY JOURNEY OF REPENTANCE AND DELIVERING G-D'S MESSAGE TO NINEVEH. WHO AM I?
19. I AM A SYMBOL WITH SIX POINTS, FEATURED ON THE FLAG OF ISRAEL. I REPRESENT JEWISH IDENTITY AND HERITAGE. WHAT AM I?	20. I AM USED ON HOLIDAYS AND SPECIAL OCCASIONS TO BRING LIGHT AND WARMTH. I CREATE A PEACEFUL ATMOSPHERE AND AM OFTEN FOUND IN A MENORAH AND ON THE SHABBAT TABLE. WHAT AM I?

SIMANIM: SPOT THE DIFFERENCE

Special times in the Jewish calendar have special customs. For the new year, many families practice "simanim" – eating special foods that represent blessings. These foods, listed in the siddur, help us connect to our hopes and prayers. We usually eat them after challah on both nights of Rosh Hashanah. Below is a spot-the-difference game with traditional simanim. Look closely and find the 10 differences.



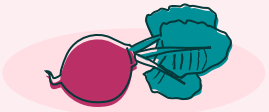
1. THAT YOU RENEW FOR US A GOOD AND SWEET YEAR.



2. THAT OUR MERITS INCREASE AS [THE SEEDS OF] A POMEGRANATE.



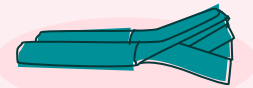
3. THAT OUR MERITS INCREASE.
The Yiddish word for carrots is "mehren" which resembles the word "mehr" meaning "more".



4. THAT OUR ADVERSARIES BE REMOVED.
The Hebrew word for beets is "silka" which resembles the word "lesalek" meaning "to remove".



5. THAT WE BE FRUITFUL AND MULTIPLY LIKE FISH.



6. THAT OUR ENEMIES BE DESTROYED.
The Aramaic word for leek or cabbage is "karti" which resembles the word "lichrot" meaning "to cut down".



7. THAT THE DECREE OF OUR SENTENCE BE TORN ASUNDER; AND MAY OUR MERITS BE PROCLAIMED BEFORE YOU.
The Hebrew word for gourd is "kara" which can also mean "tear" (when spelled with an ayin) or "call out" (when spelled with an alef).



8. THAT OUR ADVERSARIES BE CONSUMED.
The Hebrew word for dates is "tamar" which resembles the word "yitamu" meaning "be consumed".



9. THAT WE BE LEADERS NOT FOLLOWERS.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱ-לֹהֵינוּ וֵא-לֹהֵי אֲבוֹתֵינוּ...

"Yehi ratzon mil'fa'necha, Hashem E-loheinu v'E-lohei avotainu...."
"May it be Your will, Hashem our G-d and the G-d of our forefathers..."



1. THAT YOU RENEW FOR US A GOOD AND SWEET YEAR.



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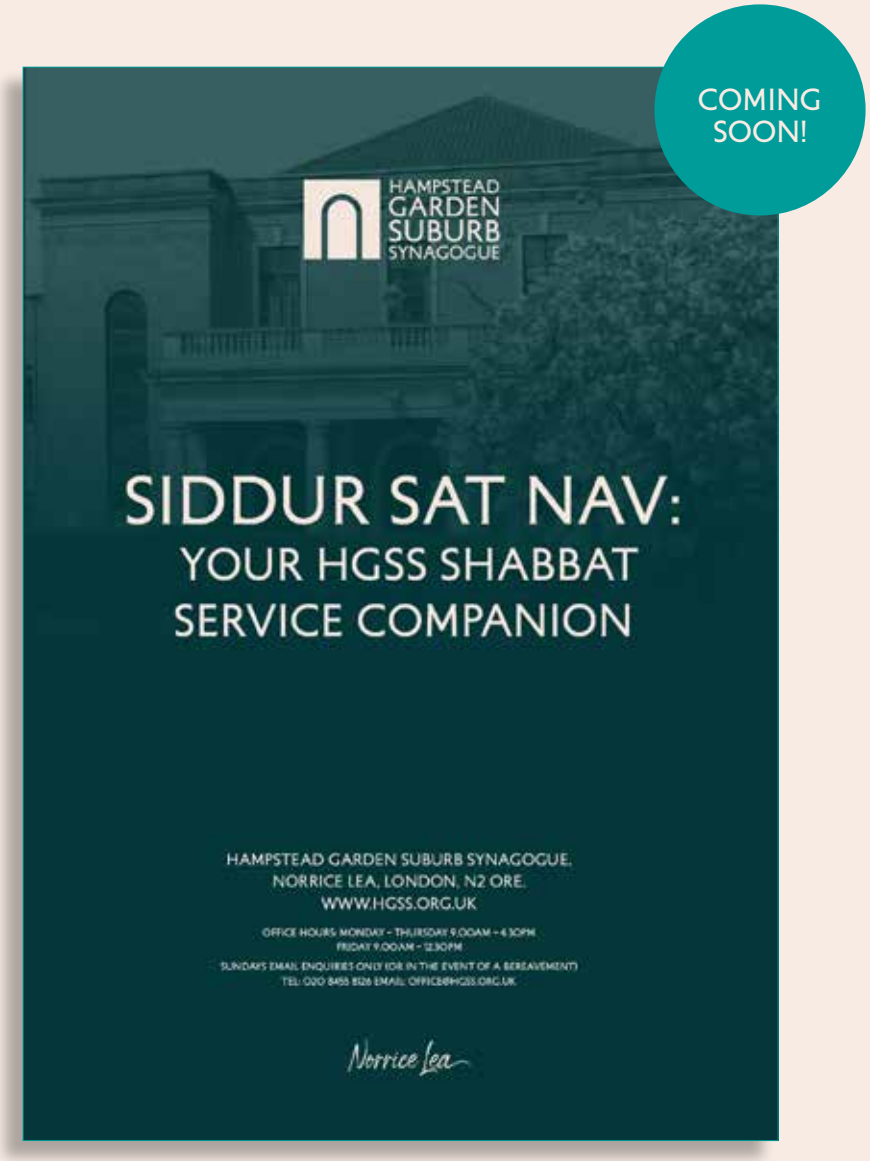


NEED DIRECTIONS?

The Siddur Sat Nav will help direct you through the ordered sequence of prayers we say during Friday night and Shabbat morning services.

It shares short insights and signposts, whilst providing a step-by-step guide ensuring a smooth and meaningful prayer experience.

ROSH HASHANAH PREPARATION

- ☐ Call friends and relatives to wish them a happy new year, shanah tovah.
- ☐ Mark the rest of the upcoming notable dates on your calendar, e.g. Yom Kippur, Succot, Simchat Torah. Take note of the timing of synagogue services. Take note of any community events or other commitments. Plan when you hope to go to Tashlich, Yizkor on Simchat Torah, etc. See page 76 for service times.
- ☐ Remember to set Yom Tov-friendly alarms.
- ☐ Plan Yom Tov meals. Invite guests.
- ☐ Arrange babysitting if applicable so that you can attend services.
- ☐ Some have the custom to visit the cemetery of loved ones during the 40 days before Yom Kippur. The Burial Society arranges extra opening hours during this period. Please consult the Burial Society's website for details.
- ☐ Pre Yom Tov food shopping.
- ☐ Prepare things you may wish to use over Yom Tov, eg, machzor, reading materials, ideas to share at the meals, new books, games, new clothing, new fruit, candles: two to welcome in each day of Yom Tov plus a 48 hour candle (in order to light each night from an existing flame).

YOM KIPPUR PREPARATION

- ☐ Consider wearing white garments or clothes – for men, a kittel that symbolises purity and humility.
- ☐ Prepare things you may wish to use over Yom Tov, eg, machzor, reading materials, candles: two to welcome in Yom Tov plus a 24 hour candle to light before the fast (to use for lighting the Havdalah candle at the end of Yom Kippur).
- ☐ Find shoes that are leather-free. Wearing leather shoes on Yom Kippur is prohibited.
- ☐ For those with children, say the special blessing of Birkat Kohanim.
- ☐ Recite Vidui by sunset.
- ☐ Say Kapparot, which you will find in the machzor.
- ☐ Plan your pre-fast Seudah Hamafseket and post-fast meals.
- ☐ Set aside tzedakah, money for charitable giving, and select the causes or organisations you wish to support. Make the necessary arrangements to donate before or after Yom Kippur.
- ☐ Silent reflection: Set aside time for personal reflection and introspection before Yom Kippur. Use this opportunity to contemplate your actions, seek forgiveness, and set intentions for the day.

SUCCOT & SIMCHAT TORAH PREPARATION

- ☐ Coordinate with your community. See if help is needed in terms of organising sweets for the children, decorations, flags, or anything else associated with helping to create a joyous and celebratory atmosphere, including during the hakafot and dancing.
- ☐ Extend invitations to friends and family members to join you in any celebrations. For example a Simchat Beit Hashoevah.*
- ☐ Take time to study and reflect on the significance of Simchat Torah, and to deepen your understanding and connection to the holiday. You may wish to learn more about some of the special prayers we say.
- ☐ Review why we say Yizkor for departed relatives on Shemini Atzeret (outside of Israel). See page 54.
- ☐ Reflect on the prayer תְּפִלַּת גֶּשֶׁם Tefillat Geshem, the prayer we say for rain during the Amidah, which acknowledges the importance of rainfall for agricultural sustenance. Recited as a request for G-d's blessings for an abundant rainy season. See page 58.
- ☐ If you have a Succah, inspect it for any necessary repairs or maintenance. If you don't have one, plan the construction or purchase of a Succah kit. Set aside time for building or assembling the Succah, ensuring it is ready before Yom Tov begins. Basic rules of building the Succah include:
  - It needs to be made with materials strong enough to withstand steady wind.
  - It must consist of minimally two complete walls and one partial wall.
  - The roof, also known as the schach, must be made of natural materials and branches, and must not be attached to their source.
  - The size of the Succah must be large enough to accommodate a person sitting, eating, and sleeping comfortably.
- ☐ Prepare items to decorate the Succah, perhaps natural materials like branches, fruits, and vegetables. Also include items you may need or want in there, such as a table, chairs, cushions, heating, blankets, or lighting to illuminate the Succah at night.
- ☐ Purchase your lulav and etrog. Ensure they are of high quality and meet the halachic requirements. Familiarise yourself with customs and rituals associated with the lulav, including how to say the bracha and wave the lulav.

Learn more about the special brachot we will be saying:

Before eating a meal in the Succah:

בָּרוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to dwell in the Succah.

Shehecheyanu Blessing:

When eating in the Succah for the first time:

ברוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Blessed are You, Lord our G-d, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion.

* A שִׂמְחַת בֵּית הַשּׁוֹאֵבָה, Simchat Beit Hashoevah commemorates the water-drawing ceremony that used to occur in the time of the Temple in Jerusalem, during the intermediate days of Sukkot. Water was taken from the spring and brought to the Temple in a golden vessel. It was then poured on the altar as part of the daily sacrificial service, symbolising our immense appreciation for water, an essential element for life, and a request for rain in the upcoming year. Often accompanied by lively celebrations, music, and dancing, it was a time of great joy and festivity, with people rejoicing and expressing their gratitude to G-d for His blessings. Still celebrated today, Simchat Beit Hashoevah involves singing and dancing, either inside a Succah or elsewhere, where people sing and celebrate Jewish life together.

YOM KIPPUR

FRI, 11 OCTOBER – SAT, 12 OCTOBER 2024

FRI, 11 OCTOBER
EREV YOM KIPPUR: KOL NIDREI

- Eat a festive meal with challah dipped in honey before the fast begins.
- Many people follow the custom of Kaparot, with explanations found in the machzor. Those who are blessed with children also recite a special blessing for each child, which is also found in the machzor.
- Fast commences 6.02pm.
- Light candles by 6:02pm. It is customary to light yahrtzeit candles as well.
- For service times, see page 76.

SAT, 12 OCTOBER
YOM KIPPUR

TGI Yom Kippur
For everyone, in the shul 10 minutes after the main shul service finishes. Please note times are approximate.

- 2.00–2.30pm Guest speaker: Rabbi Daniel Fine.
- 2.45–3.15pm 5 for 5: Hear from 5 of our members for 5 minutes.
- Q&A with Rabbinic Team 4.00pm.
- Yom Tov/Fast ends and havdalah 7.01pm.
- In accordance with the Shulchan Aruch, we now turn our attention to building our Succah.



YOM KIPPUR
PAGE REFERENCE GUIDE

KOL NIDREI

		Routledge	Art Scroll	Koren Sacks
1	Kol Nidrei*	15	58	51
2	Barechu	17	66	63
3	Amidah*	22	78	77
4	Ya'aleh	31	102	107
5	Selach Na	36	112	121
6	Omnam Ken	38	116	127
7	Ki Hinei	39	120	133
8	E-I Melech	40	122	135
9	Shema Koleinu	45	126	143
10	Ki Anu Amecha	45	128	145
11	Ashamnu	46	130	149
12	Al Chet	49	132	155
13	Avinu Malkeinu*	55	144	171
14	Aleinu*	58	152	181
15	Anim Zemirot	73	188	187
16	Yigdal	75	158	193
17	Adon Olam	75	158	195

*If time permits, please follow all the sections listed. If you are short on time, please prioritise the items highlighted with **

YOM KIPPUR

		Routledge	Art Scroll	Koren Sacks
	SHACHARIT - MUSAF			
1	Hamelech	33	320	535
2	Shema*	41	344	567
3	Amidah*	44	350	577
4	Amidah Repitition	53	366	601
5	L'E-I Orech Din	77	404	659
6	Kedushah	78	406	661
7	Avinu Malkeinu*	104	436	711
8	Ein Kamocha	107	440	719
9	Torah Reading	110	452	727
10	Musaf Amidah	124	486	775
11	Musaf Repetition	134	502	801
12	Unetaneh Tokef	149	530	843
13	Kedushah	151	534	853
14	Vechol Maaminim	152	538	859
15	Aleinu*	157	550	873
16	Shema Koleinu	183	596	945
	MINCHAH			
17	Torah Reading	199	630	989
18	Amidah*	206	650	1011
19	Amidah Repitition	215	666	1037
	NEILAH			
20	Ashrei*	243	706	1101
21	Amidah*	246	712	1109
22	Amidah Repitition	253	726	1133
23	P'tach Lanu	258	736	1149
24	Ki Anu Amecha	264	750	1171

KOL NIDRE: THE IMPORTANCE OF WORDS

REBBETZEN LISA LEVENE

Our words reveal volumes about ourselves. Research from the University of Pennsylvania analysed 700 million words and phrases used online by 75,000 volunteers. They could guess a person's gender with 92% accuracy and age with over 50% accuracy, simply based on the type of words used. The words we use characterise us, revealing what kind of people we are and how we think.

We stand here on the holiest day of the Jewish calendar, starting with the Kol Nidrei service, a declaration annulling any forgotten vows made during the year. We know that a broken vow is a serious issue, as taught in Bamidbar 30:3 and the entire Talmudic tractate Masechet Nedarim, which is dedicated to the laws of keeping promises. But on this night, when we atone for all our sins against G-d, doesn't it seem strange to start the day this way?

There is a perspective that the Kol Nidrei service dates back to times of forced conversions to Christianity or Islam during the Middle Ages, particularly in Spain and Portugal in the 14th and 15th centuries. Jews were given the choice to convert or face persecution, expulsion, or death. Some Jews converted and were known as anusim, people who acted under coercion. Once a year, on the eve of Yom Kippur, they would gather in secret synagogues and, before beginning the services, implore G-d to forgive them for any statements or declarations made over the year that were contrary to Jewish doctrine. For them, coming to the synagogue was like coming home, the root meaning of teshuvah. Kol Nidrei, therefore, became an accepted practice across all communities.

The issue with this assertion is that Kol Nidrei predates the Spanish Inquisition by hundreds of years. So, the question arises again: why do we start Yom Kippur with Kol Nidrei?

Kol Nidrei, other rabbinical authorities suggest, is not related to forced conversions, but rather to remembering the first Yom Kippur when Moshe annulled G-d's vow after the sin of the Golden Calf, allowing His compassion to override His justice. Less than six weeks after the revelation at Mount Sinai, the Israelites committed the sin of the Golden Calf. Moshe prayed for their forgiveness and succeeded, descending from Mount Sinai on the tenth of Tishrei with new tablets, symbolising their forgiveness. This day became Yom Kippur, the Day of Atonement. G-d allowed Moshe to annul His vow, demonstrating that Divine compassion can override strict justice. Kol Nidrei recalls this moment of Divine forgiveness, symbolising the annulment of vows and the power of mercy over judgement.

Tonight is therefore an opportunity to remind ourselves of the extreme gravity that the Torah attaches, not only to formal vows and oaths, but to the general concept of the power of words. Words matter. Words create the world. On Yom Kippur, we reflect on the actions we must take to recreate ourselves and our world for justice, compassion, and wellbeing, and on how we may use our human powers of consciousness and choice for good. In every service, the central prayer, the Amidah, closes with a private meditation that begins, "My G-d, keep my tongue from doing harm, and my lips from lies and deceit". Tonight, as we stand at one of the most powerful, sacred, and iconic services of the Jewish year, which revolves around the majesty of the spoken word, let us remind ourselves of the importance of scrupulously honouring our commitments and recognise the power of our words.

Our defining feature of being human is that we can speak. When we corrupt our speech and abuse it, we negate our essential nature as a human being. However pure and well-meaning our thoughts and feelings are on Yom Kippur, they must be verbally expressed. If our mouths are dirty, then our deepest and most heartfelt thoughts will similarly become tainted. So, we begin Yom Kippur by ensuring that our speech is pure and correct. This restores our essential nature as human beings endowed with the gift of speech. Only then can we begin praying and take full advantage of this special day.

HGSS is very blessed this year to be hosting Rabbi Daniel Fine, Director of Education for Seed, as our scholar in residence. For the past three years, he has spearheaded the Clean Speech Project, emphasising the power of words. The 2025 project, starting on February 2nd, will focus on the power of expressing gratitude, with parent-child learning, daily videos, and an accompanying study guide.

For more information, visit **www.cleanspeech.co.uk** or email **dfine@seed.uk.net** to sign up.

This project perfectly aligns with the essence of Kol Nidrei, reminding us of the profound impact of our words and their importance as instruments of kindness, integrity, and holiness. As Rabbi Moshe Chaim Luzzatto, known as Ramchal, an influential Jewish philosopher and kabbalist of the 1700s, wisely said, "Our words are the garments of our thoughts and intentions. They show the world the essence of our character".

TESHUVAH, TEFILLAH AND TZEDAKAH

During the Yamim Noraim, the Days of Awe between Rosh Hashanah and Yom Kippur, these three practices take on heightened significance, as we say the words from our machzor, "U'teshuvah, u'tefillah, u'tzedakah maavirin et roah ha'gezeira", repentance, prayer, and charity remove the evil of the decree.

Former Chief Rabbi Lord Jonathan Sacks delves into why these three practices are emphasised during the Yamim Noraim (Days of Awe) and how they are integral to our spiritual and moral lives.

He writes:

"Teshuvah is about my relationship with myself. Tefillah is about my relationship with G-d. Tzedakah is about our relationship with other people. So what we're saying is that we can transform our fate because these three elements define who we are.

Teshuvah means constantly striving to climb to a higher rung of spirituality. There is a health programme in the UK to help people run, especially people who haven't run before, called 'Couch to 5K'. Its aim is to take an individual and train them in a phased way over the course of nine weeks to run for 5km. Teshuvah is about the same thing, only in spiritual terms. It's about learning to exercise the spiritual muscles that we haven't used in a long time. It is about saying, tomorrow I can be better than I am today.

Tefillah can be understood in two completely different ways. In prayer, we could either be asking G-d to do something for us or asking G-d to give us the strength to do something for Him. I personally prefer the second sense because that, for me, is what prayer is. It's about inhaling strength. Prayer is opening the soul to the energies of G-d that gives us the strength to do what G-d wants, and perhaps, needs us to do.

Tzedakah is about moving from asking what does the world give us to asking what do we give the world? That is a really powerful principle. If you go through life giving help to the people who need help, you will discover that when you lift others, in truth you lift yourself."



At HGSS, we are deeply committed to these principles and actively implement them through various community initiatives. Over the next few pages, we will share just a few highlights. There are many more, and if you identify an opportunity that you'd like to address and lead on, please contact a member of our team. Together, we can strive to be an "or lagoyim", a light unto the nations, exemplifying the values of teshuvah, tefillah, and tzedakah. Improving our relationship with others, our relationship with G-d, and our relationship with ourselves in all that we do as individuals, within HGSS, the wider Jewish community, and throughout society at large. In this merit, may we be inspired and sealed in the Book of Life for a sweet and happy new year.

TESHUVAH:
THE APOLOGY DEBATE OF LOVE VS. FEAR

REBBETZEN LISA LEVENE

Imagine the scene: You've just arrived on a Friday night at HGSS, and the place is packed and bustling. You feel somewhat apprehensive, partly because you don't know anyone and feel a bit awkward, and partly because you are here for an interview for your first job as a rabbinic couple in one of the most prestigious communities in North West London.

Coming straight from Yerushalayim, you look around nervously and find what seems like the perfect spot, then sit patiently waiting for the service to start. Suddenly, you feel a gentle tap on your shoulder from an elegant, revered member of the community. With a sweet, bemused yet slightly perturbed expression, they inform you that you're in their seat – a seat they've paid for, passed down through generations. Embarrassed, you quickly apologise and move.

This was my experience over 13 years ago here in Norrice Lea. Reflecting on that time and the warm friendship that developed with this elegant and gracious lady, I ask myself: What motivated me to apologise? Was it fear of being humiliated in front of everyone watching my every move, or was it her sweet smile and the initial warmth and respect that I felt for this lady? This is a question we can ponder today on Yom Kippur, and I believe it is applicable to any apology we make: What motivates our genuine change in behaviour, love or fear, and which is better?

The Gemara in Yoma (86b) discusses two different statements of Reish Lakish, a prominent Talmudic rabbi who lived in the 3rd century CE, about repentance.

The first:

גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת

– Great is teshuvah as the penitent's intentional sins are counted for him as unwitting transgressions.

This means that if I intentionally do something wrong but later feel genuinely sorry and try to make it right, my deliberate mistake is viewed as a lesser, accidental one. For example, if I purposely sat in this lady's seat, then for fear of further embarrassment apologised and offered to move, people might consider my action more like an accident because I tried to make amends.

The second:

גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכֻיּוֹת

– Great is repentance, as one's intentional sins are counted for him as merits.

This means that if I feel sorry for what I did and change for the better because of it, my big mistakes can actually turn into good deeds. Applying this to my example, if I purposely sat in this lady's seat, felt really bad about it, and then decided to always make sure no one else does the same out of love and respect for this lady, my change in behaviour has transformed the mistake into a positive action.

This contradiction is resolved by appreciating that there are different levels of repentance: repentance out of fear (teshuvah mi'yirah) and repentance out of love (teshuvah me'ahavah). In the first scenario, when Reish Lakish writes "intentional sins are downgraded to unwitting transgressions", he is talking about apologising out of fear. A person is motivated by a desire to avoid negative outcomes, so our deliberate mistakes are downgraded to accidental mistakes. On the other hand, if a person regrets their actions because of a genuine love for G-d and therefore wants to do better and be better for another person, their deliberate sins are converted into good deeds.

This, writes Reish Lakish, is a higher level of teshuvah as it involves genuine, heartfelt commitment to improve, whereas teshuvah mi'yirah is more about doing right for the sake of others because of the fear of external consequences.

In "Orot HaTeshuvah" (Lights of Repentance), Rabbi Abraham Kook, an influential leader, supports this: "Teshuvah out of love transforms sins into merits because it reflects a complete transformation of one's character and motivation".

So, in conclusion, debating the notion of whether it is better to apologise out of love or fear, although both can motivate change, the Talmud seems to place a higher value on repentance out of love. Fear, while acting as an initial catalyst, does not sustain the deep process of repentance, turning our apologies into a lifelong journey of improvement and connection, unless it is done out of love—love for G-d and goodness.

As my teacher Rebbetzen Tziporah Gottleib (Heller) writes, "When repentance comes from a place of love, it has the power to completely transform our hearts and lives". This enables us to turn our past errors into merits and our future into a testament of resilience and faith.

TEFILLAH & SHABBAT SERVICE TIMES

Prayer, or tefillah, is the lifeblood of our community. On a typical Shabbat, under the careful logistical planning of Mark Gould and his dedicated team, we have various services taking place across the building. Each service provides an opportunity for our community members to come together, ensuring that everyone finds a place where they can connect spiritually. A huge yasher koach to all the various volunteers who ensure that every week delicious kiddushim are served for the various services.

	TIME	LOCATION	ABOUT	CONTACT
SHUL SERVICE	**9.30 – 11.45am**	Main Shul	Our main Shul Service led by Chazan Avromi Freilich. Sermon by the Rabbi. Open to everyone.	**David Yamin-Joseph** Warden *wardendyj@hgss.org.uk*
HASHKAMA	**7.45 – 9.45am**	Max Weinbaum Hall	Followed by a seated kiddush in Max Weinbaum Hall, with a d'var Torah from the Rabbi or a guest speaker.	**Archie Sinclair** Warden *wardenas@hgss.org.uk*
SEPHARDI	**9.00 – 11.30am**	Landy Gallery	Yerushalmi traditional service with a seated kiddush, d'var Torah from the Rabbi or guest speaker, and singing.	**Sassie Rajwan** *srajwan@gmail.com*
YELADIM	**10.45 – 11.30am**	Kerem Classrooms	Group 1: Babies – Pre-Reception Rooms 5/6 (1st floor) Group 2: Reception – Year 1 Room 8 (1st floor) Group 3: Years 2 – 3 Room 14 (2nd floor) Group 4: Years 4 – 6 Room 10 (2nd floor) Followed by KIDdish. Every week a different treat in Room 5/6.	**Anna & Saul Lemer** *annalemer@gmail.com*
YOUTH	**10.30am – 12.00pm**	Youth Centre	Weekly, during term time, we offer peer-led davening and leining.	**Elie & Rachie Simon** Youth Directors *youth@hgss.org.uk*
CHAVERIM	**10.00am – 12.00 pm**	Youth Centre	An intimate monthly service run by you and led by you. Open to everyone.	**Garry Crystal and Richard Sager** *garry@garrycrystal.com*

MY RELATIONSHIP WITH TEHILLIM

ROCHELLE FREILICH

Tehillim touch us all. Our lives, our hearts and our souls. We turn to Tehillim in times of joy and times of trouble. King David's words have the uncanny power of touching people at all times and in all situations. Their poetic form can sometimes be challenging to understand, yet despite this, the Tehillim encompass all that needs to be said. Sometimes in life we go through such struggles and heartache, we feel helpless and not able to do anything constructive, however, the words of Tehillim are powerful and reach great heights.

The book of Tehillim is both timely and timeless and has spanned the course of history. Countless tears have been shed on its pages. At any given time in our lives we can use this book of prayer. At times of yearning, fear, pain or frustration and of course, in times of joy and gratitude, Tehillim are always there for us. Indeed, since the 7th of October, the most searched word on Google in Israel at many times has been Tehillim.

King David, whose greatest quality and strength was his connection to Hashem, came out of each experience, even under intense suffering, with a new understanding and awareness of himself and Hashem, which ultimately made him closer to The Divine. Sometimes we place so much heart and tears into beseeching Hashem to have our prayers answered. How are we meant to feel when the person we have prayed for with fervour, for so long doesn't recover. Or when anything we might be praying for doesn't turn out as we'd hoped? I believe with all my heart that no prayer goes to waste and that every single prayer is answered – even if the outcome is not as we'd hoped. Yet we should be consoled by knowing it has been used to help us in some way. Perhaps someone who didn't recover had a peaceful passing, or perhaps it has given you a new-found strength that you never knew was possible. This is what we must hold on to. We must never give up hope and have faith that we always have a direct line to Hashem.

A weekly Tehillim group takes place in person or via zoom, ,on Fridays between 9.45-10.30am. It starts with practical lessons we can learn from the weekly parashah, followed by private prayer/Tehillim in Hebrew or English, for those who need our support. No previous knowledge required.

For more details, please contact Rochelle or Stephanie Nagus.

HINENI: THE CHAZAN'S PREPARATION BEFORE MUSAF

CHAZAN AVROMI FREILICH

The Hineni tefillah recited by the chazan immediately prior to the congregation's commencement of the silent Amidah, is a heartfelt and moving prayer. Once heard, its haunting chant is unlikely to be forgotten.

Many things distinguish the Musaf prayer service during the Yamim Noraim from the rest of the year. Beyond the extended length of the actual prayers, a remarkable feature of Musaf is its introduction.

Here the chazan sets the tone. He captures the importance of the moment and the awareness of how much is at stake during the Yamim Noraim. Whilst the experience of standing before the King of kings during the course of the year is never something to take lightly, this pales in comparison to the days of Rosh Hashanah and Yom Kippur, where man has been summoned to the highest of courts and where his life hangs in the balance. It is our duty to pledge loyalty and commitment to our sovereign King by accepting His dominion over us all. If this was not frightening enough, we must then move on to request forgiveness for all previous indiscretions in His service.

These prayers are truly game-changers. The outcome of the judgement hinges upon these days. Therefore, our sages understood that a more extensive and awesome introduction is warranted.

The Hineni prayer is recited by the chazan. Nevertheless, the contents of this prayer very much set the tone for the individual's own emotional and spiritual state. The Hineni prayer includes a humble declaration of unworthiness and of inadequacy. There is the admission that he, a mere creature of flesh and blood, is actually unfit to the task to dare to approach and beseech Hashem.

The chazan attaches himself emotionally to the community. As their representative, no matter how woefully lacking he may be, he still has to open his mouth and speak. He must come and pray, he must even make demands, for the people have appointed him and so much is riding on this moment.

What should the community be thinking of when the chazan begins the Hineni prayer? Close your eyes and think back to the days when the Beit Hamikdash still stood. Then, the Kohen Gadol, the High Priest, would conduct the Divine service on Yom Kippur culminating with bringing the incense offering right into the Holy of Holies. The danger was



great but the need was desperate. The Kohen Gadol was then acting on behalf of the whole Jewish community.

This is exactly how we should envisage matters as we enter into Musaf. The chazan and the community stand united as one. We come before Hashem Who has our interests at heart and wants to shine upon us His merciful Divine assistance. This fantastic combination creates such a powerful ruach, spiritual energy, that when it is heard, we will be moved to prayer that will be accepted before Him with favour. We will merit to inscribe ourselves, our shul and the larger Jewish community in the Book of Life for a sweet and blessed year to come for us all.

Please note that from 12 November to 17 December inclusive, Chazan Avromi Freilich invites you to a 6-week course on understanding the Amidah in greater depth.

He will be teaching the course from 8.00–9.00pm at 27 Armitage Road as part of our TGI Tuesday programme.



TZEDAKAH AT HGSS

"Rabbi Elazar ben Azaryah says: 'The reward for charity depends entirely on the extent of the kindness in it'." (Pirkei Avot 3:15)

In addition to the charities we are supporting this Yom Kippur, which include Leket, Gateways and a kindergarten in Kibbutz Be'eri, details of which will be circulated separately, we also wanted to highlight another aspect of tzedakah that is often neglected even if you have given financially.

The word "tzedakah" is derived from "tzedek", meaning justice or righteousness. It encompasses not only financial contributions but also the giving of our time and effort. The Talmud teaches us that "Charity and justice are equal" (Talmud, Baba Batra 9a), emphasising that true tzedakah goes beyond mere monetary donations. Maimonides, in his Mishneh Torah, lists the eight levels of charity, with the highest level being to help someone become self-sufficient.

He writes, "The greatest level, above which there is no greater, is to support a fellow Jew by endowing him with a gift or loan, entering into a partnership with him, or finding employment for him, in order to strengthen his hand until he need no longer be dependent upon others" (Mishneh Torah, 10:7-14). This form of tzedakah is considered superior because it requires a personal investment of time and effort, providing sustainable support rather than temporary relief.

As we engage in acts of tzedakah this Yom Kippur, let us remember the importance of contributing not just financially, but also through volunteering our time and skills to help others. This holistic approach to tzedakah fulfils the true spirit of justice and righteousness, strengthening our community in profound and lasting ways.

NEFESH NETWORK

The Nefesh Network embodies the spirit of chesed, performing acts of kindness by offering emotional and practical support for our members, by our members. Founded and run by Naomi Taub for over 20 years, her tireless dedication and countless hours of service, along with the efforts of a dedicated team of volunteers, have truly been the nefesh, the soul, of our community.

Could you spare a few hours to assist someone visiting a sick relative? Consider extending your Shabbat and Yom Tov hospitality by welcoming more guests to your table. If you enjoy conversing with others and have strong organisational skills, we could use your help. Join us in making a difference.

The Nefesh Network will provide you with full training and support. Please contact us at **nefeshnetwork@hgss.org.uk** if you would like to volunteer your time.

SECURITY

These are obviously very challenging times for our collective security. The terror threat is heightened by documented efforts to harm Jews in the Diaspora. Additionally, while not necessarily life-threatening, the actions of Free Palestine protesters could greatly disrupt our way of life and shul attendance. We've seen precedents for this in the United States and on mainland Europe, where protesters have targeted their civil unrest at synagogues.

Combined, these realities mean an increased demand for security personnel at Norrice Lea. We can answer some of this burden through additional paid guards, but nothing can match Jewish eyes and Jewish hearts on our gates. We need to protect ourselves with our own judgement on what is and what is not suspicious – because no one knows our community and our environs as well as we do.

This is why the Shabbat and Yom Tov Volunteer Rota is crucial. We owe immense hakarat hatov, gratitude to the tireless efforts of Adam Arnold and Talya Bloom, heads of security, and everyone who contributes to our community's safety. They ensure that our gates are manned every day, every Shabbat, and they are urgently seeking more volunteers.

We especially need new, young volunteers to fulfil the collective responsibility incumbent upon us all. Please offer whatever time you can and sign up for the rota today. On-the-job training and full CST courses are available, providing valuable skills in today's uncertain world.

To sign up and make a difference, please email Talya at **security@hgss.org.uk**

SEE IT. SAY IT. SORTED. LESSONS FROM THE LONDON UNDERGROUND

REBBETZEN LISA LEVENE

The all-too-familiar phrase on the London Underground takes on a whole new meaning for me around this time of year: "See it. Say it. Sorted". As we journey through the month of Tishrei, we pass through various stations: Rosh Hashanah, and now, Yom Kippur. We travel through the tunnels of our inner selves and navigate the complexities of our lives.

See it. Recognise our greatness to understand the potential within us and how we fall short of achieving it. When we strike our chests during Vidui on Yom Kippur, it symbolises acknowledging our greatness and recognising our true value. Growth cannot emerge from despair; instead, we must identify and embrace the inherent qualities with which we have been blessed. Rabbeinu Yonah, a prominent medieval Jewish scholar, writes in his seminal work, "Shaarei Teshuvah", Gates of Repentance, "The first opportunity for growth lies in a servant of Hashem knowing his self-worth, recognising his exaltedness... and we should remind ourselves, 'A person like me, who possesses such good, sublime, and exalted qualities, and who is a descendant of ancient kings – how could I commit this great and evil sin against G-d?'"

Say it. Acknowledge our potential and why we might struggle to live up to it. On Rosh Hashanah, as we sang the words of Avinu Malkeinu, we proclaimed G-d as our Father and our King and reflected on our past year. Now, on Yom Kippur, it is time to acknowledge where we fall short and admit our mistakes. Confessing them openly and honestly is a crucial step in the process of teshuvah. This confession is not just to G-d but also to ourselves. As Rabbi Joseph Soloveitchik emphasised in his writings, "Articulation brings the abstract into reality, making the process of teshuvah more tangible and effective".

Sorted. Take actionable steps to acknowledge what we are doing right. Making a plan to change and making a commitment are key steps of teshuvah. Rabbeinu Yonah suggests that understanding our inherent value is crucial. This is a time to celebrate, not criticise ourselves, and to recognise the Divine image, B'tzelem Elokim, within us. We must recognise that we are living Sifrei Torah, each of us possessing inherent greatness, and take practical daily steps to reach our potential.



While we may not be travelling physically today, spiritually, the mantra "See it. Say it. Sorted." serves as a powerful personal reminder of the steps we need to take. Recognising our inherent greatness, acknowledging the barriers that hinder us from fulfilling our potential, and taking concrete actions to embody the aspect of G-d, B'tzelem Elokim, that resides within us. May this message take on deeper significance today and each time we hear it. Thanks to the London Underground.

RSVP

RSVP IS AN ACRONYM TO HELP REMEMBER MAIMONIDES' FOUR STEPS OF TESHUVAH:

1. **RECOGNISE** and stop the improper actions.
2. **SAY** – confess the action, giving the action a concrete form in your own mind.
3. **VISUALISE** and regret the negative impact this action may have had on yourself or on others.
4. **PLAN** never to repeat the action.

As we sit here on one of the holiest days and reflect on our actions, see if you can unravel the following twenty words to find some of the things we may need to say sorry for. Perhaps we have been...

1. CERSLASE	11. TOEBSEDINID
2. EMAN	12. RVISESAEGG
3. ANFIUR	13. ETEVSINSINI
4. RRGONAAT	14. VNELRGIUNTDOE
5. ALEOUJS	15. IEEDCTUFL
6. EREDGY	16. AUMILVENTIPA
7. FEISSLH	17. RORISPNBSEILE
8. AMPITINET	18. ERDU
9. GGSSIPONI	19. NOICRGLLTNO
10. YAZL	20. YBSSO

YOM KIPPUR DINGBATS

1. Yom Kippur is a time to... GIVE...GIVE GIVE...GIVE GET...GET GET...GET	2. Any mitzvah we do is remembered by G-d ... EVER EVER EVER EVER + EVER	3. For many, Hebrew is a... LANG4UAGE
4. I need to apologise to G-d, there are... KNOW IT NO	5. Cooking for Yom Tov can feel like it takes... EVER EVER EVER EVER THURSDAY	6. A message of greeting... PPPPPP BU
7. A place where Tashlich can occur... THAMES D O W N	8. A place where we might be coming a lot this month... ALL	9. What moral guidelines are often considered during Yom Kippur? STOP! GO! STAY! LISTEN! WALK! DON'T! RUN! BE! HEAR! GIVE!
10. Who led the Yom Kippur service in the Holy Temple? PRIEST	11. Yom Kippur is a time to... RE RE	12. What can we do for ourselves on Yom Kippur as a way to reflect and grow? STAND TRY 2
13. Anim Zemirot and other prayers use this to help us understand G-d... META META META META	14. A prerequisite before we approach the Chagim... LOOKING	15. When we speak negatively about people we must remember... BERLIN CHINA HADRIAN WESTERN

CONNECTIONS

BELOW IS A GRID OF 16 WORDS RELATING TO YOM KIPPUR.

Your task is to arrange them into four groups of four by figuring out the links between them. There is only one solution, so be mindful of words that may fit into multiple categories.

YAHRTZEIT CANDLES	KOL NIDREI	SHOFAR	VIDUI
NEILAH	EAT	YIZKOR	WASH
WEAR LEATHER	MACHZOR	AL CHET	MUSAF
DRINK	SHACHARIT	AVINU MALKEINU	TORAH

RABBINIC TEAM LOGIC PUZZLE

THE EIGHT MEMBERS OF THE RABBINIC TEAM EACH HAVE MEANINGFUL REFLECTIONS RELATING TO YOM KIPPUR. USE THE CLUES BELOW TO DETERMINE WHAT ASPECT OF YOM KIPPUR EACH MEMBER REALLY RESONATES WITH ON THE DAY.

1. The number of letters in the first name of the person who values making good choices every day equals the number of matriarchs.

2. Someone whose title has the same number of letters as the number of services held in a synagogue on Yom Kippur, uses Yom Kippur as an opportunity to remove all aspects of physicality and connect to their spiritual self.

3. Someone whose surname has the same number of letters as the days G-d took to create the world, takes steps to ensure that they carry the inspiration of Yom Kippur through the rest of the year.

4. The longest-serving member of the rabbinic team starts preparing 3 months in advance and believes it is as important as the day itself, teaching the value of dedication and foresight.

5. Someone whose first name begins with the letter R and has the same number of letters as the word "shofar", values the introspection that Yom Kippur encourages, using the time to deeply examine her actions and thoughts from the past year.

6. The person who finds comfort in knowing that they start the new year with a clean slate, has the same number of letters in their first name as the number of days of Chanukah.

7. On Yom Kippur, we make amends, it's true, to find a word that starts and ends the same, here's a clue: when you apologise for something that you did choose, you offer up a reason, which is called an _____.

8. The number of letters in their first name is equal to the number of books in the Torah. They focus on saying sorry and asking for forgiveness.

1. The power of choices, understanding that each decision shapes their life, and recommitting to choosing life daily and to being their best self.	2. Uses Yom Kippur as an opportunity to remove all aspects of physicality and connect to their spiritual self.	3. Takes steps to ensure that they carry the inspiration of Yom Kippur through the rest of the year.	4. The preparation for Yom Kippur, which they start three months in advance, is as important as the day itself, teaching us the value of dedication and foresight.
5. The introspection that Yom Kippur encourages, means they can use their time to deeply examine their actions and thoughts from the past year.	6. Yom Kippur offers comfort in knowing that we start the new year with a clean slate.	7. Appreciation of the communal aspect of Yom Kippur, finding strength in praying and reflecting together as a community.	8. Focuses on the theme of forgiveness, both seeking it from others and using it as an opportunity to say sorry.

FILL IN THE BLANKS

COMPLETE EACH VERSE WITH THE CORRECT RHYMING WORD TO LEARN ABOUT JONAH'S STORY AND WHY IT'S READ ON YOM KIPPUR. EACH MISSING WORD SHOULD MAKE SENSE IN THE CONTEXT AND RHYME WITH THE END OF THE PREVIOUS LINE.

G-d told Jonah, "Go to Nineveh and say,
The people there need to change their_____".
But Jonah fled and sailed out to sea,
He tried to hide, but G-d could _____".
A mighty storm then rocked the boat,
The sailors feared, they couldn't _____.
Jonah said, "It's because of me,
Throw me over and you'll be _____".
Into the sea, Jonah was cast,
Swallowed by a fish, he thought he wouldn't _____.
For three days and nights, Jonah prayed,
Inside the fish, in darkness, he _____.
The fish spat him out onto dry land,
Jonah obeyed G-d's next _____.
He told Nineveh, "Change your ways,
G-d will forgive if you sincerely _____".
The people listened and changed their mind,
G-d was happy, He was _____.
On Yom Kippur, we read this tale,
To remind us to repent, it's ok to _____.
Just as Nineveh was saved that day,
We seek G-d's mercy when we fast and _____.
Jonah's story shows G-d's love and might,
He forgives us when we do what's _____.
The story teaches that we can grow,
No matter how far we may _____
On Yom Kippur, it's time to reflect,
To pray, repent, and self- _____.
So we read Jonah, from start to end,
To remind us to fix our mistakes, not _____.

INSIGHTFUL VISION

THIS GAME TEACHES AN IMPORTANT LESSON ABOUT YOM KIPPUR.

THE EYE CHART WILL SHOW YOU THE SIGNIFICANCE OF SEEING, NOT JUST WITH YOUR EYES, BUT WITH YOUR HEART AND MIND AS WELL.

Yom Kippur is a time for reflection, repentance, and renewal. It is a day when we look inward to evaluate our actions and seek forgiveness. True understanding requires more than just our physical sight. It requires us to see beyond the surface, to look at ourselves from a distance, and to understand how others may see us.

Although the message may not be immediately clear, when you look closely and work it out, you will understand that the essence of Yom Kippur lies in seeing ourselves and others from a different perspective. It involves recognising our imperfections and fostering forgiveness, which is the true essence of the day.

Now see if you have the "vision" to uncover the hidden message!



SUCCOT & SIMCHAT TORAH

THU, 17 OCTOBER – SAT, 26 OCTOBER 2024

SUN/MON, 13/14 OCTOBER
- Arba Minim Sale
  Sunday 5.00–7.00pm
  Monday 3.30–6.30pm

WED, 16 OCTOBER
EREV YOM TOV
- Make Eruv Tavshilin

FIRST NIGHT
- Before lighting Yom Tov candles, light a 48 hour candle to use for evening candle lighting
- Light Yom Tov candles by 5.51pm
- Kiddush and challah with honey in succah after 4:46pm

THU, 17 OCTOBER
FIRST DAY
- Arba minim
- Kiddush and challah with honey in succah

SECOND NIGHT
- Yom Tov candles should be lit from existing flame after 6.50pm
- Kiddush and challah with honey in succah

FRI, 18 OCTOBER
SECOND DAY
- Arba minim
- Kiddush and challah with honey in succah
- Shabbat candles should be lit from an existing flame by 5.46pm
- Kiddush and challah with honey in succah

SHABBAT, 19 OCTOBER
SHABBAT CHOL HAMOED
- No arba minim
- Kiddush and challah with honey in succah
- Shabbat ends and havdallah at 6.46pm

SUN, 20 - WED, 23 OCTOBER
CHOL HAMOED
- Arba minim
- Meals in the succah

WED, 23 OCTOBER
HOSHANA RABBAH

EREV SHEMINI ATZERET
- Make Eruv Tavshilin
- Before lighting Yom Tov candles, light a 48 hour candle to use for evening candle lighting
- Light Yom Tov candles by 5.36pm
- Kiddush and challah with honey
- *Customs vary as to the use of the succah on Shemini Atzeret outside of Israel. Some communities do not eat anything in the succah and others eat all meals in the succah. One should follow their own personal custom. If you do not have a custom, the prevalent local practice is to eat all Shemini Atzeret meals in the succah but without the brachah of leishev ba'succah.*

THU, 24 OCTOBER
SHEMINI ATZERET
- Yizkor
- Kiddush and challah

EREV SIMCHAT TORAH
- Yom Tov candles should be lit from existing flame after 6.37pm
- Hakafot
- Kiddush and challah inside

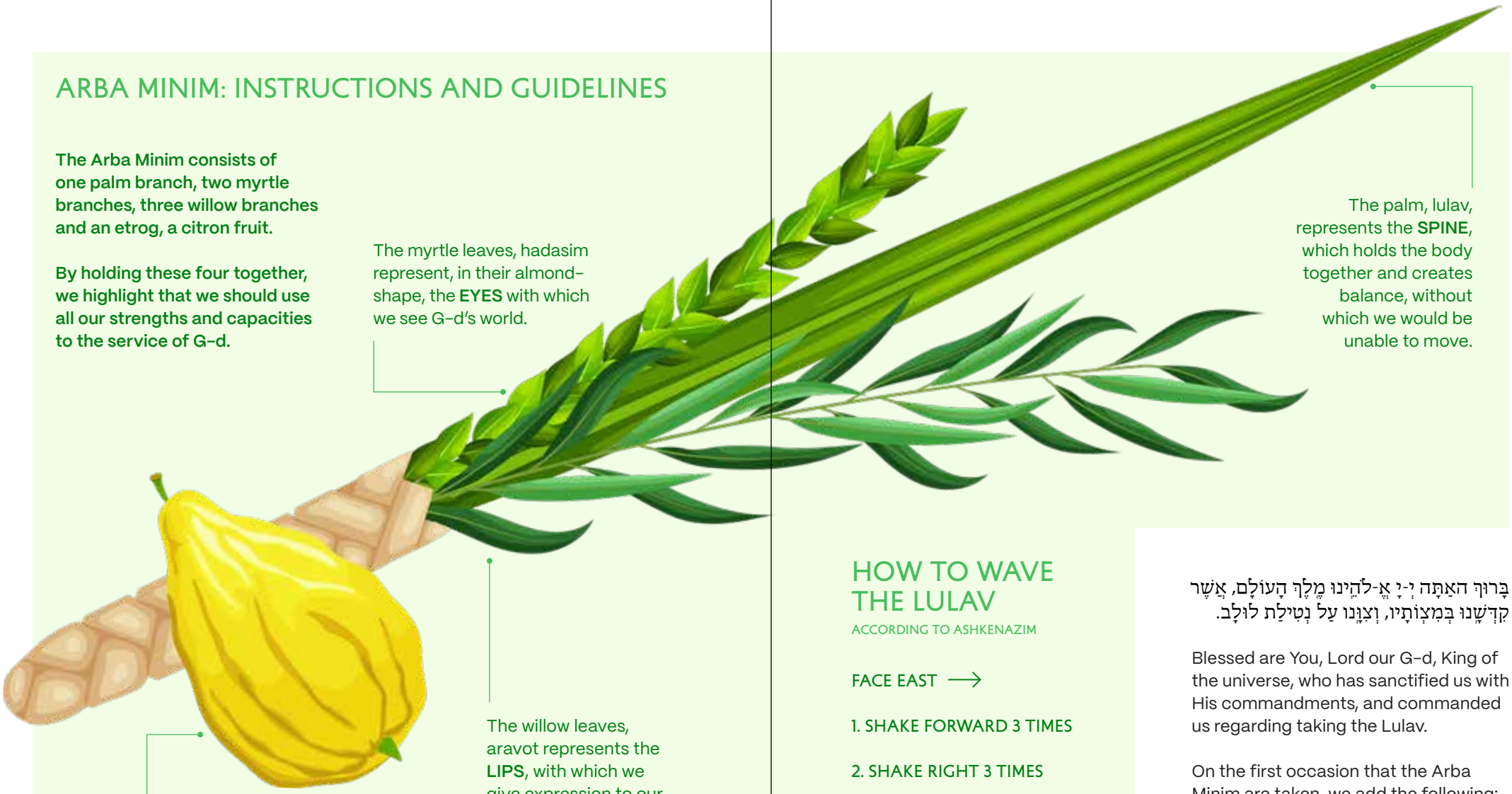
FRI, 25 OCTOBER
SIMCHAT TORAH
- Hakafot
- Kiddush and challah inside
- Shabbat candles should be lit from an existing flame by 5.32pm

SHABBAT, 26 OCTOBER
SHABBAT BERESHIT
- Kiddush and challah
- Shabbat ends and havdallah at 6.33pm

ARBA MINIM: INSTRUCTIONS AND GUIDELINES

The Arba Minim consists of one palm branch, two myrtle branches, three willow branches and an etrog, a citron fruit.

By holding these four together, we highlight that we should use all our strengths and capacities to the service of G-d.



The myrtle leaves, hadasim represent, in their almond-shape, the **EYES** with which we see G-d's world.

The palm, lulav, represents the **SPINE**, which holds the body together and creates balance, without which we would be unable to move.

The willow leaves, aravot represents the **LIPS**, with which we give expression to our thoughts and feelings.

The etrog is a citrus fruit. Its shape represents the **HEART**, the driving force behind all our actions.

HOW TO WAVE THE LULAV

ACCORDING TO ASHKENAZIM

FACE EAST ⟶

1. SHAKE FORWARD 3 TIMES
2. SHAKE RIGHT 3 TIMES
3. SHAKE BEHIND 3 TIMES
4. SHAKE LEFT 3 TIMES
5. SHAKE UP 3 TIMES
6. SHAKE DOWN 3 TIMES

בָּרוּךְ הַאַתָּה יְיָ אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת לוּלָב.

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us regarding taking the Lulav.

On the first occasion that the Arba Minim are taken, we add the following:

בָּרוּךְ אַתָּה יָ-יְ אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Blessed are You, Lord our G-d, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion.

YIZKOR
RABBI MARC LEVENE

The word 'yizkor' means to remember. Not a festival goes by throughout the year, when we do not take the time to stop and remember our loved ones. It is often during these periods that the loss hits us the deepest, and with each passing year, we feel bereft at our inability to share these moments with the people who were closest to us.

It not only feels appropriate to recite this special service, but it can often be an essential comfort to those either in mourning or simply wanting another opportunity to remember a loved one. But do we need this reminder? Surely every passing day is another opportunity to remember?

The purpose of Yizkor is really twofold. Firstly, to pray for those precious souls who are now existing in the Olam HaEmet, the Next World and, secondly, to remind us of the sacrifices of those who helped to shape whom we are. With every person in our family, they bring to our lives a part of our own inner strength, help us to become who we are and contribute in their own manner something meaningful for us.

Through the Yizkor service, we recall all that was good and significant in their lives, and then renew our own resolve and commitment to continue on the path they showed us. Let us take this time to remember them, their presence in this life and the next, and may they always be a source of blessing and comfort for us all.

In the merit of our sincere prayers, may we see the fulfilment of the Prophet Isaiah (25:8): "He makes death to vanish in life eternal, and the Lord G-d wipes away tears from all faces."

YIZKOR TIMES

YOM KIPPUR
12 October – 11.30am

SHEMINI ATZERET
24 October – 10.45am

Note: times are very approximate, always arrive early.

For further details, please see service times on page 76.

HGSS Yizkor books are located in the foyer.

THE UNITY OF SHEMINI ATZERET AND SIMCHAT TORAH
RABBI LUIS HERSZAFT

"Rabbi, do I really need to observe two days of Yom Tov?" This question is frequently asked by both those who live or spend Yom Tov in Israel and even those who do not! In the Diaspora, our celebrations of Shemini Atzeret and Simchat Torah carry across two days. In Israel, however, where there is no requirement for an extra day of Yom Tov, Shemini Atzeret and Simchat Torah are celebrated on the same day.

Interestingly, the Gemara (Moed Katan 8b) cites a principle that "We do not combine one joyous occasion with another". We are meant to observe each occasion separately so that one celebration does not diminish the other. If that's the case, then how do we explain the combination of Shemini Atzeret and Simchat Torah in Israel?

The answer lies in understanding the source of joy of these festivals. Why do we celebrate Shemini Atzeret? Rashi explains Shemini Atzeret through a parable: "It is like a king who invites his son to a feast for several days. When the time comes for the son to depart, the king says, 'My son, please stay with me for one more day, for your leaving is difficult for me'" (Leviticus 23:36). Since the beginning of Elul, we have engaged in a series of festivals through which we have connected with Hashem. At the end of this period, just before returning to our daily routines, Hashem invites us to celebrate for an additional day, to continue that relationship.

But why detract from this Yom Tov by combining it with Simchat Torah, the celebration of completing the reading of the Torah? In truth, these days do not detract from each other; rather, they complement one another. Both celebrate our relationship with G-d. The Zohar teaches: "The Holy One, blessed be He, and Torah are one."

A connection with G-d is created through our relationship with the Torah. The best way to cultivate a meaningful relationship with Hashem is by prioritising Torah learning and mitzvot. The solemn day of Shemini Atzeret and the joy of Simchat Torah do not diminish each other; in fact, they are inseparable!

AGAIN?!?!
ELIE & RACHIE SIMON

We have just spent an entire year reading the Torah, and no sooner have we finished than we start reading it anew. Why is this the case?

The Guinness World Record for the most Harry Potter characters identified by quote in one minute, is held by a 16-year-old girl called Ashley. In order to achieve such a feat, Ashley read and reread the entire series dozens of times.

I'm sure many of you can relate to the Harry Potter enticement, but many may better relate to the never-ending loop of Friends and The Office.

Indeed, it is common for people to read, study, listen to, and watch the same things repeatedly. However, they rarely do so indefinitely or without breaks, as that would be both boring and unproductive. Instead, we move on, gain what there is to gain, and seek new information to absorb. Stagnating by watching the same shows we enjoyed as toddlers year after year wouldn't make sense. It was enjoyable, but now it's time to move on. Yet, with the Torah we continue to read and have been reading the same book over and over again for the last 3336 years. Sheesh, isn't it enough already? Don't we know what it says by now? The answer is that we never really finished it in the first place.

Although we may have read all the words, we have not finished the Torah – we have not completely understood the depths contained within. Like Ogres, the Torah has multiple layers, and each year when we read the Torah, we are supposed to gain new insight into its holy teachings, by unravelling new layers.

When studying in yeshivah, I, Elie, attended the study track of Rabbi Meiselman, a Torah scholar who initially pursued his education at Harvard and MIT, becoming a professor of mathematics. He later chose to leave his academic career to open a yeshivah in Israel. The yeshivah, like most yeshivot, has an 8-year rotation of which Talmud tractate would be studied each year. I was there when Bava Metzia was studied, approximately the 40th time Rabbi Meiselman had studied this tractate. The time spent on each subject was 7 hours a day, 6 days a week, for roughly a month. No stone was left unturned, no question left un-pondered, no source left unreferenced.



The goal was to understand the root of the topic and gain complete clarity. It came to the end of a certain topic and Rabbi Meiselman, during his daily sermon, threw up his hands and said, "I don't have clarity. What I didn't understand last time I understood this time and what I didn't understand this time I will understand next time."

The Torah has a lot to offer, deep insights are waiting for us to learn and discover. Many of us were taught the contents of the weekly portions by our nursery teachers and our understanding has not evolved as we have matured; we feel that the stories are cute and not so relevant to us. But don't let this be the case.

Each year, we should endeavour to gain new insights into the weekly portion, find answers to our questions, find new questions on those answers, keep progressing and searching for truth, which is achieved by continuing to read and re-read the Torah, an idea accentuated by Simchat Torah.

TEFILLAT GESHEM: MAINTAINING THE INSPIRATION

REBBETZEN LISA LEVENE

When at a wedding, the bride is easy to spot in her special, flowing white gown, distinct from everyone else. She stands out and looks unique. However, the groom doesn't stand out as much. Even if he wears a tuxedo, others in the wedding party often do too. He's also not the only one taking photos with the bride. So, if you don't know the groom personally, how can you identify him? The simplest way is this: the groom is the one who takes the bride home after the wedding.

This metaphor teaches us something important about the month we've just experienced. After the month of Elul, followed by Rosh Hashanah, the Ten Days of Repentance, Yom Kippur, Succot, and Simchat Torah, what comes next? The goal isn't merely to "survive" these holidays, but to be enriched by them. It's not just about enjoying or enduring the celebrations; it's about integrating the spirit, messages, and inspiration of the holidays into our daily lives. We should act on this inspiration immediately, making realistic and meaningful commitments that are within our reach.

The Mirrer Rosh Yeshiva says that the key to maintaining inspiration is not to be fooled into thinking that it will last on its own. We must do something now to sustain it. As Pirkei Avot (4:2) says, "One mitzvah leads to another mitzvah", indicating that small actions can create a continuous cycle of positive behaviour.

For me, Tefillat Geshem is more than a prayer for rain; it is an expression of faith and continuity. Adding the words "mashiv haruach u'morid hagashem" (He causes the wind to blow and the rain to fall) into the second blessing of the Amidah, which speaks of Hashem's might, is a daily practical reminder for me to carry this inspiration forward. We say this from Shemini Atzeret until the first day of Pesach.

Tefillat Geshem connects the intense spiritual experiences of Tishrei with the practical needs of everyday life, reinforcing themes of dependency on G-d, Divine mercy, and the renewal of both the land and the spirit. It has agricultural significance, acknowledging our dependence on G-d for sustenance and physical survival. It also has biblical importance, reinforcing the covenantal relationship between us and G-d. Similarly, rain has spiritual symbolism, reminding us of the importance of nourishing ourselves spiritually. Just as physical rain nourishes the land, we must continuously nourish our inner lives.



By reciting Tefillat Geshem, we strive to carry the inspiration and spiritual growth from Tishrei into the rest of the year, ensuring that Divine blessings flow continuously, both physically and spiritually. Each of us can do this in our own way – by taking on an extra mitzvah, committing an extra hour of our time to someone in need, or thinking about what actions we can take to implement and maintain the inspiration.

Just like identifying the groom at a wedding, the true test of our spiritual journey through Tishrei is seen in what we take home with us. The inspiration, the commitment, and the Divine connection we cultivate must accompany us beyond the holidays, enriching our everyday lives with purpose and meaning.

As the writer William Arthur Ward once said, "The pessimist complains about the wind; the optimist expects it to change; the realist adjusts the sails". Maintaining our inspiration requires active effort and adjustment, ensuring that we continue to grow and thrive throughout the year. Please G-d, in our collective merit, we will be able to do so.

TEARS OF HOPE: SHEMINI ATZERET AND SIMCHAT TORAH 5785

RABBI MARC LEVENE

Just one year ago, our lives were turned upside down. As the news broke throughout the day, we all remember where we were and how we felt. The news trickled in slowly, but we could tell early on that this was bad, really bad.

Amidst the shocking snippets we were hearing, dealing with uncertainty was just as challenging. We knew very little, with concerns not only about safety in Israel but also about potential targets throughout the world. We sat and waited to see how events would unfold.

I think back to that morning and the immediate need to address our community. I sat in my box panicking, unsure of what to say about a situation I knew nothing about, trying to find inspiration literally in my own head, lost in my thoughts.

Then, with the help of Hashem, I focused on the machzor. I reflected on how, on Simchat Torah, we read about the death of Moshe, and imagined how deeply it must have affected the nation of Israel, who had entrusted not only their faith but also their lives to him so many times. Now he would be gone, and the long journey into Israel would be without their inspirational leader.

The Torah records his death, which is somewhat challenging, as we understand that Moshe himself was the one writing the words. If that is so, how could it be that Moshe is not only recording his own death but continues with seven extra verses with the events that followed?

The Gemara (Menachot 30a) addresses this anomaly and records two different approaches to understanding this. According to one opinion, these verses were not written by Moshe but by his main disciple and successor, Yehoshua. However, thereis a different and somewhat mystical idea which suggests that until now, G-d spoke and then Moshe repeated and wrote.

However, from this point for these final few verses of the Torah, G-d spoke and Moshe wrote the words "bi-dema". The common translation of bi-dema is that it means "with a tear", indicating that Moshe was crying, understandably, while receiving and transcribing the prophecy of his impending death.

There has been much written trying to understand the exact sentiment of why and what this actually means. However, I keep coming back to this concept of tears. Why highlight that Moshe was crying, as these tears seem to hold much significance in this story?

I like to think of Moshe in his last moments, not sad but hopeful. He had led this special people, his children, through the most intensive and uplifting experiences, from exile to redemption, to a connection with The Almighty, and now to the borders of the Promised Land. But for what? He believed in the Jewish People. He had taught them well and with love; he would see them continue their mission as he completed his own, and his tears were those of love and hope.

We say in Psalm 126:5:

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ

– They who sow in tears shall reap with songs of joy (taken from the Shir HaMaalot at the beginning of bensching).

Moshe was planting the seeds of our people with his tears so he could reap with joy, knowing that we would continue for eternity. The tears of Moshe, like those of all of our blessed matriarchs and patriarchs who came before us, fuel us, guide our paths, and allow us to continue as a proud Jewish Nation. The last eight verses of the Torah are not simply the completion of the story but are the building blocks of our future and our destiny.

To mirror these same sentiments back to that fateful day, I remarked that today we started crying, and truthfully, we are still crying one year on. But our tears cannot just be of sadness, as we would most likely drown in them, there have been so many. No, let us cry tears of hope. By persevering, we will never give up. Not just by being good people but by being better people. We do not sit back and let them beat us; we fight on the battlefields and also with love, kindness, and goodness.

Let us continue to be inspirational lights, reminding us what and why we fight, and so that we can continue to shout to the world: We, the Jewish Nation, live. Am Yisrael Chai!



HGSS PERSONAL REFLECTIONS FOR HAKAFOT, TORAH PROCESSIONS

REBBETZEN LISA LEVENE

For many of us, standing together on Simchat Torah can be exhausting as we reflect on the previous weeks and days leading up to it. Our minds can wander as we watch the Sifrei Torah come out of the ark and observe the celebrations. To help us connect more deeply, here are a few thoughts on the significance of these customs.

The circular movement of the Torah processions is a symbol of unity. According to the story in the Book of Joshua, the Israelites walked around the city of Jericho once a day for six days and seven times on the seventh day, with the priests leading the way, carrying the Ark of the Covenant on each occasion.

On the seventh day, the people blew the shofar and shouted, causing the walls to fall and allowing them to enter the city. During Simchat Torah, the custom of hakafot therefore connects us to our ancestors' historic journey around Jericho. It unites us, symbolising our continuous devotion to the Torah and strengthening our sense of faith and community.

It is fascinating to note that the Sifrei Torah are closed as we watch them paraded, fully clothed in their majestic covers. This contrasts with the raising of the Torah during hagbah, opening it after the Torah reading and reciting the words, "This is the Torah that Moses placed before the children of Israel". This teaches us that no matter our level of knowledge, religiosity, or observance, every one of us has an equal share in the Torah.

In the words of Rabbi Kook, its Divine wisdom and eternal truths are the "heartbeat of our nation". In Maariv each day, we say in the second blessing before the Shema, "ki hem chayeinu ve'orech yameinu" – for they, meaning the Torah and the mitzvot, are our life and the length of our days. True life is a life lived with higher meaning and purpose.

As we stand here at HGSS, perhaps feeling exhausted and in need of focus, let us remind ourselves of some of the pillars on which our fabulous community stands, to help us connect more deeply.

May we continue to grow and thrive together. Wishing you a joyful Yom Tov and L'chaim!

FIRST HAKAFAH

HGSS BETTER TOGETHER: YOUR JOURNEY, YOUR EXPERIENCE, ONE COMMUNITY

Every member is important and valued. Individually, we can achieve much, but together we can accomplish far more. This sentiment is beautifully encapsulated by the quote from Pirkei Avot 2:4, "Do not separate yourself from the community", highlighting the importance of unity and collective effort within our community. As we begin the first hakafah, let us celebrate our shared commitment and unity here at HGSS, recognising both the power of our individual efforts and the synergy we create by working together collectively.

SECOND HAKAFAH

SERVICES: CELEBRATING OUR INDIVIDUALITY

One of the four strategic pillars of HGSS is celebrating our individuality. By offering a wide range of services designed to appeal to various tastes, we aim to provide diverse opportunities for everyone to connect. Whether you like to hear Chazan Avromi's beautiful and soulful tefillah in the main shul, enjoy a chicken soup kiddush, partake in an early morning minyan, a family-friendly service, hear the melodic tunes of Sephardim, or are looking for a more interactive service for children or youth, this second hakafah reminds us of the efforts of everyone involved in making these services happen, and the blessing we have to come together as one community.

THIRD HAKAFAH

EDUCATION: INVESTING IN OUR JEWISH JOURNEY

Jewish learning remains at the heart of our community. This hakafah celebrates the many opportunities we have to connect and invest in our Jewish journeys. We offer weekly learning on Tuesdays, both daytime and evening, as well as Whisky and Wisdom, and parenting classes hosted by the community. Additionally, we have Friday morning Tehillim groups, monthly Rosh Chodesh broadcasts, Coffee and Conversations, and other skills-based educational programmes, including Hebrew reading and the Year 6 and 7 Bar/Bat Mitzvah programme.

FOURTH HAKAFAH

SOCIAL: MAKING JUDAISM FUN AND RELEVANT

Celebrate the numerous opportunities at HGSS to stay connected with friends and expand your friendship circle by participating in our social programmes. These include Rummikub, singing together at HGSS, community events, and trips.

FIFTH HAKAFAH

LIFECYCLE: NOT JUST A SHUL BUT A COMMUNITY

HGSS is more than just a synagogue; it's a family. We celebrate life's milestones and engage in numerous opportunities to support and be supported by one another. Our flagship Nefesh Network offers practical support run by our members for our members. Other programmes include Kaddish Comfort, baby blessings, weekly smachot, and soft play kiddushim.

SIXTH HAKAFAH

HONORARY OFFICERS, COUNCIL, AND EVERY VOLUNTEER: THANK YOU

We couldn't provide our services without our incredible professional staff, lay leaders, and volunteers. Thank you for supporting HGSS through your time, donations, and dedication. We appreciate everyone's contributions, whether in services, kiddushim, security, youth activities, leining, pastoral care, hosting community members, simply smiling at someone new in shul, or any other ways you have helped. Your support is invaluable and has enabled us to celebrate our 90-year-old community that we are so proud of.

SEVENTH HAKAFAH

GRATITUDE: CELEBRATING THE PAST, APPRECIATING THE PRESENT, LOOKING TO THE FUTURE

As we complete the final Torah procession, we remind ourselves of the mesirat nefesh, the self-sacrifice of so many before us who have made our wonderful community possible. We look at everyone in our community today in 2024 and the wonderful things that we have accomplished, and we look forward to all the exciting new things that lie ahead for our community.

HOW WELL DO YOU KNOW ME?

1. WOULD YOU RATHER DECORATE THE SUCCAH WITH HANDMADE CRAFTS OR BUY READY-MADE DECORATIONS?

2. WOULD YOU RATHER SLEEP IN THE SUCCAH EVERY NIGHT OR ONLY EAT MEALS IN IT?

3. WOULD YOU RATHER BUILD THE SUCCAH YOURSELF OR HAVE SOMEONE HELP YOU?

4. WOULD YOU RATHER HAVE A LARGE SUCCAH FOR HOSTING MANY GUESTS OR A SMALL, COSY ONE FOR CLOSE FAMILY?

5. WOULD YOU RATHER DECORATE THE SUCCAH WITH NATURAL ELEMENTS LIKE FRUITS AND LEAVES OR WITH LIGHTS AND FABRICS?

6. WOULD YOU RATHER DANCE WITH THE TORAH OR SING ALL NIGHT?

7. WOULD YOU RATHER CELEBRATE SIMCHAT TORAH WITH A BIG COMMUNITY OR A SMALL FAMILY GATHERING?

8. WOULD YOU RATHER DECORATE THE SYNAGOGUE FOR SIMCHAT TORAH OR CLEAN UP AFTERWARD?

9. WOULD YOU RATHER HAVE UNLIMITED SWEETS ON SIMCHAT TORAH OR UNLIMITED DRINKS?

10. WOULD YOU RATHER BE THE FIRST TO CARRY THE TORAH OR THE LAST?

11. WOULD YOU RATHER RECEIVE AN ALIYAH OR GIVE A D'VAR TORAH?

12. WOULD YOU RATHER HAVE A SIMCHAT TORAH BREAKFAST OR A LATE-NIGHT CELEBRATION?

13. WOULD YOU RATHER HAVE A BREAKFAST FEAST OF WAFFLES AND PANCAKES IN THE SUCCAH OR A DINNER OF BURGERS AND CHIPS?

14. WOULD YOU RATHER HAVE YOUR SUCCAH IN A FOREST SURROUNDED BY TREES OR ON A BEACH WITH SEA VIEWS?

15. WOULD YOU RATHER HAVE A SUCCAH THAT MAGICALLY CLEANS ITSELF OR ONE THAT MAGICALLY STAYS WARM AND COSY?

16. WOULD YOU RATHER HOST A SUCCAH MOVIE NIGHT OR A SUCCAH KARAOKE NIGHT?

17. WOULD YOU RATHER HAVE A FRIENDLY SPIDER IN YOUR SUCCAH OR A NOISY CRICKET?

18. WOULD YOU RATHER HOST ONE NIGHT WITH A LARGE GROUP OF FRIENDS AND FAMILY IN YOUR SUCCAH OR HAVE SMALL, INTIMATE GATHERINGS EVERY NIGHT?

19. WOULD YOU RATHER SPEND A QUIET EVENING LOOKING AT THE STARS FROM YOUR SUCCAH OR AN EVENING OF BOARD GAMES AND LAUGHTER?

20. WOULD YOU RATHER HAVE A TALK FROM A FAMOUS JEWISH GUEST SPEAKER OR A LIVE PERFORMANCE BY A WELL-KNOWN JEWISH MUSICIAN?

SUCCOT DINGBATS

1.
The Succah is a reminder to have...

GOD (FAITH)

2.
As Jews it is a time when we celebrate...

ALL
EARTH

3.
On Simchat Torah at HGSS...

BEER WINE SPIRITS

THE COMMONS

4.
When waiting for sweets on Simchat Torah you might like to be...

1ST Q

5.
Something to brighten up your Yom Tov tables...

ROSE
DAFFODIL
TULIP
DAISY

6.
A comment a member made last year when buying his lulav at HGSS...

£3 • 50

7.
A thought that we may have when seeing ourselves in our new Yom Tov outfit...

GOOD

8.
Something we say on Shabbat and Yamim Tovim...



USH

9.
To catch up on everything you have missed after Yom Tov, you may have to...

WORKING
TIME

10.
Time to go inside, if it gets too cold in the Succah...

↓
NIGHT
↑

11.
Hashem is here, Hashem is there...

DOUBT
DOUBT IT DOUBT
DOUBT

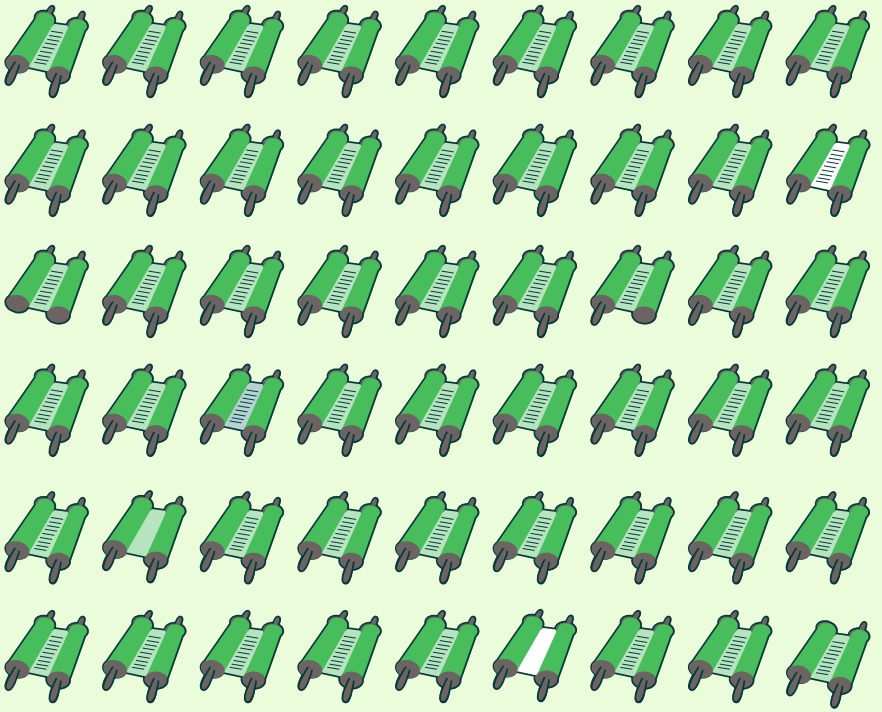
12.
What no one ever says about UK weather...

JUST

SPOT THE SEVEN DIFFERENT TORAH IMAGES

AS WE CELEBRATE SIMCHAT TORAH, YOU WILL FIND BELOW 54 IMAGES, EACH REPRESENTING ONE OF THE 54 PARSHIOT, THE WEEKLY TORAH PORTIONS WE READ THROUGHOUT THE YEAR.

But there is a twist! Hidden within these 54 images are seven differences, symbolising the seven hakafot, or processions, that we perform collectively. Seven hakafot represent the seven days of creation, emphasising the completeness and holiness of the Torah in our lives.



CELEBRATING 75 YEARS OF EXCELLENCE AT KEREM SCHOOL

As Kerem School marks its 75th year, there's so much to celebrate and be proud of. In March 2024, the Independent Schools Inspectorate confirmed what we already know: Kerem is a school that goes above and beyond. From our enriching early years programme to our impressive academic achievements, pupil well-being remains at the heart of everything we do. And with a vibrant range of extracurricular activities, there's something for every pupil to explore and enjoy.

Our commitment to excellence shows in the numbers – with 100% of our pupils being offered a place at a minimum of one of their chosen schools, 79% receiving an offer at all schools that they sat for and 38% earning scholarships in 2024, Kerem continues to shine as a beacon of academic success. Small class sizes, with three adults in early years classes and two in Key Stage 1 and Key Stage 2 classes, ensure personalised attention that helps every child thrive.

Both the Norrice Lea and Kingsley Way sites have been thoughtfully upgraded to reflect our dedication to innovation. From a cutting-edge STEAM lab that sparks curiosity to a tranquil well-being room that nurtures mindfulness, every space is designed to inspire. Our fully stocked indoor and outdoor libraries invite pupils to lose themselves in the world of books, while our playgrounds – filled with exciting new equipment – encourage physical development, creativity, outdoor fun and adventure.

At Kerem, learning doesn't end with the school day. With 83% of our pupils participating in 22 before and after-school clubs, extracurricular activities are woven into our school's DNA. Whether a child is coding, painting, or practising their shooting on the netball courts, there's a place for them to grow and thrive.

Kerem School is more than just a place of learning – it's a community where creativity flourishes, curiosity is sparked, and every child is supported on their path to success. Here's to another 75 years of inspiring young minds!

אִם תִּרְצוּ אֵין זוֹ אַגָּדָה

– If you will it, it is no dream.

For further details, please visit our website: **www.keremschool.co.uk**



ALEPH LEARNING CENTRE

Our popular Sunday morning Hebrew Classes at HGSS are exciting, engaging and innovative. We believe it's essential that from an early stage, children have a positive Jewish learning experience. The Aleph Centre provides the foundation of a child's journey in Jewish learning and we welcome over 150 children to our classes each week.

At the Aleph Centre we offer relevant Jewish education in a warm and welcoming atmosphere, where children are encouraged to discover and explore Jewish topics and traditions. Our overall focus is on "learning through experience". From the first day, we place an emphasis on developing our students' appreciation of their Jewish heritage and tradition in a positive and fun environment.

The syllabus combines interactive classroom studies using multi-sensory methods – balancing formal and informal teaching. As well as learning about the Jewish festivals, Shabbat, and other mitzvot, the children also learn Jewish values, look at role models in Jewish history, learn about the synagogue and important prayers and gain an understanding of the importance of Israel to the Jewish people. Our dynamic and experienced teachers plan weekly highly engaging lessons, tailored to the needs of their classes, developed within the overall curriculum framework. Every week, our dedicated team of Hebrew readers guide the children through the motivational karate-based Aleph Champ Hebrew reading programme, teaching them the Aleph Bet and how to read Hebrew in an exciting way.

Highlights in our calendar include our "Funday Sundays", hands-on workshops to prepare for the upcoming Jewish festivals, musical tefillah assemblies with the rabbi, Aleph Champ breakfast clubs for children and their parents, and educational outings for the older years. The summer term is busy with special events, including the annual Summer Fair, Chagigat Siddur, local synagogue trips and a special graduation for our Year 6 children.

For more information and to register your child, please visit our website: **www.alephlearningcentre.com** or **email: alephcentre@hgss.org.uk**





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PUZZLE ANSWERS

WHAT'S DIFFERENT?

- RH card / New year card
- Kiddush wine / Champagne
- Machzor / Part planning book
- Round challah / plaited challah
- White hat / party hat
- Apples / crisps
- Shofar / party whistle
- Honey / punch
- Begins at sunset / midnight
- 3 flowers / 2 flowers

SIMANIM

- no honey on dipper
- one pomegranate
- one missing leaf
- white carrot
- white leek not green
- missing fin
- no fish eye
- one gourd not two
- two dates not three
- blue fish

YOM KIPPUR DINGBATS

1. Forgive And Forget
2. Forever And Ever
3. Foreign Language
4. No Two Ways About It
5. Forever And A Day
6. Peace Be With You
7. Down By The Riverside
8. Shul
9. Commandments
10. High Priest
11. Repair
12. Try To Understand
13. Metaphor
14 Looking Backwards
15. Walls Have Ears

WORD WHEEL

The seven letter word is **prayers**

Possible words include: *ape asp par pas pay pea per pes pre pya pye rap rep spa spy yap aper apes apse espy pare parr pars pays pear peas pray prey pyas pyes pyre raps rasp reap reps spar spay spry yaps apers apery apres parer pares parrs parry parse payer pears perry prase prays preys pryer pyres raspy reaps repay spare spear spray parers parser payers prayer pryers rapers rasper repays sparer sparry speary spryer prayers respray spraye*

WHO, WHAT, WHERE AM I?

1. Fish heads
2. Tashlich
3. Abraham
4. Bereshit
5. Ten Days of Repentance
6. Pomegranate
7. Tekiah
8. Kittel
9. 100
10. Teshuvah
11. Isaac
12. Hannah
13. Sarah
14. Synagogue
15. Carrot
16. Round challah
17. Shanah Tovah
18. Jonah
19. Star of David
20. Candles

RSVP

1. Careless
2. Mean
3. Unfair
4. Arrogant
5. Jealous
6. Greedy
7. Selfish
8. Impatient
9. Gossiping
10. Lazy
11. Disobedient
12. Aggressive
13. Insensitive
14. Overindulgent
15. Deceitful
16. Manipulative
17. Irresponsible
18. Rude
19. Controlling
20. Bossy

INSIGHTFUL VISION

See our faults and say sorry it's Yom Kippur

RABBINIC LOGIC PUZZLE

Lisa reflects on the power of choices, understanding that each decision shapes her life and impacts others. On Yom Kippur, she recommits to choosing life daily and to being her best self. Note: There are 4 matriarchs.

Rabbi Herszaft uses Yom Kippur as an opportunity to remove all aspects of physicality and connect to his spiritual self. Note: There are 5 letters in "Rabbi" and 5 services on Yom Kippur.

Rabbi Levene takes steps to ensure that he carries the inspiration of Yom Kippur through the rest of the year. Note: There are 6 days of creation and 6 letters in the surname "Levene."

Chazan Avromi believes that the preparation for Yom Kippur, which he starts three months in advance, is as important as the day itself, teaching us the value of dedication and foresight. He is the longest-standing member of the rabbinic team. Thank you for 30 years of service to the HGSS community!

Rachie values the introspection that Yom Kippur encourages, using the time to deeply examine her actions and thoughts from the past year. Rochelle finds comfort in knowing that she starts the new year with a clean slate. Note: There are 8 letters in "Rochelle" and the Kohen Gadol, High Priest wears 8 articles of clothing on Yom Kippur.

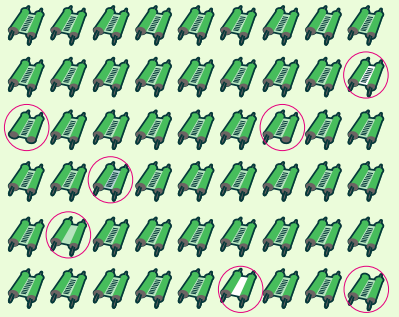
Elie appreciates the communal aspect of Yom Kippur, finding strength in praying and reflecting together as a community. Note: The missing word is 'Excuse.'

Jodie focuses on the theme of forgiveness, both seeking it from others and using it as an opportunity to say sorry. Note: There are 5 books in the Torah.

FILL IN THE BLANKS

1. way
2. see
3. float
4. free
5. last
6. stayed
7. command
8. pray
9. kind
10. fail
11. pray
12. right
13. go
14. correct
15. pretend

SPOT THE DIFFERENCE



CONNECTIONS

Services on Yom Kippur
Neilah
Kol Nidrei
Musaf
Shacharit

Things you can't do on Yom Kippur
Eat
Drink
Wear Leather
Washing

Prayers you say on Yom Kippur
Vidui
Al Chet
Avinu Malkeinu
Yizkor

Objects used on Yom Kippur
Shofar
Torah
Machzor
Yahrtzeit Candles

SUCCOT DINGBATS

1. Faith In G-d
2. All Over The World
3. Drinks On The House
4. First In Queue
5. Bunch Of Flowers
6. Price Is Right
7. Looking Good
8. Kiddush
9. Working Overtime
10. Middle Of The Night
11. No Doubt About It
12. Just Right

SERVICE TIMES



YAMIM NORAIM

MOTZEI SHABBAT 28 SEPTEMBER

Selichot (in the Shul with Chazan Avromi)	10.45pm

SUNDAY 29 SEPTEMBER

Sephardi Minyan Selichot & Shacharit (Landy Gallery)	7.00am
Selichot & Shacharit	8.00am
Minchah & Maariv	6.30pm

MONDAY 30 SEPTEMBER & TUESDAY 1 OCTOBER

Sephardi Minyan Selichot & Shacharit (Landy Gallery)	6.00am
Selichot & Shacharit	6.40am
Minchah & Maariv	6.30pm

WEDNESDAY 2 OCTOBER (EREV ROSH HASHANAH)

Sephardi Minyan Selichot & Shacharit (Landy Gallery)	6.00am
Selichot & Shacharit	6.30am
Yom Tov commences	6.22pm
Eruv Tavshilin	
Minchah & Maariv (Shul)	6.25pm
Sephardi Minyan Minchah & Arvit (Landy Gallery)	6:20pm



ROSH HASHANAH

THURSDAY 3 OCTOBER (ROSH HASHANAH DAY ONE)

Shul Service	8.30am
Shofar	c.10.30am
Sephardi Minyan (Landy Gallery)	8.00am
Shofar	c. 11.00am
Hall Service	8.45am
Shofar	c.10.30am
Youth Service Youth Centre	10.00am
Suburb Link: Leining & Musaf (Marquee, 8 Norrice Lea)	10.15am
Children's Services (Kerem & Marquees)	10.45am
Explanatory Service	10.45am
Sephardi Minyan Minchah (Landy Gallery)	5.45pm
followed by Tashlich	
Sephardi Minyan Tashlich	6.15pm
Sephardi Minyan Arvit (Landy Gallery)	6.45pm
Minchah & Maariv (Shul)	6.25pm
Candles to be lit	after 7.21pm

FRIDAY 4 OCTOBER (ROSH HASHANAH DAY TWO)

Shul Service	8.30am
Shofar	c.10.30am
Sephardi Minyan (Landy Gallery)	8.00am
Shofar	c.11.00am
Hall Service	8.45am
Shofar	c.10.30am
Youth Service (Youth Centre)	10.00am
Suburb Link: Leining & Musaf (Marquee, 8 Norrice Lea)	10.15am
Children's Services (Kerem & Marquees)	10.45am
Explanatory Service (Kerem Dining Room)	10.45am
Sephardi Minyan Minchah (Landy Gallery)	6:10pm
followed by Shiur, Kabbalat Shabbat & Arvit	
Shabbat Begins	6.17pm
Minchah & Maariv	6.20pm

SHABBAT SHUVAH

SHABBAT SHUVAH 5 OCTOBER

Hashkama	8.15am
Sephardi Minyan (in the Landy Gallery)	8.45am
Shul Service	9.00am
Youth Service	10.00am
Children's Service (Kerem & Marquees)	10.45am
Rabbi Levene Shabbat Shuvah Drasha	11.00am
Minchah & Maariv	6.20pm
Sephardi Minyan Minchah (Landy Gallery)	6:00pm
followed by Seuda Shlishit & Arvit	
Shabbat ends	7.16pm

SUNDAY 6 OCTOBER (TZOM GEDALYA)

Sephardi Minyan Selichot & Shacharit (Landy Gallery)	7:00am
Selichot & Shacharit	8.00am
Minchah & Maariv	6.15pm
Fast ends	7.08pm

MONDAY 7 – THURSDAY 10 OCTOBER

Sephardi Minyan Selichot & Shacharit (Landy Gallery)	6:00am
Selichot & Shacharit	6.30am
Minchah & Maariv	6.15pm



EREV YOM KIPPUR

FRIDAY 11 OCTOBER

Sephardi Minyan Selichot & Shacharit (Landy Gallery)	6.00am
Shacharit	6.45am
Minchah	2.00pm

KOL NIDREI

Fast commences	6.02pm
Shul Service	6.05pm
Hall Service	6.25pm
Sephardi Minyan (Landy Gallery)	6.05pm
Youth Service (Youth Centre)	6.15pm
Suburb Link Musaf (Marquee, 8 Norrice Lea)	6.15pm
Late Service (Max Weinbaum Hall)	8.30pm

YOM KIPPUR

SATURDAY 12 OCTOBER (YOM KIPPUR)

Shir HaYichud (Shul)	8.30am
Shul Service	9.00am
Hall Service	9.00am
Yizkor (Shul & Hall)	c.11.30am
Sephardi Minyan (Landy Gallery)	8:00am
Youth Service (Youth Centre)	10.00am
Children's Services (Kerem & Marquees)	10.45am
Suburb Link Musaf (Marquee, 8 Norrice Lea)	10.15am
Explanatory Service	10.45am
TGI Yom Kippur (for everyone, in the Shul)	c.2.00pm
Q&A with Rabbinic Team	3.45pm

MINCHAH

Shul Service	4.20pm
Hall Service	4.30pm
Sephardi Minyan (Landy Gallery)	3.45pm
Suburb Link (Marquee, 8 Norrice Lea)	6.40pm
Youth Service (Youth Centre)	6.40pm

NEILA (CONCLUDING SERVICE)

Shul Service	5.45pm
Hall Service	5.50pm
Sephardi Minyan (Landy Gallery)	c.5.40pm
Suburb Link (Marquee, 8 Norrice Lea)	5.45pm
Youth Service (Youth Centre)	5.45pm
Shabbat/Yom Tov/Fast Ends	7.01pm

SUNDAY 13 OCTOBER

Shacharit	8.25am
Minchah & Maariv	6.00pm

MONDAY 14 – TUESDAY 15 OCTOBER

Shacharit	7.00am
Minchah & Maariv	6.00pm

WEDNESDAY 16 OCTOBER

Shacharit	7.00am

Succot Eruv Tavshilin

Yom Tov starts	5.51pm
Minchah & Maariv	5.55pm



SUCCOT, SHEMINI ATZERET & SIMCHAT TORAH

THURSDAY 17 OCTOBER (DAY ONE)

Shacharit	9.30am
Children's Services (Kerem Classrooms)	10.45am
Minchah & Maariv	5.50pm
Candles to be lit	after 6.50pm

FRIDAY 18 OCTOBER (DAY TWO)

Shacharit	9.30am
Children's Services (Kerem Classrooms)	10.45am
Shabbat begins	5.46pm
Minchah & Maariv	5.50pm

SHABBAT 19 OCTOBER SHABBAT CHOL HAMOED

Shacharit including Megillat Kohelet	9.30am
Children's Services (Kerem Classrooms)	10.45am
Minchah	5.50pm
Shabbat ends	6.46pm

SUNDAY 20 OCTOBER CHOL HAMOED

Shacharit	8.00am
Minchah & Maariv	5.45pm

MONDAY 21 AND TUESDAY 22 OCTOBER CHOL HAMOED

Shacharit	6.45am
Minchah & Maariv	5.45pm

WEDNESDAY 23 OCTOBER HOSHANA RABBAH

Shacharit	6.30am

EREV TAVSHILIN

Shemini Atzeret begins	5.36pm
Minchah & Maariv	5.40pm

THURSDAY 24 OCTOBER SHEMINI ATZERET

Shacharit (including Yizkor)	9.00am
Children's Services (Kerem Classrooms)	10.45am
Minchah & Maariv	5.35pm
Candles to be lit	before 6.37pm

FRIDAY 25 OCTOBER SIMCHAT TORAH

Shacharit, Hallel and Musaf (followed by Hakafot and Leining)	9.00am
Children's special programme (Kerem Classrooms)	10.45am
Shabbat begins	5.32pm
Minchah & Maariv	5.35pm

SHABBAT 26 OCTOBER

Shacharit	9.30am
Children's Services (Kerem Classrooms)	10.45am
Minchah	5.35pm
Shabbat ends	6.33pm



SEPTEMBER 2024

HGSS Programmes that have already returned this September include HGSS Tots, Young Families, Whisky and Wisdom, Foundations of Forever, and Rummikub. **See the newsletter for more details.**

TUE, 10 SEPTEMBER
New Flavours: Rosh Hashanah Delicacies and Reflections from Around the World

WED, 11 SEPTEMBER
Monthly Brunch at the Levene's

SAT, 14 SEPTEMBER
Coffee and Conversation

FRI, 19 SEPTEMBER
Honey Cake Bake

WED, 25 SEPTEMBER
Rosh Hashanah Live

SAT, 28 SEPTEMBER
First Night Selichot

OCTOBER 2024

THU, 3 OCTOBER
Community Tashlich

MON, 7 OCTOBER
Community Memorial Service

SAT, 12 OCTOBER
TGI Yom Kippur

SUN, 20 OCTOBER
Succot Party

TUE, 22 OCTOBER
Afternoon Tea with The Neil Diamond Experience

FRI, 25 OCTOBER
Spirited Debate

FRI, 25 OCTOBER
Simchat Torah Family Hakafot



NOVEMBER 2024

FRI, 8 NOVEMBER
Friday Night Chicken Soup Kiddushim start

MON, 11 NOVEMBER
New Members Evening

TUE, 12 NOVEMBER
TGI Tuesday term starts

WED, 13 NOVEMBER
Monthly Brunch at the Levene's recommences

WED, 13 NOVEMBER
Sing at HGSS start of term

SAT, 16 NOVEMBER
Community Lunch with the Rabbinic Team

FRI, 22 NOVEMBER
Young Family Friday Night

SUN, 24 NOVEMBER
Mitzvah Day

DECEMBER 2024

WED, 4 DECEMBER
Monthly Brunch at the Levene's

FRI, 27 DECEMBER
Chanukah Special!
Salt Beef and Latka Chicken Soup Kiddush

SAT, 28 DECEMBER
Chanukah Community Kiddush Lunch

MON, 30 DECEMBER
Community Chanukah Party



For more details or to book, please contact **events@hgss.org.uk**

COMING IN 2025

YEAR 6 BAT MITZVAH PROGRAMME

YEAR 7 ZONE PROGRAMME

TU B'SHEVAT CELEBRATIONS

PURIM COMMUNITY AND CHILDREN'S EVENT

SECOND NIGHT SEDER

YEAR 6/7 BAT MITZVAH ISRAEL TRIP

NEWLY MARRIED PROGRAMME

HEBREW READING CRASH COURSE

KADDISH COMFORT

OUTINGS OF JEWISH HERITAGE

HGSS COMMUNITY SHABBATON

SUMMER SEUDAH SERIES

YOUTH HOLOCAUST MEMORIAL DINNER

