

Anshe Tikvah

High Holy Days 2011

Cantor Rob Jury
www.anshetikvah.org

Elul 5771/Tishri 5772

SCHEDULE OF SERVICES

S'lichot

Sat., Sept. 24

Private Home

Service.....10:30 p.m.

Rosh Hashanah

Wed., Sept. 28

Stevenson High School

Evening Service.....8:00 p.m.

Thur., Sept. 29

Stevenson High School

Morning Service.....10:00 a.m.

Youth Service.....10:30 a.m.

Young Families' Service.....2:30 p.m.

Second Day Rosh Hashanah

Fri., Sept. 30

Park West Clubhouse

429 Penguin Lane, Deerfield

Morning Service.....10:00 a.m.

Tashlich.....12:30 p.m.

Shabbat Shuvah

Fri., Sept. 30

Park West Clubhouse

Shabbat Service.....6:30 p.m.

Yom Kippur

Fri., Oct. 7

Stevenson High School

Kol Nidre.....8:00 p.m.

Sat., Oct. 8

Stevenson High School

Morning Service.....10:00 a.m.

Youth Service.....10:30 a.m.

Young Families' Service.....2:30 p.m.

Yizkor and Concluding Service.....4:00 p.m.

Erev Sukkot

Wed., Oct. 12

Hawthorne School

200 Glendale, Wheeling

Decorating.....6:00 p.m.

Service.....6:30 p.m.

Simchat Torah

Fri., Oct. 21

Hawthorne School

Reception.....6:00 p.m.

Service.....6:30 p.m.

Call 847-917-7726 for additional information.

From Cantor Rob Jury

L'Shanah Tova Tikateivu,

And so begins the annual greetings of the High Holy Day season, as we say to each other, "A good New Year—May you be inscribed." In a year where our congregation has suffered more than a few tragic losses, I find myself at a loss over the words of the *Unetaneh Tokef* prayer. Nowhere is this image of being inscribed and sealed more powerful than in this liturgy. The story of the *Unetaneh Tokef* (p. 106-109 in *Gates of Repentance*) was originally recorded in the *Or Zarua* (a Jewish legal book written by Rabbi Yitzchak ben Moshe of Vienna in the early 12th Century). The *Or Zarua* opens its account of Rabbi Amnon, "This is the story of Rabbi Amnon of Mayence, who was a great Torah scholar in his generation. He was a handsome man, wealthy, with good *yiches* (from a prominent family), whom the ministers and governors tried to convert—but he refused. *Continued on page 3.*

Tickets Available

Anshe Tikvah offers a warm and communal ambiance to launch our Jewish New Year. Thanks to the generous size of Stevenson High School's Performing Arts Center, we can accommodate many worshippers. We request a *tzedakah* contribution of \$136.00 per person to help us defray the cost of opening our doors to all those who are unaffiliated and wish to pray with us as we usher in the New Year. Your ticket cost may be counted as two times face value towards 2011-2012 membership.

Youth Services For Students In Grades 3-6

Students will join their parents at 10:00 a.m. for our regular service and then be dismissed at 10:30 a.m. to pray in their own interactive High Holy Day Service with our Director of Religious Education, Fraya Feferman. This complementary service is a great way for children who are not yet ready to sit through adult worship to have their own High Holy Day experience.

Afternoon Service For Families With Young Children

Afternoon Family Services are designed for young children and their parents to introduce them to the themes of the High Holy Days and a meaningful experience geared to their age level. We will pray, sing and tell appropriate stories. This service should not be considered as a substitute for adult worship. Afternoon Family Services are open to the community and tickets are not required.

Prayer Books

The High Holy Day Prayer Book, *Gates of Repentance*, is not provided by Anshe Tikvah and will not be sold. We use the new edition, which includes gender-sensitive language. Prayer Books may be preordered at Rosenblums World of Judaica, 9153 Gross Point Road, Skokie, (773) 262-1700.



Yizkor Remembrance /Memorial Scroll

Remember your loved ones in a meaningful way by purchasing a name plate. An order form is enclosed. The *Yizkor Remembrance Booklet* will be distributed during the Yizkor Service. The booklet will list the names of loved ones who have passed away. Only names listed in the *Yizkor Remembrance Booklet* will be read aloud from the bimah during *Yizkor*. A donation form is enclosed.

L'Shana Tova From Our Family To Yours

High Holy Day Services will begin promptly at the times shown on the front page. Please plan to arrive at least 30 minutes before the start of services

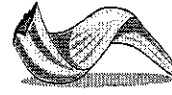
Although it is not required, worshippers may choose to wear a *kipah* and/or a *tallit* throughout the Days of Awe. A *tallit* is traditionally worn during daylight and on Kol Nidre. Proper Holiday attire is expected.

Ushers will be instructed not to let anyone enter the sanctuary while the ark is open, while the congregation is standing, during sermons and during the Kol Nidre prayer.

Tickets for every adult and child are required for admittance to services. Please be prepared to show your High Holy Day ticket to the ushers. Ushers are there to assist you and to help keep proper decorum.

Calling All Shofar Blowers

"Then you shall transmit a blast on the horn; in the seventh month, on the tenth day of the month, the day of Yom Kippur, you shall have the horn sounded throughout the land...And proclaim liberty throughout all the land unto all the inhabitants thereof." (Leviticus 25)



We invite everyone to bring their shofars to the concluding service on Yom Kippur Day to help proclaim liberty throughout our land at the end of the Neilah service. If you have a shofar, but need of lessons, please contact Cantor Jury at Rob-jury@anshetikvah.org to set up a lesson.

Food Drive

Our post B'nai Mitzvah students will be participating in a High Holiday Food Drive. The *hek'h'shered* (*kosher*) food will be distributed to the Ark and non-*hek'h'shered* food to the Vernon Township Food Pantry. Grocery bags will be distributed during Rosh HaShanah services. We ask that you take the bags home and fill them with non-perishable food items. Kindly return your filled grocery bags on Yom Kippur morning.



The Music Of The High Holy Days

Anshe Tikvah is once again greatly blessed to have our professional quartet and renowned choir director and accompanist. There is a Jewish tradition known as *hiddur mitzvah*, literally the beautification of the mitzvah, which seeks to enhance the observance of a mitzvah beyond the formal requirements of Jewish law. In our efforts to beautify the mitzvah of the service, Anshe Tikvah has sought out some of Chicago's top musical talent. The members of our professional quartet are each accomplished musicians in their own right, some having performed with the Chicago Symphony Choir. We are pleased to welcome back one of our own, Joe Marcus, a music student at DePaul University to offer Bruch's *Kol Nidre* on the Contrabass.

Our music reflects two settings. The first setting is that of the people Israel, all of us, as we begin to climb the mountain of prayer—each of our souls striving to reach greater and higher heights so that our souls may connect with the Creator of souls and become one in G-d's holiness. The second setting is that of the Heavenly Court, which sits off in the distance, but whose ethereal music, (sung by the

choir of angels), wafts down upon us as the dew on a midsummer's morning. Music, with its sacred chant forming a *shalsholet hakabalah*—a sacred chain of tradition—extends from Sinai until today and offers us a chance to pray through listening.

It is my hope that during these Days of Awe you will find melodies which will inspire your soul to sing out to G-d, as well as melodies that inspire your soul to practice the art of spiritual listening.

May this year be filled with soulful music inspiring you to become closer to G-d, may your voice ring true with the song of joyful prayer and may your soul be moved by the holiness of spiritual listening.

From Cantor Jury
Continued from page 1

The story continues with the ministers and governors forcing conversion upon Rabbi Amnon. The Rabbi asked for a three day reprieve to go home and think about the conversion. Rabbi Amnon had no intention of converting, and when he realized that his reply would give the impression that he might actually be considering abandoning his faith, he became despondent. His family and friends visited him to try and give him comfort, but after the three days were up Rabbi Amnon went to face the governor and refused to convert. Rabbi Amnon was tortured for his refusal. Three days later, on *Rosh HaShanah*, Rabbi Amnon asked to be brought up to the *Ark* before the *Kedusha* was offered. Standing before the *Ark*, his torturous wounds not yet healed, Rabbi Amnon offered the *Unetaneh Tokef* and died. Three days after his death, Rabbi Amnon appeared to Rabbi Kalonymus in a dream and taught him the words to the *Unetaneh Tokef*. The following *Rosh Hashanah*, Rabbi Kalonymus instituted the tradition of offering the *Unetaneh Tokef* before the *Kedusha*. [1]

Yet, the "*Unetaneh Tokef*" with all its tragic and moving history and its dramatic music—is still theologically challenging. "On *Rosh HaShannah* it is written and on *Yom Kippur* it is sealed, who shall live and who shall die...." It is easy to be frightened by the terrifying images, but the "*Unetaneh Tokef*" isn't a prayer said to God or even a call for Heavenly Mercy, it is instead a call to action. The climax of the *Unetaneh Tokef* is the verse "*ut'shuvah, ut'filah, ut'tzedakah ma'avirin et roah hag'zeirah*" "*But REPENTANCE, PRAYER and CHARITY temper judgments severe decree.*" The message seems to be that we have free will to cancel the seemingly fatalistic heavenly decree. But free will only takes us so far.

This year, especially, our congregation confronted tragedies, catastrophes that appear evil even in the context of being "natural" or "accidental." No amount of "*REPENTANCE, PRAYER and CHARITY*" could possibly have averted these tragedies.

Recently, I challenged one of my teachers to explain this theological conundrum and I found his answer profoundly moving in its clarity. *Herr* Professor Rabbi Dr. Grossfeld, answered my angst with grammar. Yes, grammar. Okay, Hebrew grammar. He taught that we often misunderstand the Hebrew word "ma'avirin," which *can* mean "cancel/temper/avert," but its root is *avar* which *means* "to cross over" or "transcend." A deeper translation might read "repentance, prayer and charity TRANSCEND judgments' severe decree." In other words, repentance, prayer and charity are how we, the living, meet tragedies that are beyond our understanding. We face the tragedy and we repent; we repair our relationships with one another. The tragedy becomes the catalyst to say "I'm sorry" and tragedy gives us permission to accept the sincere repentance of those who hurt us. For in the face of a tragedy past wrongs are often seen in a different and more generous light. We face tragedy with prayer.

Our tradition helps us to manage the overwhelming nature of the conflicting responsibilities to remember our dead and to continue living our lives. This is the purpose of the fixed times that one recites *kaddish*. These proscribed times free us from potential feelings of guilt when we experience joy and happiness and our mind tells us we should still be mourning.

May we transcend the severe decrees of 5771 and find the New Year with a Book of Life overrunning with blessings, peace and love.

My wife Rachel, our children Max and Anna and I wish you and your family a happy, healthy and prosperous 5772.

[1] <http://hebrewbooks.org/pdfpager.aspxreq=14580&st=&pgnum=128&hilite=>

