

HIGH HOLY DAYS

5787 | 2026

Our Home for The Journey Ahead

WILSHIRE BOULEVARD TEMPLE

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High Holy Days Calendar

5787 | 2026

SUN	MON	TUE	WED	THU	FRI	SAT
SEPTEMBER		1	2	3	4	5 **Selichot**
6	7	8	9	10	11 **Erev Rosh HaShanah**	12 **Rosh Hashanah**
13 **Second-Day Rosh Hashanah** **Tashlich**	14	15	16	17	18	19
20 **Kol Nidrei**	21 **Yom Kippur**	22	23	24	25 **Sukkot**	26
27	28	29	30	OCTOBER 1	2 **Simchat Torah**	3

Selichot

SATURDAY, SEPTEMBER 5

- I 7:00 PM Selichot Under the Stars

Erev Rosh Hashanah

FRIDAY, SEPTEMBER 11

- G 5:00 PM Evening Service

Rosh Hashanah

SATURDAY, SEPTEMBER 12

- G 8:30 AM Morning Service (Open Seating)
- G 9:00 AM Early Childhood Service (Infant-TK/DK)
- R 9:30 AM Morning Service
- G 11:30 AM Morning Service (Reserved)
- R 1:30 PM Family Service (Kindergarten - Grade 6)
- G 3:00 PM Family Service (Kindergarten - Grade 6)

Second-Day Rosh Hashanah

SUNDAY, SEPTEMBER 13

- I 10 AM Morning Service

Tashlich

SUNDAY, SEPTEMBER 13

- OS 3:30 PM Will Rogers Beach

Kol Nidrei

SUNDAY, SEPTEMBER 20

- G 5:00 PM Evening Service
- R 7:00 PM Evening Service
- G 8:00 PM Evening Service (Reserved)

Yom Kippur

MONDAY, SEPTEMBER 21

- G 8:30 AM Morning Service (Open Seating)
- G 9:00 AM Early Childhood Service (Infant-TK/DK)
- R 9:30 AM Morning Service
- G 11:30 AM Morning Service (Reserved)
- R 1:30 PM Family Service (Kindergarten - Grade 6)
- G 2:30 PM Family Service (Kindergarten - Grade 6)
- R 4:30 PM Mincha/Yizkor/Neilah Service
- G 4:30 PM Mincha/Yizkor/Neilah Service

Sukkot

FRIDAY, SEPTEMBER 25

- G 6:00 PM Sukkot Shabbat
- R 6:00 PM Koleinu in the Sukkah

Simchat Torah

FRIDAY, OCTOBER 2

- G 6:00 PM Simchat Torah Shabbat Celebration
- R 6:00 PM Simchat Torah Shabbat Celebration

KEY

- G Glazer Campus - Piness Auditorium
- G Glazer Campus - Sanctuary
- G Glazer Campus - Sports Complex
- R Resnick Campus
- I Irmas Campus
- OS Offsite

The High Holy Days Invite Us to Come Home

We find comfort in familiar melodies and ancient words. We gather with the people we know and connect to those who may become important to our story in ways we can't imagine. We revisit questions that have accompanied generations before us.

Yet every season, the person who returns is not the same person who left.

We arrive carrying the year we have lived: its joys and losses, its surprises and disappointments, and the questions that remain. The High Holy Days ask us to bring all of it.

They invite us to pause and look honestly at our lives. Where have we grown? Where have we fallen short? What needs repair? What do we need to release? Who are we being called to become?

This is the journey of the High Holy Days: to return, to reflect, to repair, to renew, and to choose how we will live the year ahead.

This is not easy work; it requires a specific kind of courage that Jewish tradition calls *ometz lev*—strength of heart.

Ometz lev is not the absence of fear. It is the inner strength to do what is right even when it feels difficult, to tell the truth about ourselves, begin a challenging conversation, ask for forgiveness, or repair a relationship. It is the courage to take action even when the outcome is uncertain.

It is also the willingness to remain open. To approach one another with curiosity. To listen deeply and let ourselves be moved by what we learn.

Through prayer, ritual, and community, we cultivate that courage together. We are held by one another, by our ancient traditions, and by the enduring spirit of the Jewish people across generations.

We come home to remember who we are.

We leave with the courage to become who we hope to be.

The Journey We Share

Our clergy accompany us through the stages of our lives, not from a distance, but alongside us. During the High Holy Days, each brings a distinct perspective informed by tradition, personal experience, and the questions they continue to explore themselves.

Throughout this guide, our clergy share moments when the High Holy Days inspired them to see differently, act courageously, and make meaningful change in their lives and relationships.



"When I was a young man, I wanted to change the world. I found it was difficult to change the world, so I tried to change my nation. When I found I couldn't change the nation, I began to focus on my town. I couldn't change the town and as an older man, I tried to change my family. Now, as an old man, I realize the only thing I can change is myself, and suddenly I realize that if long ago I had changed myself, I could have made an impact on my family. My family and I could have made an impact on our town. Their impact could have changed the nation and I could indeed have changed the world."

— RABBI YISRAEL SALANTER

The Journey of the Season

The High Holy Days invite us into one of Judaism's most profound ideas: that we can change.

Not all at once, and not alone. With the support of those around us, we are encouraged to see ourselves more clearly and live in closer alignment with our values.

Each holiday represents a step in this journey. Together, they guide us through the work of personal transformation. This is not as an end in itself, but so that we can return to our families, our communities, and our lives with greater intention, compassion, and purpose.

Prepare	Awaken	Release	Enter	Return
Elul Make space to pay attention.	Rosh Hashanah Listen to the call for change.	Tashlich Name what we are ready to let go.	Kol Nidrei Step into the work with honesty and courage.	Yom Kippur Face what needs healing and take responsibility.



Rabbi Joel Nickerson
Senior Rabbi

I had just told the congregation that the shofar is a siren. Then it sounded, and I instantly understood that I'd been asleep for too long in addressing a relationship that had waned. Hearing the shofar snapped me out of a long silence between me and another that had only led to more distance and sadness. Between Rosh Hashanah and Yom Kippur, I picked up the phone, called that person, and admitted my own role in the unspoken challenges between us. My willingness to be vulnerable and open first led to a renewal of connection that was deeply meaningful and powerful for both of us. I'd been preaching that sound my whole career before I finally let it wake me.

YOUR GUIDE THROUGH THE HIGH HOLY DAYS

You may notice this year's Guide looks a little different. The services, prayers, melodies, and traditions remain the ones you know and love. Alongside the practical information you rely on, you'll find reflections, questions, and simple invitations woven throughout to deepen your experience of the season.

Remember

Yizkor
Honor those who shaped us and let their legacy guide us forward.

Renew

Neilah
Recommit ourselves to the year ahead.

Gather

Sukkot
Dwell in gratitude, joy, and community.

Begin Again

Simchat Torah
Celebrate what we have learned and carry it into the next chapter.



Cantor Lisa Peicott
Senior Cantor

One year during the High Holy Days, I found the strength of heart to leave a job I loved but knew was no longer serving me or the life I wanted for myself and my future family. I had no plan, but knew that if I stayed, I would regret it. So I gave notice. A few months later, Cantor Gurney told me about an opening at Wilshire Boulevard Temple and asked whether I would consider joining the clergy team. The universe was calling, and I was finally open to hearing it. It was difficult to face that truth and step into the unknown, but moving through the uncertainty and pain helped me grow in ways I never imagined and led me to this magical place.

Prepare
Elul

We ready ourselves.

Elul is the final month of the Jewish calendar, the twenty-nine days leading up to the High Holy Days. It is a time set aside for spiritual preparation.

Meaningful change rarely happens by accident. Elul invites us to slow down and take stock of our lives so we can move forward with clarity.

Your Invitation

Set aside five minutes at the end of each day for *cheshbon hanefesh*, an "accounting of the soul."

Consider where you lived in alignment with your values, where you fell short, and what you will do differently tomorrow.

It takes courage to pause, to look inward, and to admit that something may need to change. How will you prepare your heart for the work of the season?



Rabbi David Eshel

Not long after October 7, I was visiting a preschool classroom when a little girl named Raya said, "Rabbi Eshel, my dad told me there are people who don't want us to read from the Torah anymore. The only way to stop them is by telling the stories of the Torah. So you should get started telling the story!" I smiled because she had given me exactly what I needed in that moment: ometz lev, strength of heart. Raya reminded me that when the world feels uncertain, we choose hope over fear by opening the Torah, telling its stories, and sharing them with the next generation. That is the courage I hope to carry with me every High Holy Day.

Awaken
Rosh Hashanah

We answer the call.

Rosh Hashanah, the Jewish New Year, begins the High Holy Days and the Ten Days of Awe, marked by the sounding of the shofar.

It invites us to look honestly at our choices, our relationships, and the possibilities before us.



The shofar is a sound you feel before you understand. Its ancient call breaks through routine and asks us to notice where we have been sleepwalking through our own lives.

It reminds us that if we do not wake up, we may stay exactly where we are. Its invitation is urgent and hopeful: pay attention, choose differently, and walk into the year ahead with courage.

Release
Tashlich

We let go in order to move forward.

Tashlich is a ritual traditionally observed on or after Rosh Hashanah in which we symbolically cast breadcrumbs into flowing water.

It is a physical expression of our desire to release the mistakes, disappointments, and burdens of the past year.

Growth requires making space. Tashlich reminds us that our past does not define us. Letting go is the first step toward a new beginning.

We often carry things long after they have served their purpose.

Regret. Shame. Old stories. Old versions of ourselves.

Tashlich asks us to leave behind what we no longer need to make room for what comes next.

What are you ready to release?



Rabbi Leah Fein

One Rosh Hashanah, the Torah and Haftarah readings spoke to me in a way they never had before. As I struggled with infertility, I heard my own years of yearning for motherhood in the stories of Sarah and Hannah. After receiving heartbreaking news that day, I expected only sadness. Instead, I found hope in Sarah, whose body was well beyond the possibility of new life, and in Hannah, who poured out her heart in prayer. Both held me through my grief and gave me the courage to try again. Today, as a mom, I still cling to their stories, grateful for the journey that brought my children here, sustained me, and allowed me to reach this moment.

Enter
Kol Nidrei

We step into sacred time.

Kol Nidrei opens Yom Kippur and marks the beginning of Judaism's most sacred day. As its haunting melody fills the sanctuary, we set aside the routines of everyday life and enter something deeper. That means stepping away from the constant pull to produce, consume, achieve, and distract ourselves.

With fewer things competing for our attention, we are left to stand before ourselves just as we are. This night asks us to trust that facing the truth about ourselves is the first act of compassion.

Your Invitation

Before the service begins, sit in silence and ask yourself one question you hope this day will help you answer.

Hold it close through Yom Kippur, and see where it leads you.



Kol Nidrei is a threshold. Before we can return, we must be willing to walk through the door.



Rabbi Leah Lewis

The heart wrenching Torah reading about Abraham taking his son Isaac for sacrifice literally screamed to me one Rosh Hashanah. "Avi?/My father?" The Torah reader read Isaac's call to his father, desperate for his attention. Before Abraham's response could be chanted, from the back of the sanctuary, a young toddler cried, completely unaware of what was transpiring around him. In that moment, I became painfully aware of just how many children were calling out for the attention of their distracted parents. I got home that night and sat on the floor, holding my own children, reminded of what has always mattered most.

Return
Yom Kippur

We turn inward so we can turn out.

Yom Kippur, the Day of Atonement, is dedicated to reflection, repentance, and repair. It asks us to take responsibility for our actions and turn towards what is right. As long as we are alive, we can choose differently, begin again, and move closer to the life we are called to live.

- Stay on campus between services to experience Yom Kippur as it was meant to be: a day set apart from everyday life.

Join conversations that deepen the themes of Yom Kippur, explore Jewish ideas through film, and take part in opportunities to serve others. Every experience is designed to extend the work of the day beyond the sanctuary.

See the full schedule at **wbtla.org/hhd-programs**

If this year were my last, would I be satisfied with how I have lived it?

AVINU MALKEINU

Sometimes the hardest thing is asking for help.

The prayer Avinu Malkeinu gives voice to that deeply human moment. It invites us to name what we need most in the year ahead: mercy, strength, healing, or hope.

Its power is in the humility of asking, and in remembering that none of us can do life alone.

The courage to return may be the deepest courage of the season.

To see our lives clearly.

To remember that our time is precious.

To face what needs repair while there is still time to repair it.



Rabbi Susan Nanus
Director of Adult Programs

During the High Holy Days, I was sitting in the sanctuary listening to the rabbi teach, inspire and guide people towards living a more meaningful life. While I had been a teacher of Hebrew and Religious School for many years, I suddenly realized that I wanted to do more. I want to do that, I thought. I want to help uplift people spiritually and emotionally and connect them to Judaism, which I love so much. The idea felt both exhilarating and daunting. Following it would mean leaving behind an established screenwriting career and starting over. But the overwhelming clarity of that moment stayed with me. It gave me the courage to go to rabbinical school in my fifties and begin an entirely new chapter.

Remember
Yizkor

We carry those we love into the lives we continue to live.

Yizkor is the memorial service traditionally recited on Yom Kippur and other sacred days, built on an act of memory. Yet memory is more than looking back. It is carrying it forward.

Yizkor creates space to remember loved ones who have died and honor the impact they continue to have on our lives. It reminds us that an open heart makes room for the people we have lost, the ones still beside us, and those who have yet to become part of our story.

Your Invitation

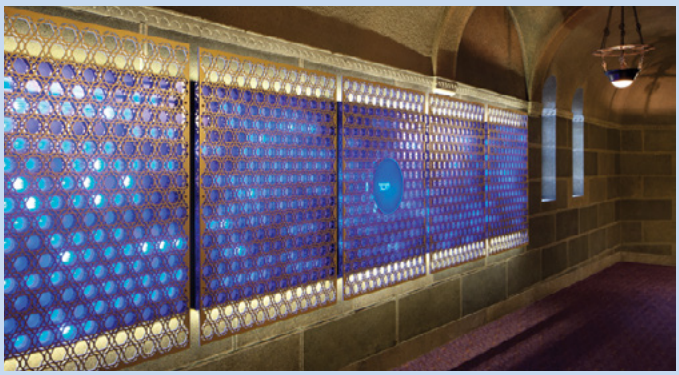
Write a letter to yourself in the voice of a loved one. What would they remind you of? What would they want you to see in yourself?

To love deeply is to know both gratitude and grief.
One cherishes what we received.
The other bears witness to the bond that endures.

Keep Their Memory Present

Honor someone you love with a memorial plaque in the sanctuary at the Glazer Campus or the Belldegrun Family Memorial Garden at the Resnick Family Campus. Each plaque is illuminated every year on its yahrzeit and during four annual Yizkor services.

To learn more, contact Alexandra Firestone at afirestone@wbtla.org or 310.476.5138



Renew
Neilah

We commit to creating what we hope will be.

Neilah is the final service of Yom Kippur. As daylight fades, the liturgy imagines the gates closing and our prayers being sealed.

The moment is filled with urgency and promise. Through the journey of these days, we have experienced that change is possible and the future we pray for is shaped by the choices we make today.

ASK YOURSELF

What have I discovered about myself?

What will I do with what I have learned?

What path will I pave for those who will follow?



Rabbi Joel Simonds

Each year, I look out and see the familiar faces of those who return, alongside the empty seats of those we have lost. One year, a significant loss brought into sharp focus how often we assume there will always be more time. During Yizkor that year, I committed to stop waiting for life to feel more complete and to recognize the beauty and blessing of the people and the year before me. It has guided my choices ever since.

Gather
Sukkot

We come together in gratitude.

Sukkot recalls the forty years the Israelites wandered through the wilderness, living in temporary shelters on their way to a new home.

The fragile walls of the sukkah remind us that life's deepest joys are not found in material distractions; they are found in gathering with the people we love and appreciating the things that truly matter.

Your Invitation

Write and send a message of thanks to someone who has supported you this year.





Cantor Aliya Stuart

I was six months pregnant and had just finished an intense High Holy Day season at another synagogue when a clergy friend asked if I thought I'd be back the following year. Before I could even think, the words escaped my mouth: "No, I think next year I will be at Wilshire Boulevard Temple." I had never visited and knew no one here. It was as if the shofar had awakened my soul to a beginning I couldn't yet comprehend. My heart was calling me toward a new journey and a new home. I'm forever grateful that those Holy Days stirred something deep within me and gave me the strength to step into the unknown.

Begin Again
Simchat Torah

We celebrate the new beginning in every ending.

Simchat Torah marks the moment we read the final portion of the Torah and immediately return to the first.

Its unbroken cycle reminds us that each beginning holds everything that came before it. We bring new experience to familiar words and find meaning we could not have seen before.

Jewish life is not about arriving at a final understanding. It is about continually returning with deeper wisdom, greater compassion, and a renewed commitment to live our values.

ASK YOURSELF

How have I been transformed by this journey?

What new chapter is waiting for me?

What will I carry forward?

Our Journey Continues

The measure of these days is not only what we felt here, but how we live when we leave here.

The conversations we choose to have. The care we extend. The responsibilities we accept. The ways we show up for one another.

Meaningful change begins within us, but it is meant to reach beyond us, into our relationships, our communities, and the world we share.

May we have always have the courage and strength to put into practice the lives we are called to live.

Giving Voice To Our Prayers

The High Holy Days have a sound all their own.

Music guides us through the emotional and spiritual journey of these sacred days. It comforts, challenges, uplifts, and gives voice to feelings words alone cannot always express.

Many of our most beloved prayers are meant to be experienced in community. Throughout the liturgy, we pray not only for ourselves, but for one another: heal us, forgive us, bless us. We arrive with our private hopes and griefs and discover they are shared.

When we sing together we lend our voices to one another. We chant prayers that may be difficult for someone else to offer that day, finding strength in one another.

We invite you to participate fully. Sing when you feel moved. Hum along when the melody is new. When our voices rise as one, none of us sings alone.

"Whether a melody is centuries old or newly composed, its purpose is the same: to open our hearts in prayer."

—CANTOR LISA PEICOTT

Music Is a Conversation Across Time

Familiar melodies hold memory and continuity, while contemporary settings help ancient words speak to our lives today.

Many melodies we now consider traditional were once new. We inherit beloved prayers and give them voice through our own experience. This is how a living tradition endures: it evolves as each generation makes it its own.

Explore the music of the High Holy Days and learn this year's melodies at **wbtla.org/hhd-music**

Meet the cantors and musicians leading High Holy Day services, and hear their hopes for the season.



Cantor Lisa Peicott

I hope people connect with ancient words in ways that feel current, relevant, and deeply personal, inspiring reflection on who we are, where we fall short, and how we can grow.

Glazer: Erev Rosh Hashanah, Kol Nidrei, Yom Kippur

Resnick: Rosh Hashanah

Irmas: Second Day Rosh Hashanah



Cantor Aliya Stuart

I hope the music leaves everyone feeling spiritually uplifted, renewed, and ready to embrace the year ahead.

Glazer: Erev Rosh Hashanah, Rosh Hashanah

Resnick: Kol Nidrei, Yom Kippur

Irmas: Second Day Rosh Hashanah



Cantor Ellen Sugerman

I hope the music inspires a sense of meaning, return, and renewal as our community comes together for these days of awe and light.

Glazer: Erev Rosh Hashanah, Rosh Hashanah

Resnick: Kol Nidrei, Yom Kippur



Ian Simpson
Cantorial Soloist

I hope that as our voices rise together in prayer, each of us feels heard.

Glazer: Erev Rosh Hashanah, Kol Nidrei, Yom Kippur

Resnick: Rosh Hashanah



Susan Rosenstein
Music Director, Resnick Campus

I hope the music deepens the meaning of the Days of Awe and opens the door to a more profound spiritual connection.

Glazer: Erev Rosh Hashanah, Rosh Hashanah

Irmas: 2nd Day Rosh Hashanah

Resnick: Rosh Hashanah, Kol Nidrei, Yom Kippur



Evan Jacob Griffith
Music Director I, Glazer Campus

I hope the music uplifts and inspires, bringing greater depth to our prayers.

Glazer: Erev Rosh Hashanah, Rosh Hashanah, Kol Nidrei, Yom Kippur



Daniel Raijman
Music Director II, Glazer Campus

I hope the music offers connection, reassurance, reflection, and inspiration.

Glazer: Erev Rosh Hashanah, Rosh Hashanah, Kol Nidrei, Yom Kippur

Finding Your Way Through the Prayer Book

Mishkan HaNefesh translates to "Sanctuary of the Soul." Our High Holy Day prayer book recognizes that no two hearts experience prayer in exactly the same way.

It weaves liturgy together with contemporary voices, study, and reflection, honoring our tradition while inviting each of us to find our own way through the High Holy Days.

You do not need to read every page or follow every word. *Mishkan HaNefesh* invites you to linger when something that speaks to you, pause when you need to, and meet each moment exactly as you are.

Color helps distinguish different ways of engaging with the service.

The Shared Liturgy

The primary Hebrew liturgy appears on white backgrounds, with English translation and transliteration alongside the prayers. These are the prayers the congregation generally recites or sings together.

You might: Follow the Hebrew, use the transliteration, read the English, or simply listen.

Modern Perspectives

Gray-shaded sections offer poetry, contemporary reflections, and alternative readings that connect ancient tradition with life today.

You might: Pause at a passage that catches your attention and notice what it stirs in you.

Study & Reflection

Blue-shaded sections offer questions, meditations, and opportunities for study and reflection.

You might: Spend time with a question or reflection that speaks to you, even as the service continues.

Commentary

Commentary appears alongside the prayers, offering historical context, literary insight, and spiritual interpretation.

You might: Turn to the commentary when you'd like to better understand a prayer, phrase, or idea.



Learn more about our High Holy Day prayer book and how to navigate its pages at **wbtla.org/hhd-prayerbook.**

Logistics

DIGITAL TICKETS

Tickets are required for campus entry and admission to all High Holy Day services. Tickets are being issued digitally from Simpletix and will be sent to members in good standing (see below) by email starting the week of August 24.

Each member of your household will receive one GlazerPass ticket that will be valid for High Holy Day services at the Erika J Glazer Campus. Families with children between the ages of 5 and 25 should receive a ticket for each child; children younger than 5 do not require a ticket.

At the Glazer Campus, there are Open Seating services and services with Reserved Seating (for those who have assigned seats associated with their synagogue membership, Temple Annual Fund contributions of $3,600 or more, or have purchased Reserved seats).

Services at the Resnick Family Campus are available to Temple members until capacity is reached. Separate tickets will be issued for each of the Resnick services.

To purchase additional tickets, please visit **wbtla.org/hhdtickets**.

Please be prepared to present your digital ticket on your phone. Tickets can be added to your Apple Wallet or Google Wallet.

DO WE HAVE YOUR CURRENT EMAIL ADDRESS?

To receive your High Holy Days tickets, information, and alerts we need to have your current email address.

If you receive our emails, no update is necessary. But if you do not, please be sure to provide us with your preferred email. Please contact the Membership office.

WHAT IF YOU DO NOT HAVE ACCESS TO EMAIL?

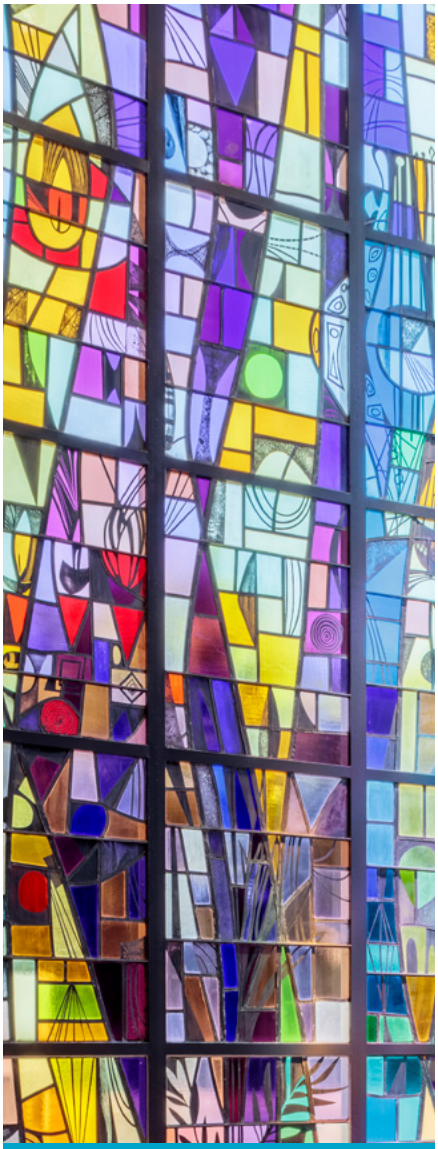
If you do not have access to email, please let us know and we will provide physical tickets to you. We ask that you contact us at least 2 weeks prior to Erev Rosh Hashanah to give us ample time to mail you printed tickets. Please contact the Membership office.

GOOD STANDING

To be in good standing, at least 50% of your annual contribution must be paid or an installment plan arranged with at least one payment made. To make a one-time full or partial payment, please visit **wbtla.org/pay**. If you need a payment plan or special arrangements, please be in touch with the Membership office.

LIVE STREAM ONLINE

If you cannot join us in person, services from both the Glazer Campus and Resnick Campus sanctuaries will be streamed live and will be available for replay at **wbtla.org/hhd-stream**. The prayer books for the High Holy Days are the *Mishkan Hanefesh: Rosh Hashanah* and *Mishkan Hanefesh: Yom Kippur*. Digital flipbooks are available at no cost to Temple members with access code provided through email. Hardcover, paperback, large type, and digital editions may be purchased. Visit **wbtla.org/hhd-prayerbook**.



For answers to all questions you cannot find in this guide or on our website at **wbtla.org/high-holy-days**, contact the Membership office at **213.835.2142**, or **membershipservices@wbtla.org**.

2026 HIGH HOLY DAYS SERVICE SCHEDULE

Erev Rosh Hashanah
FRIDAY, SEPTEMBER 11

Glazer Campus		
5:00 PM	Evening Service	Rabbi Joel Nickerson*, All Clergy

Rosh Hashanah Day 1
SATURDAY, SEPTEMBER 12

Glazer Campus		
8:30 AM	Morning Service	Rabbi Leah Lewis*, Rabbi David Eshel, Cantor Aliya Stuart, Cantor Ellen Sugerman
9:00 AM	Early Childhood Service (Infant-TK/DK)	Rabbi David Eshel, Rabbi Leah Lewis, Rabbinic Intern Lisa Friedman, and Songleader Danny Rubenstein
11:30 AM	Morning Service (Reserved Seating)	Rabbi Susan Nanus*, Rabbi David Eshel, Rabbi Leah Lewis, Cantor Aliya Stuart, Cantor Ellen Sugerman
3:00 PM	Family Service (K-Grade 6)	Rabbi David Eshel, Rabbi Leah Lewis, Cantor Aliya Stuart

Resnick Campus		
9:30 AM	Morning Service	Rabbi Joel Nickerson*, Rabbi Leah Fein, Rabbi Joel Simonds, Cantor Lisa Peicott, Cantorial Soloist Ian Simpson
1:30 PM	Family Service (K-Grade 6)	Rabbi Joel Nickerson, Rabbi Leah Fein, Rabbi Joel Simonds, Cantor Lisa Peicott, Cantorial Soloist Ian Simpson

Rosh Hashanah Day 2
SUNDAY, SEPTEMBER 13

Irmas Campus		
10:00 AM	Morning Service	Rabbi Susan Nanus*, Rabbi Joel Nickerson, Rabbinic Intern Lisa Friedman, Cantor Lisa Peicott, Cantor Aliya Stuart

Tashlich at the Beach
SUNDAY, SEPTEMBER 13

Will Rogers Beach		
3:30 PM	Afternoon Service	All Clergy

Find the Right Service for Your Family

We offer a variety of High Holy Day family services designed for different ages.

Early Childhood Services
A joyful, 45-minute experience filled with singing, movement, and age-appropriate participation.

Kindergarten–Grade 6 Services
A 75-minute experience that invite families to participate more fully through interactive and engaging worship rooted in tradition.

Kol Nidrei

SUNDAY, SEPTEMBER 20

Glazer Campus		
5:00 PM	Evening Service	Rabbi Joel Nickerson*, Rabbi Leah Lewis, Rabbi Susan Nanus, Cantor Lisa Peicott, Cantorial Soloist Ian Simpson
8:00 PM	Evening Service (Reserved Seating)	Rabbi Joel Nickerson*, Rabbi Leah Lewis, Cantor Lisa Peicott, Cantorial Soloist Ian Simpson
Resnick Campus		
7:00 PM	Evening Service	Rabbi David Eshel*, Rabbi Leah Fein, Rabbi Joel Simonds, Cantor Aliya Stuart, Cantor Ellen Sugerman

Yom Kippur

MONDAY, SEPTEMBER 21

Glazer Campus		
8:30 AM	Morning Service	Rabbi Leah Lewis*, Rabbi Joel Nickerson, Cantor Lisa Peicott, Cantorial Soloist Ian Simpson
9:00 AM	Early Childhood Service (Infant-TK/DK)	Rabbi Leah Lewis, Rabbinic Intern Lisa Friedman, Songleader Danny Rubenstein
11:30 AM	Morning Service (Reserved Seating)	Rabbi Leah Lewis*, Rabbi Joel Nickerson, Cantor Lisa Peicott
2:30 PM	Family Service (K-Grade 6)	Rabbi Joel Nickerson, Rabbi Leah Lewis, Cantor Lisa Peicott
4:30 PM	Minchah/Yizkor/ Neilah Service	Rabbi Susan Nanus*, Rabbi Joel Nickerson, Rabbi Leah Lewis, Cantor Lisa Peicott, Cantor Ellen Sugerman
Resnick Campus		
9:30 AM	Morning Service	Rabbi Leah Fein*, Rabbi David Eshel, Rabbi Joel Simonds, Cantor Aliya Stuart, Cantor Ellen Sugerman
1:30 PM	Family Service (K-Grade 6)	Rabbi David Eshel, Rabbi Leah Fein, Rabbi Joel Simonds, Cantor Aliya Stuart, Cantorial Soloist Ian Simpson
4:30 PM	Minchah/Yizkor/ Neilah Service	Rabbi David Eshel*, Rabbi Leah Fein, Rabbi Joel Simonds, Cantor Aliya Stuart, Cantorial Soloist Ian Simpson

** Denotes who is speaking*

GLAZER CAMPUS

Parking Information

Find parking maps, rideshare locations, and campus-specific parking information before you arrive. Due to limited parking, we strongly encourage ridesharing and will have designated drop off zones.

Glazer Campus Parking Structure

The Glazer Campus parking structure is available to those who receive reserved parking passes* and for those who have a state issued disabled person parking placard or license plate. You must have your High Holy Day tickets for every person in your car.

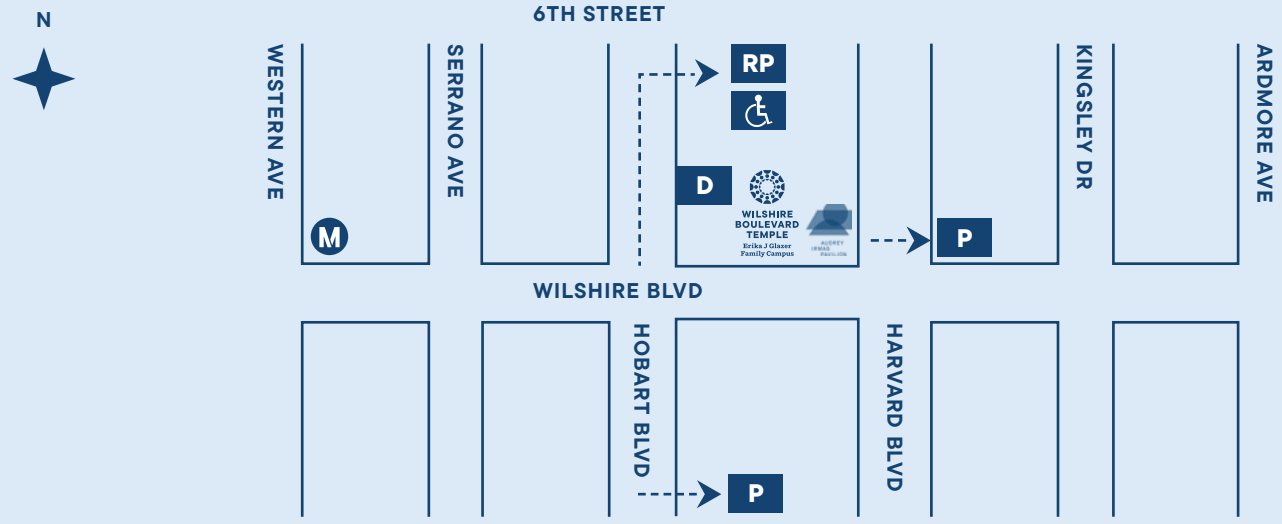
*This includes congregants who contribute to the Wilshire Boulevard Temple Fund with a generous gift of $3,600 or more. To make a donation to the Temple Fund, please go to **wbtla.org/donate**. For questions, please contact Bill Bernstein, bbernstein@wbtla.org or 213.835.2135.

Parking Lots Nearby

There are parking lots near the Glazer Campus with limited capacity. We do not have any special arrangements for validations. All are electronic payment, either in the building lobby or at the exit.

Rideshare

Due to limited parking, we encourage you to consider a ride service such as Lyft or Uber. We have a designated drop off and pick up point on Hobart between Wilshire and 6th Street. The Metro purple line stop at Wilshire/Western is another option with a 5-minute walk.





RP Reserved Parking
Must have Temple-issued Parking Pass, enter on Hobart.

Disabled Person Parking
State-issued disabled parking placard or license plate required. Enter on Hobart. Accessible parking is available while spaces remain.

M Metro Purple Line

D Drop-off/pick-up spot for passengers

P Public Parking Facilities
Located near the Temple. We do not have any special arrangements for validations.

Entry Points

With so many people coming to Campus, several entrances will be available to ease congestion and enable you to enter as close as possible to the service you plan to attend.









1 Main Sanctuary Entrance - Wilshire Boulevard

Entry **only for main sancuary services**. Will call for all tickets is located just inside the right side door.

2 Hobart Street

For rideshare drop-off/pick-up. This entrance is **only for ECC services** in the Piness Auditorium.

3 Audrey Irmas Pavilion - Wilshire Boulevard Gate

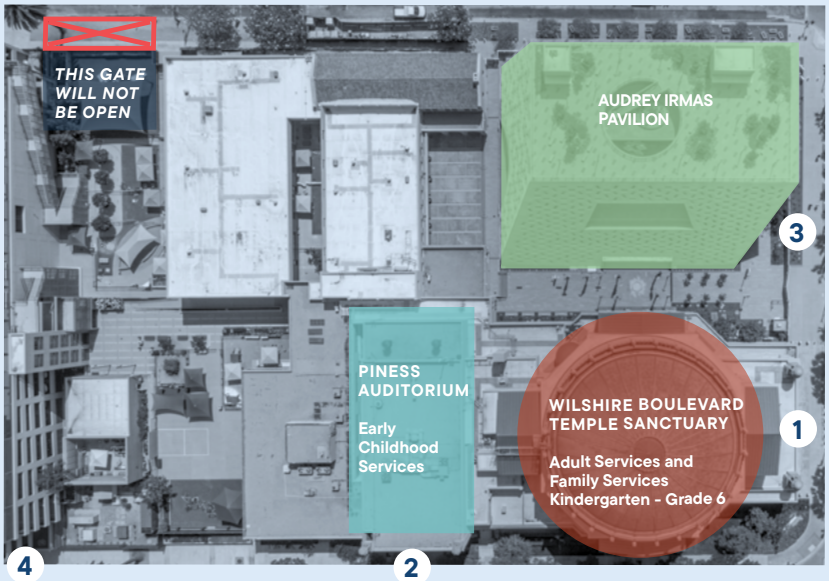
This gate is reserved for **handicapped access only**.

4 Parking Garage (Hobart and 6th Street)

Parking pass holders and those who have handicap placards can park in the garage and will be able to access all service locations.

SAFETY AND SECURITY

For the safety and security of the Wilshire Boulevard Temple community, all guests are subject to a metal detector screening, visual inspection, and bag inspection. Please allow extra time for this process. We recommend that you leave bags and larger purses at home and we reserve the right to confiscate items which may cause danger or disruption to services or other guests. For the safety of our community, any guest who declines to be searched may be denied entry.



RESNICK FAMILY CAMPUS

Parking Information

Find parking maps, rideshare locations, and campus-specific parking information before you arrive. Due to limited parking, we strongly encourage ridesharing and will have designated drop off zones.

Resnick Family Campus Parking

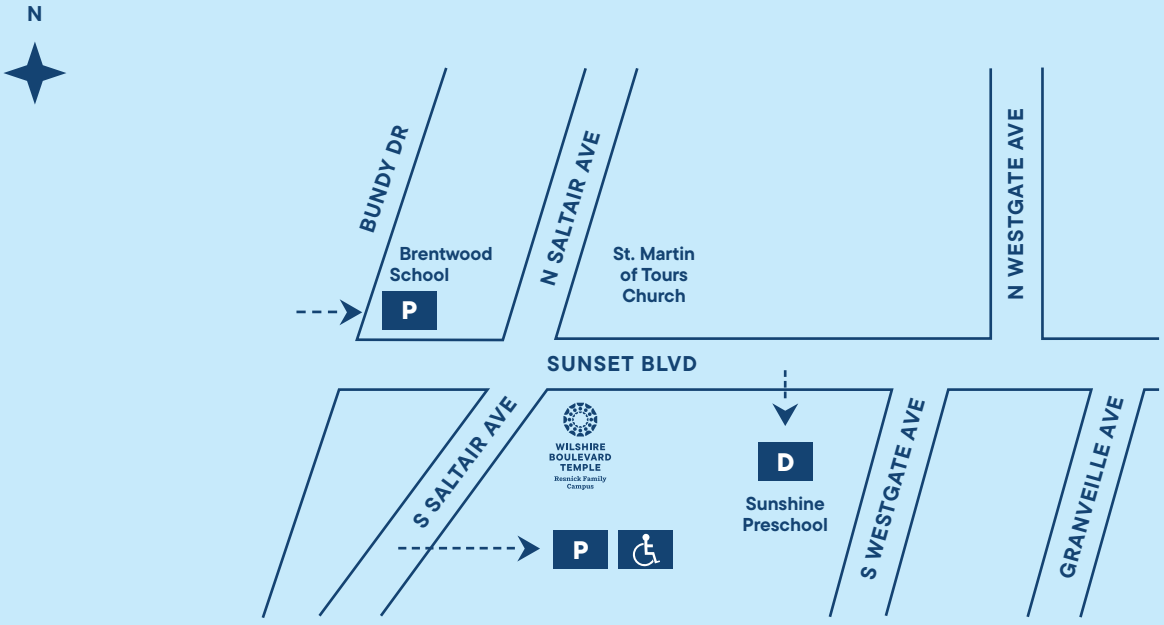
Parking on the Resnick Family Campus is available for those who have a state issued disabled person parking placard or license plate as space allows. You must have your High Holy Day tickets for every person in your car.

Parking Lots Nearby

We have limited parking spaces available at lots nearby until capacity is reached on Rosh Hashanah, Kol Nidrei and Yom Kippur. Updates and details will be provided by email.

Rideshare

Due to limited parking, we encourage you to consider a ride service such as Lyft or Uber. We have a designated drop off and pick up point at Brentwood Sunshine Preschool located adjacent to the campus.



P Parking Facilities Available until capacity is reached.

Limited parking access is available at Brentwood School. St. Martin of Tours Church parking is available only on Yom Kippur.

Disabled Person Parking Must have state issued disabled parking placard or license plate for use on Resnick Campus Parking as space allows.

D Drop-off/pick-up spot for passengers

The driveway entrance is immediately East of the Sunset Boulevard pedestrian gate.

Entry Points

Only ticketed persons will be allowed to enter campus. If you cannot locate your ticket, or need it resent to you, you will need to visit Will Call. Individual tickets for persons age 5 and over are required. For the Resnick Family Campus, your ticket must specify the service you are attending.





1 Saltair Avenue - Security Booth

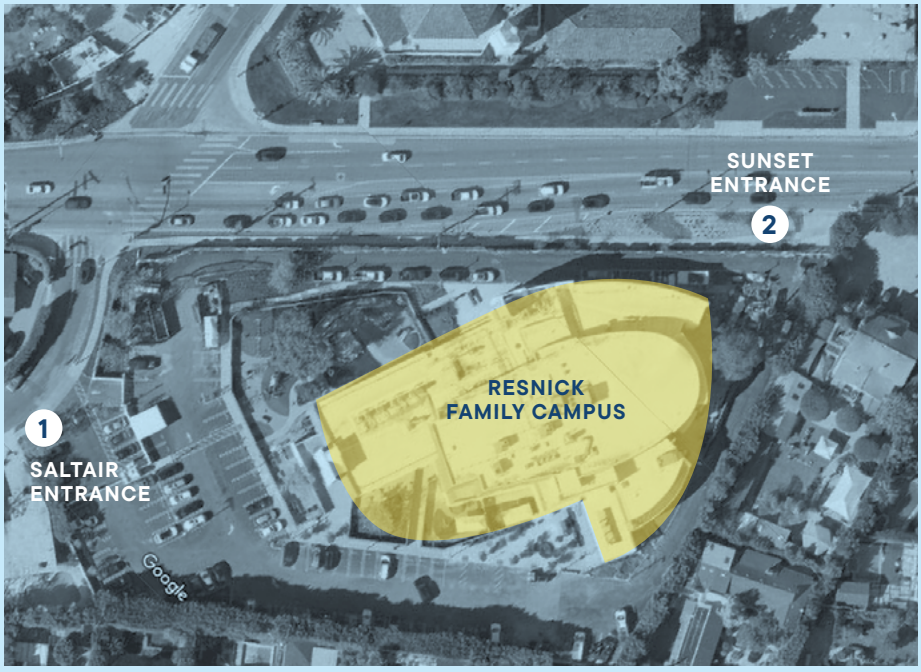
Entry for pedestrians and vehicles. Will call for all tickets is adjacent to the security booth.

2 Sunset Boulevard - Gate

Entry for ticketed pedestrians only. Gate will only be open for limited times right before and after service start and end times.

SAFETY AND SECURITY

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Homemade Gravlax by Toby Neiman

Nothing says a fancy Break-Fast like a fancy fish platter. Making your own gravlax is an easy and impressive main for your buffet.

Gravlax is a traditional Nordic dish of raw salmon cured in a dry mixture of salt, sugar, and fresh dill. The salmon is not cooked, but rather "cooked" via the curing process. The great thing about gravlax is that once you have the basics down with the salt and sugar mixture, the flavor profile is really up to you.

The ratio of salt and sugar is often 1:1, but you can also play around with it a bit depending on your taste, such as 2:1 salt to sugar. You can also play around with the type of sugar you use. Both white and brown sugars work here.

JEWISH FOOD LAB Wilshire Boulevard Temple

INGREDIENTS

1 lb.	salmon fillet, center-cut, skin-on
½ cup	kosher salt
½ cup	sugar (white or light brown)
1 cup	chopped fresh dill
1 tsp	black peppercorns, coarsely ground
1 tbs	aquavit, gin, sake or brandy (optional)



DIRECTIONS

1. **Prepare the Cure** In a small bowl, mix the salt, sugar, and black pepper together. If using the liquor, rub it lightly over the flesh of the salmon.
2. **Coat the Salmon** Lay out a long, double layer of plastic wrap. Sprinkle about one-quarter of the salt and sugar mixture onto the plastic, and lay the salmon skin-side down on top. Sprinkle the rest of the cure heavily over the flesh and all exposed sides of the salmon. Pack the chopped fresh dill entirely over the flesh.
3. **Wrap and Weigh** Wrap the fish tightly in the plastic wrap. Place the wrapped salmon in a shallow dish or baking sheet. Put a clean plate or a smaller cutting board directly on top of the wrapped fish, and weigh it down with heavy cans, jars, or a cast-iron skillet.
4. **Cure in the Fridge** Refrigerate for 48 to 72 hours. Turn the fish to baste it in its own juices every 12 to 24 hours to ensure an even cure. The longer you cure the fish, the firmer and saltier it will be.
5. **Slice and Serve** Remove the salmon from the fridge and unwrap it. Scrape away the dill and rinse the fish under cold water, then pat it completely dry with paper towels. Using a long, very sharp, flexible knife, slice the gravlax as thinly as possible at a 45° angle, leaving the skin behind.
6. **Storing Gravlax** Gravlax can be kept refrigerated, tightly wrapped in plastic, for approximately 5 days after curing.

NOTE

Don't be scared to unwrap the fish and give it a little taste before curing it for more time. If you do this, make sure to rinse the piece before you taste it. Then rewrap the fish well and pop it back into the refrigerator.

Secure Our Institution, Secure Our Jewish Future.

WILSHIRE BOULEVARD TEMPLE
ANNUAL FUND

As we begin another year together rooted in faith, tradition, and community, please help us reach our goal of $2 million by supporting the Annual Giving Campaign. Your gift is a commitment to the safety and future of Jewish life, the fabric of our Wilshire Boulevard Temple family, and the sacred work that touches lives every day. Together, let's continue building a home where all are welcomed, supported, and inspired.

EVERY GIFT MATTERS

Unrestricted gifts touch every part of Temple life. They give us the flexibility to meet essential needs, maintain a safe and welcoming environment, and embrace new opportunities for growth. More than a donation, your gift is a commitment to Jewish life, to the future of our community, and to the sacred work that sustains and connects us every day.

ENHANCED LEARNING FOR ALL AGES

Your contributions help us provide enriching educational and programmatic experiences for all ages and stages of life, from our children's Jewish education and teen programs to young professional gatherings, adult b'nei mitzvah, confirmation classes, our Choosing Judaism program, and lifelong learning sessions.

STRENGTHEN OUR COMMUNITY

Your gift strengthens the bonds within our community, enabling our clergy to provide meaningful support for life cycle events, deepen connections among congregants, and foster vital education and advocacy for Israel.

SECURE OUR SACRED SPACES

Your generosity helps us keep our Temple campuses not only beautiful, but safe. Contributions directly support critical security measures — from maintaining protective infrastructure to funding the security personnel who safeguard our community during worship, learning, and gatherings.

JOIN US IN THIS SACRED WORK

HINEINU* Here We Are	$100,000+
LEADERS* Leading with Purpose	$50,000 - $99,999
GUARDIANS* Guardians of Tradition	$25,000 - $49,999
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SUSTAINERS* Sustaining Jewish Life	$3,600 - $9,999
SUPPORTERS Strengthening the Community	$1,800 - $3,599
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SCAN TO GIVE

Give easily online by scanning the QR code.

wbtla.org/donate

For additional opportunities to sponsor clergy-led projects and programs, please contact

Bill Bernstein at bbernstein@wbtla.org or 213-835-2135.

**With a gift of $3,600 or more, you will receive on-campus parking at the Glazer Campus for the High Holy Days and tickets to the reserved services at the Glazer Campus as well as invitations to special events throughout the year.*

Donors at all levels will be recognized in the Temple's annual report.

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Rabbi Leah Lewis
Rabbi Susan Nanus
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All High Holy Days information can be found online at wbtla.org/high-holy-days

Erika J Glazer Family Campus
3663 Wilshire Boulevard
Los Angeles, CA 90010

Audrey and Sydney Irmas Campus
11661 West Olympic Boulevard
Los Angeles, CA 90064

Resnick Family Campus
11960 Sunset Boulevard
Los Angeles, CA 90049