

The hubbub of High Holidays preparations is in full swing – from polishing silver to formatting the schedule, practicing liturgy, checking the sound system to sermon writing. All my rabbinic friends and colleagues are bunkering down during this feverish month of Elul to create the most meaningful, beautiful and spiritual experience they can for their congregations. In terms of my rabbinate, I ‘came of age’ in the Internet era and I can imagine that previous generations of rabbis in the pre-Internet era would have felt far more isolated when it came to the unique features of this season. As we gear up, we know that we are going to come together as a community this coming Sunday night and I so look forward to it. The light will be mellow, the sanctuary will be

Allow yourself to sit with the fullness of all those emotions, ranging from boredom to transcendence. Give yourself permission to be vulnerable, to hear the still small voice in the blast

We want to be touched, moved and loved and yet the complex and deep questions that we live with every day keep our critical thinking abilities on the fore. We enter this space with our questions, our ambivalence, our joy but also our pain. And what are we supposed to make of all of this? How do we turn discomfort into questioning and questioning into curiosity and curiosity into transformation?

The practice of saying Psalm 27 in Elul may give us some clues. Elul, the month preceding Tishre, is marked by a number of spiritual practices to ‘ready’ our souls for the great inner work that we are called to do during this time. Traditionally, the shofar is blown daily and Psalm 27 is recited. For years now, I’ve pondered why this Psalm was chosen for the