

ROSH HASHANAH SEDER

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The
Rabbinical
Assembly

www.rabbinicalassembly.org

Shanah Tovah, and welcome to *Hit·hadshut*, a seder for Renewal of ourselves and the world. The 13th century Spanish *piyyut* (liturgical poem) אֲחֹת קֶטָנָה *Ahot Ketanah* carries the refrain תְּכַלֶּה שָׁנָה וְקִלְלוֹתֶיהָ *tikhleh shanah v'kil'loteha*—let the year and her curses end. For so many in the world, individuals and communities, this past year has been a year of pain. We saw loved ones die, we saw communities cease to meet in person, and we saw the fabric of our lives drastically shift. All of us—ourselves, our families, our communities, our world—are in need of some *hit·hadshut*, some renewal.

Rosh Hashanah and Yom Kippur are holidays that we usually celebrate in their fullness in a synagogue community. We often see the same people, hear the same melodies, and connect to the same texts. Yet this year, many of us find ourselves not going to synagogue and not having the same High Holy Day experience we were expecting. Our hope is to provide an at-home experience to bridge the gap between what we usually do at shul and what we usually do at home.

Our goal is to provide a user-friendly, interactive ritual for you to do at home with family and/or friends or over Zoom with a small group of others. Just like with the *haggadah* for the Pesah seder, we invite you to find the components of this ritual that speak to you and, of course, to go at your own pace. This Rosh Hashanah seder can be celebrated in the evening or during the daytime, and parts can be read using the Hebrew provided or entirely in English.

In preparation, we hope you'll print this packet out for anyone participating. Additionally, in order to create a multi-sensory experience, there will be some symbols to have on your table: apples and honey, a new fruit (one you've never tasted or one that is new to you this year), a pomegranate, a bowl of water, round *hallot*, and a shofar. You'll see the "Set Up" page just after the Table of Contents, which will give you a bit more information.

As you make your way through this seder, you will encounter some of the familiar texts and themes that are part of the Rosh Hashanah liturgy. We hope that you'll engage with these texts and themes in ways that you may not in other years. We invite you to infuse the entire seder with your own ideas, questions, and discussion topics. (Any time questions for discussion appear, they will be marked by the abbreviation **Q4D**.)

The idea of a Rosh Hashanah Seder is not a new one. For centuries, Sefardi and Mizrahi Jews have held ceremonies at home in which blessings are said over symbolic foods that capture and articulate wishes for the year ahead. This version of the Rosh Hashanah seder includes some of those traditional elements (most explicitly in the appetizer section), but also draws upon other sedarim from Jewish tradition (most especially, the Passover seder) as well as non home-based rituals associated with the *Yamim Nora'im*. In doing so, we hope to both honor and include a long held Sefardic and Mizrahi tradition, while also expanding upon it to make a familiar at-home ritual for all Jews and their families in this moment.

Ahot Ketanah ends its final verse not with its usual refrain, but with a different one: תַּחֲלֵ שָׁנָה וּבִרְכוּתֶיהָ *tahel shanah u-virkhotehah*—let the new year, and her blessings, begin. This year, we deeply need blessing. We ask that the Holy Blessed One rain down blessing upon us. We pray that this next year will be one of tremendous healing, renewal, and abundant blessing.

Shanah Tovah.

Rabbi Alex Braver • Rabbi Sarit Horwitz • Rabbi Sarah Krinsky
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A Guide to our Rosh Hashanah Seder—From One Parent to Another

Rabbi Ilana C. Garber

Are you wondering how to bring this incredible collection of liturgy and ideas into your home? As a parent of young children, I have made an outline for our Rosh Hashanah family experience that you are welcome to adapt. The key: ritual.

Kids love to touch, taste, and hear new things. The hands-on will turn minds-on and eventually, hearts-on. **Light** the candles and feel the warmth. **Sing** kiddush, noting the different tune from a regular Friday night (see below for links to some High Holiday melodies). **Taste** the Simanim (symbols), as you discuss your hopes for the New Year. **Listen** for the calls of the shofar (or your own mouths) as you pledge together to repair our broken world. And **laugh** together, as your meal draws to a close with the throwing of challah into a bowl as you share ways you “missed the mark” this past year in a modified Tashlikh ceremony, casting away our sins.

Yes, laugh. And sing. And rejoice in the birthday of the world, this New Year, this Shehecheyanu moment. We have ALL been through a lot this past year (and unfortunately, it continues). But we pause to celebrate in different, yet meaningful, ways. For our children, for us, and for all humanity everywhere, may this be a Shanah Tovah, a good year.

Here’s what we are going to do in our family:

- **Light Candles** (page 5)
- **Sing Kiddush** (pages 6/7, depending on when you do this)
- **The Story of Our Year** (page 8, Q4D - we might go through each month and try to remember something that happened... at least until March when it all becomes a blur!)
- **Simanim/Symbols** (pages 9-10) - if you are going to do this on both days of Rosh Hashanah, pick some for each day. I know the kids will enjoy helping us prepare these items just like they do for Pesach, so let them help!
- **Wash Hands** (page 11) - you might even have a sing-down of your favorite 20-second hand washing songs.
- **Motzi** (page 12) - remember how at the Pesach seder we hope our children will ask a question (as in, *Mah Nishtanah*, how is this night different)? What will they ask when you show them that some of the delicious challah is going to be saved for later (but not for French toast)? Perhaps they will stay interested throughout the meal as they wait to see what will happen.
- **Fish Head** (page 14) - because, fish heads! *Be more like the head and not the tail*. This is a favorite part of our family Rosh Hashanah meal every year: we *find those kosher gummy fish* and eat them up as we discuss this phrase.
- **Avinu Malkeinu** (page 20) - sing this familiar tune together. We may get up and dance with scarves at this point just to enjoy the moment.
- **Shofarot** (page 23) - we will add in Ellen Allard’s “Shofar Blast” song here as well and it will be a shofar party! (link below)
- **Tashlikh** (page 35) - I suspect in our home that this ritual will become a “bread tossing contest,” and nothing would make me happier. The first round may start at the dining room table, but I am confident that we will have an “upstairs to downstairs” and possibly a “backward tossing” competition before the holiday is over.



- **Songs** - there are some great songs and familiar, traditional prayers at the end that we will try to include. On Pesah, of course, those songs end our seder with masks and puppets. I will have our instrument box handy in case we want to play percussion along with the singing of “*Ha-yom T’am’tzeinu... Amen!*” What I love about this Rosh Hashanah Seder is that it does not dwell on COVID-19, even though it was obviously created this year *because* of COVID-19. I plan to end our seder with “*Mi Sheberakh*” because it will remind our family of our beloved synagogue community and it will propel us to continue to pray for the healing of our whole world. I think that’s a beautiful way to connect our home ritual with those around us, both near and far.

I’ve skipped a lot of the Rosh Hashanah Seder in my family-friendly outline, so I will hopefully return to the seder to read and discuss more with my husband while the kids eat or, let’s be real, run around the house while we try to eat as quickly as possible! I do hope we have a chance to talk together about our dreams for the year, our prayers, our fears, and our plans to improve ourselves. But I am also going to be realistic, bringing expectations only that we’ll have a chaotic, unprecedented (I’ve started to really dislike that word!), and holy Rosh Hashanah family experience. I hope you do, too!

Links to Songs & Prayers:

Ahot Ketanah (Yehuda Meir)

Rosh Hashanah Kiddush evening and then daytime (Rabbi Daniel Burg)

Avinu Malkeinu (Cantor Azi Schwartz)

Hayom Harat Olam (Craig Taubman)

Min Ha-Meitzar (Hadar)

B’seifer Hayyim (YouTube Rabbi)

Ha-yom T’am’tzeinu (Maplewood Glee Club)

Mi Sheberakh (Debbie Friedman)

Ki Anu Ammekha (Ner Shalom)

Apples & Honey (Joanie Calem)

Shofar Blast (Ellen Allard)



Ahot Ketanah

(Rabbi Abraham Hazan Girundi, Spain, 13th century,
translation from Piyut North America)

The little sister—her prayers she prepares and
proclaims her praises. O God, please, heal now her
ailments. Let the year and its curses conclude!

With pleasant words she calls upon You, and with song
and raises, for such befits You. Why do you avert Your
eyes? Look! Enemies devour her heritage! Let the year
and its curses conclude!

Tend Your sheep that the lions dispersed, and pour
Your wrath upon those who say ‘Destroy;’ Your right
hand’s foundation-vine they have breached; and
plucked [its fruit] not even leaving her tiny grapes. Let
the year and its curses conclude!

Stand her up from degradation to lofty majesty, for in
the pit of exile her soul had been melted. When the
basest are elevated her heart is outpoured; among the
poorest of the poor are her dwellings. Let the year and
its curses conclude!

When will You raise up Your daughter from the pit;
and from the dungeon, [will You] break her yoke? May
You act wondrously when You go forth like a hero, to
bring an end and conclusion to her ailments. Let the
year and its curses conclude!

Be strong and rejoice for the plunder is ended; place
hope in the Rock and keep His covenant. You will
ascend to Zion and He will say: Pave! Pave her paths.
Let the year and its blessings begin!

אחות קטנה תפלותיה

עורכה ועונה תהלותיה
אל נא רפא נא למחלותיה
תכלה שנה וקללותיה

בנעים מלים לך תקראה
ושיר והללים כי לך נאה
עד מה תעלים עינך ותראה
נרים אוכלים נחלותיה
תכלה שנה וקללותיה

רעה את צאנך אריות ורו
ושפך חרונך באומרים ערו
וכנת ימינך פרצו וארו
לא השאירו עוללותיה
תכלה שנה וקללותיה

הקם משפלות לראש ממלכת
כי בבור גלות נפשה נתכת
וכרם גלות לבנה שופכת
בדלי גלות משכנותיה
תכלה שנה וקללותיה

מתי תעלה בתך מבור
ומבית פלא עלה תשוב
ותפליא פלא בצאתך בגבור
להתם וכלה מכלותיה
תכלה שנה וקללותיה

חזקו וגילו כי שד גמר
לצור הוחילו בריתו שמר
לכם ותעלו לציון ואמר
סלו סלו מסלותיה
תחל שנה וברכותיה





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Set Up

You will need the following items:

- Candles
- Grape juice or wine
- Apples and honey
- A new fruit
- A pomegranate (+ napkins!)
- A bowl of water
- Round *hallot*
- A shofar (if you have; if not, you'll use your voice!)

Optional food items include:

- Dates
- Pumpkin/gourd
- Beets
- Leeks, scallions, or chives
- String beans or another light colored bean
- A fish head (or candy fish)

These items will be used as appetizers. Feel free to make small dishes out of them rather than eating them plain!

We invite you to prepare a meal in courses. There will be a chance for some mid-discussion appetizer noshing, as well as a fuller meal.



Candle Lighting

היום הרת עולם:

Ha-yom harat olam.

Today the world was born.

These words, a traditional part of the Rosh Hashanah service, reflect the tradition that today marks the anniversary of the Creation of the world.

The first act of Creation was to bring light into the universe. Everything else flowed from there – with a bang, if you will. What is often overlooked is that it was only on the fourth day that God created the sun and the moon. This leads us to ask, “What was the source of the light that was created on this first day?” This question raises the possibility that the light we experience in our lives from the sun is fundamentally different from the light that existed in those first three days of Creation.

Rabbi Yehudah bar Simon, who lived in the Land of Israel in the early fourth century, explained that the light created at the beginning of the week was profoundly different from the light that we see. It was gentler than sunlight and more illuminating than moonlight. With it, a person could see from one end of the world to the other.

Aware of the imperfections in our world, God chose to hide that pure light away, saving it as a reward for the righteous in the World to Come. This is what is hinted at in the verse from Psalm 97, which we will sing as part of the Kol Nidrei service:

אור זרוע לצדיק ולישרי לב שמחה

Or zaru-a la-tzaddik u-l'yishrei lev simḥah.

Light is sown for the righteous, and joy for those with an upright heart.

As we light the candles for Rosh Hashanah (and this year, Shabbat as well), let us reflect on this light and the light of Creation. We light the candles, bringing in the first light of the new year and cover our eyes as we recite the blessing. This diffuses the light and hides its source, creating a soft glow between our fingers and around our hands. This reminds us of the light of Creation, which was everywhere without a visible source.

May this light similarly light up our lives and our souls and may it reveal the possibilities sown in the year to come waiting to emerge.

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצוותיו וצונו להדליק נר של [שבת ושל] יום טוב :

Blessed are You Adonai, our God, ruler of the universe, who has sanctified us with the divine commandments and commanded us to light the [Shabbat and] holiday flame.

ברוך אתה ה' אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה :

Blessed are You Adonai, our God, ruler of the universe, who has kept us alive and sustained us and brought us to this moment.



Kiddush for Rosh Hashanah Evening

(See next page for the daytime Kiddush for Rosh Hashanah)

When Rosh Hashanah occurs on Shabbat, begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר: יוֹם הַשְּׁשִׁי

And there was evening, and there was morning: the sixth day.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת

The heavens and the earth and all they contain were completed. On the seventh day, God completed all of the work that was done. And rested on the seventh day from all the work that was done. Then God blessed the seventh day and made it holy, because on it God ceased from all the work of creation.

On weekdays begin here:

סִבְרֵי מַרְגֵּן וּחִבְרֵי:

Honored guests.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You Adonai, our God, ruler of the universe, who creates the fruit of the vine.

(On Shabbat, include the words in parentheses)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם וְרוֹמַמָּנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ
בְּאַהֲבָה (אֶת יוֹם הַשְּׁבִיט הַזֶּה וְ) אֶת יוֹם הַזִּכְרוֹן הַזֶּה יוֹם (זִכְרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ וְזָכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ
בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וַיְבָרֶךְ אֶמֶת וְקִים לְעַד: בְּרוּךְ אַתָּה ה' מֶלֶךְ עַל כָּל הָאָרֶץ מְקֻדָּשׁ (הַשְּׁבִיט וְ) יִשְׂרָאֵל
יוֹם הַזִּכְרוֹן:

Blessed are You Adonai, our God, ruler of the universe, who chose us from among all people, and exalted us above all languages, and sanctified us with the divine commandments. And You gave us Adonai, our God, in love (this Shabbat day, and) this Day of Remembrance, a day for (remembering the) sounding the shofar (with love) a day of holy assembly commemorating the exodus from Egypt. You have chosen us and sanctified us among all peoples; and Your word is true and enduring forever. Blessed are You Adonai, ruler over all the earth, sanctifier (of Shabbat and) of Israel and the Day of Remembrance.

When Rosh Hashanah occurs at the conclusion of Shabbat, the following two blessing are said before the blessing of שְׁמַרְתָּנוּ—who has kept us alive:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ

Blessed are You Adonai, our God, ruler of the universe, creator of the lights of fire.



ברוך אתה ה' אלהינו מלך העולם המבדיל בין קדש לחול בין אור לחושך בין ישראל לעמים. בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת יום השביעי מששת ימי המעשה קדשת הבדלת וקדשת את עמך ישראל בקדשתך: ברוך אתה ה' המבדיל בין קדש לקדש

Blessed are You Adonai, our God, ruler of the universe, who has made a distinction between the holy and the mundane, between light and darkness, between Israel and the peoples, between the seventh day and the six work days. Between the sanctity of Shabbat and the sanctity of the holiday have You distinguished, and the seventh day [from] the six work days have You sanctified. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You Adonai, who distinguished between sacred and sacred.

ברוך אתה ה' אלהינו מלך העולם. שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזֶמֶן הַזֶּה

Blessed are You Adonai, our God, ruler of the universe, who has kept us alive and sustained us and brought us to this moment.

Daytime Kiddush for Rosh Hashanah

On Shabbat afternoon, begin here:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לְעֹשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעָלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ

The people Israel shall observe the Shabbat to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time that in six days Adonai made the heavens and the earth and on the seventh day ceased from work and rested.

עַל־כֵּן בָּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ

Therefore, Adonai blessed Shabbat and made it holy.

On weekdays begin here:

וַיְדַבֵּר מֹשֶׁה אֶת־מִעֲדֵי ה' אֶל־בְּנֵי יִשְׂרָאֵל

Moses declared to the Israelites the sacred occasions of God.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חֲגֻגוֹ
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלְהֵי יַעֲקֹב

Sound the shofar on our feast day, on the new moon, when it is hidden.
For it is Israel's law, a decree of the God of Jacob.

סִבְרֵי מְרֻנָּה וּחִבְרֵי

Honored guests.

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן

Blessed are You Adonai, our God, ruler of the universe, who creates the fruit of the vine.



Dedication of the New Year

(from *Mahzor Lev Shalem*, p. 23)

This is an opportunity for us to add some intention, asking God, as we sanctify this holiday, to bless us. Feel free to add or use your own intentions instead.

יְהי רָצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת, שְׁנַת חֲמִשָּׁת אֲלָפִים שְׁמוֹנִים וְאַחַד וְתִהְיֶה זוֹ שָׁנָה שֶׁל שְׂגֻשׁוֹג שְׁקוּל לָנוּ לְמַשְׁפָּחוֹתֵינוּ וְלִקְהִלּוֹתֵינוּ. יְהי רָצוֹן שֶׁנָּשׁוּב בַּשָּׁנָה הַבָּאָה לְמִקּוֹם הַזֶּה בְּבִרְיאוֹת וּבְרָגִשֵׁי הוֹדָאָה לְשָׁנָה שֶׁל שְׁלוֹם, שָׁנָה בָּהּ נִמְצָא דְרָכִים לְהִיטִיב אֶת חַיֵּינוּ בְּלִמּוּד תּוֹרָה וְקִיּוּם מִצְוֹת, שָׁנָה בָּהּ נִהְיֶה פְתוּחִים לְנוֹכְחוֹת הַשְׂכִּינָה, שָׁנָה בָּהּ נִחְזֵק אֶת־יְחֻסֵּינוּ הָאִישִׁיִּים לְאַחֲרִים וְשִׁתּוּף פְּעוּלָתָנוּ בְּתִקּוּן עוֹלָם. כֵּן יְהי רָצוֹן

May it be Your will, Adonai our God and God of our ancestors, that the year 5781 be one of balanced and mindful growth for us as individuals, for our families, and our communities. May we return next year in good health and in appreciation of a year of greater peace, a year in which we deepened our lives through learning and the performance of *mitzvot*, a year in which we were conscious of the Divine Presence, a year in which we strengthened our shared commitment to *tikkun olam*, the betterment of the world.

תַּעֲזָרֵנוּ ה' אֱלֹהֵינוּ, בְּרַחֲמֶיךָ הַרְבִּים שְׁנֹכָה לְקַבֵּל אֶת־רֹאשׁ הַשָּׁנָה, מִתְנַה טוֹבָה שְׁנִיתִת־לָנוּ, בְּאַהֲבָה וּבְשִׂמְחָה רַבָּה. וּבִנְכוּת קִדְשֵׁי רֹאשׁ הַשָּׁנָה נִזְכֶּה לְאַמּוּנָה שְׁלֵמָה בְּאַמְתּוֹ. וְתַעֲזָרֵנוּ וְתוֹשִׁיעֵנוּ שִׁיתְקַבְּצוּ יַחַד כָּל־נִיצוּצוֹת הָאַמּוּנָה הַקְדוּשָׁה שֶׁבְּתוֹכָנוּ, עַל יְדֵי הַקְּבוֹץ הַקְּדוּשׁ שֶׁל עַמֶּךָ יִשְׂרָאֵל הַמִּתְקַבְּצִים בְּכָל הַקְּהִלּוֹת יַחַד בְּכָל־מְקוֹמוֹת מְאֻשְׁבוֹתֵיהֶם בִּיְמֵי רֹאשׁ הַשָּׁנָה הַקְּדוּשִׁים לְבָרֶךְ אֶת שֵׁם קִדְשְׁךָ

In Your great kindness, aid us, Adonai our God, to embrace this Rosh Hashanah with love and overwhelming joy, as a gift from You. Through the celebration of this sacred Rosh Hashanah may we attain a full and true faith. Help us to gather together the sparks of holiness within ourselves, as we join with all the people Israel congregating from their individual homes and joining together on these holy days of Rosh Hashanah to bless Your sacred name.

Q4D:

- One of the major themes of the High Holidays is serious reflection on life and death. We ask: מי יחיה ומי ימות—who lives? who dies? We are faced with the truth that this question is outside of our control. Rosh Hashanah and Yom Kippur encourage us to live the year to come to the best of our abilities, to strive to live up to our highest ideals with the knowledge that we cannot know how it will impact how much time we have.
- For many of us, the questions “who lives? who dies?” immediately evoke the song from *Hamilton*. That song introduces “Who Tells Your Story?” What is the story of this past year that you want to tell? What is the story that you hope to tell with your life and actions in the coming year?



Expounding the Seder Plate

For each symbol, invite one person around the table to read.

Reader 1:

APPLE + HONEY

The round apple reminds us of the cyclical nature of time.
We dip it in honey as we hope for a sweet year ahead.

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-eitz.

Blessed are you Adonai, our God, ruler of the universe, who
creates fruit from the tree.

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתחדש עלינו שנה טובה
ומתוקה

*Y'hi ratzon mi-lfanekha Adonai eloheinu velohei avoteinu,
shet'haddeish aleinu shanah tovah u-m'tukah.*

May it be Your will Adonai, our God, and God of our ancestors,
to renew for us a sweet new year.



Q4D:

- To what sweetness in the year ahead can you look forward?



Reader 2:

NEW FRUIT

Make sure everyone has a piece of the new fruit, and read before
you eat:

This new fruit symbolizes the newness and freshness of the year
ahead. We hope to experience things we haven't experienced,
learn new things, and discover new things about ourselves.

*Note: Some people choose to only bring in a new fruit on the
second night of Rosh Hashanah. Because there is a tradition of
reciting the She-heḥeyanu blessing only the first night, people
may choose to add a "new fruit," one they have not tasted this
year (or perhaps ever before!) on the second night in order to
recite She-heḥeyanu, a blessing for newness.*

Q4D:

- What's a new thing you hope for in the year to come?



Reader 3:

Pomegranate Seeds

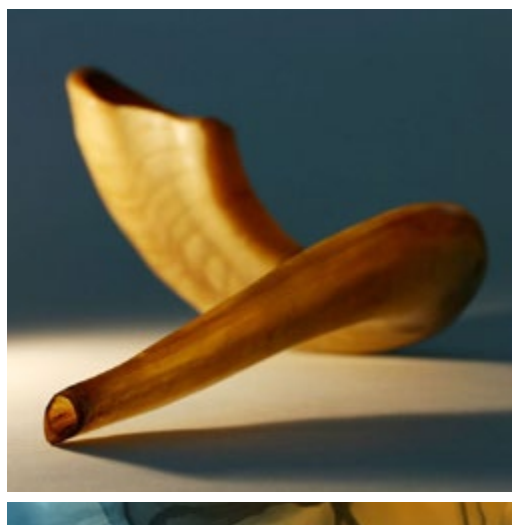
Hand out a few seeds to each participant. Before eating, recite:

The lore of the pomegranate is its 613 seeds, corresponding to the number of *mitzvot* taught in the Torah. We eat the seeds to make the *mitzvot* a core part of who we are. Pomegranates are also a symbol for fertility and connect to the holiday's themes of creation and renewal. We eat them on Rosh Hashanah to remind ourselves of the sense of possibility in the year to come.



Q4D:

- To what do you hope this year gives birth?



Reader 4:

Shofar

The shofar is simultaneously a symbol of renewal and brokenness. The shofar, our most primal sound, is God's call for us to do *t'shuvah*, repentance. It is a reminder of the ways we've departed from our best selves in the past year, and it is also a reminder of the growth we can accomplish and who we can become. The blasts of the shofar range from the fullness of the *t'ki-ah* to the cries of the *sh'varim* and the complete brokenness of the *t'ru-ah*. They are brought together with the fullness of the *t'ki-ah g'dolah*; we are reminded that regardless of whatever brokenness we see in ourselves, we too can become whole.

Q4D:

- In what ways have you experienced brokenness this year? Wholeness?

Reader 5:

Wine or Grape Juice

On Pesah, we spill drops out of our own glasses, recognizing the suffering that others endured for our freedom. Today, we spill out wine from our glasses acknowledging the pain that we endured this year. We acknowledge the times we didn't react in the best way during difficult circumstances; we own our mistakes and we hope that next year, the world, and we, are different.

Each participant can spill out 10 drops of wine or grape juice, using their pinky finger, onto a napkin or their plate.



Rahtzah

In preparation for eating bread, we ritually wash our hands. Washing our hands before eating bread is described in the Talmud. It relates to the priests in the Temple ritually washing their hands. It takes even one of the most basic, mundane actions we do as humans and turns it into something holy.

Using a cup, pour water over each hand (either at the sink or into a bowl at the table), and recite the blessing below. Traditionally, we don't talk between hand washing and *ha-motzi* in order to create a clear connection between the two rituals.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Barukh ata Adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivvanu al n'tilat yadayim.

Blessed are You Adonai, our God, ruler of the universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the hands.



Motzi

Invite one person at the table to recite the blessing over bread. Afterwards, drizzle some honey (or something else sweet) on the ḥallah to bring sweet blessings in the year ahead.

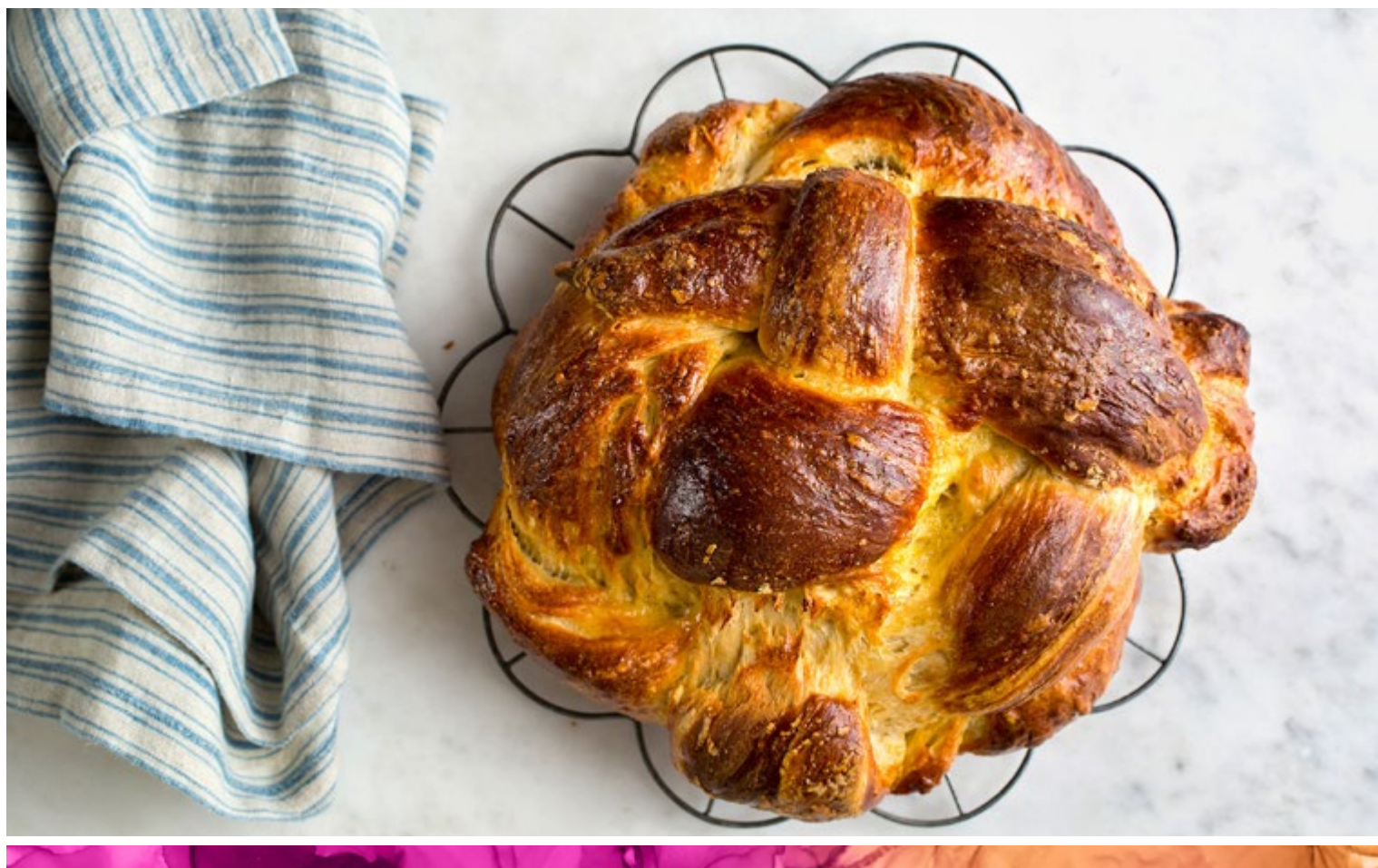
בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Barukh atah Adonai, eloheinu melek ha-olam, ha-motzi lehem min ha-aretz.

Blessed are You Adonai, our God, ruler of the universe, who has brought forth bread from the earth.

Note: Put a bit of your ḥallah aside to use later in this seder.

At this time, feel free to serve appetizers as you make your way through the seder and toward the meal.



Simanim

“*Abaye said: Now that you said that an omen is a significant matter, a person should always be accustomed to seeing these on Rosh Hashanah: Squash, and fenugreek, leeks, and chard, and dates, as each of these grows quickly and serves as a positive omen for one's actions during the coming year.*”

—Talmud Bavli, Horayot 12a

This piece from the Talmud inspired the Sefardi/Mizrahi tradition of eating and blessing a variety of foods on the first night of Rosh Hashanah.



DATES: The Hebrew word for date is תמר *tamar*. The word תם *tam* means to finish, end, or cease to exist.

Pick up a date and recite the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִתְמוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רַעֲתֵנוּ

Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, sh'yitamu o-y'veinu v'son'einu v'khol m'vakshei ra-ateinu.

May it be Your will Adonai, our God and the God of our ancestors, that there come an end to our enemies, haters and those who wish evil upon us.

PUMPKIN/GOURD: The Aramaic word for gourd is קרא *k'ra*, which in Hebrew means to announce. It is related in sound to the word קרע *kara*, meaning to tear.

Pick up a piece of pumpkin or gourd and recite the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂתִקְרַע רוּעַ גִּזְרֵינוּ וְיִקְרָאוּ לְפָנֶיךָ זְכוּתֵינוּ

*Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-tikra ro-ah g'zar dineinu, v'yi**kkaru** l'fanekha zakhi-yoteinu.*

May it be Your will Adonai, our God and the God of our ancestors, that the evil of our verdicts be ripped, and that our merits be announced before you.



BEETS: The Hebrew word for beet is סלק *selek* (or in Aramaic, *silka*). The word *silek*, spelled the exact same way in Hebrew, means to depart or retreat.

Pick up a beet and recite the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִסְתַּלְקוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רַעֲתֵנוּ

*Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-**yistall'ku** o-y'veinu v'son'einu v'khol m'vakshei ra-ateinu.*



May it be Your will Adonai, our God and the God of our ancestors, that our enemies, haters and those who wish evil upon us shall depart.



LEEKs, SCALLIONS, OR CHIVES: The Aramaic word for a leek is כרתת *karati*. In Hebrew, the word כרת *karet* means to cut down or cut off.

Pick up a leek and recite the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִכְרְתוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל
מִבְקָשֵׁי רָעֵתָנוּ

Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-yikkartu o-y'veinu v'son'einu v'khol m'vakshei ra-ateinu.

May it be Your will Adonai, our God and the God of our ancestors, that our enemies, haters, and those who wish evil upon us shall be cut down.

STRING BEANS OR ANOTHER LIGHT COLORED BEAN: The Aramaic word used for this type of bean is רובי'א *rubi-ah*. The Hebrew word ירבו *yirbu* means to increase. Another pronunciation for this type of bean may be לובי'א *lubi-ah*, possibly related to the Hebrew word לב *lev*, meaning heart.

Pick up a string bean and recite the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִרְבּוּ זְכוּתֵינוּ וְהִלְבְּנוּ
Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-yirbbu zakhi-yoteinu utlabb'veinu.

May it be Your will Adonai, our God and the God of our ancestors, that our merits shall increase and that You hearten us.



FISH HEAD: Some communities use the head of a fish, or even a sheep, on Rosh Hashanah to symbolize the desire to be heads rather than tails, leaders rather than followers. The Hebrew word for head is ראש *rosh*, the same word used in Rosh Hashanah, literally meaning the head of the year.

Take a small bit of the fish head and recite the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂנִיחַה לְרֹאשׁ וְלֹא לְזָנָב
Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-niyh'yeh l'rosh v'lo l'zanav.

May it be Your will Adonai, our God and the God of our ancestors, that we be a head and not a tail.

T'shuvah

The Five Questions

The crux of the Yamim Nora'im is the process of *t'shuvah*, a process of introspective reflection of our actions, a commitment to be better, and a homecoming to our best selves. This work is needed at all levels of our experiences. In the words of Rabbi Israel Salanter (19th century, Lithuanian rabbi, often referred to as the father of the Mussar learning movement):

When I was a young man, I wanted to change the world. But I found it was difficult to change the world, so I tried to change my country. When I found I couldn't change my country, I began to focus on my community. However, I discovered that I couldn't change the community, and so as I grew older, I tried to change my family.

“

Now, as an old man, I realize the only thing I can change is myself, but I've come to recognize that if long ago I had started with myself, then I could have made an impact on my family. And, my family and I could have made an impact on our community. And that, in turn, could have changed the country and we could all indeed have changed the world.”

Rabbi Salanter helps identify five levels of *t'shuvah*: (1) the self, (2) the family, (3) the community, (4) the country, and (5) the world. Our rabbis teach that a full *t'shuvah* includes correction of bad action, as well as an expansion of good action. So at each level, we ask: Where did we fall short, and where did we succeed? Where could we be better, and where could we build on what we are already doing well?

Go around the table, and have each person pick a level of t'shuvah, and answer:

1. What did I do well last year that I want to continue and build on next year, and what do I want to do better?
2. What did my family do well last year that we want to continue and build on next year, and what do we want to do better?
3. What did our community do well last year that we want to continue and build on next year, and what do we want to do better?
4. What did our country do well last year that we want to continue and build on next year, and what do we want to do better?
5. What did our world do well last year that we want to continue and build on next year, and what do we want to do better?

At the end, recite together:

We ask God to help us change.

God and God of our ancestors, may it be Your will that we examine, with the purest of intentions, our actions of the past, in order to transform our lives. Instill in our hearts the ability to reflect and to dig deep, and guide our feet towards repentance. Give us the strength and courage to admit when we have made a mistake. Comfort us when our actions bring us pain and embarrassment. Remind us that we have the power to change. Accept our repentance as genuine, that it may improve our lives and the lives of those around it. May it be Your will.



U-netaneh Tokef

U-netaneh Tokef speaks to the power of this day—life is precarious and precious. In this way, *U-netaneh Tokef*, recited on these Holy Days, is a reminder of what we know but often don't pay attention to every single day of the year. We don't have control, and we live in a world where bad things happen for no reason. And yet, we attempt to live our lives in fullness.

U-netaneh Tokef puts forth a particular theological framework that asserts that God chooses who will live and who will die. On these very days, *U-netaneh Tokef* suggests, it will be written and sealed who will leave our earth this year. For this reason, *U-netaneh Tokef* is a challenging prayer for many. It clashes with a theological framework by which many of us abide. What does it mean for us to have this prayer as one of the central components of our High Holiday liturgy?

The following reading weaves together lines from this famous, powerful, and sometimes jarring prayer. Take turns reading each section. *We invite you to stand and to pass a kiddush cup around, each participant reading one small section from U-netaneh Tokef.*

Reader 1:

U-netaneh tokef k'dushat ha-yom / וְנִתְּנָה תִּקְוָה קְדֻשַּׁת הַיּוֹם

Let us speak of the sacred power of this day.

It is this day that we wrestle with who we have been and grapple with who we'd like to be.

Reader 2:

אָמֵת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וְיֹדֵעַ וְעֵד, וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה, וְתִזְכֹּר כָּל הַנִּשְׁכָּחוֹת. וְתִפְתָּח אֶת סֵפֶר הַזִּכְרוֹנוֹת
Truly, You are Judge and Prosecutor, Expert, and Witness, completing the indictment, bringing the case, and enumerating the counts. You recall all that is forgotten, and will open the book of remembrance.

Life sometimes feels unfair, with questions left unanswered and reasons not given. We hope our God is one who judges fairly and brings justice to us and our world; we hope God is one who remembers us for good.

Reader 3:

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע

The great shofar will be sounded and the still small voice will be heard.

Amidst the booming blasts, the chaotic noise of the world, we still seek You out. We don't give up on the ability to find stillness, to find quiet, and to find calm that You bring us.

Reader 4:

וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן

All that lives on earth will pass before You like a flock of sheep.

We often have the impulse to assert control over our world. But we are reminded today of all the ways we don't have control. We are reminded that there are forces greater than ours in the world; there are powers that don't follow our desires.



All together:

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun / וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה מוֹן /
On Rosh Hashanah it is written, and on the Fast of Atonement it is sealed!

This day of Rosh Hashanah is a call for us each to examine how we want our names to be written. What narrative is being written about our lives?

Reader 5:

The words pierce us:

כַּמָּה יַעֲבִירוּן וְכַמָּה יִבְרָאוּן
מִי יִחְיֶה, וּמִי יָמוּת
מִי בָקָצוּ, וּמִי לֹא בָקָצוּ

*How many will pass on, and how many will be born;
who will live, and who will die;
who will live a long life and who will come to an untimely end?*

We wonder what this time next year will look like. Who will still be with us on this earth? These questions force us to ask how we spend our time with those that matter most to us. These questions urge us to live our lives fully, knowing that we don't know the answers.

All together:

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun / וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה מוֹן /
On Rosh Hashanah it is written, and on the Fast of Atonement it is sealed!

Today, we try to write a certain story. Today, and in the next 10 days until Yom Kippur, we try to ensure the foundation we lay for the year ahead is a strong one. Today, on Rosh Hashanah, we set intentions for who we can be.

U-t'shuvah u-t'fillah u-tz'dakah ma-avirin et ro-a ha-g'zeirah / וְתַשׁוּבָה וְתַפִּלָּה וְצְדָקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה /
But repentance, prayer, and tz'dakah mitigate the severity of the decree.

Q4D

- How do you understand the role that repentance, prayer, and tz'dakah can have in our lives?
- In a world where we experience pain, grief, and extreme challenges, what are the ways that we personally mitigate severity?



Malkhuyot

Malkhuyot is the first of 3 sections we add to the Musaf Amidah on Rosh Hashanah. *Malkhuyot* imagines God as King.

Reader 1:

If the Torah only refers to God as king 3 times, why is relating to God as king such an important part of the High Holiday liturgy that we even add a section to the Musaf Amidah called *Malkhuyot*?

Reader 2:

In community organizing, people often say that the number one thing that makes a leader is their followers. Likewise, a king is not a king without subjects. And, fortunately or unfortunately for us, we are God's subjects.

Reader 3:

There is a story in *Pirkei Rabbi Eliezer*, a book of *midrash*, rabbinic commentary, that tells of God deciding whether or not to create humans. God consults with the Torah. The Torah says, "Master of all the world: If there is no army for a king, and no camp for a king, over what is he king? If there is no nation to praise the king, where is the honor of the king?"

Reader 4:

But still, this idea of God as king can be uncomfortable. Gendered language aside, kings, or sovereigns, are unapproachable. They're dictatorial. Sometimes ruthless. So why think of God as sovereign?

Reader 5:

Even though God is sovereign, our texts tell us God is different from a sovereign of flesh and blood. Another rabbinic story from the *Yalkut Shimoni* reads: Rabbi Dostai bar Yannai said: Come see how God is not like a sovereign of flesh and blood. If you bring a sovereign of flesh and blood a gift, it's not clear whether they'll receive it. And if they do, it's not clear whether you will see the face of the sovereign. And even if you *do* see the face of the sovereign, it is not clear that they will do your will. But this is not true of God. Because when a person gives a coin to the poor, that person merits to see the face of the *Sh'khinah*, of God, as it says in the Psalms (17:15): I will see your face in righteousness; I shall be satisfied, when I wake, with your likeness.

Reader 6:

Thinking of God as sovereign may not always be the easiest task. We may even be averse to it. But what if, for a moment, we strip away the assumption that in order to be sovereign, God must then also be distant, dictatorial, and ruthless? What if we imagine that the only thing that makes God sovereign is that God has *us* as subjects? What if we imagine God as the *Yalkut Shimoni* does, unlike giving a gift to an unknown, distant sovereign, we merit to see the face of the sovereign, the face of God when we give to the poor?

Q4D:

- What does it mean to you for the image of God to be that of a king?
- How do you imagine God?
- What are moments for you when God is approachable? Unapproachable?



Aleinu

The prayer *Aleinu* is perhaps one of the most recognizable prayers from Jewish liturgy. (Many people will likely know an upbeat melody to this prayer!) Though you might know it from the end of services, its origin is in the *Malkhuyot* portion of the Rosh Hashanah service. When we say this prayer to close out services, we bend our knees and bow at our waists at the words, *וַאֲנַחְנוּ כֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים* *va-anahnu kor'im u-mishtahavim u-modim*—and so we bow in prayer and give thanks. On Rosh Hashanah, it is common to see the prayer leader prostrate themselves entirely.

Stand up and make sure you have enough room to spread yourself out. When you read the words:

וַאֲנַחְנוּ כֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
Va-anahnu kor'im u-mishtahavim u-modim.
And so we bow in prayer and give thanks.

Bring your body all the way to the floor. Maybe bring yourself into a child's pose, or lay your body flat on the ground with your stomach face down.

Lean into the discomfort! And make sure to have fun while you're doing it — if singing is what works for you, go right ahead!

עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָי הַכֹּל, לְהַתְּנָה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כֶּהֱם וְגוֹרְלָנוּ כְּכָל־הַמוֹנָם. וַאֲנַחְנוּ כֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל, וְשָׁכִינָת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד, אֶמֶת מְלַכְנוּ אָפֶס זִוְלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעָת הַיּוֹם וְהִשְׁבַּת אֶל־לִבְכָּךְ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד

עַל כֵּן נִקְוָה לָךְ, ה' אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֲרַת עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רָשָׁעֵי אָרֶץ. יִכְרְדוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תִּבְלָה, כִּי לָךְ תִּכְרַע כָּל־בָּרוּךְ, תִּשְׁבַּע כָּל־לִשׁוֹן. לְפָנֶיךָ, ה' אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ וַיִּתְּנוּ, וַיִּקְבְּלוּ כָל־עַתָּה עַל מַלְכוּתְךָ, וְתִמְלֹךְ עָלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. כְּכַתוּב בְּתוֹרָתְךָ: ה' יִמְלֹךְ לְעוֹלָם וָעֶד וְנִאֶמַר. וְהִזָּה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשִׁמּוֹ אֶחָד:

It is for us to praise the Ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny. **And so we bow in prayer and give thanks**, acknowledging the supreme sovereign, the Holy One, who, is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other.”

And so, Adonai our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, Adonai our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time. (*Translation adapted from Mahzor Lev Shalem*)



Sing: Avinu Malkeinu (which speaks about God as our King)

אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

Avinu Malkeinu, ḥonneinu va-aneinu ki ein banu ma-asim, aseih imanu tz'dakah va-ḥesed v'hoshi-einu.

Our Father, Our King, favor us and answer us, because we have no accomplishments, deal with us fairly and deliver us.

Read together (in Hebrew or English):

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יְצוּרֵי עוֹלָמִים, אִם בְּבָנִים אִם כַּעֲבָדִים. אִם בְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנָיו.
וְאִם כַּעֲבָדִים יַעֲנֵנוּ לְךָ תְּלוּיּוֹת, עַד שֶׁתַּחַנּוּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, raḥameinu k'raḥem av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad shet'honeinu v'totzi kha-or mishpateinu, ayom kadosh.

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us and, as day emerges from night, to bring forth a favorable judgement on our behalf, awe-inspiring and Holy One. (*Translation from Maḥzor Lev Shalem*)

(The following is traditionally not recited on Shabbat):

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנֹשָׂא, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ, וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵנוּ

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabit u-makshiv l'kol t'ki-ateinu.

U-t'kabel b'raḥamim u-v'ratzon seder malkhuyyoteinu.

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our prayerful offering that proclaims Your sovereignty.

(Translation from Maḥzor Lev Shalem)



Zikhronot

Zikhronot is the second of 3 sections we add to the Musaf Amidah on Rosh Hashanah. *Zikhronot* means remembrances.

Jews have six senses. Touch, taste, sight, smell, hearing... memory... for Jews memory is no less primary than the prick of a pin, or its silver glimmer, or the taste of the blood it pulls from the finger. The Jew is pricked by a pin and remembers other pins. It is only by tracing the pinprick back to other pinpricks—when his mother tried to fix his sleeve while his arm was still in it, when his grandfather's fingers fell asleep from stroking his great-grandfather's damp forehead, when Abraham tested the knife point to be sure Isaac would feel no pain—that the Jew is able to know why it hurts.

“ When a Jew encounters a pin, he asks: What does it remember like?”
—Jonathan Safran Foer, *Everything is Illuminated*, p. 198

Reader 1:

God *remembered* Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and waters subsided. (Genesis 8:1)

Reader 2:

God always *remembers* the covenant, providing sustenance for those in awe of the Divine. (Psalms 111:5)

Reader 3:

Go proclaim to Jerusalem: Thus said Adonai: I *remember* the affection of your youth, your love when we were betrothed when you followed Me in the wilderness, a barren land. (Jeremiah 2:2)

Q4D:

- Does the Jonathan Safran Foer quotation resonate with you? Why or why not?
- Is memory uniquely Jewish? Why or why not?
- What are memories from this year that will inspire you to act?
- How can memory serve as a form of *tikkun*, healing?

Sing: Zokhreinu L'hayyim:

זְכְּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים
Zokhreinu l'hayyim, melekh hafeitz ba-hayyim, v'khotveinu b'seifer ha-hayyim l'ma-ankha Elohim hayyim.
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Read together (in Hebrew or English):

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל-יְצוּרֵי עוֹלָמִים, אִם כְּבוֹנִים אִם כְּעֹבְדִים. אִם כְּבוֹנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בְּנִים.
וְאִם כְּעֹבְדִים עֵינֵינוּ לְךָ תְּלוּיֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ
Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'raheim av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad shet'honeinu v'totzi kha-or mishpateinu, ayom kadosh.



Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us and, as day emerges from night, to bring forth a favorable judgement on our behalf, awe-inspiring and Holy One. (*Translation from Maḥzor Lev Shalem*)

(*The following is traditionally not recited on Shabbat*):

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנֹשָׂא, מִבֵּין וּמֵאֲזִין, מַבִּיט וּמַקְשִׁיב לְקוֹל תְּקִיעֹתֵינוּ, וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר
זְכוֹנוֹתֵינוּ

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabit u-makshiv l'kol t'ki-ateinu.

U-t'kabel b'raḥamim u-v'ratzon seder zikhronoteinu.

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our offering of verses proclaiming Your remembrance.

(*Translation from Maḥzor Lev Shalem*)



Shofarot

Shofarot is the third and final of the 3 sections we add to the Musaf Amidah on Rosh Hashanah. *Shofarot* recalls the sounding of the shofar.

In Judaism, we love words. We love talking. The entire Passover seder is the oral *telling* of a story. We read the Torah *out loud* every week. The Pew Study used humor as one of the defining categories that people use to relate to their Jewishness. This booklet you are holding is full of *words*. And yet the shofar, the central ritual of the Rosh Hashanah service is wordless. We blow the shofar rather than reciting words. Because words only get us so far. We can express our basic thoughts with words, but so often it is a nearly impossible task to put words to our thoughts. Let us use the shofar to give voice to the words we do not have.

| Sleepers! Wake up from your slumber! Examine your ways and repent.
“ Remember your creator!”
| -Maimonides, Laws of Repentance 3:4

What are the different sounds we make on a shofar?

T'ki-iah: One long (but not too long!) note

Sh'varim: Three short blasts

T'ru-ah: Nine very short, staccato blasts

T'ki-iah G'dolah: One long (this time VERY long) note

Q4D:

- T'ki-iah: What felt complete and satisfying from the last year?
- Sh'varim: What had cracks in it?
- T'ru-ah: What felt completely broken?
- T'ki-iah G'dolah: Where do you hope to find repair and wholeness?

Try out each sound!

No shofar? No problem! Make noises any way you can to imitate the sound of a shofar!

Now try the blasts using the pattern used during the Rosh Hashanah service:

T'ki-iah	Sh'varim-T'ru-ah	T'ki-iah
T'ki-iah	Sh'varim	T'ki-iah
T'ki-iah	T'ru-ah	T'ki-iah G'dolah

Sing: Tik'u Va-ḥodesh Shofar:

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֵנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלֹהֵי יַעֲקֹב

Tik'u, va-ḥodesh shofar ba-keseh l'yom ḥaggenū. Ki ḥok l'yisra-el hu mishpat leilohei ya-akov.

Sound the shofar on our feast day, on the new moon, when Jacob is hidden. For it is Israel's law, a decree of the God of Jacob.



Read together (in Hebrew or English):

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל־יְצוּרֵי עוֹלָמִים, אִם בְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים.
וְאִם כְּעַבְדִּים יַעֲיִנּוּ לָךְ תְּלִוִּיּוֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'raheim av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad shet'honeinu v'totzi kha-or mishpateinu, ayom kadosh.

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us and, as day emerges from night, to bring forth a favorable judgement on our behalf, awe-inspiring and Holy One. (*Translation from Maḥzor Lev Shalem*)

(The following is traditionally not recited on Shabbat):

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ, וְיִתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר
שׁוֹפְרוֹתֵינוּ

*Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabit u-makshiv l'kol t'ki-ateinu.
U-t'kabel b'rahamim u-v'ratzon seder shofroteinu.*

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our service of the shofar. (*Translation from Maḥzor Lev Shalem*)



Festive Meals | Talmud Torah

Torah study around the table is essential. Below you'll find the Torah readings for both days of Rosh Hashanah, as well as a portion from *D'varim* (Deuteronomy), often referred to as "*Parashat ha-t'shuvah*" (the Portion of Repentance), along with some commentary and questions for discussions. We encourage you to pick one or more to study and discuss together.

Genesis 21 (Rosh Hashanah Day 1 Torah Reading)

On the first day of Rosh Hashanah, we read not only about the joyous birth of Isaac, the child long-promised to Sarah and Abraham, but also the darker story of the expulsion of Abraham's other son, Ishmael, and Ishmael's mother Hagar. The reading concludes with Abraham's negotiations with Abimelech. Abraham accuses the Philistine king's men of seizing one of the former's wells. Abraham's willingness to speak this difficult truth, followed by a peaceful negotiation and treaty, makes for an interesting depiction of *t'shuvah*.

[First Aliyah] 1 Adonai took note of Sarah as God had promised, and Adonai did for Sarah what had been announced. 2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

[Second Aliyah] 5 Now Abraham was a hundred years old when his son Isaac was born to him. 6 Sarah said, "God has brought me laughter; everyone who hears will laugh with me." 7 And she added, "Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age." 8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. [Third Aliyah on Shabbat] 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10 She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." 11 The matter distressed Abraham greatly, for it concerned a son of his. 12 But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

[Third Aliyah (Fourth Aliyah on Shabbat)] 13 As for the son of the slave-woman, I will make a nation of him, too, for he is your seed." 14 Early next morning Abraham

א וזה פקד את שרה כאשר אמר ויעש ה' לשרה כאשר דבר. ב ותהר ותלד שרה לאברהם בן לזקניו למועד אשר דבר אותו אלהים. ג ויקרא אברהם את שם בנו הנולד לו אשר ילדה לו שרה יצחק. ד וימל אברהם את יצחק בנו בן שמונת ימים כאשר צוה אותו אלהים

ה ואברהם בן מאת שנה בהולד לו את יצחק בנו. ו ותאמר שרה צחק עשה לי אלהים כל השמע יצחק לי. ז ותאמר מי מלל לאברהם היניקה בנים שרה כי ילדתי בן לזקני. ח ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את יצחק. ט ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק. י ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא יירש בן האמה הזאת עם בני עם יצחק. יא וירע הדבר מאד בעיני אברהם על אודת בנו. יב ויאמר אלהים אל אברהם אל ירע בעיניך על הנער ועל אמתך כל אשר תאמר אליך שרה שמע בקלה כי ביצחק יקרא לך ורע

יג וגם את בן האמה לגוי אשימונו כי ורעך הוא. יד וישכם אברהם בבקר ויקח לחם וחמת מים ויתן אל הגר שם על שכמה ואת הילד וישלחה ותלך ותתע במדבר באר שבע. טו ויכלו המים מן החמת ותשלך את הילד תחת אחד השיחים. טז ותלך ותשב לה מנגד הרחק כמטחי קשת כי אמרה אל ארצה במות הילד ותשב מנגד ותשא את קלה ותבק. יז וישמע אלהים את קול הנער ויקרא מלאך אלהים אל הגר מן השמים ויאמר לה מה לך הגר אל תיראי כי שמע



took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. She wandered about in the wilderness of Beer-sheba. 15 When the water was gone from the skin, she left the child under one of the bushes, 16 and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies."

And sitting thus afar, she burst into tears. 17 God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. [Fifth Aliyah on Shabbat] 18 Come, lift up the boy and hold him by the hand, for I will make a great nation of him." 19 Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. 20 God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. 21 He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

[Fourth Aliyah (Sixth Aliyah on Shabbat)] 22 At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. 23 Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." 24 And Abraham said, "I swear it." 25 Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. 26 But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today." 27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

[Fifth Aliyah (Seventh Aliyah on Shabbat)] 28 Abraham then set seven ewes of the flock by themselves, 29 and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" 30 He replied, "You are to accept these seven ewes from me as proof that I dug this well." 31 Hence that place was called Beer-sheba, for there the two of them swore an oath. 32 When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. 33 [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of Adonai, the Everlasting God. 34 And Abraham resided in the land of the Philistines a long time.

אלהים אל קול הנער באשר הואשם. יח קומי שאי את הנער והחזיקי את ידך בו כי לגוי גדול אשימנו. יט ויפקח אלהים את עיניה ותרא באר מים ותלך ותמלא את החמת, מים ותשק את הנער. כ ויהי אלהים את הנער ויגדל וישב במדבר ויהי רבה קשת. כא וישב במדבר פארן ותקח לו אמו אשה מארץ מצרים

כב ויהי בעת ההוא ויאמר אבימלך ופיכל שר צבאו אל אברהם לאמר אלהים עמך בכל אשר אתה עשה. כג ועתה השבעה לי באלהים הנה אם תשקך לי ולגני ולנכדי כחסד אשר עשיתי עמך תעשה עמדי ועם הארץ אשר נתתה בך. ויאמר אברהם אנכי אשבע. כה והוכח אברהם את אבימלך על אדות באר המים אשר גזלו עבדי אבימלך. כו ויאמר אבימלך לא ידעתי מי עשה את הדבר הזה וגם אתה לא הגדת לי וגם אנכי לא שמעתי בלתי היום. כז ויקח אברהם צאן ופקד ויתן לאבימלך ויכרתו שניהם ברית

כח ויצא אברהם את שבע כבשות הצאן לבדקן. כט ויאמר אבימלך אל אברהם מה הנה שבע כבשות האלה אשר הצבת לבדנה. ל ויאמר כי את שבע כבשות תקח מזי בעבור תהיה לי לעדה כי חפרתי את הבאר הזאת. לא על כן קרא למקום ההוא באר שבע כי שם נשבעו שניהם. לב ויכרתו ברית בבאר שבע ויקם אבימלך ופיכל שר צבאו וישבו אל ארץ פלשתים. לג וישע אשל בבאר שבע ויקרא שם בשם ה' אל עולם. לד ויגר אברהם בארץ פלשתים ימים רבים



21:1 **Adonai took note of Sarah as God had promised, and Adonai did for Sarah what had been announced.**

The reading for the first day of Rosh Hashanah, *yom harat olam*—the day of the world’s birth—opens with the joyous birth of Isaac, as God fulfills the promise made to Abraham and Sarah. Note the unique word *pakad*, meaning to take note of, to remember, or to visit. This unique word appears again in Exodus 3 in the message God gives to Moses to deliver to the Israelites: “I have taken note [*pakod pakadti*] of you and of what is being done to you in Egypt.”

Q4D:

- To what do you need to pay more attention in the year ahead?
- What in you do you hope that others will learn to take note?

21:12 **But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says [*sh’mā b’kolah*—literally, “listen to her voice”], for it is through Isaac that offspring shall be continued for you.**

“*[A] feminist understanding of this language creates a world of difference between “listening to her voice” and “obeying.” Sarah was distraught, she was lonely, she was frightened. She needed Abraham to empathize with her feelings, to listen to her feelings. As I often tell the couples I see in psychotherapy, there is a maxim that men say, “Don’t just sit there, do something!” while women say, “Don’t just do something, sit there.” Sarah needed Abraham to sit there in empathy. She did not need him to take action, nor do we need to hear God’s words as a request that Abraham take action.*

—Marsha Oravder Mirkin, “Hearken to Her Voice: Empathy as Teshuva.”
Beginning Anew: A Woman’s Companion to the High Holidays, page 65

Q4D:

- What is one moment from the past year when you didn’t hear someone’s voice properly?
- How can you do *t’shuvah* for it?

21:19 **Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.**

Rabbi Binyamin says: All are assumed to be blind until the Holy Blessed One enlightens their eyes, as it is written: “Then God opened her eyes.”

-Bereishit Rabbah 53:14

Q4D:

- What has been in front of you all year, like Hagar’s well, that you’ve been unable to see?
- How can you ask God to open your eyes to it?



Genesis 22 (Rosh Hashanah Day Two Torah Reading)

On the second day of Rosh Hashanah, we read the harrowing story of the *Akedah*, or “binding” of Isaac, in which Abraham is seemingly commanded to sacrifice his son until a last minute message from God stays Abraham’s knife-wielding hand. Few stories have been subjected to as much commentary as this one, with interpretations ranging from praising Abraham’s blind faith in God to insisting that Abraham must have somehow misinterpreted or failed the test. The ram, which provides a last-minute replacement sacrifice, provides the most direct connection to Rosh Hashanah, the sounding of the shofar (ram’s horn).

[First Aliyah] 1 Some time afterward, God put Abraham to the test. He said to him, “Abraham,” and he answered, “Here I am.” 2 “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” 3 So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

[Second Aliyah] 4 On the third day Abraham looked up and saw the place from afar. 5 Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.” 6 Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7 Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” 8 And Abraham said, “God will see to the sheep for His burnt offering, my son.” And the two of them walked on together.

[Third Aliyah] 9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10 And Abraham picked up the knife to slay his son. 11 Then a messenger of Adonai called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” 12 “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” 13 When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. 14 And Abraham named that site *Adonai-yireh*, whence the present saying, “On the mount of Adonai, there is vision.”

א ויהי אחר הדברים האלה והאלהים נסה את
אברהם ויאמר אליו אברהם ויאמר הניני. ב ויאמר
קח נא את בנך את יחידך אשר אהבת את יצחק
ולך לך אל ארץ המוריה והעלהו שם לעלה על אחד
ההרים אשר אמר אליך. ג וישכם אברהם בבקר
ויחבל את חמורו ויקח את שני נעריו אתו ואת יצחק
בנו ויבקע עצי עלה ויקם וילך אל המקום אשר אמר
לו הֵא-לֹהִים

ד ביום השלישי וישא אברהם את עיניו וירא את
המקום מרחוק. ה ויאמר אברהם אל נעריו שבו לכם
פה עם החמור ואני והנער נלכה עד כה ונשתחוה
ונשובה אליכם. ו ויקח אברהם את עצי העלה וישם
על יצחק בנו ויקח בידו את האש ואת המאכלת
וילכו שניהם יחדו. ז ויאמר יצחק אל אברהם אבי
ויאמר אבי ויאמר הניני בני ויאמר הנה האש והעצים
ואיפה השעה לעלה. ח ויאמר אברהם אלהים יראה לו
השעה לעלה בני וילכו שניהם יחדו

ט ויבאו אל המקום אשר אמר לו האלהים ויבן שם
אברהם את המזבח ויערף את העצים ויעקד את
יצחק בנו וישם אתו על המזבח ממעל לעצים. י
וישלח אברהם את ידו ויקח את המאכלת לשחוט
את בנו. יא ויקרא אליו מלאך ה' מן השמים ויאמר
אברהם אברהם ויאמר הניני. יב ויאמר אל תשלח
ידך אל הנער ואל תעש לו מאומה כי עתה ידעתי
כי ירא אלהים אתה ולא חשכת את בנך את יחידך
ממני. יג וישא אברהם את עיניו וירא והנה איל
אחר נאחז בסבך בקרניו וילך אברהם ויקח את
האיל ויעלהו לעלה תחת בנו. יד ויקרא אברהם שם
המקום ההוא ה' יראה אשר יאמר היום בהר ה'
יראה



[Fourth Aliyah] 15 The angel of Adonai called to Abraham a second time from heaven, 16 and said, “By Myself I swear,” Adonai declares: “Because you have done this and have not withheld your son, your favored one, 17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” 19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

[Fifth Aliyah] 20 Some time later, Abraham was told, “Milcah too has borne children to your brother Nahor: 21 Uz the first-born, and Buz his brother, and Kemuel the father of Aram; 22 and Chesed, Hazo, Pildash, Jidlaph, and Bethuel”—23 Bethuel being the father of Rebecca. These eight Milcah bore to Nahor, Abraham’s brother. 24 And his concubine, whose name was Reumah, also bore [sons]—Tebah, Gaham, and Tahash—and [a daughter] Maacah.

Commentary

22:1 **Some time afterward, God put Abraham to the test. He said to him, “Abraham,” and he answered, “Here I am.”**

“With ten tests Abraham, our father, was tested—and he withstood them all; in order to show how great was the love of Abraham, our father—peace be upon him.”
—Pirkei Avot 5:3

Q4D:

- Many sources enumerate Abraham’s ten tests in different ways, from leaving his homeland to fleeing famine to wars with neighboring tribes. What tests have you endured this year that have made you stronger?
- What tests have you faced that felt like they were too much to bear?

טו ויקרא מלאך ה' אל אברהם שנית מן השמים.
טז ויאמר בי נשבעתי נאם ה' כי יען אשר עשית
את הדבר הזה ולא חשכת את בנך את יחידך. יז כי
ברך אברכי והרבה ארבה את זרעך ככוכבי השמים
וכחול אשר על שפת הים וירש זרעך את שער
אֲבִי. יח והתברכו בזרעך כל גוי הארץ עקב אשר
שמעת בקלי. יט וישב אברהם אל נעריו ויקמו וילכו
יחדיו אל באר שבע וישב אברהם בבאר שבע

כ ויהי אחרי הדברים האלה ויגד לאברהם לאמר
הנה ילדה מלכה גם הוא בנים לנחור אחיך. כא
את עוז בכורו ואת בוז אחיו ואת קמואל אבי ארם.
כב ואת כשד ואת חזו ואת פלדש ואת ידלף ואת
בתואל. כג ובתואל ילד את רבקה שמנה אלה
ילדה מלכה לנחור אחי אברהם. כד ופילגשו ושמרה
ראומה ותלד גם הוא את טבח ואת גחם ואת תחש
ואת מעכה



22:10 **And Abraham picked up the knife to slay his son.**

The ram came last of all.
And Abraham did not know that it came to answer the
boy's question – first of his strength when his day was on
the wane.
The old man raised his head.
Seeing that it was no dream
and that the angel stood there –
the knife slipped from his hand.
The boy, released from his bonds, saw his father's back.
Isaac, as the story goes, was not
sacrificed. He lived for many years, saw what pleasure
had to offer, until his eyesight dimmed.
But he bequeathed that hour to his offspring.
They are born with a knife in their hearts.

—Haim Gouri, "Inheritance"

הָאֵיל בָּא אַחֲרָיו
וְלֹא יָדַע אֲבְרָהָם כִּי הוּא
מְשִׁיב לְשֹׂאֵלֶת הַיֶּלֶד
רִאשִׁית-אוֹנוֹ בְּעֵת יוֹמוֹ עָרֵב
נִשָּׂא רֹאשׁוֹ הַשֹּׁב
בְּרִאיוֹתָיו כִּי לֹא חָלֵם חֲלוֹם
וְהַמֶּלֶאךָ נִצָּב
נִשְׁרָה הַמֶּלֶךְ מִיָּדוֹ
הַיֶּלֶד שָׁהָתָר מֵאֲסוּרָיו
רָאָה אֶת גֵּב אָבִיו
יִצְחָק, כְּמִסְפָּר, לֹא הִעֲלָה קֶרֶבֶן
הוּא חַי יָמִים רַבִּים
רָאָה בְּטוֹב, עַד אוֹר עֵינָיו כָּהָה
אָבֵל אֶת הַשְּׂעָה הַהִיא הוֹרִישׁ לְצֹאצְאָיו
הֵם נוֹלָדִים
וּמִמֶּלֶךְ בְּלִבָּם

Q4D:

- The moment of the knife outstretched above Isaac, according to Gouri, created a trauma that lasted for all of Isaac's life, and beyond. What difficult moments from the past year are living with us in the year to come?
- What difficult moments from previous years are we still carrying like a "knife in our hearts"?

22:19 **Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.**

The text points out that Abraham and his servants depart together, but makes no mention of Isaac. In fact, the Torah records no further dialogue between Isaac and Abraham at all.

Q4D:

- Would reconciliation for Abraham and Isaac be possible?
- Or are there acts beyond the power of *t'shuvah* to repair?
- Imagine their dialogue if they were to speak again.

Deuteronomy 30

("Parashat ha-t'shuvah," the Portion of Repentance, typically read the Shabbat before or after Rosh Hashanah)

These ten verses, described by traditional Jewish commentators as *parshat ha-t'shuvah*, or "the portion of repentance," are read most years on the Shabbat before or after Rosh Hashanah. Expressing theology typical of the book of Deuteronomy, this text focuses on the choice between good and evil, and the rewards for choosing to obey God. The repentance described here is a national, collective independence. We may choose to read it this way. Or we may read it as a symbol for the personal process of turning from evil to do good, along with the spiritual rewards that come from such a choice.



1 When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which Adonai your God has banished you, 2 and you return to Adonai your God, and you and your children heed His command with all your heart and soul, just as I enjoin upon you this day, 3 then Adonai your God will restore your fortunes and take you back in love. He will bring you together again from all the peoples where Adonai your God has scattered you. 4 Even if your outcasts are at the ends of the world, from there Adonai your God will gather you, from there He will fetch you. 5 And Adonai your God will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than your fathers. 6 Then Adonai your God will open up your heart and the hearts of your offspring to love Adonai your God with all your heart and soul, in order that you may live. 7 Adonai your God will inflict all those curses upon the enemies and foes who persecuted you. 8 You, however, will again heed Adonai and obey all His commandments that I enjoin upon you this day. 9 And Adonai your God will grant you abounding prosperity in all your undertakings, in the issue of your womb, the offspring of your cattle, and the produce of your soil. For Adonai will again delight in your well-being, as He did in that of your fathers, 10 since you will be heeding Adonai your God and keeping His commandments and laws that are recorded in this book of the Teaching—once you return to Adonai your God with all your heart and soul.

א וְהָיָה כִּי יָבֹאוּ עָלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה
וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ בְּכָל־
הַגּוֹיִם אֲשֶׁר הִדִּיחָךָ ה' אֱלֹהֶיךָ שָׁמָּה. ב וְשָׁבַת עַד
יְהוָה אֱלֹהֶיךָ וְשִׁמְעָתָה בְּקוֹלִי כְּכֹל אֲשֶׁר אֲנֹכִי מְצַוֶּה
הַיּוֹם אִתָּהּ וּבְנֶיךָ בְּכֹל לְבָבְךָ וּבְכָל נַפְשְׁךָ. ג וְשָׁב ה'
אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצָךְ מִכָּל הָעַמִּים
אֲשֶׁר הִפְצִיךָ ה' אֱלֹהֶיךָ שָׁמָּה. ד אִם יִהְיֶה נִדְחֶךָ
בְּקִצָּה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ.
ה וְהִבְיָאֶךָ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבֹתֶיךָ
וְיִרְשֶׁתָּהּ וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ. ו וּמִלֵּה ה' אֱלֹהֶיךָ
אֶת לְבָבְךָ וְאֶת לִבְבִּי וְרָעַד לֵאמֹר אֵת ה' אֱלֹהֶיךָ
בְּכֹל לְבָבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ. ז וְנָתַן ה' אֱלֹהֶיךָ
אֶת כָּל הָאֱלֹתֹת הָאֵלֶּה עַל אִיְיָךָ וְעַל שְׂנְאֵיךָ אֲשֶׁר
רָדְפוּךָ. ח וְאִתָּה תִּשׁוּב וְשִׁמְעָתָה בְּקוֹל ה' וְעָשִׂיתָ אֶת
כָּל מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם. ט וְוָהֳתִירְךָ ה'
אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יָדְךָ בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתָּךְ
וּבִפְרִי אֲדָמָתְךָ לְטוֹבָה כִּי יִשׁוּב ה' לְשׁוּשׁ עָלֶיךָ לְטוֹב
כִּאֲשֶׁר שָׂשׂ עַל אֲבֹתֶיךָ. י כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ
לְשׁוּמֵר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי
תִּשׁוּב אֶל ה' אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל נַפְשְׁךָ

Commentary

30:2 **And you return to Adonai your God, and you and your children heed His command with all your heart and soul, just as I enjoin upon you this day.**

Commentators have already drawn attention to the unusual structure of this passage. We are not confronted by the normal progressive arrangement of: sin—punishment—repentance—redemption. The motif word “turn” or “return” (Hebrew—*shuv*) indicates a reciprocal movement: (2) “you return to Adonai your God”; (3) “Then Adonai your God will return”; (8) “You, however, will return to Adonai”; (9) “For Adonai will turn again in delight”; (10) “Once you return to Adonai”.

We see how this reciprocity recurs, from below to above (i.e. person to God) and from above to below (i.e. God to person) and then again from below to above and above to below. It may well be asked: Which comes first? The return of Israel to their God or the return of God to God’s people? Is t’shuvah [repentance] before g’ulah [redemption] or g’ulah before t’shuvah?

—After Nechama Leibowitz, “Repentance and Redemption.” *Studies in Devarim/Deuteronomy*, p. 317



Q4D:

- How do you experience the motivation to do t'shuvah?
- Does it feel like it comes from within or without?
- Are you waiting for something to help spur it on?

30:6 Then Adonai your God will open up your heart and the hearts of your offspring to love Adonai your God with all your heart and soul, in order that you may live.

What is the pain that is pressing on your heart right this moment? That's what you need to make t'shuvah about. You need to make t'shuvah about your fractured mind and your fearful heart.

“*What is occluding the deep connection between you and your fellow human beings? That is also right there over your heart, and that also needs to be looked at. One of the things that most often impedes this connection is our fear of one another's pain. We have already established that we all have one heart. Deep down, we know this very well. But what we are usually not aware of is how much we feel other people's pain and how much energy we waste trying to defend ourselves against it.*

—Alan Lew, *This Is Real And You Are Completely Unprepared: The Days of Awe as a Journey of Transformation*, p. 82-83

Q4D:

- What is something that you're struggling to open your heart to right now?
- How can you find ways to open yourself to your friends and family in the year to come?

30:9 And Adonai your God will grant you abounding prosperity in all your undertakings, in the issue of your womb, the offspring of your cattle, and the produce of your soil. For Adonai will again delight in your well-being, as He did in that of your fathers.

This reading seems to endorse a type of reward-and-punishment theology in which obedience results in material reward, as opposed to the various curses for disobedience listed in the previous chapter of Deuteronomy. Yet we know that Jewish tradition contains many other ways of looking at suffering and its meaning, from challenge to lament to standing in silence before the unknowable.

Q4D:

- What types of rewards do you feel come from living a Jewish life?
- When does it not feel like those rewards are present?



Birkat HaMazon

שיר המעלות בשוב ה' את שביבת ציון היינו כחלמים. אז ימלא שחוק פינו ולשונו רנה אז יאמרו בגוים הגדיל ה' לעשות עם אלה. הגדיל ה' לעשות עמנו היינו שמחים. שובה ה' את שכיתנו כאפיקים בגב. הזרעים בדמעה ברנה יקצרו. הלוח ילך ובכה נשא מושך הזרע בא יבוא ברנה נשא אלמתינו

If 3 or more Jewish adults ate together, leader begins:

חברי חברי

Others respond:

יהי שם ה' מברך מעתה ועד עולם

Leader:

יהי שם ה' מברך מעתה ועד עולם
ברשות חברי, וברך (בעשרה אלהינו) שאכלנו משלו

Others respond, then leader repeats:

ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו

Together:

ברוך הוא וברוך שמו

ברוך אתה ה' אלהינו מלך העולם הן את העולם כלו בטובו כחן בחסד וברחמים, הוא נתן לחם לכל בשר כי לעולם חסדו ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד בעבור שמו הגדול כי הוא אל זן ומפרנס לכל ומטיב לכל ומכין מזון לכל בריותיו אשר ברא ברוך אתה ה' הן את הכל

נודה לך ה' אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה ועל שהוצאתנו ה' אלהינו מארץ מצרים ופדיתנו מבית עבדים ועל בריחתך שחתמת בכשרנו ועל תורתך שלמדנו ועל חקיך שהודעתנו ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה

ועל הכל ה' אלהינו אנחנו מודים לך ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד, ככתוב: ואכלת ושבעת, וברכת את ה' אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה ה', על הארץ ועל המזון

רחם נא ה' אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו וכלכלנו והרויחנו, והרוח לנו ה' אלהינו מהרה מכל צרותינו. ונא אל תצריכנו ה' אלהינו, לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידך המלאה הפתוחה הקדושה והרחבה, שלא גבוש ולא נכלם לעולם ועד

On Shabbat add:

רצה והסליצנו ה' אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. וברצונך הניח לנו ה' אלהינו שלא תהא צרה וגון ואנחה ביום מנוחתנו. והראנו ה' אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל השועות ובעל הנחמות

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר וזכרוננו ופקדוננו וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל-עמך בית ישראל לפניך, לפלטה לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום הזכרון הזה, זכרנו ה' אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, בדבר ישועה ורחמים; חוס



וְחַנּוּנִי, וְרַחֵם עָלַי, וְהוֹשִׁיעֵנִי כִּי אֵלֶיךָ עֵינַיִנִי, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה ה', בּוֹנֵה בְרִמְיֹם יְרוּשָׁלַיִם. אָמֵן

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ, מֶלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גֹּאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמֵּיטִיב לְכָל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הַיָּטִיב, הוּא מֵיטִיב, הוּא יָיִטֵב לָנוּ, הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לַעֲד, לַחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלָרוּחַ הַצֶּלֶה וְהַצֹּלָה, בִּרְכָה וְיִשׁוּעָה, נְחֻמָּה פְּרֻסָּה וְכִלְכִּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב; וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסִידֵנוּ

הַרְחֵמֵנוּ הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד

הַרְחֵמֵנוּ הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר, וְיִתְפָּאֵר בָּנוּ לַעֲד וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר בָּנוּ לַעֲד וּלְעוֹלָמֵי עוֹלָמִים

הַרְחֵמֵנוּ הוּא יִפְרֹסֵנוּ בְּכָבוֹד

הַרְחֵמֵנוּ הוּא יִשְׁבּוֹר עָלֵינוּ מֵעַל צָוָאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בִּרְכָה מִרְבָּה בְּבֵית הַזֶּה, וְעַל שְׁלָחוֹן זֶה שֶׁאֲכַלְנוּ עָלָיו

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב, וְיִבְשֵׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יִשׁוּעוֹת וְנִחְמוֹת

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּין כָּאֵן אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כִּמוֹ שְׁנוֹתֵכֶרְכוּ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מַכָּל

כָּל—כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבִרְכָה שְׁלֵמָה. וְנֹאמַר: אָמֵן

בְּמִרוֹם יִלְמְדוּ עַלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהֵא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בִּרְכָה מֵאֵת ה', וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשֶׁכֶל

טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

On Shabbat add:

הַרְחֵמֵנוּ הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לַחַיֵּי הָעוֹלָמִים

הַרְחֵמֵנוּ הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ טוֹב

הַרְחֵמֵנוּ הוּא יַחְדֹּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל, רִאשִׁית צְמִיחַת גְּאֻלָּתָנוּ

הַרְחֵמֵנוּ הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא

מְגֻדוֹל יִשׁוּעוֹת מְלָכוֹ, וְעֲשֵׂה חֲסֵד לְמִשְׁיחוֹ, לְדוֹד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל. וְנֹאמְרוּ: אָמֵן

יִרְאוּ אֶת ה' קְדוֹשִׁי, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבֻ, וְדוֹרְשֵׁי ה' לֹא יַחֲסְרוּ כָּל טוֹב. הוֹדוּ לָהּ כִּי טוֹב, כִּי לְעוֹלָם

חֲסִידוֹ. פּוֹתֵחַ אֶת יָדָהּ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בָּהּ, וְהִנֵּה ה' מְבַטְחוֹ. נַעַר הַיִּיטִי גַם זְקֵנִתִי, וְלֹא רִאִיתִי

צָדִיק נִעְזֵב, וְתָרַעוּ מִבְּקֵשׁ לֶחֶם. ה' עֹז לַעֲמֹי יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם



Tashlikh

(Traditionally, tashlikh is not done on Shabbat.)

As we prepare to conclude our seder, and as we continue to seek ways for personal and communal renewal, we turn to one final ritual, *tashlikh*.

The symbolic casting off of our sins in water is yet another way to enact *t'shuvah*. It allows us to turn a new corner and enter a new year released from our wrongdoings. We are guided by the words of Micah 7:19 “God will again have compassion upon us; God will subdue our iniquities. You will cast all their sins into the depths of the sea.”

Rabbi Moses Isserles writes, “Throwing bread into the water...is a reminder of the deep out of which the days of creation were formed...[W]e celebrate creation and are led to think of our own place in God’s scheme of creation. When we contemplate these matters and repent from our sins, then they are truly thrown away, into the water, and we feel renewed on this Day of Judgment.”

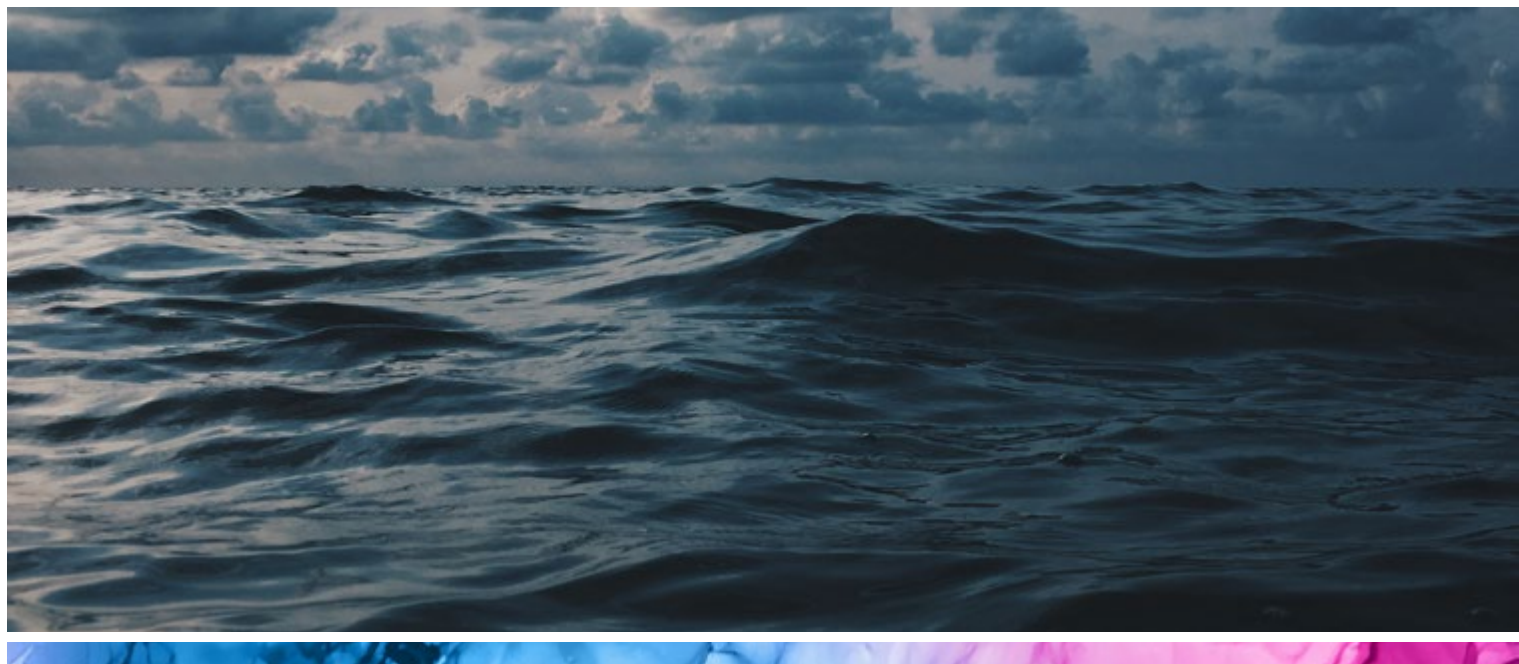
We invite each person at the table to take some of the leftover *hallah* and toss it into the bowl of water in the center of the table. Take turns throwing pieces of your *hallah* into the bowl, and announce—if you are comfortable—what it is that you are letting go of as you enter into this new year.

Once everyone has had a turn, *recite or sing the following words together* (Psalms 118:5):

מִן־הַמֵּצָר קָרָאתִי יְהוָה וַיַּעֲנֵנִי בְּמַרְחֵב יְהוָה:

Min ha-meitzar karati Yah, anani va-merhav Yah.

From a narrow place I call out to God, God answered me through God’s expansiveness.



B'seifer Hayyim

We conclude our seder by reiterating a sense of purpose in coming together to celebrate this New Year. We pray that we will be written in the Book of Life, and we pray that we spend the year ahead writing a Book of Life.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֱלֹהֵינוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם
*B'sefer hayyim b'rakhah v'shalom u-farnasah tova, nizzakher v'nikkatev l'fanekha, anahnu v'khol am'kha
beit yisra-el l'hayyim tovim u-l'shalom*

In the book of life, blessing, peace and good sustenance, may we be remembered and written before You; we and all Your people the House of Israel, for a good life and for peace.



Songs for High Holidays

V'ye-etayu

וַיֵּאָתִיו כָּל לַעֲבֹדָךְ
וַיְבָרְכוּ שֵׁם כְּבוֹדָךְ
וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה וַיִּגִּידוּ בְּאֵיִם צִדְקָךְ

וַיִּדְרֹשׁוּךָ עַמִּים לֹא יָדְעוּךָ
וַיַּהֲלִיכוּךָ כָּל אֶפְסֵי אֲרֶץ
וַיֹּאמְרוּ תָמִיד יִגְדֵּל ה': וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה

וַיִּזְנְחוּ אֶת עֲצָבֵיהֶם
וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם
וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה וַיִּטּוּ שִׁכְמָם אַחֲד לַעֲבֹדָךְ

וַיִּירֹאוּךָ עַם שְׁמֹשׁ מִבְּקָשֵׁי פָגִיד
וַיִּכְרִירוּ כֶּחַ מַלְכוּתָךְ
וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה וַיִּלְמְדוּ תוֹעִים בִּינָה

וַיִּמְלְלוּ אֶת גְּבוּרָתָךְ
וַיִּשְׁאַרוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ
וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה וַיִּסְלְדוּ בְּחִילָה פָגִיד

וַיַּעֲטֹרוּךָ גִּזְרֵי תִפְאָרֶה
וַיַּפְצְחוּ הַרִים רִנָּה
וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה וַיִּצְהֲלוּ אֵיִם בְּמִלְכָּךְ

וַיִּקְבְּלוּ עַל מַלְכוּתָךְ עַלֵּיהֶם
וַיְרוֹמְמוּךָ בְּקִהְלָ עַם
וַיִּשְׁמְעוּ רְחוֹקִים וַיָּבֹאוּ. וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה



Ha-yom

Ha-yom t'am'tzeinu	היום תאמצינו
Ha-yom t'var'heinu	היום תברכנו
Ha-yom t'gad'leinu	היום תגדלנו
Ha-yom tidr'sheinu l'tovah	היום תדרשנו לטובה
Ha-yom tikht'veinu l'hayyim tovim	היום תכתבנו לחיים טובים
Ha-yom t'kabbel b'rah'amim u-v'ratzon et t'fillateinu	היום תקבל ברחמים וברצון את תפלתנו
Ha-yom tishma shavateinu	היום תשמע שועתנו
Ha-yom titm'kheinu bimin tzidkekha	היום תתמכנו בימין צדקך

Mareh Kohen

Traditionally sung on Yom Kippur, Mareh Kohen rejoices in the High Priest's service and his safe exit from his encounter with God at the Holy of Holies.

אָמַת מַה נִּהְיָה כֹהֵן גָּדוֹל בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקְדָּשִׁים בְּשָׁלוֹם בְּלִי פָגַע

כִּאֲהֵל הַנִּמְתָּח בְּדָרֵי מַעֲלָה. מֵרָאָה כֹהֵן: כְּבָרְקִים הַיּוֹצֵאִים מִזִּיז הַחַיִּית. מֵרָאָה כֹהֵן
כְּגִדֵּל גְּדִילִים בְּאַרְבַּע קִצּוֹת. מֵרָאָה כֹהֵן: כְּדַמּוֹת הַקֹּשֶׁת בְּתוֹךְ הָעֵנָן. מֵרָאָה כֹהֵן

כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים. מֵרָאָה כֹהֵן: כְּנֹרד הַנֶּתָּן בְּתוֹךְ גִּזְת חֶסֶד. מֵרָאָה כֹהֵן
כְּזֹר הַנֶּתָּן עַל מִצַּח מֶלֶךְ. מֵרָאָה כֹהֵן: כְּחֶסֶד הַנֶּתָּן עַל פְּנֵי חֶתָן. מֵרָאָה כֹהֵן

כְּטֹהֵר הַנֶּתָּן בְּצִנִּיף טְהוֹר. מֵרָאָה כֹהֵן: כְּיוֹשֵׁב בְּסִתֵּר לְחִלּוֹת פְּנֵי מֶלֶךְ. מֵרָאָה כֹהֵן
כְּכּוֹכֵב הַנִּגְהָ בְּגִבּוֹל מִזְרָח. מֵרָאָה כֹהֵן: כְּלְבוּשׁ מַעֲלִי וּכְשָׁרִיז צִדְקָה. מֵרָאָה כֹהֵן

כְּמִלְאָף הַנֶּצֶב עַל רֹאשׁ דָּרֶךְ. מֵרָאָה כֹהֵן: כְּגֵר הַמִּצִּיץ מִבֵּין הַחֲלוֹנוֹת. מֵרָאָה כֹהֵן
כְּשָׁרִי צְבָאוֹת בְּרֹאשׁ עִם קֹדֶשׁ. מֵרָאָה כֹהֵן: כְּעוֹז אֲשֶׁר הִלְבִּישׁ טְהוֹר לְמִטְהַר מֵרָאָה כֹהֵן

כְּפַעֲמוֹנֵי זָהָב בְּשׁוּלֵי הַמַּעֲלִל. מֵרָאָה כֹהֵן: כְּצוּרַת הַבַּיִת וּפְרֻכַת הַעֲדוּת. מֵרָאָה כֹהֵן
כְּקַהֲלָה מְכֻסָּה תְּכֵלֶת וְאַרְגָּמָן. מֵרָאָה כֹהֵן: כְּרֹאֶה זְרִיחַת שֶׁמֶשׁ עַל הָאָרֶץ. מֵרָאָה כֹהֵן

כְּשׁוֹשְׁנַת גֶּן בֵּין הַחוֹחִים. מֵרָאָה כֹהֵן: כְּתַבְנִית כְּסִיל עֵשׂ וְכִימָה מִתִּימָן. מֵרָאָה כֹהֵן



Mi Sheberakh

(Debbie Friedman and Drorah Setel)

Mi sheberakh avoteinu
m'kor ha-b'rakhah l'imoteinu,
May the Source of strength
who blessed the ones before us,
help us find the courage to make our lives a blessing, and let us say, Amen.

Mi shebeirakh imoteinu
m'kor ha-b'rakhah la-avoteinu,
bless those in need of healing with *r'fuah sh'leimah*:
the renewal of body, the renewal of spirit, and let us say, Amen

Ki Anu Ammekha

כי אנו עמך ואתה אלהינו
אנו בְּנֵיךָ ואתה אֲבִינוּ
אנו עֲבָדֶיךָ ואתה אֲדוֹנֵנו
אנו קִהַלְךָ ואתה סִלַּקְנוּ
אנו נִחַלְתָּךְ ואתה גִּוַּלְנוּ
אנו צִאֲנֶךָ ואתה רוֹעֵנו
אנו כִּרְמֶךָ ואתה נוֹטְרֵנו
אנו פִּעֲלִיתָךְ ואתה יוֹצְרֵנו
אנו רַעֲיִיתָךְ ואתה דוֹחֵנו
אנו סִגְלִיתָךְ ואתה אֱלֹהֵינוּ
אנו עַמְּךָ ואתה מֶלְכֵנוּ
אנו מֵאֲמִירֶיךָ ואתה מֵאֲמִירֵנוּ

Apples and Honey

Apples and honey for Rosh Hashanah
Apples and honey for Rosh Hashanah

A sweet sweet year
A good good year
Apples and honey for Rosh Hashanah

Tapuḥim u-d'vash l'rosh hashanah
Tapuḥim u-d'vash l'rosh hashanah

Shanah tovah
Shanah m'tukah
Tapuḥim u-d'vash l'rosh hashanah





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