

ROSH HASHANAH SEDER

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Dedication of the New Year

(from *Maḥzor 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.

יְהִי רְצוֹן מִלְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת, שָׁנַת חֲמִלּוּת אֲלֵפִים שְׂמוֹנִים וְאַחַד וַתְּהִי זוֹ שָׁנָה שֶׁל שְׂגֻשׁוּג שְׁקוּל לָנוּ לְמַשְׁפָּחוֹתֵינוּ וְלְקַהְלוֹתֵינוּ. יְהִי רְצוֹן שֶׁנִּשְׁוֵב בַּשָּׁנָה הַבָּאָה לְמִקּוֹם הַנָּה בְּבְרִיאוֹת וּבְרִגְשֵׁי הַוְדָאָה לְשָׁנָה שֶׁל שְׁלוֹם, שָׁנָה בְּהַ נִמְצָא דְרָכִים לְהֵיטִיב אֶת חַיֵּינוּ בְּלִמּוּד תּוֹרָה וְקִיּוּם מִצְוֹת, שָׁנָה בְּהַ נִהְיֶה פְתוּחִים לְנוֹכְחוֹת הַשְׂכִּינָה, שָׁנָה בְּהַ נִחְזַק אֶת־יְחֻסֵּינוּ הָאִישִׁים לְאַחֲרִים וְלִשְׂתוּף פְּעוּלָתָנוּ בְּתַקוּן עוֹלָם. כֵּן יְהִי רְצוֹן

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 שֶׁנִּזְכָּה לְקַבֵּל אֶת־רֵאשׁ הַשָּׁנָה, מִתְנַה טוֹבָה שֶׁנִּתְחַלֵּלָנוּ, בְּאַהֲבָה וּבְשִׂמְחָה רַבָּה. וּבְנוֹכַח קִדְשֵׁי רֵאשׁ הַשָּׁנָה נִזְכָּה לְאַמּוּנָה שְׁלֵמָה בְּאַמְתּוֹ. וְתַעֲזָרֵנוּ וְתוֹשִׁיעֵנוּ שִׁיתְקַבְּצוּ יַחַד כָּל־נִיצוּצוֹת הָאַמּוּנָה הַקְּדוֹשָׁה שֶׁבְּתוֹכָנוּ, עַל יְדֵי הַקְּבוּץ הַקְּדוֹשׁ שֶׁל עַמְּךָ יִשְׂרָאֵל הַמִּתְקַבְּצִים בְּכָל הַקְּהֵלוֹת יַחַד בְּכָל־מְקוֹמוֹת מְשֻׁבְּוֹתֵיהֶם בְּיַמֵּי רֵאשׁ הַשָּׁנָה הַקְּדוֹשִׁים לְבִרְךָ 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

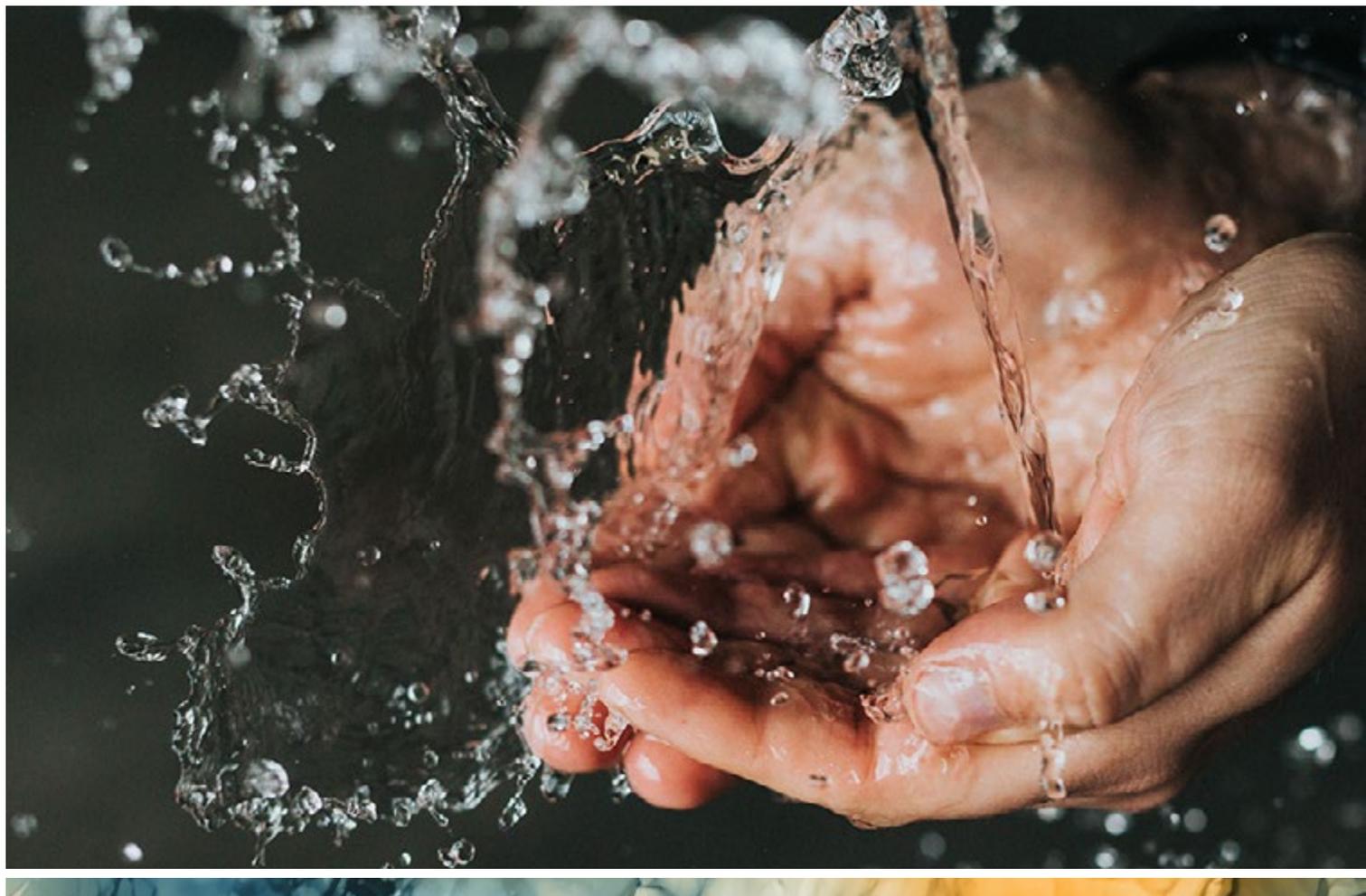
In preparation for eating bread, we ritually wash our hands. Washing our hands before eating bread is described in the Talmud. It relates to the priests in the Temple ritually washing their hands. It takes even one of the most basic, mundane actions we do as humans and turns it into something holy.

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.

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים

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.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Barukh atah Adonai, eloheinu melekh 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 רַעֲתָנוּ

Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, sh'yitam u 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 גִּזְרֵי דִינֵינוּ, וְיִקְרָאוּ לְפָנֶיךָ זְכוֹתֵינוּ

Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-tikra ro-ah g'zar dineinu, v'yikkaru l'fanekcha 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 רַעֲתָנוּ

Y'hi ratzon mi-lfanekha Adonai eloheinu veilohei avoteinu, she-yisttall'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
מְבַקְשֵׁי רַעֲתָנוּ

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 וְתִלְבְּבוּ
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, שְׂנִהְיֶה 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.

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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.



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?



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

אָבֵינוּ מַלְכֵנוּ! תַּגְנוּ 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 הֵרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפַּט כָּל־יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים.
וְאִם כְּעַבְדִּים יַעֲיִנֵנוּ לָךְ תְּלוּיֹת, עַד שֶׁתִּחַיֶּנּוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קְדוֹשׁ

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'raḥeim 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):

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנִשְׂא, 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:

זְכוּרֵנוּ לְחַיִּים, מֶלֶךְ חַיִּיךָ בְחַיִּים, וְכַתְּבֵנוּ בְסֵפֶר הַחַיִּים, לְמַעַןךָ 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 בְּמִלְשַׁפֵּט כָּל־יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בְּנִים.
וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְלוּיּוֹת, 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 ka-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):

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל הַתְּקִיעֹתֵינוּ, וַיִּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר
זְכוּרֹתֵינוּ

*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'rah'amim 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:

<i>T'ki-iah</i>	<i>Sh'varim-T'ru-ah</i>	<i>T'ki-iah</i>
<i>T'ki-iah</i>	<i>Sh'varim</i>	<i>T'ki-iah</i>
<i>T'ki-iah</i>	<i>T'ru-ah</i>	<i>T'ki-iah G'dolah</i>

Sing: Tik'u Va-ḥodesh Shofar:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חֲגֻגָנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלֹהֵי יַעֲקֹב

Tik'u, va-ḥodesh shofar ba-keseh l'yom ḥaggenu. 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 הַרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יְצוּרֵי עוֹלָמִים, אִם בְּבָנִים אִם כְּעַבְדִּים. אִם בְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בְּנָיִם.
וְאִם כְּעַבְדִּים יַעֲיִנֵנוּ לָךְ תְּלוּיּוֹת, עַד שֶׁתִּחַנְּנֵנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קְדוֹשׁ

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 וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֵתֵנוּ, 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*)



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 אלי. ג וישכם אברהם בבקר
ויחבל את חמרו ויקח את שני נערו אתו ואת יצחק
בנו ויבקע עצי עלה ויקם וילך אל המקום אשר אמר
לו האל-להים

ד ביום השלישי וישא אברהם את עיניו וירא את
המקום מרחוק. ה ויאמר אברהם אל נערו 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
ואיה השזה לעלה. ח ויאמר אברהם אלהים יראה לו
השזה 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 לשחט
את בנו. יא ויקרא אליו מלאך ה' מן השמים ויאמר
אברהם אברהם ויאמר הניני. יב ויאמר אל תשליח
ידך אל הנער ואל תעש לו מאומה כי עתה ידעת
כי ירא אלהים ואל תחשבת 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 אברך והרבה ארבה את זרעך ככוכבי השמים
 וכחול אשר על שפת הים וירש זרעך את שער
 איבי. יח והתברכו בזרעך כל גויי הארץ עקב אשר
 שמעת בקלי. יט וישב אברהם אל נערו ויקמו וילכו
 יחדו 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 בכרו 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 ושמה
 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 אַחֲרוֹן
וְלֹא יָדַע אֲבָרָהָם כִּי הוּא
מְשִׁיב לְשֵׁאֶלֶת הַיֶּלֶד
רְאִישִׁית-אוֹנוֹ בְּעֵת יוֹמוֹ עָרַב
נִשְׂאָ רֹאשׁוֹ הַשֹּׁב
בְּרִאיוֹתוֹ כִּי לֹא חָלַם חֲלוֹם
וְהַמְלֶאֶךְ נָצַב
נִשְׁרָה הַמֵּאֲכֵלֶת מִיָּדוֹ
הַיֶּלֶד שָׁהַתֵּר מֵאֲסוּרָיו
רָאָה אֶת גֹּב אָבִיו
יִצְחָק, כַּמְסֻפֵּר, לֹא הִעֲלָה קֶרֶבֶן
הוּא חַי יָמִים רַבִּים
רָאָה בְּטוֹב, עַד אוֹר עֵינָיו פָּקָה
אֲבָל אֶת הַשְּׁעָה הַהִיא הוֹרִישׁ לְצִאֲצָאִיו
הֵם נוֹלְדִים
וּמֵאֲכֵלֶת 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 עֲלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נִתְּנִי לְפָנֶיךָ וְהִשְׁבַּחְתָּ אֶל לְבָבְךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדְיָחְךָ ה' אֱלֹהֶיךָ שְׂמָה. ב וְשָׁבַת עַד יְהוָה אֱלֹהֶיךָ וְשִׁמְעַתָּ בְּקוֹלוֹ כְּכֹל אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם אִתָּה וּבֹנֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ. ג וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׂבוּתְךָ וְרָחֵמְךָ וְשָׁב וּקְבָצֵךְ מִכָּל הָעַמִּים אֲשֶׁר הִפְצִיךָ ה' אֱלֹהֶיךָ שְׂמָה. ד אִם יְהִיָּה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְבָצֵךְ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֵךְ. ה וְהִבְיָאֵךְ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבֹתֶיךָ וַיְרַשְׁתָּהּ וְהִיטְבַּךְ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ. ו וּמֵל ה' אֱלֹהֶיךָ אֶת לְבָבְךָ וְאֶת לִבְבֵי זָרְעֶךָ לְאַהֲבָה אֶת ה' אֱלֹהֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ לְמַעַן חַיֶּיךָ. ז וְנָתַן ה' אֱלֹהֶיךָ אֶת כָּל הָאֱלוֹת הָאֵלֶּה עַל אֵיבֶיךָ וְעַל שְׂנְאֵיךָ אֲשֶׁר יִדְפוּךָ. ח וְאִתָּה תִּשׁוּב וְשִׁמְעַתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת כָּל מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם. ט וְוָהֳתִירְךָ ה' אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יְדֶךָ בְּפָרִי בְּטָגֶךָ וּבְפָרִי בְּהִמְתָּךְ וּבְפָרִי אֲדָמָתְךָ לְטוֹבָה כִּי יִשׁוּב ה' לְשׂוֹשׁ עֲלֶיךָ לְטוֹב כִּי אֲשֶׁר שָׂשׂ עַל אֲבֹתֶיךָ. י כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשׂוֹמֵר מִצְוֹתַי וְחֻקֹּתַי הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֹּאת כִּי תִשׁוּב 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?



ותנינו, ורחם עלינו, והושיענו כי אליך עינינו, כי אל מלך חנון ורחום אתה

ובנה ירושלים עיר הקודש במהרה בימינו. ברוך אתה ה', בונה ברחמי ירושלים. אמן

ברוך אתה ה' אלהינו, מלך העולם, האל אבינו, מלכנו, אדירנו, בוראנו, גאלנו, יוצרנו, קדושו קדוש יעקב, רוענו רועה ישראל, המלך הטוב והמיטיב לכל, שבכל יום ויום הוא מיטיב, הוא מיטיב לנו, הוא גמלנו, הוא גמלנו לעד, לחן ולחסד ולרחמים ולרוח הצלה והצלתה, ברכה וישועה, נחמה פרנסה וכלכלה ורחמים וחסד ושלום, וכל טוב; ומכל טוב לעולם אל יחסרנו

הרחמן הוא ימלוך עלינו לעולם ועד

הרחמן הוא יתברך בשמים ובארץ

הרחמן הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים

הרחמן הוא יפרנסנו בכבוד

הרחמן הוא ישבור עלנו מעל צוארנו, והוא יוליכנו קוממיות לארצנו

הרחמן הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו

הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות

הרחמן הוא יברך את כל המסובין כאן אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל

כל—כן יברך אותנו כלנו יחד בברכה שלמה. ונאמר: אמן

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת ה', וצדקה מאליה ישענו, ונמצא חן ושכל

טוב בעיני אלהים ואדם

On Shabbat add:

הרחמן הוא יגחילנו יום שכלו שבת ומנוחה לחיי העולמים

הרחמן הוא יגחילנו יום שכלו טוב

הרחמן הוא יחדש עלינו את השנה הזאת לטובה ולברכה

הרחמן הוא יברך את מדינת ישראל, ראשית צמיחת גאולתנו

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא

מגדול ישועות מלכו, ועשה חסד למשיחו, לדוד ולזרעו עד עולם. עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל

ישראל. ואמרו: אמן

יראו את ה' קדושו, כי אין מחסור ליראיו. כפירים רשו ורעבו, ודרשי ה' לא יחסרו כל טוב. הודו לה' כי טוב, כי לעולם חסדו. פותח את ידו, ומשביע לכל חי רצון. ברוך הגבר אשר יבטח בה', והיה ה' מבטחו. נער הייתי גם זקנתי, ולא ראיתי צדיק נעזב, וזרעו מבקש לחם. ה' עז לעמו יתן, ה' יברך את עמו בשלום



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.”

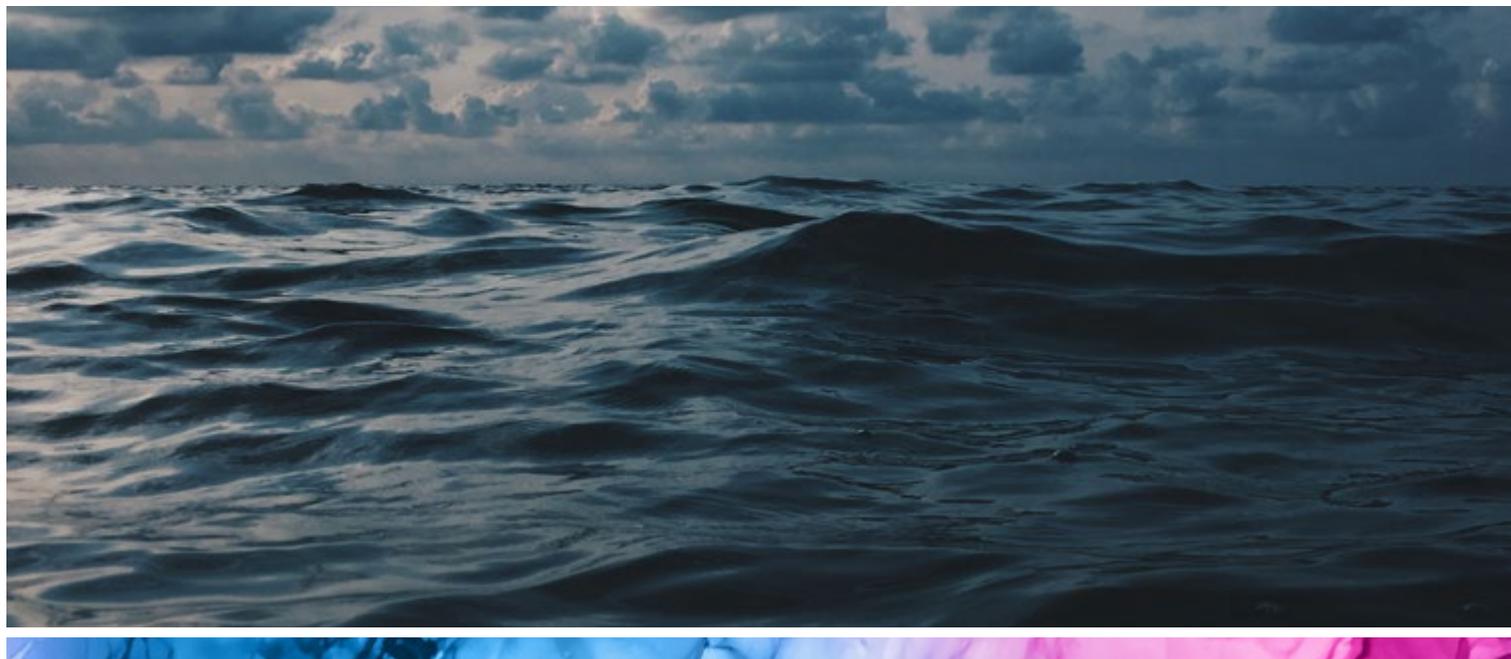
We invite each person at the table to take some of the leftover *hallah* and toss it into the bowl of water in the center of the table. Take turns throwing pieces of your *hallah* into the bowl, and announce—if you are comfortable—what it is that you are letting go of as you enter into this new year.

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

מִן־הַמֵּצַר קָרָאתִי יְהוָה וַעֲנֵנִי בְּמִרְחֹב 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 Ḥayyim

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 וְלְשָׁלוֹם
*B'sefer ḥayyim b'rakhah v'shalom u-farnasah tovah, nizzakher v'nikkatev l'fanekha, anahnu v'khol am'kha
beit yisra-el l'ḥayyim 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.



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

כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ
אֲנִי בְנֶיךָ וְאַתָּה אָבִינוּ
אֲנִי עַבְדְּךָ וְאַתָּה אֲדוֹנָנוּ
אֲנִי קַהֲלְךָ וְאַתָּה סֵלְקֵנוּ
אֲנִי נִחְלֶתְךָ וְאַתָּה גּוֹרְלָנוּ
אֲנִי צֹאנְךָ וְאַתָּה רוֹעֵנוּ
אֲנִי כֶרֶמְךָ וְאַתָּה נוֹטְרָנוּ
אֲנִי פְעֻלֶתְךָ וְאַתָּה יוֹצְרָנוּ
אֲנִי רְעִיבְךָ וְאַתָּה דוֹרְנוּ
אֲנִי סִגְלֶתְךָ וְאַתָּה אֱלֹהֵינוּ
אֲנִי עַמְּךָ וְאַתָּה מַלְכָנוּ
אֲנִי מֵאֲמִירְךָ וְאַתָּה מֵאֲמִירָנוּ

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*

