

הַמְדָרִיד לְיָמֵי הַנּוֹרָאִים

THE HPCT-CAE@HOME

HIGH HOLYDAY  
MANUAL

תשפ"א 5781

Rabbi Eliot Malomet



HIGHLAND PARK  
CONSERVATIVE TEMPLE  
*Congregation Anshe Emeth*

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A sweet and healthy New Year!

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Dear Friends,

When the pandemic struck six months ago, our lives changed. Worried for our health and safety, we were no longer able to gather together in large numbers to pray, study and live out the rhythms of Jewish life. This "Great Disruption" took a great toll on us as our lives ground to a halt. Some in our community lost loved ones due to Covid-19, others became sick and thankfully recovered. But for all of us, everything has changed.

From the beginning we brought our religious life online. We held our last in-person morning minyan on Friday, March 13, and by that afternoon we were already conducting our first online services for Kabbalat Shabbat. Since then, we have had six months of online morning and evening minyans, classes, meetings, and special events. I made the halakhic decision to maintain the holiness of Shabbat and Yom Tov by not permitting online congregational activity on those days. I am very grateful to our shul President, Stuart Feinblatt and the leadership team of the shul for supporting me in that decision.

Understanding that the pandemic would possibly last well into the summer and fall, we began to plan for the High Holydays immediately after Passover. It was at that time that I conceived of the HPCT-CAE@HOME project.

I argued that difficult times entail difficult challenges; that the pandemic was not only a grave crisis, but an urgent summons. It presented us not with a set of insurmountable obstacles but a set of unique opportunities: to teach our membership to conduct their own services in their homes, in a spiritually meaningful and emotionally satisfying way.

Rather than experience the holidays passively on electronic screens, we could organize our homes into our own personal sanctuaries, learn the prayers more deeply, and summon the courage, confidence, and connection to sing the precious melodies of these days in the safety of our own homes. Perhaps this was what we were being challenged to do. If we sacrificed time and energy, we could wrest meaning from this crisis.

My proposition is simple and straightforward: Jewish worship is not a form of entertainment and Judaism is not a form of leisure; Judaism is a compelling force to sanctify life, magnify God's holiness, and bring blessing to the world. Judaism does make demands on us. It calls upon us to engage actively and deeply in a life of mitzvot; to study,

to learn, and to be part of an ongoing story and an eternal conversation. The High Holydays have always challenged us to raise ourselves *le'eylah u-le'eylah*, higher and higher; to ask ourselves the toughest questions of our lives: Who are we? What is our purpose? How do we live? When the final blast of the shofar is sounded at Ne'ilah, we believe that we will have made our case before God, and that we will be granted another year of life, for goodness, for health, and for blessing.

It was with those ideas that I challenged the shul community to join me and Cantor Weis in learning as much as we could in order to experience meaningful High Holyday prayers at home. I am so proud of the dozens of people who studied with us online during these last six weeks leading up to Rosh Hashanah. It has been an absolute joy to explore the music of the Mahzor and the meaning of these days with you. *Yasher Koah* to all of you!

To everyone who supported this project with your financial contributions, I cannot thank you enough. Your generosity under these circumstances is simply remarkable and a testament to the value that the shul has in your lives. Please enjoy the symbols of our appreciation in the hope that they enhance your High Holyday experience at home.

A final word of thanks to all those who have helped out in this project: to Cantor Weis for all of his amazing recordings of the yontiv service and for co-teaching the classes; *Todah Rabbah* to Sheldon Freidenreich for organizing our Mahzor distribution, and to the team of distributors: Sue Baron, Debbie Gerber, Marlene Herman, Joy Kuchinsky, Marcia Klioze, Jerry Langer, Sherri Lerner, Teri Manes, Barbara Parkoff, Terry Chazan Rothberg, Pete Schild and Sam Tarshish; *Kol Hakavod* to Marlene Herman, Sherri Lerner, Marilyn Pruce for all of their efforts in organizing family services; and *Hakarat Hatov* to Kim Pimley for her editorial assistance, inspiration and unwavering support.

To Hector, Nely and Artemio, thank you for keeping our building clean and safe; and finally, to Diane, Beth and Linda, who have been a great team from way before the pandemic, and have kept us functioning successfully from day one.

This Rosh Hashanah brings to a close a year that has been unprecedented in its challenges. May the new year, 5781, be a year of fulfillment, learning, and growth. May it be a year of health and hope, joy and peace. May we be able to celebrate together in person, soon.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ

May we be inscribed in the Book of Life for a good and healthy year!

With blessings,

Rabbi Eliot Malomet

# הַמְדְרִיךְ לְיָמֵי הַנּוֹרָאִים

## THE HPCT-CAE@HOME HIGH HOLYDAY MANUAL\*

### INTRODUCTION

מְדְרִיךְ - *MADRICH* is the Hebrew word for “Manual”. Traditionally, a synagogue *MADRICH* is a book that contains all the basic prayers and rules for congregational life. This *MADRICH* has been created for our HPCT-CAE@HOME project to help you and your loved ones celebrate the Rosh Hashanah and Yom Kippur of 5781 in your living rooms, prayer spaces, and around the table, during the unique circumstances of the coronavirus pandemic. Please take the time to familiarize yourself with it and use it in good health!  
REM

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## PREPARATION IS CRITICAL

The pandemic has been so disruptive to our lives. But it has also opened up for us many possibilities for learning and experiencing our Judaism differently. The key to making these services enjoyable under these challenging circumstances is preparation.

- **Don't wait till the last minute.**
- **Choose one of the three service options** (basic service of 1.5 hours; intermediate service of 2.0 hours; or, complete service of 2.5 hours) listed on the next page.<sup>1</sup>
- **Access online resources.** Access the online recordings of the prayers. All of our audio recordings are found at <https://soundcloud.com/hpctcaeathome>, and the video recordings of our classes is located at <https://hpct-cae.org/high-holydays-2020/> and on our youtube channel: TheHPCTCAE.
- **Note: there will also be a recording of the entire service.**
- **Make sure you pick up a Mahzor.** Mahzor pick-up is available at the shul.
- **Make sure you familiarize yourself with the Mahzor.** Make sure you become familiar with the Mahzor before the holidays. The Mahzor has excellent interpretations on the right-hand side, and expansive readings on the left-hand side, as well as useful notes in the margins. In Judaism, study of prayer is a form of prayer as well. Be open to the possibility of discovery. On a separate piece of paper, make notes of things that you want to learn more about or things that arouse your curiosity.
- **Study.** Read through the Torah and Haftara selections and go through the discussion material and commentaries.
- **D'var Torah.** Consider preparing a D'var Torah, or a brief presentation on a theme or idea.
- **The more you prepare, the more you will benefit.**

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<sup>1</sup> These are the Rosh Hashanah durations. There are more services listed for Yom Kippur and their durations are similar.

## INTRODUCTION TO THE THREE DIFFERENT SERVICES: MISHKAN, OHEL AND HEICHAL

There are three different Rosh Hashanah services to choose from, and each service is included in this manual. I have given them different Hebrew names based on some familiar synonyms of the ancient Temple in Jerusalem. They are:

**MISHKAN – “Dwelling Place”: Basic Service (1.5 hours)**

**OHEL – “Tent”: Intermediate Service (2 hours)**

**HEIKHAL – “Sanctuary”: Complete Service (2.5 hours)**

The **MISHKAN SERVICE** (1.5 hours) is designed for those who would like the **basic highlights** of the service, the classic prayers whose melodies are easy to sing in the home setting, more English readings from the Mahzor, and more possibilities for shared participation.

This service has the shortest duration of the three services, lasting approximately an hour and a half: 30 minutes of prayer (Shacharit), followed by 30 minutes of Torah study, followed by 30 minutes of prayer (Musaf). There are breaks between the first two sessions.

The **OHEL SERVICE** (2 hours) is designed for people who would like **more elements** of the service than just the highlights. It follows the Camp Ramah/USY model, which incorporates the major prayers and omits others. It creates more opportunity for singing the familiar shul High Holy Day melodies and has allotted more time for Torah study and discussion.

This service should last approximately two hours: 40 minutes of prayer (Shacharit), followed by 50 minutes of Torah reading and discussion, followed by 30 minutes of prayer (Musaf). There are breaks between the first two sections.

The **HEICHAL SERVICE** (2.5 hours) is the **complete service** following the Mahzor and proceeds through the traditional service. It includes the classic prayers that can be sung in the home setting for the *Shacharit* and *Musaf* prayers.

The suggested timing for this service is: 45 minutes of prayer (Shacharit), followed by 60 minutes of Torah study, followed by 45 minutes of prayer (Musaf). There are breaks between the first two sessions.

Here is a table summarizing the different choices of services. Choose the service that fits your needs.

SERVICE	DURATION	FEATURES	DESIGNED FOR:
MISHKAN	1.5 hours (plus 2 breaks)	<ul style="list-style-type: none"> <li>• More English readings</li> <li>• Basic highlights of the service</li> <li>• Traditional melodies</li> </ul>	<ul style="list-style-type: none"> <li>• Those who would like the basic High Holy Day experience in the home setting.</li> </ul>
OHEL	2 hours (plus 2 breaks)	<ul style="list-style-type: none"> <li>• More elements of the traditional service</li> <li>• More singing</li> <li>• More time for Torah study.</li> </ul>	<ul style="list-style-type: none"> <li>• Those who are familiar with the basic service and who would like more opportunity for discussion and singing.</li> </ul>
HEICHAL	2.5 hours (plus 2 breaks)	<ul style="list-style-type: none"> <li>• The complete traditional service</li> <li>• More time for Torah Study.</li> </ul>	<ul style="list-style-type: none"> <li>• Those who want as much of the complete synagogue service in the home setting as possible.</li> </ul>

These services are all based on the Mahzor that we use in our shul, the Rabbinical Assembly *MAHZOR LEV SHALEM* donated by the Kaplan Family. You may sign out as many Mahzor's as you need from the Shul office. Please note: we ask that you take proper care of them, not mark them up, bend pages, etc. and that you return them as soon as possible following the holidays. You may also purchase your own Mahzor. Please contact the shul office if you are interested.

## TEN IDEAS FOR MAKING A PRAYER SPACE IN YOUR HOME

Putting some thought into organizing your prayer space will be tremendously helpful. Don't wait to think about this till Rosh Hashanah. Organize your space ahead of time. Here are ten things for you to consider:

1. **The Room:** Choose a room that can be adapted easily to seat the number of people that are in your group (with proper social distancing as necessary), and that you feel will be the most conducive to prayer. This may be a living room, a family room, a dining room, or a basement area.
2. **Seating:** Choose sturdy chairs that are not overly cushioned. Avoid using couches and with all the standing and sitting of a typical service, they may prove to be cumbersome. A sturdy comfortable dining room chair or folding chair is best.
3. **Lighting and Ventilation.** Make sure that your room has adequate natural or artificial light. Using a room with windows can be very aesthetically pleasing. Don't take ventilation for granted, and the more individuals present, the warmer the room will become. Air conditioning, fresh air, fans, are things to consider.
4. **Direction.** Orient the direction of prayer east towards Jerusalem. While chairs can be arranged in many ways, make sure to know which way is eastward.
5. **Distractions.** While it is not necessary to do an entire make-over, use your judgment to determine what items are distracting and what should be temporarily set aside.
6. **Acoustics.** Some rooms are just livelier than others when it comes to sound. A livelier room may be more conducive to singing and reading.
7. **The Leader's Place.** In typical arrangements, the leader stands at the front of the room, but you may also choose to have the leader at the center.
8. **Seating Arrangement:** Decide whether you would like to have seating in pairs, small rows, a circle, a square, or any other configuration that works in your space. If social distancing is an issue, consider how that will impact your seating.
9. **A Table.** Have an extra table, either a cocktail table or a small folding table, to hold all the materials needed for the service.
10. **Adornments.** Consider adding adornments to your space. Even something as simple as a vase of flowers will go a long way to making the space special and enjoyable. Plants, scents, and other decorations will also be lovely.

## SOME PRAYER EXERCISES

Here are some suggestions for personal prayers and activities.

1. Write your own *Hineni* prayer. The *Hineni* prayer, beginning with the word *Hineni* which means, “Here I am”, is the Hazzan’s personal meditation prior to the Musaf. Write a brief prayer (100 words) prompted by the word, “HINENI”. You might want to include the present context, and other sentiments related to this particular moment.
2. Following the Torah reading we include many prayers for healing, the community, for the country, for Israel, the Jewish people and the world. Perhaps given the “Great Disruption” we are experiencing, another prayer is necessary this year. Consider writing your own personal prayer for this time of challenge.
3. In preparation for your prayer, create a list of what you have lost this year because of the pandemic and what you have learned.
4. Make a list of people you are praying for, who are in need of God’s healing power.
5. Make a list of departed family members and close friends. While these names will be printed in our Yizkor booklets, it might be helpful to have a more comprehensive list on hand.
6. Write out a list of sins and character flaws that you would like to “discard” as a meditation to say before Tashlikh.

# חלק א': בבית

## SECTION ONE: AT HOME

### “SEDEERS” AND DISCUSSIONS FOR ROSH HASHANAH MEALS

In the pages that follow, you will find two original seders for each night of Rosh Hashanah. These seders contain a wide variety of texts, discussions, songs, symbols, and insights to enhance your holiday and create a more joyful and meaningful experience around the festive table. You will also find two *Rosh Hashanah Lunch Table Talks*, the first on “cancel culture” based on an article by Rabbi David Wolpe, entitled *Debate is a Jewish Sacrament*, and the second on the Jewish people, based on a poem by Yehuda Amichai entitled simply, *The Jews* - תְּהִי הַיְּהוּדִים.

## FIRST SEDER OF ROSH HASHANAH

**DATE:** September 18, 2020<sup>2</sup>

**TIME:** Evening

**BOOKS:** Mahzor and Shusterman Haggadah<sup>3</sup>

**RITUAL FOODS:** Apples, Honey, Dates, Pomegranates, Beans, Leeks, Beets, Pumpkin, Carrots, Fish, a “Head” \*

**GOAL:** To begin our holidays with practiced traditions and new explorations. On this first night, we will enjoy a Sephardic Rosh Hashanah seder filled with symbolic foods. We will also explore our unusual present reality through texts, songs, and four discussions on loss, wisdom, gratitude and hope.

STAGE OF THE EVENING	WHAT DO WE DO?
	Candle-lighting (Before 6:42 p.m.)
<b>(1) OPENING RITUALS</b>	Blessings of Children and Family
	<i>Kiddush and Shehecheyanu</i>
	<i>Netilat Yadayim</i>
	<i>Hamotzi</i>
	Dip the challah in honey
	Dip apples in honey
<b>(2) DURING THE APPETIZER</b>	Discussion on Loss: What have we missed or lost during this time?
	First Set of Symbolic Foods: Serve dates, pomegranates, and beans either individually or as ingredients in other dishes.*
<b>(3) DURING THE DINNER</b>	Discussion on Wisdom: What have we learned during this time?
	Second Set of Symbolic Foods: Alongside your main dinner, serve leeks, beets, pumpkin, carrots, fish, and a “head” either individually or as ingredients in other dishes.
<b>(4) AFTER CLEARING DINNER</b>	Discussion on Gratitude: What are we grateful for?
<b>(5) DURING DESSERT</b>	Discussion on Hope: What do we hope for?
<b>(6) CONCLUSION</b>	BIRKAT HAMAZON

\* See Appendix for menu suggestions.

<sup>2</sup> You may wish to make copies of these “Seders” for each participant. You will be able to download copies from the Temple website, <https://hpct-cae.org/high-holydays-2020/>. While these “Seders” have been designed for the evening meals, they can also be easily adapted to the daytime meals.

<sup>3</sup> In addition to the copy you received as part of your Rosh Hashanah gifts from the shul, you can access it and other resources as at: <https://www.schusterman.org/rosh-hashanah> to plan this evening, such as a “Host Guide,” and “Four Children” table talk based on the four children of the Passover Haggadah.

(1) OPENING RITUALS

Candle lighting blessings: Mahzor, p. 30; Haggadah, p. 8.  
Include the additions for Shabbat.

Blessing for children and family members, Mahzor, p. 30.

Continue with Kiddush. Include the additions for Shabbat. Mahzor, p. 31 right side.  
Conclude with Shehecheyanu, Mahzor, p. 31 left side at the bottom.

Wash hands. Mahzor, p. 32 right side. Haggadah, p. 13.  
Recite HAMOTZI. Mahzor, p. 32 right side. Haggadah, p. 13.  
Dip the challah in honey and recite:

יְהִי רְצוֹן מִלְּפָנֶיךָ שְׂתַחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.	<i>Yehi ratzon milfanekha she-tehadesh aleinu shanah tovah u-metukah.</i>	May it be Your will to renew for us a good and sweet year.
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Distribute slices of apple to all present; dip in honey and recite:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.	<i>Barukh ata Adonai Eloheinu Melekh ha'olam borei p'ri ha'etz.</i>	Blessed are You, O Lord our God, King of the universe, Who creates the fruit of the tree.
יְהִי רְצוֹן מִלְּפָנֶיךָ שְׂתַחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.	<i>Yehi ratzon milfanekha she-tehadesh aleinu shanah tovah u-metukah.</i>	May it be Your will to renew for us a good and sweet year.

Serve the first three symbolic foods, or appetizers made from those ingredients, and recite the appropriate passages from the Haggadah.

Dates – Haggadah, p. 19

Pomegranate – Haggadah, p. 20

Rubia (string beans or sesame) – Haggadah, p. 21

Once those passages have been finished, begin the first discussion.

## (2) DISCUSSION DURING THE APPETIZER: LOSS

LEADER: We are gathered together around this table in an unusual moment in an unusual time.

We have just said the *Shehecheyanu* blessing, thanking God for sustaining, keeping and enabling us to reach this day. And yet, it's hard not to feel a sense of loss right now because of the disruption in our lives. For many of us, the pain of this moment is so intense because we have lost loved ones and community members since last Rosh Hashanah, some due to the coronavirus. Many of us come to this evening in sadness because the family and friends who normally join us are not able to do so this year. Each one of us has experienced losses of one type or another this year: school, camp, special events, milestones, celebrations, graduations, travel, all of the "normal" routines and pleasures of life. We begin tonight by realizing that we have made it to a new year but it's different. Asking the question, "What have we missed? What have we lost?" is not intended to make us sad; it's simply to help us to acknowledge where we have been and where we are as a new year begins.

For discussion:

*Since the pandemic arrived six months ago, what have we missed? What we have lost? What has changed in our lives? What moments have we had to forego? What plans had to be suspended? What were the things that we wanted to do, that we couldn't? Let's go around the table and share something that we have missed or lost during this time.*

### ☆ WISDOM FROM OUR CLASSIC TEXTS

Here is a verse quoted often from the Book of Ecclesiastes:

לְכָל זְמַן וְעֵת לְכָל-תְּהַפֵּךְ תַּחַת הַשָּׁמַיִם:	<i>A season is set for everything, a time for every experience under heaven. (Eccl. 3:1)</i>
--	--

This is among the wisest things that anyone has ever said. Life is a set of seasons, chapters, zones. Who would have considered adding to Ecclesiastes' list: *a time of normalcy and a time of pandemic; a time of stasis and a time of disruption?* We are in a different "season" now, and we pray that soon we will be able to move to the next "season."

### ☆ A STORY: KING SOLOMON'S RING: THIS TOO SHALL PASS

One day King Solomon decided to teach humility to Benaiah Ben Yehoyada, one of his ministers. He said to him, "Benaiah, there is a certain ring that I want you to bring to me. I wish to wear it for Sukkot holiday which gives you six months to find it."

“If it exists anywhere on earth, Your Majesty, ” replied Benaiah, “I will find it and bring it to you, but what makes the ring so special?”

“It has the magic powers,” answered the king. “If a happy man wears it, he becomes sad, and if a sad man wears it, he becomes happy.” Solomon knew that no such ring existed in the world, but he wished to give his minister a little taste of humility.

Spring passed and then summer, and still Benaiah had no idea where he could find the ring. On the night before Sukkot, he took a walk in one of the poorest quarters of Jerusalem. He passed by a merchant who had begun to set out the day’s wares on a shabby carpet. “Have you by any chance heard of a magic ring that makes a happy man forget his joy and a sad man forget his sorrows?” asked Benaiah. He watched the old merchant take a plain gold ring from his carpet and engrave something on it.

When Benaiah read the words on the ring, his face broke out in a wide smile. That night the entire city welcomed in the holiday of Sukkot with great festivity.

“Well, my friend,” said the King Solomon, “have you found what I sent you after?” All the ministers laughed and Solomon himself smiled. To everyone’s surprise, Benaiah held up a small gold ring and declared, “Here it is, Your Majesty!”

As soon as Solomon read the inscription, the smile vanished from his face. The jeweler had written three Hebrew letters on the gold band: *gimel, zayin, yud*, which began the words “*gam zeh ya’avor*” — this too shall pass. At that moment Solomon realized that all his wisdom and fabulous wealth and tremendous power were but fleeting things, for one day he would be nothing but dust.”

LET’S SING:

♫ BEROSH HASHANAH (From the U-Netaneh Tokef)

<p>בְּרֵאשׁ הַשָּׁנָה יִכְתָּבוּן וּבְיוֹם צוֹם כְּפוּר יִסְתַּמּוּן.</p>	<p><i>Berosh ha-shanah yikateivun, yikateivun; u- v’yom tzom kippur yehateimun, yehateimun.</i></p>	<p>On Rosh Hashanah the decree is written; On Yom Kippur it is sealed.</p>
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♫ ANA B’KOACH (From our Zoom Kabbalat Shabbat)

<p>אָנָּא בְּכַח גְּדֻלַּת יְמִינְךָ. תַּתִּיר צְרוּרָה. קַבֵּל רִנַּת עַמְּךָ.</p>	<p><i>Ana b'khoach, b'khoach, g'dulat y'mincha, y'mincha, tatir tzrurah kabel rinat am'kha, sagveinu, tahareninu, nora.</i></p>	<p>If you would, with Your mighty right hand, undo the knots that tie us up. Accept the prayers</p>
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שִׁבְּנוּ טְהַרְנוּ נוֹרָא.	of Your People, You who are revered, raise us up, cleanse us.
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Clear the appetizer and serve the second set of symbolic foods as part of the main course:

- Karti (leeks or scallions) – Haggadah p. 22
- Silka (beets or beet leaves) – Haggadah p. 23
- Kara (pumpkin or gourd) – Haggadah p. 24
- Gezer (carrots) – Haggadah Haggadah p. 25
- Fish (see intro for substitutes) – Haggadah p. 26
- Head (see intro for substitutes) – Haggadah p. 27

Once those passages have been finished, begin the second discussion.

### (3) DISCUSSION DURING DINNER: WISDOM

LEADER: When the pandemic hit in mid-March it forced us all to stay home. Suddenly we had to adapt our lives to a world without in-person human interaction. We went online for everything, meetings, classes, minyans. Video-streaming became indispensable to connect with each other for work and for leisure. We began to structure our lives around virtual interactions. As difficult as this period has been, each one of us has learned a great deal. Many of us have made discoveries along the way or even learned something new. The pandemic has brought us tremendous disruption, but it has also enabled us to yield important wisdom and insights.

For discussion:

*What have we learned during the last six months? What have we discovered? What wisdom can you share from this time? Let's go around the table and share something that we have learned during this time.*

#### ☆ WISDOM FROM OUR CLASSIC TEXTS

This is a verse from Psalm 90 on obtaining wisdom:

לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע יְיָ לִבְּב חֲכָמָה:	Teach us to number our days, that we may obtain a heart of wisdom. (Psalm 90:12)
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Sometimes life passes us by, and we do not pause to consider its lessons. It is hard to imagine that it has been well over 180 days since the beginning of the pandemic. Our prayer is that having numbered our days, we hope we have gained a heart of wisdom.

This Talmudic passage on the pursuit of wisdom, is quoted often:

<p>אָמַר רַבָּא:  בְּשַׁעַת נְשִׂמְכֵינְסִין אָדָם לְדִין,  אוֹמְרִים לוֹ:  נִשְׂאֵת וְנִתְּתָ בְּאַמוּנָה?  קִבַּעְתָּ עֵתִים לְתוֹרָה?  עָסַקְתָּ בְּפִרְיָהּ וּרְבִיָּהּ?  צָפִיתָ לִישׁוּעָה?  פָּלַפַּלְתָּ בְּחֻכְמָהּ?  הִבְנַתָּ דְבָר מִתּוֹךְ דְּבָר?</p>	<p>The sage Rava said:  When it comes time for a person to be judged,  that person will be asked:  Did you conduct your business affairs in good faith?  Did you make time for Torah study?  Did you engage in procreation?  Did you look forward to salvation?  Did you delve in wisdom?  Did you seek to understand one thing from another? (Shabbat 31a)</p>
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The Days of Awe are days of judgement. Our prayers during this time petition God to judge us favorably and inscribe us in the Book of Life. When our time is up though, among the most important things that we will be asked is, did we delve into wisdom, did we seek to understand one thing from another? In other words, did we learn anything from life? And when we faced adversity or severe disruptions, did we learn anything from that?

“The highest wisdom is kindness.” *Di hekhste hokhme iz guthartsikayt.* A Yiddish saying.

The Hebrew word *shanah* could have been derived from still another root. *Shanah* has an unmistakable similarity to the Hebrew verb “to learn” or “to teach,” as is clearly evidenced in the familiar word *mishnah*, “learning, instruction.” The Hebrew term for “year,” therefore, contains the fascinating implication that time is measured not only by the increased months and days, but by intellectual and spiritual growth. Rosh Hashanah, according to this derivation of the word, really means “the beginning of learning,” or “a fresh possibility for learning.”

From a sermon by Rabbi Baruch Silverstein, z'l, *Unclaimed Treasures*, p. 43.

LET’S SING:

♫ HAYOM TE’AMZENU

הַיּוֹם תְּאַמְצֵנוּ. אָמֵן.	<i>Hayom te’amzenu. Amen.</i>	This day, may You strengthen us. Amen.
הַיּוֹם תְּבָרַכְנוּ. אָמֵן.	<i>Hayom tevarkheinu. Amen.</i>	This day, may You bless us.
הַיּוֹם תְּגַדְּלֵנוּ. אָמֵן.		Amen.

<p>היום תִּדְרֹשְׁנוּ לְטוֹבָה. אָמֵן. היום תִּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה. אָמֵן. היום תִּשְׁמַע שׁוֹעֲתֵנוּ. אָמֵן. היום תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. אָמֵן. היום תִּתְמַכְּנוּ בְיָמִין צְדָקָה. אָמֵן.</p>	<p><i>Hayom tegadleinu. Amen.</i></p> <p><i>Hayom tidresheinu le-tovah. Amen.</i></p> <p><i>Hayom tehadesh aleinu shanah tovah. Amen.</i></p> <p><i>Hayom tishma shav'ateinu. Amen.</i></p> <p><i>Hayom tekabel be-rahamim u-ve-ratzon et t'filateinu. Amen.</i></p> <p><i>Hayom titmekheinu be-yemin tzidkeha. Amen.</i></p>	<p>This day, may You make us prominent. Amen. This day, may You seek our good. Amen.</p> <p>This day, renew for us a good year. Amen.</p> <p>This day, listen to our supplications. Amen. This day, accept with compassion and favor our prayers. Amen.</p> <p>This day, support us with Your right hand of righteousness. Amen.</p>
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♫ ETZ HAYYIM HI

<p>עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֵיהָ מְאֹשֵׁר: דְּרָכֶיהָ דְרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם: הַשִּׁיבֵנוּ ה' אֵלֶיךָ וְנִשְׁוֹבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:</p>	<p><i>Etz Hayyim hi la-mahazikim bah ve-tomkheha me'ushar. Derakheha darkhei no'am, vekhol netivoteha shalom.</i></p> <p><i>Hashiveinu Adonai, elekha ve-nashuva, hadesh, hadesh yameinu, hadesh yameinu ke- kedem.</i></p>	<p>It is a tree of life to those who grasp it, and those who support it are fortunate. Its ways are ways of pleasantness and all its paths are peace. Cause us to return to You, A-donai, and we shall return; renew our days as of old.</p>
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(4) DISCUSSION AFTER CLEARING DINNER: GRATITUDE

LEADER: In this Great Disruption, all aspects of life have become challenging. Our regular routines of errands and daily tasks have been altered by social distancing and mask wearing. Our social lives have been upended as we no longer visit regularly with family and friends, and the large communal gatherings that are such a normal feature of our lives have been suspended. Living without certain things has made us all the more appreciative of what we do have. The simple pleasures that we once took for granted now have much more meaning. Honey is a very important symbol on Rosh Hashanah, yet, as

the wonderful Israeli songwriter, Naomi Shemer wrote, there is also the sting. *AL KOL ELEH* for all this, for the good and the not so good, we are thankful.

For discussion:

*Let's take a moment to think about gratitude. What are we grateful for? Let's go around the table and have each person share something that we are grateful for during this time.*

☆ WISDOM FROM OUR CLASSIC TEXTS

Here is one of our daily prayers of thanksgiving:

<p>מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר תְּיִינּוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ עַל תְּיִינּוּ הַמְּסוּרִים בְּיָדְךָ וְעַל גְּשׁוּמֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל גְּסִיךָ שְׂבָכָל יוֹם עֲמָנוּ וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ;</p>	<p>We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment, evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You. (From the Amidah)</p>
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How do we cultivate gratitude?

<p>הֵיךְ רַבִּי מְאִיר אוֹמֵר חַיִּיב אָדָם לְבָרֵךְ מֵאָה בְּרָכוֹת בְּכָל יוֹם שְׂנַאֲמַר "וְעַתָּה יִשְׂרָאֵל מָה (מֵאָה) ה' אֱלֹהֶיךָ שׂוֹאֵל מֵעֲמָךְ.</p>	<p>Rabbi Meir would say: A person is obligated to recite one hundred blessings every day, as it is stated in the verse: "And now, Israel, what [ma] does the Lord your God require of you" (Deut. 10:12). (Rabbi Meir vocalized the word "ma" which means "what" as "me'ah" which means one hundred. Thus, the interpretation: God wants one hundred of you. One hundred what? One hundred blessings. (Menachot 43b)</p>
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LET'S SING:

♫ TOV LEHODOT

<p>טוֹב לְהִדּוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:</p>	<p><i>Tov le-hodot lashem; u- lezamer le-shimkha elyon.</i></p>	<p>It is good to thank God and to sing praises to His holy name.</p>
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♫ HALELUYAH

<p>הַלְלוּהוּ הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע הַלְלוּהוּ הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּ־יְיָ: כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּ־יְיָ:</p>	<p><i>Halleluhu halleluhu be-tziltzelei shama Halleluhu halleluhu be-tziltzelei t'ruah. Kol ha-n'shamah tehallel Yah, Halleluyah, Halleluyah. Kol ha-n'shamah tehallel Yah, Halleluyah, Halleluyah.</i></p>	<p>Praise Him with resounding cymbals; praise Him with loud-clashing cymbals. Let all that breathes praise the LORD. Hallelujah.</p>
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♫ AL KOL ELEH

<p>עַל הַדְּבַשׁ וְעַל הָעֵקֶץ עַל הַמֶּר וְהַמָּתוֹק עַל בִּתְנוּ הַתִּינֹקֶת שְׁמֵר אֱלֵי הַטּוֹב  עַל הָאֵשׁ הַמְּבַעֵרֶת עַל הַמַּיִם הַזְּכִיִּים עַל הָאִישׁ הַשׁוֹב בְּבֵיתָה מִן הַמְּרַחֲקִים  עַל כָּל אֵלֶּה, עַל כָּל אֵלֶּה שְׁמֵר נָא לִי אֱלֵי הַטּוֹב עַל הַדְּבַשׁ וְעַל הָעֵקֶץ עַל הַמֶּר וְהַמָּתוֹק</p>	<p><i>Al hadvash ve'al ha'okets Al hamar vehamatok Al biteynu hatinoket shmor eyli hatov.  Al ha'esh hamevo'eret Al hamayim hazakim Al Ha'ish hashav habayta min hamerkhakim  Chorus: Al kol eyle, al kol eyle Shmor nah li eyli hatov Al hadvash ve'al ha'okets Al hamar vehamatok. Al na ta'akor natu'a Al tishkakh et hatikvah Hashiveyni va'ashuva</i></p>	<p>Over the honey and the stinger Over the bitter and the sweet And over our baby girl Please guard my good God.  Over the burning fire Over the crystal clear water And over the man who is coming home from afar.  Chorus: Over all these things, over all these things Please stand guard for me my good God, over the honey and the stinger, over the bitter and the sweet. Don't uproot a sapling Don't forget the hope</p>
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<p>אל נא תַּעֲקֹר נְטוּעַ אל תִּשְׁפַח אֶת הַתְּקוּנָה הַשִּׁיבֵנִי וְאַשׁוּבָה אֶל הָאָרֶץ הַטּוֹבָה</p> <p>שְׁמֹר אֵלַי עַל זֶה הַבַּיִת עַל הַגֶּן – עַל הַחוֹמָה מִיְגוֹן מִפַּחַד פֶּתַע וּמִמְלַחְמָה</p> <p>שְׁמֹר עַל הַמַּעַט שֵׁשׁ לִי עַל הָאוֹר וְעַל הַטֶּף עַל הַפְּרִי שֶׁלֹּא הִבְשִׁיל עוֹד</p> <p>וְשִׁנְאַסָּה פְּזִמּוֹן...</p> <p>מְרַשְׁרֵשׁ אֵילָן בְּרוּחַ מְרַחֵק נוֹשֵׁר כּוֹכֵב מְשַׁאלוֹת לִבִּי בַחֲשׂוֹךְ נִרְשָׁמוֹת עֲכָשׁוֹ</p> <p>אָנָּה שְׁמֹר לִי עַל כָּל אֲלֵהָ וְעַל אֲהוּבֵי נַפְשִׁי עַל הַשִּׁקָּט, עַל הַבְּכִי וְעַל זֶה הַשִּׁיר פְּזִמּוֹן...</p>	<p><i>El ha'arets hatovah.</i></p> <p><i>Shmor Eli al ze habayit Al hagan, al hakhoma Miyagon, mipakhad peta Umimilkhama.</i></p> <p><i>Shmor al hame'at sheyesh li Al ha'or ve'al hataf Al hapri shelo hivshil od Veshene'esaf.</i></p> <p><i>Merashresh ilan baru'akh Merakhok nosher kokhav Mish'alot libi bakhoshekh nirshamot achshav.</i></p> <p><i>Ana shmor li al kol eyle Ve'al ahuvev nafshi Al hasheket al habekhi ve'al ze hashir.</i></p>	<p>May you return me, and may I return to the good land</p> <p>Save the houses that we live in, the garden and the wall, from misery, sudden fear and war.</p> <p>Guard what little I've been given/ Guard the hill my child might climb/ Let the fruit that's yet to ripen/ Not be plucked before its time. (Chorus)</p> <p>As the wind makes rustling night sounds/ And a star falls in its arc/ All my dreams and my desires/ Form crystal shapes out of the dark.</p> <p>Guard for me, oh Lord, these treasures/ All my friends keep safe and strong,/ Guard the stillness, guard the weeping, And above all, guard this song. (Chorus)</p>
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(5) DISCUSSION DURING DESSERT: HOPE

LEADER: We know in our bones that hope is everything. The human being cannot even imagine living without hope because it is like living without a major dimension of life. It is unthinkable because our whole being is shaped by a succession of hopes.

(Maurice Lamm, *The Power of Hope*).

For our final discussion:

*As our seder concludes, let us ask: what are we hoping for in the coming year?*

*Each person share something that they are hoping for in the coming year.*

☆ WISDOM FROM OUR CLASSIC TEXTS

HOPE TAKES PRECEDENCE

<p>תנו רבנן: מעבירין את המת מלפני כלה ונה ונה מלפני מלך ישראל אמרו עליו על אגריפס המלך שעבר מלפני כלה ושבוהו חכמים. כתובות י"ז.</p>	<p>The Sages taught: One reroutes the funeral procession for burial of a corpse to yield before the wedding procession of a bride. And both this, the funeral procession, and that, the wedding procession, yield before a king of Israel. They said about King Agrippa [Agrippas] that although he was not required to do so, he rerouted his entourage before the wedding procession of a bride, and the Sages praised him for doing so. Ketubot 17a</p>
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This short text reveals a great deal about the how the rabbis try to shape our way of looking at the world. The rabbis have created a thought experiment in which they ask: “What’s more important, the past, the future, or deference to authority?” The past is represented by a funeral; the future is represented by a wedding; and the King represents authority. What happens when all three of them meet at a crossroads at the same time? Who gets to go first? According to this text, the King should first, followed by the wedding, and then the funeral. But here, King Agrippa deferred to the wedding procession and the rabbis praised him for that.

What does this mean? Very simply: the funeral represents memory, sadness, loss and despair; the King represents authority, structure, and political stability; the wedding represents...the future! Hope! This text is teaching us that hope takes precedence over memory and even royal authority! The Rabbis commended Agrippa because he yielded his honor in deference to the wedding couple, symbolizing that hope in the future is even more important than political authority.

*What do you hope for in the coming year?*

## 10 THINGS TO HOPE FOR IN THE COMING YEAR

1. Hope that someone, somewhere will come up with a safe, effective and accessible vaccine.
2. Hope that patients afflicted with this disease will recover, and that the families of loved ones lost because of coronavirus will find comfort.
3. Hope that health care workers at all levels will have endurance and not be traumatically affected by what they have already experienced.
4. Hope that we will learn from this experience and develop the systems and tools to deal with future global crises.
5. Hope that our communities and institutions will not be severely impacted by the economic consequences of the pandemic.
6. Hope that the Jewish people throughout the world will be safe from the disease and shielded from the poison of anti-Semitism.
7. Hope that Israel continues to manage the crisis on all levels with as little loss of life possible and without terrible economic damage.
8. Hope that America will eventually heal from the immeasurable loss of life and livelihood and recover from the terrible disruption that has been experienced.
9. Hope that the great rifts in our society will dissipate, “and that people of all races and creeds forge a common bond to banish all hatred and bigotry, and to safeguard the ideals and free institutions which are the pride and glory of our country.”
10. Hope that that we will continue to cope with the challenges that we face.

LET'S SING:

♫ AVINU MALKEINU

אָבִינוּ מֶלְכֵנוּ תַּגְנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.	<i>Avinu Malkeinu, hanenu ve-aneinu, ki ein banu ma'asim. Aseh imanu tzedakah va-hesed ve- hoshi'enu.</i>	Our Father, our King! favor us and answer us for we have no accomplishments; deal with us charitably and kindly and deliver us.
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♫ BESEIFER HAYYIM

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם.	<i>Be-seifer Hayyim berakha ve-shalom u-farnasa tova, nizakher ve-nikatev le- fanekha, anahnu ve-khol amkha beit yisrael, le- hayyim tovim u-le-shalom.</i>	In the book of life, blessing, peace and abundant maintenance, may we be remembered and inscribed before You; we and all Your people, the House of Israel for a good life and peace.
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♫ OSEH SHALOM BIMROMAV

עֲשֵׂה הַשָּׁלוֹם בְּמִרְוֵמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	<i>Oseh shalom bi-mromav Hu ya'aseh shalom aleinu ve-al kol yisrael ve-imru Amen.</i>	May He Who makes peace in His high heavens make peace upon us and upon all Yisrael and say Amen.
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(6) CONCLUSION

Let us conclude our seder with *Birkat Hamazon*.

## APPENDIX: SEDER MENU SUGGESTIONS

Food	Theme/Prayer	Appetizer/Menu suggestions
Dates	Peace/End of the Pandemic/End to our enemies	Plain, or stuffed with almond; Wrapped in lox; tofu strip; pastrami
Pomegranates	Mitzvot/aspiration to do more good things in the world and live a life of mitzvot	Plain; sprinkled over spinach/arugula/herb salad; Avocado pomegranate guacamole – with chips; quinoa salad with pomegranate seeds; squash soup with pomegranate seeds garnish; juice shooter; pomegranate jam/chutney.
Rubia – beans or sesame	May we prosper	Green bean fries and dipping sauce; lemon garlic beans; green bean chips; balsamic green bean salad with soy sauce dressing and sesame seeds.
Karti – leeks/scallions	For end of hostility against the Jewish people and Israel and for supportive community	Potato leek soup; vegan mushroom/leek tart; roasted leek/asparagus salad; leek and fennel salad; corn and leek fritter; mushroom leek rice.
Silka – beets	Freedom and growth	Roasted beets; beet tartare; pickled beets; beet and walnut salad; spicy beet salad; sauteed beetroot leaves.
Kara – Pumpkin/gourd	Count our blessings	Roasted pumpkin slices with maple drizzle; pumpkin dumplings; pumpkin/squash soup.
Gezer – carrots	Good judgement	Tzimmes; carrots plain; carrots and dip; carrot sticks; carrot raisin salad; Moroccan carrot salad; carrot and dill cold soup.
Fish	Fertility	Gefilte fish; sushi; fish crackers, fish shaped gummies (for vegans).
Head	Leadership	Head of lettuce; head of a fish; head of beer; artichoke; cauliflower; broccoli; radicchio; garlic; cabbage; brussels sprouts
Apples and Honey	Sweetness	Apples and honey.

## ON THE ROSH HASHANAH SEDER

This Rosh Hashana Seder is an invention. It is based on a statement in the Talmud referring to symbolic foods used on Rosh Hashanah and over the generations has become common among Sephardic Jews.<sup>4</sup> Certain foods were chosen and before they were eaten, the participants recited a brief prayer for the coming year based on a characteristic of the food or a pun on its name. For example, a pomegranate has many seeds so we eat a pomegranate with the hope that “our lives be full of mitzvot like a pomegranate has seeds.” *Gezer* is the Hebrew word for carrot and has the same three letter root as the word *gezerah* which means “decree.” We serve carrots (or *tzimmes*) and pray that God “decree upon us good decrees” – *shetigzor aleinu g’zeirot tovot*. It has become popular in some circles to invent new puns and incorporate new foods. You might want to create a “pea salad” with “thyme” seasoning and recite: Let there be “peas in our thyme!” (Or put a raisin in celery and say, “Let this year be a year for a raise in salary!”

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<sup>4</sup> For a good overview of the different customs see Rabbi David Golinkin’s responsum: <https://schechter.edu/why-do-we-eat-special-foods-on-rosh-hashanah-respona-in-a-moment-volume-3-issue-no-1-september-2008/>

## SECOND SEDER OF ROSH HASHANAH

DATE: September 19, 2020

TIME: 7:40pm

BOOKS: Mahzor and Shusterman Haggadah

RITUAL FOODS: Apples and Honey

GOAL: This evening, we return to the classic themes of Rosh Hashanah and to the classic Ashkenazi custom of only eating apples and honey. After last night's novelty of symbolic foods and discussion of our unusual present reality, we return to the kind of thinking we ought to be doing on Rosh Hashanah: namely, contemplating our lives, how we can change, how we can improve our relationships with each other and with God.

STAGE OF THE EVENING	WHAT DO WE DO?
(1) OPENING RITUALS	Candle-lighting (Since today was Shabbat, we light the candles after 7:40 p.m. from a pre-existing flame)
	<i>Kiddush and Shehecheyanu</i>
	<i>Netilat Yadayim</i>
	<i>Hamotzi</i>
	Dip the challah in honey
	Dip apples in honey
(2) BEFORE THE DINNER	Discussion: Four things that change us
(3) DURING THE DINNER	Discussion: One mitzvah can make a difference
(4) AFTER CLEARING DINNER	Discussion: Sin and failure are built into creation
(5) DURING DESERT	Discussion: God and Teshuva
(6) CONCLUSION	Birkat Hamazon

### (1) OPENING RITUALS

Candle lighting blessings: Mahzor, p. 30.

Continue with Kiddush. Include the additions for Saturday night. Mahzor, p. 31 right side.

Conclude with Shehecheyanu, Mahzor, p. 31 left side.

Wash hands. Mahzor, p. 32 right side.

Recite HAMOTZI. Mahzor, p. 32 right side.

Dip the challah in honey and recite:

יְהִי רָצוֹן מִלְּפָנֶיךָ שְׁתַּחֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.	<i>Yehi ratzon milfanekha she-tehadesh aleinu shanah tovah u-metukah.</i>	May it be Your will to renew for us a good and sweet year.
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Distribute slices of apple to all present; dip in honey and recite:

<p>בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.</p>	<p><i>Barukh ata Adonai Eloheinu Melekh ha'olam borei p'ri ha'etz.</i></p>	<p>Blessed are You, O Lord our God, King of the universe, Who creates the fruit of the tree.</p>
<p>יְהִי רָצוֹן מִלְּפָנֶיךָ שְׂתַחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.</p>	<p><i>Yehi ratzon milfanekha she-tehadesh aleinu shanah tovah u-metukah.</i></p>	<p>May it be Your will to renew for us a good and sweet year.</p>

## (2) DISCUSSION BEFORE DINNER: CHANGE

We get to Rosh Hashana and we begin to evaluate our lives. There are things that we want to maintain about ourselves and things that we want to change. Rabbi Yitzhak, (a third generation Amora who lived most likely at the end of the 3<sup>rd</sup> century C.E.) has a number of teachings recorded in the Talmud on the themes of Rosh Hashanah. On these days we sing, *BeRosh Hashanah Yikateivun* – “On Rosh Hashanah it is written, and on Yom Kippur it is sealed.” We are being judged by God and the preliminary sentence or verdict is issued on Rosh Hashanah. But the remarkable thing is that we can appeal this verdict and change the final decree on our lives. Rabbi Yitzhak tells us how to do that.

## FOUR STRATEGIES FOR CHANGE

<p>וְאָמַר רַבִּי יִצְחָק: אַרְבָּעָה דְבָרִים מְקַרְעִין גְּזֵר דִּינֵי שָׁל אָדָם אֱלוֹהֵי הַן צְדָקָה צַעֲקָה שִׁינוּי הַשֵּׁם וְשִׁינוּי מַעֲשָׂה. רֵאשׁ הַשָּׁנָה ט"ז ב:ו</p>	<p><b>And Rabbi Yitzhak said:</b> <b>A person's sentence is torn up on account of four types of actions. These are:</b> Giving <b>charity</b>, <b>crying out</b> in prayer, <b>a change of one's name</b>, <b>and a change of one's deeds</b> for the better. <b><u>Rosh Hashanah 16b:6</u></b></p>
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The stated goal here is to change “the sentence.” Literally, to tear it up, to have it thrown out of court, or to have the case against us dismissed. But Rabbi Yitzhak is being very sly here. These actions might very well change the verdict, but more likely, **they will change us.**

First Strategy: Tzedakah: How does charity/tzedakah change us? Have you ever had an experience of giving something to someone where you felt changed afterwards? When you talk to people who are engaged constantly in acts of generosity, they will tell you more often than not, how much they themselves get out of giving! Giving of ourselves changes us sometimes in ways that we do not discover right away. Generosity requires you to open your heart. And when your heart is open, you are susceptible to new feelings, insights, and the possibility of change.

Second Strategy: Tze'akah: Sometimes, all you need is a good cry. For some of us it's easy. For others, not so. Not everyone feels comfortable being emotional, and we tend to regard crying more as a break-down than as a means of building ourselves up. The Breslov Hassidim have popularized the idea of spending some time by yourself in a forest or in a field and letting out a good shofar-like scream. The potential for change exists in that moment. In a scream, in a fervent prayer, in tears, that heart is opened.

*I have never met a person who has not felt better after crying. It's a great cleansing release. I have never met a person who had not looked more beautiful after crying. We usually think crying makes us look ugly. Your face is all blotchy, your nose is red, your makeup is smeared. But to me there is nothing more beautiful than a person's face after a cry. A sense of peace and relief settles on his or her expression. A holy calm. We all need to learn how to wear our tears. We need to learn how to let ourselves cry and, like Joseph, to bask in the precious healing our tears will bring.*

Rabbi Naomi Levy, *To Begin Again*, p. 82.

Third Strategy: Shinuy ha-shem: When we are born, our names are legally declared on our birth certificates. Among us, a boy receives his Hebrew name at the bris, a girl at a naming. Throughout our lives, we acquire new names, nicknames, private names, degrees, and titles. Our name is our reputation, and when we build up our characters through learning, generosity, kindness, and emotional fortitude, our name changes. Here is a translation of the poet Zelda's famous poem, *Each of Us Has a Name* לְכֹל אִישׁ יֵשׁ שֵׁם.

לְכֹל אִישׁ יֵשׁ שֵׁם	EACH OF US HAS A NAME
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שְׁנַתָּן לוֹ אֱלֹהִים	given by God
וְנִתְּנוּ לוֹ אָבִיו וְאִמּוֹ,	and given by our parents
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שְׁנַתְּנוּ לוֹ קוֹמָתוֹ	given by our stature and our smile
וְאָפֶן חֵיוֶכּוֹ וְנִתָּן לוֹ הָאָרֶיג,	and given by what we wear

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ הַהָרִים  
וְנִתְּנָה לּוֹ כְּתָלָיו,

Each of us has a name  
given by the mountains  
and given by our walls

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ הַמַּזְלֹת  
וְנִתְּנָה לּוֹ שְׁכָנָיו,

Each of us has a name  
given by the stars  
and given by our neighbors

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ חַטָּאָיו  
וְנִתְּנָה לּוֹ כְּמִיתָתוֹ,

Each of us has a name  
given by our sins  
and given by our longing

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ שׂוֹנְאָיו  
וְנִתְּנָה לּוֹ אֶהְבָּתוֹ,

Each of us has a name  
given by our enemies  
and given by our love

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ חֲגִילוֹ  
וְנִתְּנָה לּוֹ מְלֶאכֶתוֹ,

Each of us has a name  
given by our celebrations  
and given by our work

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ תְּקוּפֹת הַשָּׁנָה ו  
נִתְּנָה לּוֹ עִוְרוֹנוֹ,

Each of us has a name  
given by the seasons  
and given by our blindness

לְכָל אִישׁ יֵשׁ נָשָׁם  
שֶׁנִּתְּנָה לּוֹ הַיָּם  
וְנִתְּנָה לּוֹ מוֹתוֹ.

Each of us has a name  
given by the sea  
and given by  
our death.

Translated by Marcia Lee Falk and taken  
from *The Spectacular Difference*, HUC,  
Cincinnati, 2004.

**Fourth Strategy: *Shinuy ma'aseh*:** Changing one's deeds. Our behaviors change us. We could debate the meaning of the word *ma'aseh*. Does it actually mean "deeds," or does it mean "habits"? In what way do our habits define us? Can a change of a habit result in a change in personality? One can argue that all of Judaism is based on the premise that habits, deeds and behaviors are what shape us.

For example, the practice of Shabbat. By refraining from certain activities and engaging in others, we change the character of our lives. During the pandemic I have consistently advocated that Shabbat be the day we refrain from all technology news because having a day to turn off everything would do more for our spiritual and emotional well-being

than anything else I could imagine. Having a day set apart to avoid becoming engaged or stressed by the world, can change the destiny of your life.

The Jewish view of human nature would seem to be “Do good and you will become a good person in spite of yourself.” Therefore, at the heart of Judaism’s teaching on how to improve our character is the mitzvah (commandment), the obligatory deed. Joseph Telushkin, *A Code of Jewish Ethics, Volume 1: You Shall be Holy*, 2006, p. 34.

### (3) DISCUSSION DURING DINNER: MITZVAH

What is the Jewish view of human nature? For the rabbis, human beings are made up of a *yetzer hatov* and a *yetzer hara*, a good inclination and an evil inclination. Rather than being overly pessimistic about human nature (people are generally evil) or being overly optimistic (people are generally good), the rabbis offer that you should see yourself as being morally neutral.

People who think they are good, shouldn’t be so sure of themselves; and people who think they are bad should know that they always have a chance at self-improvement. Mitzvot are for improving your life; transgressions ruin it. Life is construed as a dynamic between performing mitzvot and committing transgressions.

<p>תנו רבנן:          יראה אדם עצמו          כאילו חציו חיוב וחציו זכאי.          עשה מצוה אחת - אשריו!          שיהכריע את עצמו לכף זכות.          עבר עבירה אחת - אוי לו!          שיהכריע את עצמו לכף חובה.          קידושין מ' ב:א-ב'</p>	<p><b>Our Rabbis taught:</b>  <b>a person should view himself as though he were exactly half-liable and half-meritorious.</b>  <b>If one performs a single mitzvah – what a fortunate person!</b>  <b>For they have tilted the balance to the scale of merit.</b>  <b>If one transgresses a single prohibition – woe to that person! As they have tilted the balance to the scale of liability.</b></p> <p><b><u>Kiddushin 40b:1-2</u></b></p>
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*Yir'eh adam atzmo*: Notice, this is not about the way God sees us. This text is teaching us something about the way **we should see ourselves**. We cannot be so presumptuous as to know how God would see us.

*Half-liable/half-meritorious.* Do we have a realistic view of ourselves? What does it mean to be a good person? Is being good simply “not hurting others” or does being good require some effort?

*One mitzvah:* The moral life is a set of scales. Mitzvot tilt the scales in our favor; transgressions tilt them against us. If the scales are balanced at the outset, even a mitzvah worth a microgram will tilt the scales in our favor. All it takes is one mitzvah, and we will be considered a good person.

But wait. Not every mitzvah has the same ‘weight.’ How can we compare ‘saving a life’ to ‘returning a lost object’? How can we compare ‘eating milk and meat’ to ‘murder’? Elsewhere the rabbis tell us that no-one knows the relative ‘weight’ of the mitzvot or transgressions. And yet, throughout the course of a life, all of our mitzvot and transgressions do add up. We will not know how God judges us, but if we do our own moral accounting, weighing mitzvot versus transgressions, we may be able to achieve our own realistic in our self-assessment.

*Ashrav/Oy lo - Fortunate/Woe:* The image here is that we are in the arena of life. When we do a mitzvah the crowd shouts: Way to go! When we transgress, the crowd boos us. Who is the crowd? The crowd is the tradition from the Bible, through the rabbis, through the generations of teachers, to our own parents and teachers, to us. Each of them is invested in our behavior. On the one hand, that may seem like a great burden. On the other, it is a tremendous privilege. To a certain extent, living in the religious tradition means that we internalize the voice of that tradition, and add to it for the next generation.

*How does this teaching shape our lives? In what way can this help us resolve to become better people? How can it shape our thinking during these days between Rosh Hashanah and Yom Kippur?*

*Debate: The rabbis state that keeping Shabbat is the equivalent to keeping all the mitzvot. But Rabbi Akiva said that, “Love your neighbor as yourself” is a/the great principle of the Torah. Which mitzvah has more weight?*

#### (4) DISCUSSION AFTER DINNER HAS BEEN CLEARED: SIN AND FAILURE

There is no concept of “original sin” in Judaism. Human beings are not born into a sinful state. There is, however, considerable debate as to when and where the first sin of Adam and Eve took place. It has profound implications for how we understand “sin” and what its role is in creating a sense of self. Let us examine two midrashim on the subject. The first midrash:

<p>אמר רבי יוחנן בר חנינא:  שְׁתַּיִם עֲשָׂרָה שָׁעוֹת הָיָה הַיּוֹם.  שָׁעָה רִאשׁוֹנָה - הוּצָבַר עֲפָרוֹ;  שָׁנִיָּה - נַעֲשְׂהָ גּוֹלָם;  שְׁלִישִׁית - נִמְתָּחוּ אַבְרָיו;  רְבִיעִית - נִזְרְקָה בּוֹ נִשְׁמָה;  חֲמִישִׁית - עָמַד עַל רַגְלָיו;  שִׁשִּׁית - קָרָא נְשָׁמוֹת;  שְׁבִיעִית - נִזְדַּוְּגָה לוֹ סוּהָ;  שְׁמִינִית - עָלוּ לְמַטֵּה שָׁנַיִם וַיִּרְדּוּ  אַרְבָּעָה;  תְּשִׁיעִית - נִצְטַוָּה שְׂלֵא לְאֹכֹל מִן  הָאֵילָן;  עֲשִׂירִית - סָרַח;  אַחַת עֲשָׂרָה - נִידוֹן;  שְׁתַּיִם עֲשָׂרָה - נִטְרַד וְהִלָּךְ לוֹ.  סנהדרין ל"ח ב:ב'</p>	<p><b>Rabbi Yoḥanan bar Ḥanina says:</b>  <b>The day has twelve hours</b>, and the day Adam the first man was created was divided as follows:  In the <b>first hour</b> of the day – <b>his dust was gathered</b>.  In the <b>second</b> – an undefined <b>figure was fashioned</b>.  In the <b>third</b> – <b>his limbs were extended</b>.  In the <b>fourth</b> – <b>a soul was cast into him</b>.  In the <b>fifth</b> – <b>he stood on his legs</b>.  In the <b>sixth</b> – <b>he called</b> the creatures by the <b>names</b> he gave them.  In the <b>seventh</b> – <b>Eve was paired with him</b>.  In the <b>eighth</b> – <b>they arose to the bed two, and descended four</b>, i.e., Cain and Abel were immediately born.  In the <b>ninth</b> – <b>he was commanded not to eat of the Tree</b> of Knowledge.  In the <b>tenth</b> – <b>he sinned</b>.  In the <b>eleventh</b> – <b>he was judged</b>.  In the <b>twelfth</b> – <b>he was expelled and left</b> the Garden of Eden.  Sanhedrin 38b:2</p>
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Take a sip of wine. In order to delve into this midrash we need to suspend rational and scientific thinking and enter the realm of the rabbinic imagination. (A sip of wine will help!) In their imagination, you wouldn't believe what happens on the sixth day of creation! So much happens! Examine it deeply and notice that it took God five hours to make Adam, and at the end of five hours, Adam was not much different from other creatures. But things get very interesting from the sixth hour on. In hour six, Adam begins to show signs of humanity by exerting a power unique to humans, namely, naming things. In hour seven, Adam becomes more human by being joined by a companion. By hour eight they are already in bed! That is, the couple becomes more human by engaging with each other as fully human sexual partners. And look, Eve immediately conceives, goes into labor and gives birth, all in one hour! (Take another sip of wine!) What that means is that sexuality, pregnancy, birth, and becoming parents are all essential aspects of being human. By hour nine, God speaks to them, which indicates another stage in the development of their humanity. But subsequent to that, in hour ten, they exercise freedom, they eat the fruit of the Tree of Knowledge. That moment, and God's subsequent adjudication, would represent the ultimate stage of their humanity. Moral

freedom and accountability are what it means to be human. The fact that God takes an hour to judge them, suggests that it wasn't a snap judgement, that God weighed all the evidence, deliberated, and had to consider all of the consequences of sending them out of Eden, the challenges, the traumas, the exaltations, the satisfactions. Then it took them an hour to pack up the whole family and move out of the Garden.

What does this mean?

It means that Adam and Eve achieved their full humanity **prior to the end of creation**, and that contrary to the idea of "original sin", their engaging in sex **preceded** the eating of the fruit and that their sin, which took place on the sixth day **before their expulsion** from the Garden was part of creation! Far from being disastrous and the cause of all subsequent human misery, **their sin was an essential moment in their process of being differentiated from the animals and becoming fully human!** David Bashevkin puts it this way:

Herein lies the crucial importance of the question of "when." A plain reading of the Bible presents the story of Adam as happening after the creation story. Such a reading suggests that sin was a corruption of creation. However, based on the aforementioned, seemingly undisputed view of the Jewish tradition, Adam's sin occurred **during** creation. Sin was an act of creation. What did sin create? Sin created Adam's sense of self. Following his sin, Adam emerged as an autonomous being with free will and capable of choice. No longer simply an extension of God, Adam emerged with an independent sense of self.<sup>5</sup>

Sin is part of creation. The perfect, good world which God created and which we celebrate every Shabbat, includes freedom and sin. Moral freedom is not a consequence of sin, it is what it means to be a human being and the highest element of creation!

But if the previous midrash hasn't shaken your preconception of sin and human nature what do you make of this second one, which indicated that Teshuva/Repentance actually **preceded** creation?

<p style="text-align: center;">שְׁבַע דְּבָרִים נִבְרְאוּ קודֵם שְׁנִבְרָא הָעוֹלָם: אֱלוֹהֵינוּ: תּוֹרָה וְתַשׁוּבָה גֵן עֵדֶן וְגִיְהֵנָם כֶּסֶף הַכְּבוֹד וּבֵית הַמִּקְדָּשׁ וְשֵׁמוֹ נֶשֶׁל הַמָּשִׁיחַ...  תַּשׁוּבָה,</p>	<p><b>Seven things were created prior to the creation of the world: Torah, and repentance, the Garden of Eden, and Gehenna, the Throne of Glory, and the Temple, and the name of the Messiah.</b></p> <p><b>Repentance was created before the world was created, as it is written: "Before the mountains were brought forth, or ever You had formed the earth</b></p>
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<sup>5</sup> David Bashevkin, *Sin-A-Gogue: Sin and Failure in Jewish Thought*. Boston, 2019, p. 17.

<p>דְּכַתִּיב (תהלים ז, ב)  בְּטָרֶם הַרִים יוֹלְדוּ וַתְּחַוֵּל וְגו'  (תהלים ז, ג)  תִּשָּׁב אֲנוֹשׁ עַד דְּכָא וַתֵּאמֶר שׁוּבוּ בְנֵי  אָדָם.  נְדָרִים לַט':</p>	<p>and the world, even from everlasting to everlasting, You are God" (Psalms 90:2), <b>and it is written</b> immediately afterward: <b>"You return man to contrition;</b> and You say: Repent, children of man" (Psalms 90:3).  Nedarim 39b</p>
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Sin and human failure are essential features of what it means to be a human being. They were built into creation, as growth and fulfilment can only arise out of sin and failure. But Teshuva-Repentance was created prior to Creation, which tells us that the God-given mechanism for correcting our lives was already in place. Sin is part of creation, but Teshuva preceded it.

#### (5) DISCUSSION DURING DESSERT: GOD

For our last discussion, let's talk about God. God is, after all, a main theme of Rosh Hashanah. It is on this day that we are remembering God's sovereignty over us. Through the sounding of the shofar, we are, as it were, declaring God as sovereign over the world and we are turning towards God as we begin to take an accounting of our lives. In the following text, Wisdom, Prophecy, Torah and God are all asked the same question: what should the punishment for the sinner be? Their answers are illuminating.

<p>שְׁאַלוּ לְחֻמָּה: הַחוּטָא מַהוּ עוֹנָשׁוֹ?  אֲמָרָה לָהֶם: "וְחַטָּאִים תִּרְדֹּף רָעָה"  (משלי יג: כא).</p> <p>שְׁאַלוּ לְנְבוּאָה: הַחוּטָא מַהוּ עוֹנָשׁוֹ?  אֲמָרָה לָהֶם: הַנְּפֹשׁ הַחוּטָאִית הִיא תָמוּת  (יחזקאל יח: ד).</p> <p>שְׁאַלוּ לַתּוֹרָה: הַחוּטָא מַהוּ עוֹנָשׁוֹ?  אֲמָרָה לָהֶם: יָבִיא אֲשָׁם וַיִּתְפַּכֵּר לוֹ.  שְׁאַלוּ לְהַקְדוּשׁ בְּרוּךְ הוּא:  הַחוּטָא מַהוּ עוֹנָשׁוֹ?  אֲמָרָה לָהֶם: יַעֲשֶׂה תְּשׁוּבָה וַיִּתְפַּכֵּר לוֹ.</p> <p>פְּסִיקְתָא דְרַב כְּהֵנָּא כְּד: ז</p>	<p>They asked Wisdom: What should the punishment for the sinner be?  She replied: "Evil pursues sinners" (Prov. 13:21).</p> <p>They asked Prophecy: What should the punishment for the sinner be?  She replied: "The soul that sins shall die" (Ezekiel 18:4).</p> <p>They asked Torah: What should the punishment for the sinner be?  She replied: That person shall bring a Guilt-Offering (<i>asham</i>) and it will be atoned.</p> <p>They asked the Holy One, blessed be He: What should the punishment for the sinner be? God replied: Let the person do <i>teshuva</i> and it will be atoned.</p> <p><b>Pesikta D'Rav Kahanna 24:7</b></p>
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Who is “they”? And who is “Wisdom” “Prophecy” and “Torah”? And who is providing this teaching?

Let’s answer the third question first: This teaching is found in a collection of midrash known as *Pesikta D’Rav Kahanna*, which scholars believe was put together in the fifth or sixth centuries and was comprised of oral discourses of the rabbis. While we don’t have a named source here, this is a teaching of a rabbi or a group of rabbis.

“Wisdom” “Prophecy” and “Torah” are personifications of three basic kinds of literature found in the *TaNaKh*, the Hebrew Bible: the Torah literature, found in the five books of Moses; prophetic literature, found in Nevi’im (Prophets) section of the Bible; and the wisdom literature found in the Ketuvim (Writings) section of the Bible.

“They” could be “anyone”, that is, anyone who wants to know what happens to sinners. In other words, “they” could be “us”.

Each of the “literatures” gives a characteristic answer to the question “What should the punishment for the sinner be?” The Wisdom literature which is preoccupied with assessing the human condition and describing the challenges of human behavior naturally says that the punishment of sin is “evil” or put differently, “bad things happen to sinners.” Sins have consequences. That sounds wise. And far from the idea that sin is necessary or instructive, to Wisdom, sin is destructive and nothing good comes from it. All bad things are a consequence of sin, and bad things come as a punishment for sin.

To the Prophets, it couldn’t be more stark: you sin, you die. And of course, that’s what we would expect from the Prophets. It’s not that they have a black and white perspective on the world, it’s that to them, everything is about life and death; all of existence is framed in the most ultimate of terms.

Torah, far from answering the question of what the punishment for sinners is, provides a mechanism for atonement. And characteristically, it is in the form of ritual sacrifice.

And God? God’s answer is meant to best all the others. Underlying it is the recognition that we no longer have sacrifice as a means of achieving atonement. While we moderns have difficulty relating to a religion based on animal sacrifice, let’s not forget that it was a powerful force precisely because it offered the possibility of human atonement. (The yearn to sacrifice – to give something up for the sake of an ultimate purpose – still retains a great deal of power on the human soul. Ask any parent if they are willing to sacrifice a kidney for the sake of saving the life of their child and you won’t have to wait more than a nanosecond.)<sup>6</sup> What is fascinating here is that God’s answer takes punishment off the

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<sup>6</sup> See my short essay *On Sacrifice* in the discussion of the Akedah during the second day Torah readings, p. 83 below.

table. This is a challenge to critics who perceive God as vindictive, capricious, full of wrath, punitive, and stern. On the contrary, God is portrayed here as compassionate, long-suffering, accepting, forgiving, and open. And, we might add, in very Jewish terms, as if God is saying, “So nu? Why not do a little Teshuva? Why do you expect Me to punish you? Do a little Teshuva and we’ll see what happens!”

God is delighted when human beings change themselves. That is certainly true in the Bible (see the book of Jonah) and it is an animating idea for the rabbis (that’s why God implants Teshuva/Repentance prior to creating the world, because God is delighted when people become better, see the text above). When God says, “Let the person do Teshuva,” God is basically enabling an infinite number of possibilities for moral improvement. It’s basically an approach that says, “Own up to who you are, and let’s see what kind of person you can yet become.” Wisdom and Prophecy are tough on people. Torah less so, but sacrifice is off the table. God is compassionate and God believes that human change is possible. And if God believes that, who are we to think otherwise?

Our celebration of Rosh Hashanah announces that the week of Teshuva has begun. Rosh Hashanah is informed by the belief in the possible. Let’s see if it is possible to change ourselves for the better.

## (6) CONCLUSION

Let us conclude our seder with Birkat Hamazon.

Songs to Include in the Second Seder:

*Leshanah Tova Tikatevu*

*Oseh Shalom*

*Pithu li Sha’arei Tzedek*

*Harahaman hu yishlah lanu*

*Hine mah tov*

*Bashanah Haba’ah*

## RH LUNCH TABLE TALK 1: DEBATE IS A JEWISH SACRAMENT

This article by Rabbi David Wolpe, relates to “cancel” culture, and the climate of curtailed debate. Read and discuss over Rosh Hashanah Lunch.

When the great Rabbi Resh Lakish died, his brother-in-law and intellectual sparring partner, Rabbi Johanan, was inconsolable. The other rabbis, seeking to comfort Rabbi Johanan, sent Rabbi Eliezer ben Pedat, who was known as a very fine legal mind, to engage and perhaps distract him. It did not go well.

Every time Rabbi Johanan offered a teaching, the learned Rabbi Eliezer ben Pedat would say, “There is a *baraita* (rabbinic statement) that supports you.” Finally, Rabbi Johanan burst out: “Do you think you are like Resh Lakish? When I stated the law, he would raise twenty-four objections, which led to a fuller understanding. All you do is tell me there is a teaching which supports me.” (B.M. 84a)

The Talmud is unclassifiable, but one would not go too far to describe it as one long dispute. Unlike most books, the Talmud enshrines a large number of voices, and they disagree with one another. The argument continues among the later commentators on the page until, if the words could be suddenly vocalized, you would get a cacophony of indignant argument.

Our tradition enshrines disagreement — debate is a kind of Jewish sacrament. There are limitations, of course. Blasphemy existed in Judaism, and there were things one was simply not supposed to say. But the rabbis often found a way to say even seemingly forbidden things nonetheless.

Making a play on the verse “Who is like You among the gods? (elim) the school of Rabbi Yishmael taught “Who is like you among the mute? (illemim) (Gittin 56b).” After all, God has a disconcerting habit of not joining in when

the divine voice would be deeply appreciated. Still, labeling God as dumb is pretty daring. The verse in II Kings about “those who wage war” is taken by the author of Sifre (Haazinu 321) to be those who engage in the dialogue and debate in the war of Torah. In other words, the arguers.

So how sad and un-Jewish it is to hear people shut down argument and debate. Name-calling and epithets are not debate. But increasingly there are certain arguments one is simply not permitted to voice, because they offend or disconcert others.

Several years ago I was talking to an Israeli entrepreneur about the way ideas are presented at meetings. I mentioned that in most of the meetings I attend, when we are brainstorming, there is no criticism of ideas permitted. He scoffed at the notion: “In Israel, if you don’t criticize other people’s ideas, everyone thinks you must be stupid.” He laughed as he said it, but we both agreed that the legacy of Talmudic dispute found its way into Israel’s corporate culture.

Being ready to criticize, however, should not mean you are ready only to throw bombs over the fence at others. True criticism entails self-criticism. Notice that Rabbi Johanan was not upset because R. Eliezer ben Pedat wasn’t criticizing other Rabbis, but because Rabbi Johanan wanted his own ideas challenged.

Like most rabbis, I receive articles daily from my congregants that urge their point of view on political issues, Jewish religious issues and Israel. For many of them, as soon as I see who penned the editorial, I know what the argument will be; so many writers are not analysts; they are polemicists.

To such writers — and you can easily make a list — the other side never makes a good point, does a good deed or promotes an honest politician. If they are liberal, then the conservatives are prejudiced and narrow; if they are conservative, then the liberals are unpatriotic and foolish.

The drumbeat of ideology is so loud I wonder how it doesn't give the writers themselves a headache.

It is possible to be passionate and still open to debate, to acknowledge the merit in other views and still believe they are wrong. But sadly, to many, any concession is seen as betrayal by the tribe to which you belong, so that you don't only risk losing the argument, but you risk losing your friends.

Arguing a point becomes an act not of honesty but of loyalty.

Dialogue across ideologies, cultures, races and religions is essential. When retired basketball player and friend of the slain George Floyd, Stephen Jackson, backed football player DeSean Jackson's anti-Semitic remarks, I was eager to engage in dialogue with him. Inevitably, there were people on both sides who urged us not to talk, to believe that the other was insincere or hateful. How easily we claim to know what is in another's soul, when our own are so complex! Nonetheless, the dialogue proved both fruitful and helpful, and I hope will spark others.

Let's do the Jewish thing and argue. But also, let's do the Jewish thing and listen.

In other words, we must learn to be less like social media, and more like Rabbi Johanan.

Published in the Forward online, July 22, 2020  
<https://forward.com/opinion/450747/debate-is-a-jewish-sacrament/>

David Wolpe is a writer and the Max Webb Senior Rabbi at Sinai Temple in Los Angeles.

Questions for Discussion:

In line with the article's theme, here is a challenge Rabbi Wolpe: Why did you leave out the first part of the story between Rabbi Johanan and Resh Lakish? The Talmud recounts that prior to their falling-out, they had an argument about an item in Jewish law, during which, Rabbi Johanan insulted Resh Lakish about his sordid past. Consequently, Resh Lakish became gravely ill to the point that he died. That is when Rabbi Johanan was inconsolable and needed "argument" as a form of comfort. (In Rabbi Wolpe's defense, the article in The Forward was probably limited to 1000 words!)

This is a story about going "over the line." What is "the line"? Have you ever experienced an insult or being "shut-down" in a debate or a discussion that ended the relationship?

Has social media exacerbated animosities between people who disagree?

*"True criticism entails self-criticism."* Discuss.

*"Arguing a point becomes an act not of honesty but of loyalty."* What does this mean?

"Sacrament" means "a thing of mysterious and sacred significance; a religious symbol." Would you ascribe such religious significance to "debate"? What are other sacraments in Judaism?

Abraham and Moses both argue with God. In rabbinic literature, people argue with God all the time. Do you think God likes a good argument? If so, what does it say about God? What does it say about the ideal relationship between God and human beings?

Proposition to debate:

*Whereas Judaism created and fostered a culture of debate, the Jewish people could never create a totalitarian society. Judaism without debate is unimaginable.*

## RH LUNCH TABLE TALK 2: WHAT DOES IT MEAN TO BE A JEW

Read and discuss this remarkable poem by Yehuda Amichai over Rosh Hashanah lunch.

הַיְהוּדִים - THE JEWS by Yehuda Amichai

The Jews are like photographs displayed in a shop window  
All of them together in different heights, living and dead,  
Grooms and brides and Bar Mitzvah boys with babies.  
And there are pictures restored from old yellowing photographs.  
And sometimes people come and break the window  
And burn the pictures.  
And then they begin  
To photo anew and develop anew  
And display them again aching and smiling

Rembrandt painted them wearing  
Turkish Turbans with beautiful burnished gold.  
Chagall painted them hovering in the air,  
And I paint them like my father and my mother.  
The Jews are an eternal forest preserve  
Where the trees stand dense, and even the dead  
Cannot lie down.  
They stand upright, leaning on the living,  
And you cannot tell them apart.  
Just that fire  
Burns the dead faster.

And what about God?  
God lingered  
Like the scent of a beautiful woman who once  
Faced them in passing and they didn't see her face,  
Only her fragrance remained, kinds of perfumes,  
Blessed be the Creator of kinds of perfumes.

A Jewish man remembers the sukkah in his grandfather's home.  
And the sukkah remembers for him  
The wandering in the desert that remembers  
The grace of youth and the  
Tablets of the Ten Commandments  
And the gold of the Golden Calf and the thirst and the hunger  
That remembers Egypt.

And what about God?  
According to the settlement  
Of divorce from the Garden of Eden and from the Temple,

God sees his children only once  
A year, on Yom Kippur.

The Jews are not a historical people  
And not even an archeological people, the Jews  
Are a geological people with rifts  
And collapses and strata and fiery lava.  
Their history must be measured  
On a different scale.

The Jews are buffed by suffering and polished by torments  
Like pebbles on the seashore.  
The Jews are distinguished only in their death  
As pebbles among other stones;  
When the mighty hand flings them,  
They skip two times, or three,  
On the surface of the water before they drown.

Some time ago, I met a beautiful woman  
Whose grandfather performed my circumcision  
Long before she was born. I told her,  
You don't know me and I don't know you  
But we are the Jewish people,  
Your dead grandfather and I the circumcised and you the beautiful granddaughter  
With golden hair: we are the Jewish people.  
And what about God? Once we sang  
"There is no God like ours," now we sing, "There is no God of ours"  
But we sing. We still sing.

#### ABOUT YEHUDA AMICHAÏ

One of Israel's most beloved poets, Yehuda Amichai was born in Germany in 1924, and immigrated to Mandatory Palestine with his Orthodox family in 1936. He served in the British Army in WWII then in the Palmach. He served in the War of Independence, the Sinai Campaign and the Yom Kippur War. One of Israel's most prolific poets and gentlest souls, he was a very popular teacher of literature and a visiting scholar. James Wood, reviewing a translation of Amichai's poetry considers the range of Amichai's themes:

...he writes about war and love, about his mother and father, about his children and his neighbors, about loving the Jews and despairing of the Jews, about shopping for groceries in Jerusalem and the politics of Jerusalem, about sex and about God. There is anger and lament, and at times a high, stark, psalm-like rhetoric. There is much allusion (often to the Bible or to Jewish liturgy). But the prevailing tone—more than a tone, it is a way of being in the world—is direct, open, simple, hospitable, sensuous, witty.

In Israel, many people go to synagogue on the High Holidays with two books in their tallis bags: a mahzor and a collection of Yehuda Amichai's poetry. It is possible, admittedly, to "daven" from either one.

Discussion:

What does Amichai mean: "*The Jews are like photographs*"?

Amichai recalls different eras of how artists depicted Jews. How are we seen by others? How do we see ourselves?

*"God lingered like the scent of a beautiful woman..."* A surprising, audacious, gorgeous, and apt metaphor. Does this metaphor work?

In one phrase, Amichai compresses the entire relationship between God and the Jewish people: God sees his children "once a year on Yom Kippur." Discuss the humor, pathos, and reality of that phrase.

*"The Jews are a geological people...their history must be measured on a different scale."* This is where poetry shapes the way we understand ourselves. Anyone who has ever looked at a rock cutout has marveled at all the layers of rock. Sometimes we talk about our history the same way geologists talk about rock formations. Geologists have the Precambrian, Paleozoic, Mesozoic, and Cenozoic Eras, and Jewish history has the Biblical, Rabbinic, Medieval and Modern eras. And of course, that's debatable! As in nature, we who live now, are very much influenced by what lies below.

How do you make sense of the last stanza of this poem depicting the encounter? How does it connect to the rest of the poem?

Some thoughts: Amichai meets a beautiful, young, blonde woman. Like a miniature biblical narrative, the reader tries to disclose the chronology. If her grandfather circumcised him before she was born, how old is he now? How old is she? What is the generational context of their conversation? Amichai must be two or three generations older than she is. Maybe she is a student? Maybe she is a random acquaintance? *"You don't know me and I don't know you/But we are the Jewish people..."* This is the wonder and the joy of Jewish existence. Somehow, we are all related. In this random encounter, between an older male poet and a young female student (?) these two strangers have this unbelievable, coincidental, and intimate bond. That's Jewishness!

But the last line of the poem haunts us. To a synagogue Jew the Hebrew is recognizable. *Once we sang, EYN KELOHEINU (the joyful last prayer of the service, which means, "there is none KE/like our God"). Now we sing EYN ELOHEINU, "there is **no** God of ours."* This is a very dark idea, but understandable nevertheless, in the way many people of the post-Holocaust generations relate to God. An item for debate as well. But what is he trying to say?

To be a Jew is to live with and negotiate with images and depictions of ourselves through time and art, throughout the course of a long, epochal and geological history, in a mysterious yet intimate bond with complete and total strangers who we are somehow related to, that is based on the premise of a romantic yet also tortured relationship with God, a parent and also a partner, who may or may not exist. "But we sing. We still sing." Being a Jew is to delight in the mystery of being Jewish. And to you, what does it mean to be a Jew?

Perhaps, to be a Jew is to constantly ask, "what does it mean to be a Jew."

# חלק ב': תפילה לראש השנה

## SECTION TWO: THE PRAYER SERVICES FOR ROSH HASHANAH

In the pages that follow, you will find three guides  
for your at-home prayer services.

They are:

The MISHKAN Service – “Dwelling Place”: Basic Service (1.5 hours)

The OHEL Service – “Tent”: Intermediate Service (2 hours)

And the HEIKHAL Service – “Sanctuary”: Complete Service (2.5 hours)

## MISHKAN GUIDE FOR BOTH DAYS OF ROSH HASHANAH

Welcome to the MISHKAN (1.5 hour) prayer service. This service is designed for those who would like to do the highlights of the Rosh Hashanah service. It includes opportunities to sing many of the familiar melodies and offers many English readings.

There are also opportunities to meditate silently on the themes of Rosh Hashanah and examine the valuable explanations and other readings that the mahzor offers.

(Note: Commentaries and explanations are found on the right side, while expansive and poetic readings are found on the left side).

The service is divided as follows:

1. Shacharit – 30 minutes (followed by a break).
2. Torah service and discussion – 30 minutes (followed by a break).
3. Musaf – 30 minutes.

Total duration: 1.5 hours (not including the breaks).

## SUGGESTED SCHEDULE FOR ROSH HASHANAH MISHKAN SERVICES

Plan on beginning your service at 10 a.m. Prior to that you may wish to take a pre-service walk, or meditate, or simply get ready. Wear proper clothing to honor the day.

### FIRST DAY OF ROSH HASHANAH

Date: Saturday, September 19, 2020

Duration: 1.5 hours prayer

TIME	ACTIVITY	CONTENT
9-10 a.m. (1 hour)	Pre-service	Walking Meditation
10-10:30 a.m. (30 min.)	Prayer	Highlights of the Shacharit
10:30-10:45 a.m. (15 min.)	Break	
10:45-11:15 a.m. (30 min.)	Study	Torah and haftara reading, guided discussion
11:15-11:30 a.m. (15 min.)	Break	
11:30-12 p.m. (30 min.)	Prayer and conclusion	Highlights of Musaf
Lunch		Lunch Table Conversation

### SECOND DAY OF ROSH HASHANAH

Date: Sunday, September 20, 2020

Duration: 1.5 hours prayer

TIME	ACTIVITY	CONTENT
9-10 a.m. (1 hour)	Pre-service	Walking Meditation
10-10:30 a.m. (30 min.)	Prayer	Highlights of the Shacharit
10:30-10:45 a.m. (15 min.)	Break	
10:45-11:15 a.m. (30 min.)	Study	Torah and haftara reading, guided discussion
11:15-11:30 a.m. (15 min.)	Break	
11:30-12 p.m. (30 min.)	Prayer and conclusion	Highlights of Musaf
Lunch		Lunch Table Conversation
3 p.m.	Shofar Blowing	Assembly at Shul or South Third Avenue

MISHKAN ROSH HASHANAH SHACHARIT SERVICE

Suggested timing: 10 - 10:30 a.m.

PAGE	PRAYER	LEADER'S SCRIPT
34	Blessing for Tallit	We begin our service with the blessing over the Tallit. We rise and recite the blessing on page 34.
34	The Effect of Prayer	Let's recite "The Effect of Prayer" in the left margin.
35	The Body, The Soul, The World; <i>B'rakhot</i> for the Study of Torah	We recite the blessings for Torah Study on page 35. (We may be seated.)
36	Passages from the Torah A passage from the Mishnah A passage from the Gemara	We continue on page 36. These are important biblical and rabbinic texts: the priestly blessing, the commandment to be holy, the supreme value of the Torah Study. Page 36.
37	Blessings Upon Arising	Please rise as we recite the Blessings Upon Arising, on page 37.
40	Devotional Rabbinic Text for Rosh Hashanah	Turn now to page 40 as we recite these texts silently. (We may be seated.)
42	Psalm for Rosh Hashanah	We turn to page 42 and recite the Psalm for Rosh Hashanah, a psalm about creation and the place of humanity within God's universe.
44	Psalm 27	We turn to page 44 to recite the Psalm for the Season of Repentance – Psalm 27.
45	Psalm 30	We turn to page 45 for Psalm 30.
	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page of this book). Please rise.
47-63	Meditation	Let's take a few moments to read silently all or portions of the psalms on pages 47-63.
70	Psalm 130	We turn to page 70 for Psalm 130, a prayer for forgiveness. We rise.
77	Recitation of the <i>SH'MA</i> and <i>V'AHAVTA</i>	We may be seated. Let's turn to page 77 to recite the <i>SH'MA</i> and <i>V'AHAVTA</i> , the most important statement of Jewish faith. (Transliteration is provided.)
80	<i>MI KAMOKHA</i> and <i>TZUR YISRAEL</i>	Let's turn to page 80 as we rise and sing <i>MI KAMOKHA</i> to the end of the page. (Transliteration is provided.)

81	Highlights of the <i>SHACHARIT AMIDAH</i>	Now we are going to recite the <i>SHACHARIT AMIDAH</i> together beginning on page 81. (We remain standing.)
82	<i>ZOKHREINU</i>	Turn to page 82 as we sing the traditional melody for <i>ZOKHREINU</i> . (Transliteration is provided.)
82	<i>MELEKH OZER</i> and <i>M'KHALKEIL HAYYIM</i>	We remain standing and continue with <i>MELEKH OZER</i> to the end of the page. Let's sing <i>M'KHALKEIL HAYYIM</i> at the bottom of the page. (Transliteration is provided.)
83	<i>MI KHAMOKHA</i>	Turn to page 83 as we sing <i>MI KHAMOKHA</i> . (Transliteration is provided.)
83	Meditation	We remain standing and continue silently on page 83.
85	God's Justice	On page 85 we remain standing as we read this important prayer responsively in English. "And so, let all crown You, Sovereign, the ultimate arbiter of justice..."
87	Many Faiths, One God	Turn to page 87. Let's read "Many Faiths, One God" in the left margin.
88	<i>You are holy...</i> <i>Fourth B'rakha</i>	Turn to page 88. We remain standing and recite silently through the end of page 91.
91	<i>SIM SHALOM</i> <i>B'SEIFER HAYYIM</i>	On page 91 let's sing <i>SIM SHALOM</i> followed by <i>B'SEIFER HAYYIM</i> .
92	<i>AVINU MALKEINU</i>	(Omitted on Shabbat and recited only on the 2 <sup>nd</sup> Day) We remain standing as we recite the <i>AVINU MALKEINU</i> . We can read this responsively. Page 92.
93	<i>AVINU MALKEINU</i> <i>HONNEINU VA-ANEINU</i>	(Omitted on Shabbat and recited only on the 2 <sup>nd</sup> Day) Let's sing together on the top of page 93. <i>AVINU MALKEINU</i> .
94	<i>OSEH SHALOM</i>	As we conclude the first part of our service, let's sing together, <i>OSEH SHALOM BIMROMAV</i> . Bottom of page 94.
END OF SHACHARIT TAKE A 15 MINUTE BREAK		

MISHKAN ROSH HASHANAH TORAH SERVICE – Suggested timing: 10:45-11:15 a.m.

<p>RECONVENE YOUR SERVICE.                  LEADER: “We are now ready for the Torah service. We are going to imagine that we are standing before the ark. In the synagogue, opening the ark symbolizes a connection to the wandering of the Israelites in the desert. But it also symbolizes opening our hearts to the Torah. Through these melodies, let us open our hearts to Your Torah, God. Answer our prayers, and the prayers of all Your people Israel, for goodness, for life and for peace. AMEN.”</p>		
96	<i>EYN KAMOKHA</i>	Please rise and let us sing the traditional melodies of the Torah Service. Page 96.
97	<i>ADONAI... VA’ANI T’FILATI</i>	(Omitted on Shabbat. Recited on the 2 <sup>nd</sup> Day only.) Turn to page 97. (We remain standing.)
98	<i>BEIH ANA RAHEITZ</i>	Page 98 at the top, let’s sing together.
98	<i>SHMA</i>	We continue with the <i>SH’MA</i> and the verses that follow. Let’s sing.
100-113	TORAH AND HAFTARAH READINGS	We may be seated now. Let’s turn to the Torah and Haftarah readings. (Follow the instructions in the Mahzor). NOTE: You may choose to read these portions in several ways: In Hebrew or English from start to finish, individually or consecutively. You may also choose to consult the discussion guides and commentaries which have been provided.
115	PRAYERS OF BROKENNESS AND WHOLENESS: <i>Prayers for Healing and Caregivers</i>	Let’s turn to page 115 as we recite these prayers for Healing. (Select from the choices provided.) As well as the prayers that follow: for our community, for the House of Israel,
116-117	<i>Various Prayers</i>	for the world, for America, and for Israel.
<p>END OF THE TORAH SERVICE.                  TAKE A 15 MINUTE BREAK</p>		

NOTE: THE SHOFAR IS NOT SOUNDED ON SHABBAT.

IF YOU OWN A SHOFAR AND ARE CAPABLE OF SOUNDING IT, FOLLOW THE INSTRUCTIONS IN THE MAHZOR ON PAGE 119.

NOTE: THERE WILL BE AN OUTDOOR SOCIAL-DISTANCE SHUL-WIDE SHOFAR SERVICE ON SUNDAY, SEPTEMBER 20 (2<sup>nd</sup> Day of Rosh Hashanah) 3 p.m. ON SOUTH THIRD AVENUE IN FRONT OF THE SHUL.

MISHKAN ROSH HASHANAH MUSAF SERVICE – Suggesting timing: 11:30-12 p.m.

<p>RECONVENE YOUR SERVICE.</p> <p>LEADER: “We are now ready to begin the Musaf service. This service develops several important themes to this day: God as Judge of the Universe, the necessity of repentance, the nature of human existence, and the role of faith in our lives. As we move to the heart of this service, we present a series of biblical verses that recall God’s sovereignty, God’s power of remembrance, and the sounding of the shofar. The service ends with the lively rendition of <i>HAYOM</i> – “This day.” On this day, make us strong. On this day bless us...”</p>		
140	<i>HINENI</i>	One of the most important moments of the congregational service is the Hazzan’s recitation of the <i>Hineni</i> . At this point let’s read it in translation as preparation for the Musaf. (Alternative: If you have written a private <i>Hineni</i> , now is the time to recite it).
141	<i>First B’rakhah: Our Ancestors</i>	We are going to begin singing the Musaf. Let’s rise and turn to page 141.
141	<i>ZOKHREINU</i>	Let’s sing <i>ZOKHREINU</i> at the bottom of page 141.
144	<i>U-T’SHUVAH...</i>	Turn to the top of page 144 and let’s recite together in the Hebrew. Transliteration is provided.
144	Alternative reading: <i>But T’shuvah, T’fillah, and Tz’dakah...</i>	Let’s read from the top of page 144 in English.
146 middle of the page – 148.	GOD’S QUALITIES: A PIYYUT <i>V’KHOL MA-AMINIM</i>	Let’s turn to the middle of page 146 and sing a few lines of <i>V’KHOL MA’AMINIM</i> . We can be seated. (Transliteration provided.)
146-148	Alternative reading: <i>God upholds the standard of justice...</i>	Let’s read the entire poem in English on pages 146-148. We can be seated.
150	THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT <i>V’YE’ETAYU</i>	Let’s turn to page 150 and sing the first four lines with the congregational melody, repeating <i>VEYITNU LEKHA KETER MELUKHA</i> after each line. (Transliteration provided at the bottom of the page.)

152 middle of the page.	A PRAYER FOR JEWRY IN DISTRESS	Let's turn to page 152 and recite the Prayer of Jewry in Distress.
153 middle of the page.	INTRODUCTION TO THE THREE SPECIAL SECTIONS OF MUSAF	On page 153 let's recite both parts of the INTRODUCTION TO THE THREE SPECIAL SECTIONS OF MUSAF.
154	MALKHUYOT – GOD'S SOVEREIGNTY: <i>ALEINU</i>	Turn to page 154 and let's rise to sing the <i>ALEINU</i> .
156	<i>And so, Adonai our God, we await You...</i>	Let's skip to page 156 and read the entire page silently. (We may be seated.)
157 Line Gimmel	<i>V'NE'EMAR</i> and <i>SH'MA</i>	Let's go to the third paragraph on page 157 beginning with <i>V'NE'EMAR</i> , and sing together that line and <i>SH'MA YISRAEL</i> which follows.
157 Bottom	<i>KADSHEINU</i> <i>B'MITZVOTEKHA</i> – <i>MELEKH AL KOL HA'ARETZ</i>	At the bottom of page 157 let's sing <i>KADSHEINU</i> and the concluding blessing. (Transliteration provided.)
158	<i>ARESHET</i> <i>SFATEYNU</i>	(Omitted on Shabbat) Ordinarily when the shofar is sounded we sing this song. Let's rise and try and sing it now, even though we did not hear the shofar yet. Page 158. <i>ARESHET SEFATEINU</i> .(Transliteration provided.)
160-161	<i>ZIKHRONOT</i>	Let's skip to page 160 and recite these verses silently through page 161.
162 line 3	Fulfill for us... - <i>Barukh ata Adonai, who remembers the covenant.</i>	Let's go to page 162 and read the blessing out loud. <i>Barukh ata Adonai, who remembers the covenant.</i>
162	<i>ARESHET</i> <i>S'FATEYNU</i>	(Omitted on Shabbat) Once again, let's rise and sing <i>ARESHET S'FATEYNU</i> on the bottom of page 162.
164-165	<i>SHOFAROT</i>	Let's skip to the middle of page 164 and recite the <i>SHOFAROT</i> verses silently through to page 165. We can be seated. Recite verses silently.

165 middle of the page.	<i>HAL'LUYAH</i>	Optional: Let's sing with the traditional melody, in the middle of page 165. <i>HAL'LUYAH.</i> (Transliteration provided.)
166 top of the page	<i>Our God... - who listens with compassion...</i>	Let's turn to page 166 and read out loud with the blessing at the end of the second paragraph.
166 bottom	<i>ARESHET S'FATEYNU</i>	(Omitted on Shabbat) For the final time, let's rise and sing <i>ARESHET S'FATEYNU</i> on the bottom of page 166.
169 bottom of the page.	<i>B'SEFER HAYYIM</i>	On page 169 at the bottom, let's sing <i>B'SEFER HAYYIM.</i>
170	<i>HAYOM T'AMTZEINU</i>	Turn to page 170 and we rise. Let's sing <i>HAYOM T'AMTZEINU.</i> Transliteration provided. And afterwards, let's conclude with the final blessing.
171	SINGING	For the joy of the melody, let's sing the Hassidic Kaddish melody on page 171.
172	<i>EIN KEILOHEINU</i>	Turn to page 172 for <i>EIN KEILOHEINU.</i>
173	<i>ALEINU</i>	Page 173. We rise for <i>ALEINU.</i> Transliteration provided.
See attached	Prayer in Lieu of Mourner's Kaddish	Mourners and those who observe yahrzeit now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
175	<i>ADON OLAM</i>	We now conclude <i>with ADON OLAM,</i> page 175. (Transliteration provided.)
	<i>L'SHANAH TOVA</i>	Sing.
<p>END OF SERVICE – YASHER KOAH! WELL DONE!  ANNOUNCEMENTS  L'SHANA TOV  LUNCH TABLE DISCUSSIONS</p>		

## OHEL GUIDE (RAMAH/USY STYLE) FOR BOTH DAYS OF ROSH HASHANAH

Welcome to the OHEL (2 hour) prayer service. This service is designed for those who are familiar with the Rosh Hashanah service. It is a “Ramah” or “USY” style of service in which the main prayers of P’SUKEI D’ZIMRA and SHACHARIT are included and others are omitted. Unlike the MISHKAN service, in this service the SHACHARIT and MUSAF AMIDAH’s are said silently. In this service there are suggested parts of the congregational repetitions to sing together.

The OHEL service is divided as follows:

1. Shacharit – 40 minutes (followed by a break).
2. Torah service and discussion – 50 minutes (followed by a break).
3. Musaf – 30 minutes.

The total duration of this service is 2 hours (not including the breaks).

## SUGGESTED SCHEDULE FOR ROSH HASHANAH OHEL SERVICES

Plan on beginning your service at 9:45 a.m. Prior to that you may wish to take a pre-service walk, or meditate, or simply get ready. Wear proper clothing to honor the day.

### FIRST DAY OF ROSH HASHANAH

Date: Saturday, September 19, 2020

Duration: 2 hours prayer

TIME	ACTIVITY	CONTENT
8:45-9:45 a.m. (1 hour)	Pre-Service	Walking; Meditation;
9:45-10:25 a.m. (40 min.)	Prayer	Shacharit
10:25-10:35 a.m. (10 min.)	Break	
10:35-11:25 a.m. (50 min.)	Study	Torah and haftara reading, guided discussion
11:25-11:35 a.m. (10 min.)	Break	
11:35-12:05 a.m. (30 min.)	Prayer and conclusion	Musaf
Lunch		Lunch Table Conversation

### SECOND DAY OF ROSH HASHANAH

Date: Sunday, September 20, 2020

Duration: 2 hours prayer

TIME	ACTIVITY	CONTENT
8:45-9:45 a.m. (1 hour)	Pre-Service	Walking; Meditation;
9:45-10:15 a.m. (30 min.)	Prayer	Shacharit
10:15-10:25 a.m. (10 min.)	Break	
10:25-11:25 a.m. (60 min.)	Study	Torah and haftara reading, guided discussion
11:25-11:35 a.m. (10 min.)	Break	
11:35-12:05 p.m. (30 min.)	Prayer and conclusion	Musaf
Lunch		Lunch Table Conversation
3 p.m.	Shofar Blowing	Assembly at Shul or South Third Avenue

## OHEL ROSH HASHANAH SHACHARIT SERVICE

Suggested timing: 9:45 – 10:25 a.m. (40 min.)

<b>PAGE</b>	<b>PRAYER</b>	<b>LEADER'S SCRIPT</b>
34	Blessing for Tallit	We begin our service with the blessing over the Tallit. We rise and recite the blessing on page 34.
35	The Body, The Soul, The World <i>B'rakhot</i> for the Study of Torah	We recite the blessings for Torah Study on page 35. (We may be seated.)
36	Passages from the Torah A passage from the Mishnah A passage from the Gemara	We continue on page 36. These are important biblical and rabbinic texts: the priestly blessing, the commandment to be holy, the supreme value of the Torah Study. Page 36.
37	<i>BIRKHOT HASHACHAR</i> Blessings Upon Arising	Turn to page 37 and we rise for <i>BIRKHOT HASHACHAR</i> .
40	Devotional Rabbinic Text for Rosh Hashanah: <i>The Bible relates...</i>	On page 40 we recite the text for Rosh Hashanah.
42	Psalm for Rosh Hashanah	Let's turn to page 42 for the Psalm for Rosh Hashanah.
44	Psalm for the Season of Repentance	Turn to page 44 for <i>LEDAVID ORI</i> .
45	Psalm 30	Page 45. <i>MIZMOR SHIR HANUKAT HABAYYIT</i> .
Final page of this book	Prayer in Lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
47	<i>BARUKH SHE'AMAR</i>	Please rise for <i>BARUKH SHE'AMAR</i> on page 47.
60	<i>ASHREI</i>	You may be seated. Turn to page 60 for <i>ASHREI</i> .
63 (middle)	Psalm 150: <i>HALLELUYAH</i>	Let's sing the <i>HALLELUYAH</i> on page 63.
65	Song at the Sea – <i>AZ YASHIR MOSHE</i>	Turn to page 65 and we rise for <i>AZ YASHIR</i> .
69	SOVEREIGN – <i>HAMELEKH</i>	We can be seated.

		We make our transition to the High Holy Day <i>nusach</i> . On page 69 we start with the word, <i>HAMELEKH</i> .
70	Psalm 130	Let's rise for <i>SHIR HA-MA'A LOT</i> on page 70. We'll recite it line by line.
71	First <i>B'rakha</i> before the <i>Sh'ma</i> : The Creation of Light	We can be seated. Let's sing <i>OR HADASH</i> , page 71.
73-74	<i>EL ADON</i>	(1 <sup>st</sup> Day only, Shabbat, we recite <i>EL ADON</i> .)
75 (middle)	<i>KADOSH</i> to the end of the page.	On page 75 we recite <i>KADOSH</i> .
76	Second <i>B'rakha</i> before the <i>Sh'ma</i> : God's Great Love	Let's sing <i>AHAVA RABBAH</i> on page 76.
77	Recitation of the <i>Sh'ma</i> .	Page 77 for the <i>SH'MA</i> and then silently for the second paragraph.
78	Third paragraph - <i>VAYOMER</i>	(recited out loud) <i>VAYOMER</i> ...
80	<i>MI KAMOKHA</i>	Turn to page 80 for <i>MI KAMOKHA</i> . Please rise.
Turn back to page 11	SILENT AMIDAH	We turn back to page 11-17 for the silent <i>AMIDAH</i> .
81	"Repetition" Consisting of Highlights of the Amidah	Without a minyan present we are not obligated to repeat the Amidah. However, let's sing some of the highlights beginning with the <i>AVOT</i> on page 81. Please rise.
82-83	<i>ZOKHREINU-MI KHAMOKHA</i>	We will continue on page 82 with <i>ZOKHREINU</i> .
85	<i>L'EYL OREKH DIN</i>	Page 85. This is an important <i>PIYYUT</i> which we would ordinarily recite in shul. Please rise. (Transliteration provided.)
Suggested readings: 85	God's Justice Human Justice	(Choose any or all of these readings. For these readings you can read aloud or silently, or have individual participants read for those present.)
87 (left page)	Many Faiths, One God	
88 (left page)	You Have Chosen Us	
89 (left page)	The Holiness of the New Year	
91	The Blessings of Peace	Let's turn to page 91 and read responsively.

91	Seventh <i>B'rakhah</i> : Prayer for Peace	Let's sing on page 91. <i>SIM SHALOM</i>
91	<i>B'SEIFER HAYYIM</i>	Let's sing on page 91. <i>B'SEIFER HAYYIM</i>
92	<i>AVINU MALKEINU</i>	(Omitted on Shabbat and recited only on the 2 <sup>nd</sup> Day) We remain standing as we recite the <i>AVINU MALKEINU</i> prayer. We can read this responsively. Page 92.
93	<i>AVINU MALKEINU HONNEINU VA-ANEINU</i>	(Omitted on Shabbat and recited only on the 2 <sup>nd</sup> Day) Let's sing together on the top of page 93. <i>AVINU MALKEINU</i> .
94	<i>OSEH SHALOM</i>	As we conclude the first part of our service, let's sing together, <i>OSEH SHALOM BIMROMAV</i> . Bottom of page 94.
END OF SHACHARIT TAKE A 15 MINUTE BREAK		

## OHEL ROSH HASHANAH TORAH SERVICE

Suggested timing: 10:35 – 11:25 a.m. (50 minutes)

<p>RECONVENE YOUR SERVICE.</p> <p>“We are now ready for the Torah service. We are going to imagine that we are standing before the ark. In the synagogue, opening the ark symbolizes a connection to the wandering of the Israelites in the desert. But it also symbolizes opening our hearts to the Torah. Through these melodies, let us open our hearts to Your Torah, God. Answer our prayers, and the prayers of all Your people Israel, for goodness, for life and for peace. AMEN.</p>		
96	<i>KI MI-TZIYYON</i>	Please rise and let us sing the traditional melodies of the Torah Service. Page 96.
97	<i>ADONAI, ADONAI.</i>	(Omitted on Shabbat. Recited on the 2 <sup>nd</sup> Day only.) Turn to page 97. We remain standing as we sing <i>ADONAI ADONAI EL RAHUM</i> and <i>V’ANI T’FILATI</i> .
98	<i>BEIH ANA RAHEITZ</i>	Page 98. <i>BEIH ANA RAHEITZ</i>
98	<i>SHMA</i>	We continue with <i>SH’MA, EHAD</i> and <i>GADLU</i> , page 98.
100-113	TORAH AND HAFTARAH READINGS	We may be seated now. Let’s turn to the Torah and Haftarah readings. (Follow the instructions in the Mahzor).
		NOTE: You may choose to read these portions in several ways: In Hebrew or English from start to finish, individually or consecutively.
		You may also choose to consult the discussion guides and commentaries which have been provided.
115	PRAYERS OF BROKENNESS AND WHOLENESS: <i>Prayers for Healing and Caregivers</i>	Let’s turn to page 115 as we recite these prayers for Healing. (Select from the choices provided.) As well as the prayers that follow: for our community, for the House of Israel, for the world, for America, and for Israel.
116	<i>Prayer for Our Community’s Welfare</i>  <i>Prayer for the Whole House of Israel and for the World</i>	
117	<i>A Prayer for our Country</i>	
117	<i>A Prayer for the State of Israel</i>	
120	<i>ASHREI</i>	Page 120 <i>ASHREI</i> .

120 -123	<i>YEHALLELU – ETZ HAYYIM HI</i>	We conclude the Torah service with <i>ETZ HAYYIM HI</i> on page 123.
END OF TORAH SERVICE TAKE A 15 MINUTE BREAK		

NOTE: THE SHOFAR IS NOT SOUNDED ON SHABBAT.

IF YOU OWN A SHOFAR AND ARE CAPABLE OF SOUNDING IT, THE SHOFAR SERVICE TAKES PLACE AT THIS POINT ON THE SECOND DAY. TURN TO PAGE 118 FOR PREPARATORY READINGS (SELECT FROM THEM) AND PAGE 119 FOR THE SHOFAR SERVICE. SOMEONE CAN BE DESIGNATED TO CALL THE NOTES.

NOTE: THERE WILL BE AN OUTDOOR SOCIAL-DISTANCE SHUL-WIDE SHOFAR SERVICE ON SUNDAY, SEPTEMBER 20 (2<sup>nd</sup> Day of Rosh Hashanah) 3 p.m. AT THE SHUL PARKING LOT OR SOUTH THIRD AVENUE IN FRONT OF THE SHUL.

## OHEL ROSH HASHANAH MUSAF SERVICE

Suggested timing: 11:35 – 12:05 p.m. (30 min.)

<p>RECONVENE YOUR SERVICE.</p> <p>“We are now ready to begin the Musaf service. This service develops several important themes to this day: God as Judge of the Universe, the necessity of repentance, the nature of human existence, and the role of faith in our lives. As we move to the heart of this service, we present a series of biblical verses that recall God’s sovereignty, God’s power of remembrance, and the sounding of the shofar. The service ends with the lively rendition of HAYOM – “This day.” On this day, make us strong. On this day bless us...”</p>		
140	<i>HINENI</i>	<p>Ordinarily, it would be at this point in the congregational service at which the Hazzan chants the <i>Hineni</i> prayer. Let’s take a moment to read that prayer silently. Page 140.</p> <p>(Alternative: If you have written your own private <i>Hineni</i>, now would be the time to recite it).</p>
125-139	SILENT AMIDAH	<p>We now turn to page 125 to recite the Silent Amidah. We begin by taking three steps backwards, and then three steps forward. At the conclusion we take three steps backwards reciting <i>OSEH SHALOM BIMROMAV...</i></p>
141	“REPETITION OF THE MUSAF” - HIGHLIGHTS	<p>The Musaf is the heart of the congregational service. Without a minyan we are not able to recite it completely, with the Kedusha. However, since the many of the important prayers and melodies are in this service, we will sing them now as if we were singing them in the congregation.</p>
141	<i>First B’rakhah: Our Ancestors</i>	<p>Let’s turn to page 141 as we begin the repetition of the Musaf.</p>
141 Bottom	<i>ZOKHREINU</i>	<p>We can find the transliteration at the bottom of page 141.</p>
142	<i>MELEKH OZER...</i> <i>M’KHAKEIL HAYYIM B’HESED</i> <i>MI KHAMOKHA</i>	<p>Turn to page 142.</p>

143	<i>U-NETANEH TOKEF</i>	We turn now to page 143 for the <i>U-NETANEH TOKEF</i> . This is one of the most important prayers of the High Holy Days. We will try to chant the first two paragraphs together in Hebrew and then sing the familiar melody <i>BEROSH HASHANA...</i> (Divide the prayer as follows: Sing <i>KAMAH YA'AVRUN</i> and then 4 lines to <i>MI BA-MAYYIM</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 4 lines ending with <i>MI BASKILAH</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 5 lines ending with <i>MI YARUM</i> and end with a repetition of the chorus <i>BEROSH HASHANA...</i>
144	<i>U-T'SHUVAH...</i>	Page 144. Let's sing: <i>U-T'SHUVAH...</i>
144	<i>KI K'SHIMKHA</i>	Let's read in Hebrew (or English) <i>KI K'SHIMKHA</i> (or Our praise of You accords with Your essential nature...)
144 middle of page.	<i>ADAM, ADAM</i>	We sing <i>ADAM, ADAM</i> middle of page 144 through the end of the page. Alternative: Read the rest of the prayer in English.
146	<i>LEDOR VADOR</i>	Let's sing <i>LEDOR VADOR</i> on page 146.
146	<i>HAMOL AL MA'ASEKHA</i>	We continue with <i>HAMOL AL MA'ASEKHA</i>
146 middle of the page – 148.	GOD'S QUALITIES: A PIYYUT <i>V'KHOL MA-AMINIM</i>	In the middle of page 146 let's sing <i>VEKHOL MA'AMINIM</i> Transliteration provided.
149	<i>SIMHA L'ARTZEKHA</i>	Let's chant the second paragraph on page 149.
150	THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT <i>V'YE'ETAYU</i>	This prayer is arranged alphabetically and we have a very joyful melody for it. After each line we sing the refrain, <i>VEYITNU LEKHA KETER MELUKHA.</i>
151 3 <sup>rd</sup> Paragraph	<i>ATA VEHARTANU</i>	Let's recite <i>ATA VEHARTANU</i> with the traditional melody. Page 151.

		(We can also sing through the rest of the page.)
152 middle of the page.	A PRAYER FOR JEWRY IN DISTRESS	Turn to page 152 and we recite the PRAYER FOR JEWRY IN DISTRESS in Hebrew or English.
153 top of the page.	(On Shabbat only: <i>YISMEKHU</i> )	Turn to page 153 and we will sing <i>YISMEKHU</i> .
153 middle of the page.	INTRODUCTION TO THE THREE SPECIAL SECTIONS OF MUSAF	This prayer functions as the “gateway” to the major sections of the Musaf. Middle of page 153.
154	MALKHUYOT – GOD’S SOVEREIGNTY <i>ALEINU</i>	Page 154, let’s rise for the <i>ALEINU</i> .
156 Bottom	<i>SE’U SHE’ARIM</i>	We skip page 155 and sing the last verse <i>SE’U SHE’ARIM</i> .
157 Line Gimmel	<i>V’NE’EMAR</i> and <i>SH’MA YISRAEL</i>	Let’s chant line Gimmel on page 157.
157 Bottom	<i>MELOKH -KADSHEINU</i> <i>B’MITZVOTEKHA – MELEKH AL</i> <i>KOL HA’ARETZ</i>	We chant through the rest of the page, and conclude with <i>MELEKH AL KOL</i> <i>HA’ARETZ</i> .
158	<i>HAYOM HARAT OLAM</i> <i>ARESHET S’FATEINU</i>	Ordinarily we would blow the shofar at this point. But since we can’t, let’s sing the traditional melodies instead. Page 158.
160-161	<i>ZIKHRONOT</i>	Let’s skip to page 160 and recite these verses silently through page 161.
162	<i>KI ZOKHEIR...</i> followed by <i>HAYOM HARAT</i> <i>OLAM</i> <i>ARESHET S’FATEINU</i>	Let’s turn to paragraph 3 on page 162 and chant the blessing, followed by the songs of the shofar blowing.
164-165	<i>SHOFAROT</i>	Let’s skip to page 164 and recite silently through page 165.
165 middle of the page.	<i>HAL’LUYAH</i>	On page 165, let’s sing <i>HAL’LUYAH</i> . Third paragraph.
166	<i>ELOHEINU...</i> <i>HAYOM HARAT OLAM</i> <i>ARESHET S’FATEINU</i>	Let’s chant from the top of page 166 through the <i>b’rakha</i> in the middle. On the 2 <sup>nd</sup> Day we will sing <i>HAYOM HARAT</i>

		<i>OLAM</i> and <i>ARESHET S'FATEINU</i> for the final time.
169	<i>SIM SHALOM</i> and <i>B'SEFER HAYYIM</i>	Let's turn now to page 169 and sing <i>SIM SHALOM</i> followed by <i>B'SEFER HAYYIM</i> .
170	<i>HAYOM T'AMTZEINU</i>	Page 170. Let's rise and sing this concluding prayer, <i>HAYOM T'AMTZEINU</i> .
171	<i>KADDISH SHALEM</i>	This is one of our favorite congregational melodies. Ordinarily it is said only with a minyan, but let's sing it now for the joy singing it! Page 171.
172	<i>EIN KEILOHEINU</i>	Page 172. <i>EIN KEILOHEINU</i> .
173	<i>ALEINU</i>	Page 173. <i>ALEINU</i> .
Final page of this book	Prayer in lieu of Mourner's Kaddish.	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
175	ADON OLAM	Let's conclude with ADON OLAM on page 175.
<p>END OF SERVICE. YASHER KOAH! WELL DONE!  ANNOUNCEMENTS  L'SHANAH TOVA  LUNCH TABLE DISCUSSIONS</p>		

## HEICHAL GUIDE FOR BOTH DAYS OF ROSH HASHANAH

Welcome to the HEICHAL (2.5 hour) prayer service. This service is designed for those who are familiar with the Rosh Hashanah service and who would like to do as much of the complete synagogue service as possible. It includes the complete *PSUKEI D'ZIMRA* and *SHACHARIT* services performed without a minyan. Silent AMIDAH's are recited for *SHACHARIT* and *MUSAF*, and selections of the repetitions are sung together. This service also allows a little more time for the Torah reading and discussion.

The HEICHAL service is divided as follows:

1. *PSUKEI D'ZIMRAH* and *SHACHARIT* – 45 minutes (followed by a break).
2. Torah service and discussion – 60 minutes (followed by a break).
3. *MUSAF*– 45 minutes.

The total duration of this service is 2.5 hours (not including the breaks).

## SUGGESTED SCHEDULE FOR ROSH HASHANAH HEICHAL SERVICES

Plan on beginning your service at 9:30 a.m. Prior to that you may wish to take a pre-service walk, or meditate, or simply get ready. Wear proper clothing to honor the day.

### FIRST DAY OF ROSH HASHANAH

Date: Saturday, September 19, 2020

Duration: 2.5 hours prayer

TIME	ACTIVITY	CONTENT
8:30-9:15 a.m. (45 min.)	Pre-Service	Walking; Meditation;
9:30-10:15 a.m. (45 min.)	Prayer	Shacharit
10:15-10:25 a.m. (10 min.)	Break	
10:25-11:25 a.m. (60 min.)	Study	Torah and haftara reading, guided discussion
11:25-11:35 a.m. (10 min.)	Break	
11:35-12:20 p.m. (45 min.)	Prayer and conclusion	Musaf
Lunch		Lunch Table Conversation

### SECOND DAY OF ROSH HASHANAH

Sunday, September 20, 2020

Duration: 2.5 hours prayer

TIME	ACTIVITY	CONTENT
8:30-9:15 a.m. (45 min.)	Pre-Service	Walking; Meditation;
9:30-10:15 a.m. (45 min.)	Prayer	Shacharit
10:15-10:25 a.m. (10 min.)	Break	
10:25-11:25 a.m. (60 min.)	Study	Torah and haftara reading, guided discussion
11:25-11:35 a.m. (10 min.)	Break	
11:35-12:20 p.m. (45 min.)	Prayer and conclusion	Musaf
(Total structured activity time minus breaks: 2 hours)		
Lunch		Lunch Table Conversation
3 p.m.	Shofar Blowing	Assembly at Shul or South Third Avenue

HEICHAL ROSH HASHANAH SHACHARIT SERVICE

Suggested timing: 9:30 – 10:15 a.m. (45 min.)

PAGE	PRAYER	LEADER'S SCRIPT
34-39	Morning Blessings – <i>BIRKHOT HASHAHAR</i>	We begin our service on page 34-39
40	Text for Rosh Hashanah	Page 40.
42	Psalm for Rosh Hashanah	Page 42.
44	Psalm for the Season of Repentance	Page 44.
45	Psalm 30	Page 45.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe yahrzeit now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
47-69	<i>P'SUKEI D'ZIMRA</i>	Page 47. <i>BARUKH SHE'AMAR</i> . Please rise. We can be seated for page 48 and continue through the entire <i>P'SUKEI D'ZIMRA</i> until page 69.
69	SOVEREIGN – <i>HAMELEKH</i>	We make our transition to the High Holy Day <i>nusach</i> . On page 69 we start with the word, <i>HAMELEKH</i> .
70	Psalm 130	Let's rise for <i>SHIR HA-MA'A LOT</i> on page 70. We'll recite it line by line.
71-80	<i>SH'MA</i> AND ITS BLESSINGS	We omit the <i>Kaddish</i> and the <i>Barkhu</i> and continue with the Rosh Hashanah <i>b'rakha</i> page 71. On the 1 <sup>st</sup> Day we add the Shabbat prayers, page 73-74. On the 2 <sup>nd</sup> Day we include the weekday prayers, page 72.
Turn back to page 11	SILENT AMIDAH	Recited silently from page 11-17. All instructions are in the Mahzor.
81	"Repetition" Consisting of Highlights of the Amidah	Without a minyan present we are not obligated to repeat the Amidah. However, let's sing some of the highlights beginning with the <i>AVOT</i> on page 81. Please rise. If you have a minyan present, recite the repetition of the Amidah in its entirety.
82-83	<i>ZOKHREINU-MI KHAMOKHA</i>	We will continue on page 82 with <i>ZOKHREINU</i> .
85	<i>L'EYL OREKH DIN</i>	Page 85. This is an important <i>PIYYUT</i> which we would ordinarily recite in shul. Please rise. (Transliteration provided.)

Suggested readings: 85	God's Justice Human Justice	(Choose any or all of these readings. For these readings you can read aloud or silently, or have individual participants read for those present.)
87 (left page)	Many Faiths, One God	
88 (left page)	You Have Chosen Us	
89 (left page)	The Holiness of the New Year	
91	The Blessings of Peace	Let's turn to page 91 and read responsively.
91	Seventh <i>B'rakhah</i> : Prayer for Peace	Let's sing on page 91. <i>SIM SHALOM</i>
91	<i>B'SEIFER HAYYIM</i>	Let's sing on page 91. <i>B'SEIFER HAYYIM</i>
92	<i>AVINU MALKEINU</i>	(Omitted on Shabbat and recited only on the 2 <sup>nd</sup> Day.) We remain standing as we recite the <i>AVINU MALKEINU</i> . We can read this responsively. Page 92.
93	<i>AVINU MALKEINU HONNEINU VA- ANEINU</i>	(Omitted on Shabbat and recited only on the 2 <sup>nd</sup> Day.) Let's sing together on the top of page 93. <i>AVINU MALKEINU</i> .
94	<i>OSEH SHALOM</i>	As we conclude the first part of our service, let's sing together, <i>OSEH SHALOM BIMROMAV</i> . Bottom of page 94.

## HEICHAL ROSH HAHSHANA TORAH SERVICE

Suggested timing: 10:35 – 11:25 a.m. (50 minutes)

<p>RECONVENE YOUR SERVICE.</p> <p>“We are now ready for the Torah service. We are going to imagine that we are standing before the ark. In the synagogue, opening the ark symbolizes a connection to the wandering of the Israelites in the desert. But it also symbolizes opening our hearts to the Torah. Through these melodies, let us open our hearts to Your Torah, God. Answer our prayers, and the prayers of all Your people Israel, for goodness, for life and for peace. AMEN.</p>		
96	<i>KI MI-TZIYYON</i>	Please rise and let us sing the traditional melodies of the Torah Service. Page 96.
97	<i>ADONAI, ADONAI.</i>	(Omitted on Shabbat. Recited on the 2 <sup>nd</sup> Day only.) Turn to page 97. We remain standing as we sing <i>ADONAI ADONAI EL RAHUM</i> and <i>V’ANI T’FILATI</i> .
98	<i>BEIH ANA RAHEITZ</i>	Page 98. <i>BEIH ANA RAHEITZ</i>
98	<i>SHMA</i>	We continue with <i>SH’MA, EHAD</i> and <i>GADLU</i> , page 98.
100-113	TORAH AND HAFTARAH READINGS	We may be seated now. Let’s turn to the Torah and Haftarah readings. (Follow the instructions in the Mahzor). NOTE: You may choose to read these portions in several ways: In Hebrew or English from start to finish, individually or consecutively.  You may also choose to consult the discussion guides and commentaries which have been provided.
115	PRAYERS OF BROKENNESS AND WHOLENESS: <i>Prayers for Healing and Caregivers</i>	Let’s turn to page 115 as we recite these prayers for Healing. (Select from the choices provided.) As well as the prayers that follow: for our community, for the House of Israel, for the world, for America, and for Israel.
116	<i>Prayer for Our Community’s Welfare</i> <i>Prayer for the Whole House of Israel and for the World</i>	
117	<i>A Prayer for our Country</i>	
117	<i>A Prayer for the State of Israel</i>	
120	<i>ASHREI</i>	Page 120 <i>ASHREI</i> .
120 -123	<i>YEHALLELU – ETZ HAYYIM HI</i>	We conclude the Torah service with <i>ETZ HAYYIM HI</i> on page 123.

NOTE: THE SHOFAR IS NOT SOUNDED ON SHABBAT.  
IF YOU OWN A SHOFAR AND ARE CAPABLE OF SOUNDING IT, THE SHOFAR SERVICE TAKES PLACE AT THIS POINT ON THE SECOND DAY. TURN TO PAGE 118 FOR PREPARATORY READINGS (SELECT FROM THEM) AND PAGE 119 FOR THE SHOFAR SERVICE. SOMEONE CAN BE DESIGNATED TO CALL THE NOTES.

NOTE: THERE WILL BE AN OUTDOOR SOCIAL-DISTANCE SHUL-WIDE SHOFAR SERVICE ON SUNDAY, SEPTEMBER 20 (2<sup>nd</sup> Day of Rosh Hashanah) 3 p.m. AT THE SHUL PARKING LOT OR SOUTH THIRD AVENUE IN FRONT OF THE SHUL.

## HEICHAL ROSH HASHANAH MUSAF SERVICE

Suggested timing: 11:35 – 12:20 p.m. (45 min.)

<p>RECONVENE YOUR SERVICE.</p> <p>“We are now ready to begin the Musaf service. This service develops several important themes to this day: God as Judge of the Universe, the necessity of repentance, the nature of human existence, and the role of faith in our lives. As we move to the heart of this service, we present a series of biblical verses that recall God’s sovereignty, God’s power of remembrance, and the sounding of the shofar. The service ends with the lively rendition of <i>HAYOM</i> – “This day.” On this day, make us strong. On this day bless us...”</p>		
140	<i>HINENI</i>	<p>Ordinarily, it would be at this point in the congregational service at which the Hazzan chants the <i>Hineni</i> prayer. Let’s take a moment to read that prayer silently. Page 140.</p> <p>(Alternative: If you have written your own private <i>Hineni</i>, now would be the time to recite it).</p>
125-139	SILENT AMIDAH	<p>We now turn to page 125 to recite the Silent Amidah. We begin by taking three steps backwards, and then three steps forward. At the conclusion we take three steps backwards reciting <i>OSEH SHALOM BIMROMAV...</i></p>
141	“REPETITION OF THE MUSAF” - HIGHLIGHTS	<p>The Musaf is the heart of the congregational service. Without a minyan we are not able to recite it completely, with the <i>Kedusha</i>. However, since the many of the important prayers and melodies are in this service, we will sing them now as if we were singing them in the congregation.</p>
141	<i>First B’rakhah: Our Ancestors</i>	<p>Let’s turn to page 141 as we begin the repetition of the Musaf.</p>
141 Bottom	<i>ZOKHREINU</i>	<p>We can find the transliteration at the bottom of page 141.</p>
142	<i>MELEKH OZER... M’KHAKEIL HAYYIM B’HESED MI KHAMOKHA</i>	<p>Turn to page 142.</p>
143	<i>U-NETANEH TOKEF</i>	<p>We turn now to page 143 for the <i>U-NETANEH TOKEF</i>. This is one of the most important prayers of the High Holy Days.</p>

		<p>We will try to chant the first two paragraphs together in Hebrew and then sing the familiar melody <i>BEROSH HASHANA...</i></p> <p>(Divide the prayer as follows: Sing <i>KAMAH YA'AVRUN</i> and then 4 lines to <i>MI BA-MAYYIM</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 4 lines ending with <i>MI BASKILAH</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 5 lines ending with <i>MI YARUM</i> and end with a repetition of the chorus <i>BEROSH HASHANA...</i></p>
144	<i>U-T'SHUVAH...</i>	Page 144. Let's sing: <i>U-T'SHUVAH...</i>
144	<i>KI K'SHIMKHA</i>	Let's read in Hebrew (or English) <i>KI K'SHIMKHA</i> (or Our praise of You accords with Your essential nature...)
144 middle of page	<i>ADAM, ADAM</i>	We sing <i>ADAM, ADAM</i> middle of page 144 through the end of the page. Alternative: Read the rest of the prayer in English.
146	<i>LEDOR VADOR</i>	Let's sing <i>LEDOR VADOR</i> on page 146.
146	<i>HAMOL AL MA'ASEKHA</i>	We continue with <i>HAMOL AL MA'ASEKHA</i>
146 middle of the page – 148	GOD'S QUALITIES: A PIYYUT <i>V'KHOL MA-AMINIM</i>	In the middle of page 146 let's sing <i>VEKHOL MA'AMINIM</i> (Transliteration provided.)
149	<i>SIMHA L'ARTZEKHA</i>	Let's chant the second paragraph on page 149.
150	THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT <i>V'YE'ETAYU</i>	This prayer is arranged alphabetically and we have a very joyful melody for it. After each line we sing the refrain, <i>VEYITNU LEKHA KETER MELUKHA.</i>
151 3 <sup>rd</sup> Paragraph	<i>ATA VEHARTANU</i>	Let's recite <i>ATA VEHARTANU</i> with the traditional melody. Page 151. (We can also sing through the rest of the page.)
152 middle of the page.	A PRAYER FOR JEWRY IN DISTRESS	Turn to page 152 and we recite the PRAYER FOR JEWRY IN DISTRESS in Hebrew or English.

153 top of the page.	(On Shabbat only: <i>YISMEKHU</i> )	Turn to page 153 and we will sing <i>YISMEKHU</i> .
153 middle of the page.	INTRODUCTION TO THE THREE SPECIAL SECTIONS OF MUSAF	This prayer functions as the “gateway” to the major sections of the Musaf. Middle of page 153.
154	MALKHUYOT – GOD’S SOVEREIGNTY - <i>ALEINU</i>	Page 154, let’s rise for the <i>ALEINU</i> .
156 Bottom	<i>SE’U SHE’ARIM</i>	We skip page 155 and sing the last verse <i>SE’U SHE’ARIM</i> .
157 Line Gimmel	<i>V’NE’EMAR</i> and <i>SH’MA YISRAEL</i>	Let’s change line Gimmel on page 157.
157 Bottom	<i>MELOKH -KADSHEINU</i> <i>B’MITZVOTEKHA – MELEKH</i> <i>AL KOL HA’ARETZ</i>	We chant through the rest of the page, and conclude with <i>MELEKH AL KOL HA’ARETZ</i> .
158	<i>HAYOM HARAT OLAM</i> <i>ARESHET S’FATEINU</i>	Ordinarily we would blow the shofar at this point. But since we can’t, let’s sing the traditional melodies instead. Page 158.
160-161	<i>ZIKHRONOT</i>	Let’s skip to page 160 and recite these verses silently through page 161.
162	<i>KI ZOKHEIR...</i> followed by <i>HAYOM HARAT OLAM - ARESHET S’FATEINU</i>	Let’s turn to paragraph 3 on page 162 and chant the blessing, followed by the songs of the shofar blowing.
164-165	<i>SHOFAROT</i>	Let’s skip to page 164 and recite silently through page 165.
165 middle	<i>HAL’LUYAH</i>	On page 165, let’s sing <i>HAL’LUYAH</i> . Third paragraph.
166	<i>ELOHEINU...</i> <i>HAYOM HARAT OLAM</i> <i>ARESHET S’FATEINU</i>	Let’s chant from the top of page 166 through the <i>b’rakha</i> in the middle. On the 2 <sup>nd</sup> Day we will sing <i>HAYOM HARAT OLAM</i> and <i>ARESHET S’FATEINU</i> for the final time.
169	<i>SIM SHALOM</i> and <i>B’SEFER HAYYIM</i>	Let’s turn now to page 169 and sing <i>SIM SHALOM</i> followed by <i>B’SEFER HAYYIM</i>
170	<i>HAYOM T’AMTZEINU</i>	Page 170. Let’s rise and sing this concluding prayer, <i>HAYOM T’AMTZEINU</i> .
171	<i>KADDISH SHALEM</i>	This is one of our favorite congregational melodies. Ordinarily it is said only with a minyan, but let’s sing it now for the joy singing it! Page 171.
172	<i>EIN KEILOHEINU</i>	Page 172. <i>EIN KEILOHEINU</i>
173	<i>ALEINU</i>	Page 173. <i>ALEINU</i>

Final page of this book	Prayer in lieu of Mourner's Kaddish.	Mourners and those who observe yahrzeit now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
175	ADON OLAM	Let's conclude with ADON OLAM on page 175.
<p>END OF SERVICE. YASHER KOAH! WELL DONE!</p> <p>ANNOUNCEMENTS</p> <p>L'SHANAH TOVA</p> <p>LUNCH TABLE DISCUSSIONS</p>		

## FIRST DAY TORAH READING: COMMENTARY

Genesis 21:1-34

The reading for the First Day of Rosh Hashanah is found on p. 100 in the Mahzor.

Commentary by Rabbi Eliot Malomet

Our reading for the First Day of Rosh Hashanah takes us into the home of Abraham and Sarah. The traditional reason given for why this reading has been chosen is that it starts with the words, “The Lord took note of Sarah,” meaning that God “remembered” her. As Rosh Hashanah is also known as *YOM HA-ZIKARON*, “The Day of Remembrance” it is fitting that we would have a reading focused on one example of divine remembrance. But when we examine the story more deeply, we see that it is a complicated tale of relationships among the five characters in the story, Abraham, Sarah, Hagar, Isaac and Ishmael, as well as God. It is a story of a family in crisis, in which antagonists reach their breaking point. And, like so many other stories of the Bible, it is a story in which the decisions and actions that are taken affect the destiny of the family and consequently the history of Israel. As we examine the characters, their behavior and their emotions, the story invites us to examine our own lives, the intensity of our own relationships, and the consequences of our decisions and actions. How do the formative experiences of Abraham’s family shape us, and likewise, how have the formative experiences of our own families, their crises and decision points, shaped our own lives?

(א) וְה' פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר  
בְּיַעֲשֵׂהָ לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:

(1) *The LORD took note of Sarah as He had said, and the LORD did for Sarah as He had spoken.*

Notice the parallelism<sup>7</sup> in this verse. It sets us up to expect that we are in for an interesting story. It creates tension: what happened between God’s “taking note” of Sarah and God’s “doing” for her? And where is Abraham? Did he not have a role in the procreation of Isaac?

(ב) וַתֵּהֱרָ וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזָמְגָיו  
לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֵתוֹ אֱלֹהִים:

(2) *Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken.*

The Bible often employs word pairs; *vatahar vateled* (she conceived and she bore) occurs quite frequently. It tells us that conception and pregnancy are one thing; birth quite another. The expectant mother lives through a pregnancy; the parturient mother, a birth. Two very different experiences. Attentive readers of the Bible will note that the text doesn’t mention that “Abraham knew his wife” the way “Adam knew Eve.” No indication is given of what the state of their intimate life was. As opposed to Isaac who exhibits desire for Rebekah,

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<sup>7</sup> Parallelism is an important feature in the Bible; repeating and restating parts of verses, is found in almost all biblical literature. It is more than a repetition: it is a reinforcement! In parallelism a

phrase at the beginning of the verse is amplified at the end of the verse. The tension and resolution between the beginning and the ending phrases creates a palette of different moods and meanings.

and Jacob who falls in love with Rachel. In the space of a verse, Sarah is pregnant.

*a son in his old age:* We understand from this description that this child will have a different life from most other children because his parents are ancient. From his earliest moment of awareness, he will live with the dread of his parents dying and his ensuing loneliness.

(ג) וַיִּקְרָא אַבְרָהָם אֶת־שְׁם־בְּנוֹ הַנּוֹלָד־לּוֹ  
אִשָּׁר־יָלְדָה־לּוֹ שָׂרָה יִצְחָק:

(3) *Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac.*

The name ‘Isaac,’ meaning, ‘he will laugh,’ gives him power over all who would come to denigrate him on the basis of his old parents. His name alone defangs bullies and predators, suggesting that he will be the one to have the last laugh; he will laugh at his foes. Perhaps it will also shape his disposition in life, as names often do. He will find humor in life’s absurdities; when your mom and dad are 100 and 90 respectively, humor is not a bad disposition to cultivate in your personality! Is he ‘laughing at’ or ‘laughing with’ or ‘laughing because,’ or just ‘laughing’? His name also reminds us of Sarah’s reaction when she heard she was going to give birth: *vatitzhak Sarah bekirbah*, she laughed not at herself, but at her husband!

(ד) וַיְמַל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בְּוַשְׁמַנְתַּיִם  
כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים:

(4) *And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.*

Circumcision continues to be the defining Jewish ritual of male infancy. Indeed, all circumcisions echo this ‘ground-zero’ moment of Jewish parenthood.

*eight days:* Why eight days? We need to look at the patterns in the Bible. Seven days echoes creation. The eighth day is the boundary day of the ‘creation zone’ and the rest of life.

(ה) וַאֲבָרְהָם בְּרִמְאָת שָׁנָה בְּהַגְלִד לּוֹ אֶת יִצְחָק בְּנוֹ:  
(5) *Now Abraham was a hundred years old when his son Isaac was born to him.*

Why is the Torah reminding us of this? This is the critical defining point of Abraham’s life. It helps us confront the incredulity of the birth of Isaac with a sense of the miraculous. We have to find a way to enter into a world where miracles happen and create fascinating consequences. It is now 25 years since the beginning of Abraham’s journey from Ur Kasdim. We know that Abraham will live another 75 years. By giving us this fact, the Torah enables us to piece together numerous pieces of information in connection with the ages of Abraham, Isaac and Jacob. We have pointed out often that Abraham is 175 ( $7 \times 5^2$ ), Isaac is 180 ( $5 \times 6^2$ ) and Jacob is 147 ( $3 \times 7^2$ ). The pattern conveys a theological message that God has structured the vicissitudes of life in following a discernible sequence.

(ו) וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ  
יִצְחָק־לִי:

(6) *Sarah said, “God has brought me laughter; everyone who hears will laugh with me.”*

Rashi comments that many rejoice with her, and our translation follows that interpretation. But his grandson, Yosef Bekhor Shor comments that it is *שיצחקו* “other people will laugh at me.” Is it, “laughing at,” or “laughing with?” The Hebrew compresses the ambiguity so beautifully. The aged parent is always a source of curiosity if not the object of gossip. Abraham understands the birth of Isaac in the

context of history and the story of an emerging people. Sarah understands the birth of Isaac in the social context of the present. Presently, the two are far apart in their emotional worlds. When she dies, they will be several dozen miles apart geographically.

(ז) וְתֹאמַר מִי מֵלֵל לְאַבְרָהָם הִינִי קָהָה בְּנִים שָׂגָה כִּי־  
 יִלְדֵתִי בֶן לְזָקְנָי:

(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.”*

*Milel*. This is an odd word. She could have used the word *amar* or *daber* which are much more common. So what’s going on here? This is high language, the equivalent of saying “What sayest thou,” when you simply want to say, “What do you say?” If that is the case, then we note - quite plausibly - a touch of sarcasm here. *Look at me, I, a ninety year old woman, get to nurse a child!* The child that I bore to my old geezer of a husband! Paying close attention to the sound of Hebrew, we note the assonance of *m* and *l* sounds. This pair of consonants appears prominently in the story. See below v. 17.

(ח) וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל  
 בְּיוֹם הַגְּמֹל אֶת־יִצְחָק:

(8) *The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.*

What is it about weaning that prompts the celebration? If you google “weaning ceremonies” you might note that they are predominantly centered on the mother. Rabbi Haviva Ner David describes the experience of immersing in the mikveh following the weaning of her last child:

My feelings were mixed: liberation, loss, fear, excitement. This time there was no escaping it. This was my last child, and this would be the end of our physical attachment.<sup>8</sup>

Weaning is about separation. And here the weaned son, who will be inheriting the covenant from his father, moves from the female domain to the male domain. More than it marks Isaac, the weaning marks Abraham as the father. The reader notes that Sarah is not even mentioned here. The separation between mother and child now initiated.

(ט) וַתֵּרָא שָׂרָה אֶת־בְּנוֹ־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה  
 לְאַבְרָהָם מִצְחָק:

(9) *Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing.* There is no love lost between Sarah and Hagar. They have already had one row which resulted in Hagar being ejected from the house. The derision is subtle. The child is not named, he is ‘*ben Hagar ha-Mitzrit*,’ the son of Hagar the Egyptian (not Yishmael). He is the son born to Abraham, ie. Sarah has no connection to him. To her Yishmael is an interloper, not a step-child, not a foster-child, not an adopted child. What was he doing? The text says “*metzahek*” - playing. But that word carries all sorts of connotations, some licentious. But can it be all that bad? z.h.k. is also the root of Yitzhak. Sarah is looking for a way to get rid of Hagar and her son. And in this moment of “play” she has found her reason.

(י) וְתֹאמַר לְאַבְרָהָם גֵּרָשׁ הָאֵמָה הִזָּאת וְאֶת־בְּנָהּ כִּי  
 לֹא יִירָשׁ בְּנוֹ־הָאֵמָה הִזָּאת עִם־בְּנֵי עַם־יִצְחָק:

(10) *She said to Abraham, “Cast out that slave-woman and her son, for the son of*

<sup>8</sup> <https://ritualwell.org/blog/mikveh-ritual-weaning>

*that slave shall not share in the inheritance with my son Isaac.*”

Abraham celebrated the weaning of Isaac, separating him from his mother. Sarah banishes Hagar separating Ishmael from his father. In this moment, she asserts her maternal connection, “my son, Isaac.” Yishmael is the “son of that slave-woman.” Note the contempt, she doesn’t mention them by name. This is to be a complete severance. As much as it is directed against the rival Egyptian slave woman with whom Abraham has been intimate - at least once - we can’t escape the idea that this banishment is also a way of getting back at Abraham. She is inflicting a wound on him: he will never see his son again. In this moment, Sarah changes the entire family system and demolishes any possibility of a rival claim on the covenantal inheritance.

(יא) וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹתוֹת בְּנוֹ:  
(11) *The matter distressed Abraham greatly, for it concerned his son.*

Absolutely. How could it not have been distressing? The text is not subtle here: we’re talking about “his son.” Encoded in the Hebrew *vayera* is the notion of moral sensibility. Abraham’s moral sensibility is affronted here. It is not right to do this.

(יב) וַיֹּאמֶר אֱלֹקִים אֶל-אַבְרָהָם  
אֶל-יֵרַע בְּעֵינֶיךָ עַל-הַנְּעִר וְעַל-אִמְתְּךָ  
כֹּל אֲשֶׁר תֹּאמַר אֵלַיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ  
כִּי בְיִצְחָק יִבְרָא לָהּ יֶלֶד:  
(12) *But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, listen to her voice, for it is through Isaac that offspring shall be continued for you.*

This is the most significant verse in the story. It is the exact center. In order to understand why this is the most important moment, we have to review a few things. Sarah and Hagar had a major clash back

in Genesis 16. It’s 20 years before our story. Abraham is 80 and Sarah is 70. Hagar is of child-bearing age, anywhere from 20-40. Sarah, thinking that she will remain childless for the rest of her life, takes it upon herself to “move things along.” In order to have a child, she tells Abraham to have sex with Hagar. אֵלַי אֶבְנֶה מִמֶּנָּה “Perhaps I will have a son through her.” (16:2) Abraham dutifully “listens to her,” that is, he does what she tells him to do. When Hagar becomes pregnant things get awful. Hagar demeans Sarah. Sarah becomes enraged and takes out her anger on Abraham. Abraham, in a particularly uninspiring moment, tells Sarah to “do whatever you want with her,” upon which Sarah begins to torment Hagar. Hagar runs away. An angel tells the pregnant Hagar to return to Sarah and submit to her and informs her that her descendants will be too numerous to count. The child will be called Ishmael because “God has heard your torment.” For the pain that she endures, she will be rewarded, and rewarded greatly.

We can’t blame Sarah for wanting to move things along and take destiny into her own hands. However, a child from the union of Abraham and Hagar was not what God planned. God really wanted to build the nation from Abraham and Sarah. Why?

Here’s my thought. When God said to Abraham, *Lekh Lekha*, “Go forth,” he meant, “go forth **by yourself**,” meaning, **leave your wife** (to whom you’ve been married for many years and who has not born you any children), “and I will make of **you** a great nation.” It doesn’t say anything about Sarah. Abraham commits an act of obedient defiance. He sets out for Canaan, (obeying God) but he takes Sarah and his nephew Lot with him

(defying God, because God wanted Abraham to go alone, *Lekh Lekha-yourself!*). Why does he take them? Abraham was not prepared to destroy his marriage, or violate his commitment to his late brother, in order to follow God. Abraham's commitment to his wife and nephew, in other words, **to family**, took precedence over his complete obedience to God. God seems to like that and for that reason, God insists that the covenant pass from Abraham to a future child born to Abraham and Sarah not a child born to Abraham and Hagar.

Despite the moral wrong of inflicting pain on Hagar, listening to Sarah - not only doing what she says but actually understanding her - makes the larger goal of creating a people attainable. And that is why God tells Abraham to "listen to her voice." Consider what would have happened had Sarah not intervened. The rivalry between the two sons would have been much more volatile had they stayed together into their adulthoods. As Abraham's first born, Ishmael would have had a strong claim against Isaac for the covenantal inheritance. In order to avert a worse blow up later, the intervention needed to take place now. That was Sarah's insight. Sarah saw what was coming. It is no accident that the Midrash sees Sarah as a greater prophet than Abraham. אַבְרָהָם טָפַל לְשָׂרָה בְּנִבְיאוֹת (Exodus Rabbah 1:1). One could argue that God's plan of creating a people from the descendants of Abraham depended on this moment.

(יג) וְגַם אֶת־בְּנוֹ־הַאֲמָהָה לְגֹי אֲשִׁימְנוּ כִּי יִרְעֶה הוּא:  
 (13) *As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.*"

To compensate for the moral wrong inflicted on Ishmael who is an innocent victim of the conflict between Sarah and Hagar, God promises Abraham that Ishmael will also become the progenitor of a great nation.

(יד) וַיִּשְׁקֶם אַבְרָהָם אֶבְרָהָם בַּבֹּקֶר וַיִּקַּח־לָהֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־הָגָר שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְּחָהּ וַתֵּלֶךְ וַתֵּחֶם בְּמִדְבַּר בְּעָרַ שְׂבַע:

(14) *Early next morning Abraham 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. And she wandered about in the wilderness of Beer-sheba.*

This scene begs some kind of visual or cinematic interpretation. Abraham gets up early. This is a frequent theme with him; always eager to do what he needs to do. We will see that again in the Akedah. He gives her bread and a skin of water. What?! All of us have packed lunches with ten times as much food as this, for journeys infinitely less perilous! What was he thinking? What was she thinking? How could he let her go with so little? How could she have allowed herself to go with so little? And to the desert? Here we have to imagine the tension and the enmity building up between them. He loaded her up like a mule, not like the mother of his child. Stunned, without any direction, without a plan, she wanders aimlessly. Her world is shattered, no wonder she will soon give up.

(טו) וַיִּכְלוּ הַמַּיִם מִן־הַתְּמָת וַתַּשְׁלֶךְ אֶת־הַיֶּלֶד תַּחַת אֶתֶד הַשִּׁיקָה:

(15) *When the water was gone from the skin, she left the child under one of the bushes,*

Pay attention dear reader, to maternal abandonment. This is an unusual moment that discloses something raw about her character. What kind of mother will cast

the child away? She is angry at everything and she takes it out on her son. If the son dies of thirst, the word will get back to Abraham eventually. This is her way of getting back at him.

(טז) ונתלך ותשב ליה מנגד הרחק כמטתני קשת כי אמה אל-ארצה במות הילד ותשוב מנגד ותשא את-קלה ותבך:

(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.*

On the one hand we don't blame her, who would be able to endure such a moment? On the other hand, we can't fathom that she would not try to save him. She had just started out; she could go back. But that would be too humiliating for her. She'd rather watch him die and die herself than subject herself to the humiliation of her servitude.

(יז) וישמע אלקים את-קול הנער ויקרא מלאך אלקים אל-הגר מן-השמים ויאמר לה מה-לך הגר אל-תיראי כי-שמע אלקים את-קול הנער באשר הוא-שם:

(17) *God heard the cry of the boy, and an angel 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.*

Hagar cries, but God hears the sound of the child. This is the Torah's gentle rebuke of Hagar. Hagar may be a victim of the complex relationship between Sarah and Abraham, she may have been the victim of Sarah's abuse, but the most vulnerable individual in this situation is the child, Ishmael not Hagar; here we learn something about God. God favors the most vulnerable, the most helpless. Remember the consonantal sounds *m* and *l* above in verse 7? Well here they are again. We have a nice pun: *Mah lakh* - "what's with you" and *mal'akh* - angel.

(יח) קומי שאי את-הנער והחניקי את-יך בך כי- לגוי גדול אשימנו:

(18) *Come, lift up the boy and hold him by the hand, for I will make a great nation of him."*

Read this verse carefully. First Abraham placed him on her shoulder, she had to carry him. Now, she has to take him by the hand and stand him up. Having been promised that he will be a great nation, he must begin to act the part, even if he is only a child. This is consolation for Hagar but notice carefully a subtlety: when God chooses Abraham in addition to promising him that he will make him a great nation, he says, "I will bless you and I will make your name great." Ishmael gets to be numerous, but he will have no divine mission and no other defining characteristic other than the size of the nation that will emerge from him, and the wildness that he has shown.

(יט) ויפקח אלקים את-עיניה ותרא באר מים ונתלך ותמלא את-החמת מים ותשק את-הנער:

(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.* We are led to believe that the well was nearby. Simply a walk away. Life lesson: sometimes anger, emotional turmoil, the need to settle scores, blinds you from finding simple solutions to your own problems. You do need an external force - sometimes a divine force - to open your eyes and see the well a few steps away.

(כ) ויהי אלקים את-הנער ויגדל וישב במדבר ויהי רבה קשת:

(20) *God was with the boy and he grew up; he dwelt in the wilderness and became a bowman.*

She was a bowshot away from him when he was about to die of thirst and he grows up to be a desert bowman. The Bible

favors shepherds over hunters, yet hunters have a certain appeal. The Bible hints that Isaac is drawn to Ishmael. Though he will be a shepherd just like Abraham, “the taste of game is in his mouth” and he loves to eat the meat procured by his hunter-son Esau. Esau himself will be drawn into the orbit of Ishmael, and eventually will marry one of his daughters.

(כא) וַיֵּשֶׁב בְּמִדְבַּר פָּאֲרָן וַתִּקַּח לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרָיִם:

(21) *He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.*

And here, the orbit of Ishmael’s life is established. A wife from Egypt signals that Ishmael will be pulled in two directions. His estranged father and brother in Canaan, and his wife and mother who hail from Egypt. Ishmael will appear again to bury Abraham, and the Ishmaelites will feature prominently in the story of Joseph as the vagabond traders who pull Joseph from the pit resulting in Joseph’s eventual sale as a slave in Egypt.

(כב) וַיְהִי בַעֲת הַהִוא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֹל שֵׁר-צָבָאוֹ אֶל-אַבְרָהָם לֵאמֹר אֱלֹקִים עִמָּךְ בְּכֹל אֲשֶׁר-אַתָּה עֹשֶׂה:

(22) *At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do.*

There is history between Abraham and Abimelech. Abimelech is a local Philistine kinglet in the Beersheba area and Abraham lives close by. The fact that he has a general and some forces means that he exerts control over the area. His greeting “God is with you” indicates respect for Abraham. At the very least, he understands that the key to Abraham’s success is that God is with him.

(כג) וַעֲתָה הִשָּׁבְעָה לִּי בְּאֱלֹקִים הַנָּה אִם-תִּשְׁקֹר לִּי וּלְנִינִי וּלְנִכְדֵי כַחֲסֹד אֲשֶׁר-עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם-הָאָרֶץ אֲשֶׁר-גָּרַתָּה בָּהּ:

(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.”*

Abimelech delivers his request, basically a desire to live alongside each other as good neighbors. As if the previous story didn’t emphasize this enough, we are in the desert and water resources are scarce. Living together in the desert means accessibility to water is a matter of life and death.

This verse introduces the motif of this little story. ש.ב.ע. is the root of the word for “oath” as well as the number “seven.” Nahum Sarna points out that in this story, the names Abimelech and Abraham appear seven times, there are seven ewes, and that Beer Sheva owes its name to the oath that was formalized in a ceremony of seven ewes.

(כד) וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשָׁבֵעַ:

(24) *And Abraham said, “I swear it.”*

(כה) וְהוֹכַח אַבְרָהָם אֶת-אַבְיִמֶלֶךְ עַל-אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ:

(25) *Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized.*

Abimelech to Abraham: Let’s make a pact.

Abraham to Abimelech: Okay, no problem. But listen, your guys took my well.

(כו) וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת-הַדָּבָר הַזֶּה וְגַם-אַתָּה לֹא-הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם:

(26) *But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.”*

Abimelekh: That’s news to me. I’ll fix it.  
(כז) וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

(27) *Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.*

All pacts involve a transfer. The ring in a Jewish wedding ceremony solidifies the covenant between the bride and groom. This is the key moment of the story; the transfer signifies equality between the parties.

(כח) וַיִּצָּב אַבְרָהָם אֶת-שִׁבְעַת כְּבָשֹׁתַי הַצֹּאן לְבִדְהָן:  
(28) *Abraham then set seven ewes of the flock by themselves,*

(כט) וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל-אַבְרָהָם מָה הִנֵּה שָׂבַע כְּבָשֹׁתַי הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָן:  
(29) *and Abimelech said to Abraham, “What mean these seven ewes which you have set apart?”*

(ל) וַיֹּאמֶר בִּי אֶת-שִׁבְעַת כְּבָשֹׁתַי תִּקַּח מִיָּדַי בְּעִבּוֹר תִּהְיֶה-לִּי לְעֵדוּהָ כִּי חִפַּרְתִּי אֶת-הַבְּאֵר הַזֹּאת:  
(30) *He replied, “You are to accept these seven ewes from me as proof that I dug this well.”*

Why ewes? A guess: to breed more sheep. The health of the herd relies on a regular supply of new animals to diversify its genetic make-up. Otherwise the inbreeding will yield too many feeble animals.

(לא) עַל-כֵּן קָרָא לְמָקוֹם הַהוּא בְּאֵר שָׂבַע כִּי שָׂם נִשְׁבְּעוּ שְׁנֵיהֶם:  
(31) *Hence that place was called Beer-sheba, for there the two of them swore an oath.*

(לב) וַיִּכְרְתוּ בְרִית בְּבְאֵר שָׂבַע וַיָּקָם אַבְיִמֶלֶךְ וַפִּיכַל-שֶׁר-צָבָאוּ וַיָּשָׁבוּ אֶל-אֶרֶץ פְּלִשְׁתִּים:

(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.*

(לג) וַיִּטַּע אֲשֶׁל בְּבְאֵר שָׂבַע וַיִּקְרָא-שָׁם בְּשֵׁם ה' אֵל עוֹלָם:

(33) *[Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of the LORD, the Everlasting God.*

(לד) וַיֵּגַר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים: (פ)  
(34) *And Abraham resided in the land of the Philistines a long time.*

For activity and discussion:

1. Create a skit of the conversation that Abraham and Sarah have right after he sent her away. “So Abraham, how did it go with Hagar this morning?”
2. While Abraham is morally troubled by casting Hagar and Ishmael out, Sarah is relieved. But how does Isaac cope with this family crisis? How will he relate to his parents now? What does he think happened? Does he bear any guilt? How will this event change his life?
3. “Home is where our story begins.” How does family shape our destiny? What does the home of Abraham and Sarah tell us about our story as a people?
4. If Abraham and Sarah came to you for counseling what would you suggest? How would you counsel Hagar? Ishmael? Isaac?
5. What is your takeaway from this story?

## SECOND DAY TORAH READING: COMMENTARY

Genesis 22:1-24

The reading for the Second Day of Rosh Hashanah is found on p. 103.

Commentary by Rabbi Eliot Malomet

The Binding of Isaac, also referred to as the Akedah, is the most enigmatic and complicated story of the entire Bible. One of the reasons given for reading it on Rosh Hashanah is that it serves as testimony of the Jewish people before God claiming that God should consider Abraham's willingness to sacrifice Isaac before rendering the verdict over our lives. Additionally, the petition before God states quite audaciously, "God, Abraham was willing to subdue his natural feelings of compassion in order to fulfill Your will. Therefore, in response, we ask that You subdue Your natural feelings of strict judgement in order to allow Your infinite mercifulness to prevail in our lives."

But there is so much more. There are libraries of commentary on this story, and in some cases, our very lives depend on how we interpret it. Many tales of Jewish martyrdom invoke this story. For some it suggests that obedience to God is the ultimate value; for others, it is a story that reflects defiance. Above all, the story is an invitation to a serious conversation about the limits of devotion, the nature human faith, and the fragility of human relationships.

Here are a few short essays on the Akedah.

### ON SACRIFICE

Sacrificial worship is a very difficult concept for modern people to understand. The idea of slaughtering animals and pouring their blood on an altar and burning them to serve God, is something that most of us find unappealing, to say the least.

But we would be mistaken if we thought that sacrifice as a human instinct was obsolete. Quite the opposite. The instinct to give up something of value in order to achieve something greater in value is a defining feature of humanity.

When I discuss this idea, I always give the following as an example:

*"If your child needed a kidney, and you were a match, how long would it take for you to agree to give up one of yours?"*

Not long, I suspect. Most parents would instinctively lay down their lives for their children, let alone give up a kidney. The idea of sacrifice is readily invoked during war where people are called on to sacrifice their lives usually for the higher ideals of collective self-preservation, or the preservation of freedom. We have seen sacrifice invoked during the last several months of the pandemic, as health care workers, essential service personnel, delivery and grocery workers,

cashiers and clerks, were celebrated as heroes because of their willingness to sacrifice their wellbeing for the benefit of others.

Sacrifice is a useful frame for understanding human behavior and for understanding our lives. What are we prepared to give up? What are we willing to forego for the sake of an ultimate ideal or for the sake of someone else? What are we willing to sacrifice for God? Our lives? The lives of our loved ones? The Akedah asks this basic question of Abraham, and takes it to the extreme: Would Abraham be willing to give up his child to serve God? Nothing is more important to him than his son. But nothing was more important to him than serving God. Would he give up his son to serve God? Obedience to God or parental love: which ultimate value will prevail?

To us this almost seems like an absurd question. What kind of God would want that? And yet, there is ample evidence of human sacrifice in the ancient world to conclude that human beings did that all the time. And it exists in the modern world as well. Parents who impose absurd demands on their children, based on ideological extremes, are “sacrificing” their children’s wellbeing for the sake of their ideology.

In dealing with the Akedah, this is where interpretation comes in. I would argue that Abraham goes out of his way, **not** to sacrifice Isaac. Reading the text closely leads us to believe that Abraham is in no rush to sacrifice Isaac, and that his strategy is to find the most capable way of defying the divine command and not obeying it. And so, while it certainly appears that he does what God asks, he is, all the while, constantly looking for a substitute for Isaac. The moment the knife is raised, the absolute final moment, is when he finds that substitute.

We are left asking many questions, but here is the central one that the text poses: what does God want from us? Obedience? Defiance? Goodness? Sacrifice? And speaking of sacrifice, what are we willing to sacrifice for the sake of God, Judaism, the Jewish people, Israel?

#### THE CORE THEME OF THE STORY

We can find the core theme of many biblical texts by locating its central word or phrase. Count the words of the text, divide the number by two; find the midpoint of the text and you will, more often than not, discover what the text is all about. When we do that exercise for the Akedah, what do we find? In the text in front of us, the core phrase occurs in the middle of verse 9: *va-yasem oto ‘al ha-mizbe’ah* – “he placed him on the altar.” That then is the core of the story. The placing of Isaac on the altar is the story’s central idea. Therefore, everything has to be seen in terms of that moment. Indeed, in all the artistic renderings of the Akedah, the artist chooses that scene as the one to depict. If there was a movie of the Akedah on *YouTube*, Abraham placing Isaac on the altar would be the thumbnail or the screenshot

But biblical scholarship takes a slightly different view of the text. For reasons that we cannot go into deeply here, the scholarship on our received text sees it as an amalgam of at least two different layers. “It has been widely accepted by scholars that Gen 22:1-13, 19 is the original

story.”<sup>9</sup> In other words, verses 14-18 were a later addition. If that is the case, then the core of the story shifts to just a few words earlier: *vayelkhu shneyhem yahdav* - “and the two of them walked off together.” The thumbnail should not be the altar, it should be a scene of father and son walking together. The father-son relationship is the core of the story not the altar.

So here is my question: is this a story about serving God through the sacrifice of a child on the altar, or a story about the desire of a father to preserve the life of his son? May I suggest it's the latter, and that everything in the story underscores that it's not Abraham **faith** that's being tested, it's Abraham's **relationship with his son** that's being tested! Take a magnifying glass to the story and count the times it says, “my son” “his son” “your son” or “father.” These words are on practically every line. This story is not about Abraham's willingness to serve God. **It's about the extent to which he is willing to endanger his relationship with his son in the service of God.**

## THE AFTERMATH

It is always striking to me to note that after the Akedah, Abraham and God do not speak again. Or at least the Torah does not report any conversation between the two. And the same is true for Abraham and Isaac. True, Abraham will arrange to have his loyal servant Eliezer find a wife for Isaac, but we have no textual evidence that they speak again. The Torah never tells us if Abraham ever met Isaac's wife, or if he even attended his and Rebekah's wedding! Isaac lives apart from his father, and it is possible that they were estranged from one another. All the Torah tells us is that Isaac together with Ishmael buried their father in the Cave of Machpelah. Isaac never called or visited. But he did show up for his father's funeral!

What are we to make of this?

Abraham's devotion to God comes at a high price. His defiance of God at the Akedah and the resulting quiet in the relationship does not stop him from believing in God or living a godly life. Abraham maintains his faith in God without hearing from God directly. That's what religious faith is. It also comes at the price of his relationship with his son. That relationship it appears, never recovers. When Sarah dies in the immediate aftermath of the Akedah (some argue that it was because of it!) Abraham mourns for her properly and attends to her burial. But we discover that once he has successfully found a wife for his son, he moves on with his own life. In the post-script of the Akedah we are told that Abraham's brother has a big family, the kernel of another nation. Abraham has nothing, only two estranged sons. Now well on in years, he takes matters into his own hands to become the father of many nations. He finds yet another wife, Keturah, evidently young and fecund enough to produce a sizeable number of children, each of whom then goes off to found a nation of his own. *How about that, God! You said I would be the father of many nations, and now, I am!* But despite the damage to Abraham and Isaac's relationship from the Akedah, Isaac will be the one to inherit God's covenant. Isaac is, in effect, a placeholder as he too will not

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<sup>9</sup> Omri Boehm, *The Binding of Isaac, A Religious Model of Disobedience* – Bloomsbury, 2007, p.21.

produce a great nation. It will take yet another generation for a large enough family to emerge to be the beginnings of the nation “through which all the peoples of the earth will be blessed.”

## THE RAM

Contemporary sermonizers do not pay much attention to the ram, but to buck the trend, I will take a crack at the ram’s importance to the story. In fact, I would claim that the ram is crucial for the story for were it not for the ram, we would all be left “caught in the thicket” ourselves. In this light, the ram could represent the reader, a speechless observer to the whole event, bewildered by the scene and then...well that’s probably as far as that line of reasoning goes!

The ram did however, exercise the rabbinic imagination. A lovely teaching quoted in Pirkei Avot<sup>10</sup> tells us that the ram was created at twilight on the sixth day of creation, that is, right before the Sabbath.<sup>11</sup> Hmm...Why? Well, if the ram was placed into the world at creation then, according to the rabbis, Abraham’s discovery of the ram wasn’t just a mere coincidence; it was intended all along! This comports with our reading of the story: we suggest that Abraham’s silence and perceived hesitation during the entire journey to Moriah was a way of delaying the inevitable and maximizing the opportunity for a random discovery of a substitute. This is indicated by Abraham’s often overlooked statement which is crucial to the understanding of the whole story: **“God will see to a sheep for His burnt offering.”**<sup>12</sup> When Abraham says this to Isaac, he is not simply deflecting Isaac’s innocent question, “Father, here are the firestone and the wood, but where is the sheep for the burnt offering?” but stating his honest belief about what he hopes will transpire, namely, that God will miraculously provide the offering!

When Abraham binds Isaac and places him on the altar wondering where the replacement is, we wonder what Abraham must be feeling...

*God has commanded me to do this, but I cannot. And I will not! God cannot want the shedding of blood for worship. I know this in the core of my being! And yet, He has still not yet provided me with something else to offer in his stead. I have been looking and looking for an animal, because I believe that He will provide. He will not let me do this, nor will I let myself do this! The God who has called me from Ur, the God who given me this son, the God who has promised me this future, the God who has been with me for as long as I remember, the God I know, and the God who knows me, will provide. He! Will! Provide! I know Isaac will suffer from this. No father wants to see his son suffer. We will get through this. But it will never be the same between me and my son. How could it ever be? For the rest of his life he will think that I was trying to kill him! Oh God, You have made this an impossible moment for me! If I do exactly as You command, I will have no son! If I defy You by refusing to go through with this, I will have no God! Isaac will be hurt. We*

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<sup>10</sup> Pirkei Avot 5:5, see also Midrash Tanhuma, Vayera 23.

<sup>11</sup> That would be at the same time that Adam was being judged and ejected, see my Seder for the Second Night of Rosh Hashanah.

<sup>12</sup> Verse 8.

*will both be hurt. But if I am to be the one who is tasked with producing a nation who will introduce You to the world then I must go through with this. If I fail, not only will I suffer, the world will suffer! The future depends on this moment! I now understand that this moment has to happen if only to show that I can endure what You ask of me, even to the point of not sparing my son from danger. If you provide a sheep or another animal – as I know You will! – then I can show that You are a moral God, that You do not want the shedding of human blood, the taking of human life as a form of worship; rather, that You want goodness, kindness, righteousness; that You want engagement, You want a good argument (what’s that about anyway?), and not just a little bit of struggle in Your human partners; that You delight in the questions, objections and rebuttals, not blind obedience. God, You want me to be a blessing to the world? This is the way for me to be a blessing! The world depends on me now. And the tragedy for me is that my son will suffer for it, but I am willing to subject him to that for Your sake. Here, this is my way of being a blessing...*

Abraham! Abraham!

Shaken, he looks up, and there it is: the animal! A ram! Of course, how would a sheep get to be here in the first place? It had to be a ram, wild and undomesticated. In the end God has provided it just like Abraham thought He would! And that is why Abraham names the place “*Adonai-Yireh*” meaning “God will see to it” because God did “see to it” that there would be an animal for Abraham to sacrifice instead of his son. God provided the ram. God fulfilled Abraham’s vision. That moment was to become so pivotal in the history of human civilization, that, according to the rabbis, its major element was already prepared at creation.

Abraham pays a price for this, but Isaac pays one also. Isaac has to live for the rest of his life with the knowledge that his father was willing to kill him and offer him to God. One does not recover from that easily. It’s hard to know if Isaac ever does recover from the trauma of the experience. But the Torah is kind to Isaac: in a few chapters, he will find comfort in love. He is one of the few biblical personalities that appears to have a decent marriage. And unlike his father Abraham, who had three wives, and his son Jacob who had four, and his other son Esau who had at least two, Isaac will remain married to his one wife Rebekah for 120 years.

And that, dear friends, is some comfort!

## TASHLIKH תשליך

The traditional Tashlikh service consists of recitations of verses followed by the casting of breadcrumbs into a body of water in order to send away our unworthy thoughts, so that we may purify our hearts and our souls, as the new year begins. We assemble privately or with a group and recite the following:

הַשְּׁלִיכוּ מֵעַלְיֶיכֶם אֶת-כָּל-פִּשְׁעֵיכֶם אֲשֶׁר  
פָּשַׁעְתֶּם בָּם וַעֲשׂוּ לָכֶם לֵב חֲדָשׁ וְרוּחַ חֲדָשָׁה  
*Hashlikhu mey'aleikhem et kol pish'eichem  
asher peshatem bam va'asu lakhem lev hadash  
ve-ru'ach hadasha.*

Cast away from yourselves all your transgressions; And create within yourselves a new heart and a new spirit.

Ezekiel 18:31

אָבִינוּ מִלְכֵנוּ. חַנּוּנוּ וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:  
*Avinu Malkeinu, hanenu ve-aneinu, ki ein  
banu ma'asim. Aseh imanu tzedakah va-  
hesed ve-hoshi'enu.*

Our Father, our King, graciously answer us, although we are without merits; Deal with us charitably and lovingly save us.

מִן-הַמֶּצָר קָרָאתִי יְהוָה עֲנֵנִי בְמֶרְחֹב יָהּ:  
*Min hameitzar karati ya, anani ba-merhav ya.*  
In my distress I called on the LORD; He answered me and set me free.  
Psalm 118:5

מִי-אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל-פֶּשַׁע  
לְשֹׂאֲרֵית נִחַלְתּוּ לֹא-הֶחְזִיק לְעַד אֲפֹ כִי-  
חַפֵּץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ  
וְתִשְׁלַיְךָ בְּמִצְלוֹת יָם כָּל-חַטָּאוֹתֶם: תִּתֵּן  
אֲמַת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ  
לְאַבְתָּינוּ מִיְמֵי קֶדֶם:

*Mi el kamokha nosay avon ve-over al peshah  
lish'erit nahalato, lo hehezik la'ad apo ki hafetz  
hesed hu. Yahsuv yerameinu yikhbosh  
avonoteinu ve-tashlikh bimtzulot yam kol  
hatotam. Titen emet le-ya'akov hesed le-  
avraham asher nishbata la'avoteinu mimei  
kedem.*

Who is a God like You, forgiving iniquity and remitting transgression; Who has not

maintained His wrath forever against the remnant of His own people, Because He loves graciousness! He will take us back in love; He will cover up our iniquities, You will hurl all our sins Into the depths of the sea. You will keep faith with Jacob, loyalty to Abraham, as You promised on oath to our fathers In days gone by.  
Micah 7:18-20

לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָר קִדְשֵׁי כִּי-מָלְאָה  
הָאָרֶץ דָּעָה אֶת-יְיָ כַּמַּיִם לַיָּם מְכַסִּים:  
*Lo yarei-u ve-lo yashchitu bekol har kodshi ki  
mal'ah ha-aretz de'ah et Adonay ka-mayim  
layam mekhasim.*

In all of My sacred mount Nothing evil or vile shall be done; For the land shall be filled with devotion to the LORD As water covers the sea.

Isaiah 11:0

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יְמֵינוּ בְּקֶדֶם:  
*Hashiveinu Adonay elekha ve-nashuvah; hadesh  
yameinu ke-kedem.*  
Take us back, O LORD, to Yourself, And let us come back; Renew our days as of old!  
Lamentations 5:21

יְיָ, יְיָ, אֵל, רַחוּם, וְחַנּוּן, אֲרַךְ אַפַּיִם, וְרַב חֶסֶד,  
וְאֲמַת: נִצַּר חֶסֶד לְאֵלִפִּים, נֹשֵׂא עוֹן, וְפֹשַׁע,  
וְחַטָּאָה, וְנִקְיָה:  
*Adonay, Adonay, El Rahum ve-Hanun, Erekh Apayim  
ve-Rav Hesed ve-Emet; Notzeir hesed la'alafim,  
nosei avon va-fesha ve-hata'ah ve-nakeh.*

The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent.  
Exodus 34:6-7

Private Meditation  
Cast the bread into the water.

# חלק ג': תפילה ליום הכיפורים

## SECTION THREE: THE PRAYER SERVICES FOR YOM KIPPUR

In the pages that follow, you will find three guides for your Yom Kippur at-home prayer services. Following the same goals for Rosh Hashanah, there are MISHKAN, OHEL, and HEICHAL guides for the Kol Nidre Service, Yom Kippur Shacharit, Torah Service and Musaf Services, as well as the Yom Kippur Mincha and Ne'ilah Services.

## MISHKAN GUIDE FOR YOM KIPPUR

The Mishkan service is designed for those who would like a shorter duration service featuring the basic highlights, with accessible melodies and more English. The following services are included in this guide:

1. Kol Nidre and Ma'ariv – 1 hour 45 minutes (including the pre Yom Kippur online service)
2. Shacharit – 30 minutes
3. Torah Service – 30 minutes
4. Musaf – 30 minutes
5. Mincha – 20 minutes
6. Ne'ilah – 30 minutes

## SUGGESTED SCHEDULE FOR YOM KIPPUR MISHKAN SERVICES

### KOL NIDRE AND MA'ARIV

Date: Sunday, September 27

Duration: 2 hours.

TIME	ACTIVITY	CONTENT
5:15 p.m. – 6:15 p.m. (1 hour)	Online Zoom gathering for the congregation.	Yizkor will be recited as well as Kol Nidre.
6:27 p.m.	Candle lighting.	All activity ceases and the fast officially begins.
6:30 – 7:15 (45 min.)	Prayer	Highlights of the Ma'ariv service.

### YOM KIPPUR MORNING

Date: Monday, September 28

Duration: 1.5 hours.

TIME	ACTIVITY	CONTENT
9-10 a.m. (1 hour)	Pre-service	Walking Meditation
10-10:30 a.m. (30 min.)	Prayer	Highlights of the Shacharit
10:30-10:45 a.m. (15 min.)	Break	
10:45-11:15 a.m. (30 min.)	Study	Torah and haftara reading, guided discussion
11:15-11:30 a.m. (15 min.)	Break	
11:30-12 p.m. (30 min.)	Prayer and conclusion	Highlights of Musaf
End of service.		

## YOM KIPPUR AFTERNOON AND EVENING

Duration: 1 hour 10 minutes.

TIME	ACTIVITY	CONTENT
12-6 p.m.	Break	Resting and fasting.
6-6:30 p.m. (30 min.)	Prayer	Mincha
6:30-6:45 p.m. (15 min.)	Break	Fasting and resting.
6:45-7:15 p.m. (30 min.)	Prayer	Ne'ilah Service
7:25 p.m.	Official end of the Fast	Going online.
7:30-7:40 p.m. (10 min.)	Concluding ceremony on Zoom	Recitations of the Sh'ma and final verses, with the long shofar blast.

## MISHKAN KOL NIDRE AND MA'ARIV SERVICE

Note: All prayers may be recited in English or in the transliterations provided by the Mahzor.

PAGE	PRAYER	LEADER'S SCRIPT
202	Blessing for Tallit	This is the only evening of the year during which we wear a tallit. Turn to page 202 and recite the blessing and choose any of the meditations on that page.
205	<i>KOL NIDRE</i>	As much as we long to be with the entire congregation to recite this together and to chant its haunting melody, we shall chant it now to the best of our ability, acknowledging all that remains unfulfilled from last year, and the desire to begin a new year "with a clean slate." Page 205.
205	<i>A DEATHLESS PRAYER</i>	Read <i>A DEATHLESS PRAYER</i> on the left margin of page 205. Conclude with the <i>SHEHECHEYANU</i> .
207	<i>MA'ARIV</i>	We begin with the <i>First B'rakhah before the Sh'ma: The Evening Light</i> , page 207, left side.
208-209	<i>AHAVAT OLAM</i> and RECITATION OF <i>SH'MA</i>	We continue on page 208. When we say <i>SH'MA YISRAEL</i> recite <i>BARUKH SHEM K'VOD MALKHUTO LE'OLAM VA'ED</i> out loud in Hebrew, transliteration, or English.
210	<i>Redemption: Interpretive Reading</i>	In the left margin of page 210, we read the poem by Chaim Stern.
211	<i>HASHKIVEINU</i>	<i>HASHKIVEINU</i> . Recite silently in Hebrew or English. Page 211.
212	<i>KI VAYOM HAZEH</i>	Recite the verse for Yom Kippur. Page 212.
213-221	SILENT AMIDAH	The SILENT AMIDAH is recited from page 213-221.

223	YA'ALEH	Let's recite a few verses of YA'ALEH on page 223. (If you can't remember the melody, YERUSHALAYIM SHEL ZAHAV works well with these words.)
225	HA-NESHAMAH LAKH	We recite the first five lines on page 225. HA-NESHAMA LAKH, then continue silently in Hebrew, English or transliteration.
226	ADONAY, ADONAY	In the middle of page 226 we sing: ADONAY, ADONAY.
227	KI HINEI KAHOMER	Let's sing a few verses of KI HINEI KAHOMER. Page 227. (Note: if you have difficulty remembering the melody, any of the following melodies work well: Hebrew: <i>Yerushalayim Shel Zahav, D'ror Yikra, Anim Z'mirot</i> ; English: Simon and Garfunkel's <i>Scarborough Fair; Sounds of Silence</i> ; John Denver's <i>Annie's Song (You fill up my senses)</i> ).
229	ADONAY, ADONAY	Once again, sing ADONAY, ADONAY. In the middle of page 229.
231	<i>The World is Full of Your Glory: A Piyyut</i>	Read in English, bottom of page 231.
232	ADONAY, ADONAY	For the final recitation, we sing ADONAY, ADONAY. In the middle of page 229.
233	SHMA KOLEINU	Sing SHMA KOLEINU. Page 233. Continue silently for the rest of the page.
234	KI ANU AMEKHA	We sing, KI ANU AMEKHA, page 234.
235	ASHAMNU	Turn to page 235 for the ASHAMNU.
237-238	AL HET	Turn to page 237 and recite the AL HET through page 238. Sing VE'AL KULAM.
239-242	Various readings	Select any or all of the readings and recite silently, pages 239-242.
243	AVINU MALKEINU	We recite the AVINU MALKEINU and repeating the highlighted lines and singing the concluding line, beginning page 243 through 244.
246	ALEINU	We conclude with ALEINU, page 246.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe yahrzeit now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
248	LEDAVID ORI	We recite Psalm 27. Page 248.
250	YIGDAL	Our service concludes with YIGDAL, page 250.
END OF SERVICE READ "SOME WISDOM FOR YOM KIPPUR MEDITATION" AT THE BACK OF THIS BOOK		

MISHKAN YOM KIPPUR SHACHARIT SERVICE

Suggested timing: 10 - 10:30 a.m.

PAGE	PRAYER	LEADER'S SCRIPT
34	Blessing for Tallit	We begin our service with the blessing over the Tallit. We rise and recite the blessing on page 34.
34	The Effect of Prayer	Let's recite "The Effect of Prayer" in the left margin.
35	The Body, The Soul, The World; <i>B'rakhot</i> for the Study of Torah	We recite the blessings for Torah Study on page 35. (We may be seated.)
36	Passages from the Torah A passage from the Mishnah A passage from the Gemara	We continue on page 36. These are important biblical and rabbinic texts: the priestly blessing, the commandment to be holy, the supreme value of the Torah Study. Page 36.
37	Blessings Upon Arising	Please rise as we recite the Blessings Upon Arising, on page 37.
40	Devotional Rabbinic Text for Yom Kippur	Turn now to page 40 as we recite these texts silently. (We may be seated.)
42	Psalm for Yom Kippur	We turn to page 42 and recite the Psalm for Yom Kippur, a psalm about the possibility of renewal after sin.
44	Psalm 27	We turn to page 44 to recite the Psalm for the Season of Repentance – Psalm 27.
45	Psalm 30	We turn to page 45 for Psalm 30.
Back of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page of this book). Please rise.
47-63	Meditation	Let's take a few moments to read silently all or portions of the psalms on pages 47-63.
70	Psalm 130	We turn to page 70 for Psalm 130, a prayer for forgiveness. We rise.
77	Recitation of the <i>SH'MA</i> and <i>V'AHAVTA</i>	We may be seated. Let's turn to page 77 to recite the <i>SH'MA</i> and <i>V'AHAVTA</i> , the most important statement of Jewish faith. (Transliteration is provided.)
80	<i>MI KAMOKHA</i> and <i>TZUR YISRAEL</i>	Let's turn to page 80 as we rise and sing <i>MI KAMOKHA</i> to the end of the page. (Transliteration is provided.)
252	Highlights of the Amidah	Let's sing some of the highlights beginning with the <i>AVOT</i> on page 252. Please rise.

		If you have a minyan present, recite the repetition of the Amidah in its entirety.
253	<i>ZOKHREINU-MI KHAMOKHA</i>	We will continue on page 253 with <i>ZOKHREINU</i> to the end of the page.
260	<i>S'LIHOT</i>	Recite in Hebrew or English on page 260.
263	<i>KI ANU AMEKHA</i>	Let's sing <i>KI ANU AMEKHA</i> , page 263.
264	<i>ASHAMNU</i>	We continue with the <i>ASHAMNU</i> on page 264.
265	<i>"You know the mysteries..."</i>	Recite the last paragraph on page 265 in English, leading into the <i>AL HET</i> .
266	<i>AL HET</i>	Recite the <i>AL HET</i> page 266-267, singing <i>VE'AL KULAM</i> after each group.
270	<i>SIM SHALOM</i>	Turn to page 270 and sing <i>SIM SHALOM</i> with <i>BESEIFER HAYYIM</i> to the end on page 270.
271	<i>AVINU MALKEINU</i>	Recite the <i>AVINU MALKEINU</i> on page 271 and conclude by singing the last verse at the top of page 272.
END OF SHACHARIT TAKE A 15 MINUTE BREAK		

#### MISHKAN YOM KIPPUR TORAH SERVICE

Suggested timing: 10:45 – 11:15 a.m. (30 minutes)

RECONVENE YOUR SERVICE. "We are now ready for the Torah service. We are going to imagine that we are standing before the ark. In the synagogue, opening the ark symbolizes a connection to the wandering of the Israelites in the desert. But it also symbolizes opening our hearts to the Torah. Through these melodies, let us open our hearts to Your Torah, God. Answer our prayers, and the prayers of all Your people Israel, for goodness, for life and for peace. AMEN.		
274	<i>KI MI-TZIYYON</i>	Please rise and let us sing the traditional melodies of the Torah Service. Page 274.
275	<i>ADONAI, ADONAI.</i>	Turn to page 275. We remain standing as we sing <i>ADONAI ADONAI EL RAHUM</i> and <i>V'ANI T'FILATI</i> .
276	<i>BEIH ANA RAHEITZ</i>	Page 276. <i>BEIH ANA RAHEITZ</i>
276	<i>SHMA</i>	We continue with <i>SH'MA, EHAD</i> and <i>GADLU</i> , page 276.

278-286	TORAH AND HAFTARAH READINGS	We may be seated now. Let's turn to the Torah and Haftarah readings. (Follow the instructions in the Mahzor). NOTE: You may choose to read these portions in several ways: In Hebrew or English from start to finish, individually or consecutively.  You may also choose to consult the discussion guide and commentary which have been provided.
288	PRAYER FOR OUR COUNTRY	Recite the PRAYER FOR OUR COUNTRY on page 288.
289	PRAYER FOR ISRAEL, PRAYER FOR PEACE	Recite the PRAYER FOR ISRAEL and the PRAYER FOR PEACE, on page 289.
290	YIZKOR	Note: While communal recitations of Yizkor have been planned for the day before Yom Kippur, you may choose to recite a private Yizkor at this point from page 290 through page 293. You may choose to recite the <i>Prayer in Lieu of Kaddish</i> at the back of this book.
295	ASHREI	We recite Ashrei on page 295.
298	ETZ HAYYIM HI	We conclude the Torah service with <i>ETZ HAYYIM HI</i> on page 298.
END OF TORAH SERVICE. TAKE A BREAK 11:15 – 11:30 a.m.		

#### MISHKAN YOM KIPPUR MUSAF SERVICE

Suggested timing: 11:30-12 p.m.

312	HINENI	Ordinarily, it would be at this point in the congregational service at which the Hazzan chants the <i>Hineni</i> prayer. Let's take a moment to read that prayer silently. Page 312. (Alternative: If you have written your own private <i>Hineni</i> , now would be the time to recite it).
313	"REPETITION OF THE MUSAF" - HIGHLIGHTS	The Musaf is the heart of the congregational service. Without a minyan we are not able to recite it completely, with the <i>Kedusha</i> . However, since the many of the important prayers and melodies are in

		this service, we will sing them now as if we were singing them in the congregation.
313	<i>First B'rakhah: Our Ancestors</i>	Let's turn to page 313 as we begin the repetition of the Musaf through page 314, singing <i>ZOKHREINU, MELEKH OZER...</i> <i>M'KHAKEIL HAYYIM B'HESED</i> and <i>MI KHAMOKHA</i> .
315	<i>U-NETANEH TOKEF</i>	We turn now to page 315 returning to the <i>U-NETANEH TOKEF</i> . We will chant the first two paragraphs together in Hebrew and then sing the familiar melody <i>BEROSH HASHANA...</i> (Divide the prayer as follows: Sing <i>KAMAH YA'AVRUN</i> and then 4 lines to <i>MI BA-MAYYIM</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 4 lines ending with <i>MI BASKILAH</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 5 lines ending with <i>MI YARUM</i> and end with a repetition of the chorus <i>BEROSH HASHANA...</i>
316	<i>U-T'SHUVAH...</i>	Page 316. Let's sing: <i>U-T'SHUVAH...</i> and then read the passages in English on the left-hand side. <i>When we really begin a new year...</i>
319	<i>VE-KHOL MA'AMINIM</i>	Let's sing a few verses of <i>VE-KHOL MA'AMINIM</i> on page 319.
322	<i>VE-YE'ETAYU</i>	Let's sing a few verses of <i>VE-YE'ETAYU</i> together on page 322, with the refrain <i>VE-YITNU LEKHA KETER MELUKHA</i> after each line.
325	<i>ALEINU</i>	We rise for <i>ALEINU</i> on page 325 bowing when indicated.
326	THE TEMPLE SERVICE	Read together on page 326 the Shaul Ansky description of the Service in the Temple on the Day of Atonement, starting on the left-hand side.
328-329	<i>PREPARATIONS FOR THE SERVICE-FIRST CONFESSION</i>	Read in English at the bottom of page 328 through the end of 329.

330	<i>And thus would he say...</i>	Read in English on page 330 and bow where indicated.
330	<i>THE SECOND CONFESSION</i>	Read in English on the bottom of page 330.
331	<i>And thus would he say...</i>	Read in English on page 331 and bow where indicated.
331	<i>THE SPRINKLING OF THE BLOOD</i>	Read in English on the bottom of page 331.
332	<i>THE THIRD CONFESSION</i>	Read in English on page 332 and bow where indicated.
333	<i>THE COMPLETION OF THE CEREMONY</i>	Read in English on page 333.
333	<i>THE PRAYER OF THE HIGH PRIEST FOR THE NEW YEAR</i>	Read in English through to the next page.
336	<i>THE THIRTEEN ATTRIBUTES</i>	Sing <i>ADONAY, ADONAY</i> in the middle of page 336.
337	<i>THE MARTYROLOGY</i>	Spend the next several minutes reading silently from page 337-344. You may wish to read "I Shall Remember" on page 341 out loud.
345	<i>BIBLICAL VERSES OF PRAYER</i>	Read silently on page 345 to conclude this section.
346	<i>SH'MA KOLEINU</i>	Chant <i>SH'MA KOLEINU</i> on page 346, the first five lines.
347	<i>KI ANU AMEKHA</i>	Let's sing <i>KI ANU AMEKHA</i> on page 347.
348	<i>ASHAMNU</i>	Let's sing the <i>ASHAMNU</i> together on page 348.
349-350	<i>VARIOUS PASSAGES</i>	Read silently from page 349 to page 350, but especially passage HEH, <i>You know the mysteries of the universe.</i>
351-353	<i>AL HET</i>	Recite the <i>AL HET</i> singing <i>VE'AL KULAM</i> after each passage.
357	<i>SIM SHALOM</i>	We conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on page 357.
358	<i>HAYOM</i>	And let's sing the final prayer, <i>HAYOM</i> .
359	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic <i>Kaddish Shalem</i> melody.
END OF SERVICE TAKE A LONG BREAK		

### MISHKAN YOM KIPPUR MINCHA SERVICE

Suggested timing: 6 – 6:30 p.m. (30 min.)

<p>RECONVENE YOUR SERVICE</p> <p>Our service will consist of the reading of the Book of Jonah followed by highlights of the Amidah.</p>		
367-371	HAFTARA	The Book of Jonah is read beginning on page 367.
374-375	HIGHLIGHTS OF THE “REPETITION”	We begin on page 374 with the First <i>B’rakha</i> . Continue on page 375 singing <i>ZOKHREINU</i> , <i>MEKHALKEIL HAYYIM</i> , and <i>MI KHAMOKHA</i> .
379	<i>ADONAY, ADONAY</i>	Sing <i>ADONAY, ADONAY</i> on page 379.
380	<i>SH’MA KOLEINU</i>	Sing the five lines of <i>SH’MA KOLEINU</i> on page 380.
381	<i>KI ANU AMEKHA</i>	Sing <i>KI ANU AMEKHA</i> on page 381.
382	<i>ASHAMNU</i>	Recite the <i>ASHAMNU</i> on page 382.
383	<i>You know the mysteries...</i>	Read silently in English, page 383.
384-385	<i>AL HET</i>	Recite the <i>AL HET</i> on page 384-385 singing <i>VE’EL KULAM</i> after each section.
388	<i>SIM SHALOM</i>	Conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on page 388.
389-390	<i>AVINU MALKEINU</i>	Recite <i>AVINU MALKEINU</i> on page 389 and sing the concluding line on page 390.
390	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic melody for the <i>KADDISH SHALEM</i> . Page 390.
<p>END OF MINCHA</p> <p>TAKE A BREAK BEFORE NE’ILAH – 6:30-6:45 p.m.</p>		

### MISHKAN YOM KIPPUR NE’ILAH SERVICE

Suggested timing: 6:45 – 7:15 p.m. (30 min.)

<p>RECONVENE YOUR SERVICE</p> <p>We are now ready to begin the final service for Yom Kippur.</p>		
392-393	SILENT MEDITATIONS	Select any of these readings.
394	<i>ASHREI</i>	Recite the <i>ASHREI</i> page 394.
407	<i>EL NORAH ALILAH</i>	Read or chant <i>EL NORAH ALILAH</i> on page 407. (You can chant this to other melodies including those listed above during the Kol Nidre service: <i>Scarborough Fair</i> , <i>Yerushalayim Shel Zahav</i> etc.

408-409	<i>AMIDAH</i>	Let's sing the opening of the <i>AMIDAH</i> , page 408-409 including <i>ZOKHREINU</i> , <i>MEKHALKEIL HAYYIM</i> , and <i>MI KHAMOKHA</i> .
410	<i>SH'MA NA</i>	Read or chant <i>SH'MA NA</i> in Hebrew or English through the entire page 410.
410	<i>Before the gate closes...</i>	Read the Yehuda Amichai poem in the margin of page 410 left side.
414	<i>PTAH LANU SHA'AR</i>	Read or chant <i>PTAH LANU SHA'AR</i> (the first three verses) on page 414.
415	<i>ADONAY, ADONAY</i>	Turn to page 415 and sing, <i>ADONAY, ADONAY</i> .
417	<i>THIRTEEN ATTRIBUTES</i>	Turn to page 417 and read silently in English, then sing again, <i>ADONAY, ADONAY</i> .
418	<i>MAY WE END THE DAY FULFILLED</i>	Turn to page 418 and read in English.
419	<i>RAHEM NA</i>	Recite the first lines of <i>RAHEM NA</i> on the top of page 419; skip to the bottom and sing the final <i>ADONAY, ADONAY</i> .
420	<i>KI ANU AMEKHA</i>	Turn to page 420 and let's sing the final <i>KI ANU AMEKHA</i> .
421	<i>ASHAMNU</i>	Turn to page 421 and let's sing the final <i>ASHAMNU</i> on page 421.
424	<i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> .	Turn to page 424 and let's sing the final <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> .
425-426	<i>AVINU MALKEINU</i>	Turn to page 425 and let's recite the final <i>AVINU MALKEINU</i> singing the concluding line on page 426.
428	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic melody for the <i>KADDISH SHALEM</i> . Page 428.
END OF NE'ILAH		
445-458	SELECTIONS FROM <i>MA'ARIV</i>	Turn to page 446 and recite the <i>SH'MA</i> . Turn to page 450 and recite the Silent Amidah. Turn to page 456 and recite the <i>ALEINU</i> . Turn to page 458 and recite Psalm 27.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.

459	<i>HAVDALLAH</i>	Recite the <i>HAVDALLAH</i> with preliminary verses using wine and a <i>HAVDALLAH</i> candle. Page 459.
429	<i>SIYYUM</i>	Recite the concluding ceremony on page 429. Note: this ceremony will be streamed from the synagogue on Zoom at 7:30 p.m.
<p style="text-align: center;">END OF YOM KIPPUR – YOU HAVE COMPLETED A MAGNIFICENT JOURNEY!  SHANAH TOVAH! YASHER KOAH!  MAY YOU BE INSCRIBED AND SEALED IN THE BOOK OF LIFE FOR A SWEET, JOYOUS,  MEANINGFUL, AND <b>HEALTHY</b> YEAR!</p>		

## OHEL GUIDE FOR YOM KIPPUR

The Ohel service is designed for those who would like a Ramah/USY style service featuring more of the basic highlights, accessible melodies, and more of the Mahzor. The following services are included in this guide:

1. Kol Nidre and Ma'ariv – 2 hours (including the pre-Yom Kippur online service)
2. Shacharit – 45 minutes
3. Torah Service – 45 minutes
4. Musaf – 50 minutes
5. Mincha – 30 minutes
6. Ne'ilah – 45 minutes

### SUGGESTED SCHEDULE FOR YOM KIPPUR OHEL SERVICES

#### **KOL NIDRE AND MA'ARIV**

Date: Sunday, September 27

Duration: 2 hours.

TIME	ACTIVITY	CONTENT
5:15 p.m. – 6:15 p.m. (1 hour)	Pre-Yom Kippur online Zoom gathering for the congregation.	Yizkor will be recited as well as Kol Nidre.
6:27 p.m.	Candle lighting.	All activity ceases and the fast officially begins.
6:30 – 7:30 (1 hour)	Prayer	Highlights of the Ma'ariv service.

#### **YOM KIPPUR MORNING**

Date: Monday, September 28

Duration: 2.5 hours.

TIME	ACTIVITY	CONTENT
9-10 a.m. (1 hour)	Pre-service	Walking Meditation
10-10:45 a.m. (45 min.)	Prayer	Highlights of the Shacharit
10:45-11 a.m. (15 min.)	Break	
11-11:45 a.m. (45 min.)	Study	Torah and haftara reading, guided discussion
11:45-12 p.m. (15 min.)	Break	
12-12:45 p.m. (60 min.)	Prayer and conclusion	Musaf
End of service.		

## YOM KIPPUR AFTERNOON AND EVENING

Duration: 1 hour 35 minutes.

TIME	ACTIVITY	CONTENT
12:45-5:45 p.m. (5 hours)	Break	Resting and fasting.
5:45-6:30 p.m. (45 min.)	Prayer	Mincha
6:30-6:45 p.m. (15 min.)	Break	Fasting and resting.
6:45-7:25 p.m. (40 min.)	Prayer	Ne'ilah Service
7:25 p.m.	Official end of the Fast	Going online.
7:30-7:40 p.m. (10 min.)	Concluding ceremony on Zoom	Recitations of the Sh'ma and final verses, with the long shofar blast.

## OHHEL KOL NIDRE AND MA'ARIV SERVICE

PAGE	PRAYER	LEADER'S SCRIPT
202	Blessing for Tallit	This is the only evening of the year during which we wear a tallit. Turn to page 202 and recite the blessing and choose any of the meditations on that page.
204	<i>OR ZARU'A</i>	It is appropriate to set the mood for this evening with this verse and melody. Page 204.
205	<i>KOL NIDRE</i>	As much as we long to be with the entire congregation to recite this together and to chant its haunting melody, we shall chant it now to the best of our ability, acknowledging all that remains unfulfilled from last year, and the desire to begin a new year "with a clean slate." Page 205.
205	<i>VE-NISLAH – SHEHECHEYANU</i>	We complete the recitations on this page and conclude with the <i>SHEHECHEYANU</i> .
207	<i>MA'ARIV</i>	We begin the Ma'ariv service with the third line on page 207.
208-209	<i>AHAVAT OLAM</i> and RECITATION OF <i>SH'MA</i>	We continue on page 208. Recite <i>BARUKH SHEM K'VOD MALKHUTO LE'OLAM VA'ED</i> out loud.
210	<i>MI-KHAMOKHA</i>	Recite <i>U-MALKHUTO</i> and sing through the end of the page 210.
211	<i>HASHKIVEINU</i>	<i>HASHKIVEINU</i> . Recite silently. Page 211.
212	<i>KI VAYOM HAZEH</i>	Recite the verse for Yom Kippur. Page 212.
213-221	SILENT AMIDAH	The SILENT AMIDAH is recited from page 213-221.
223	<i>YA'ALEH</i>	Let's recite the <i>YA'ALEH</i> piyyut on page 223. (If you can't remember the melody, <i>YERUSHALAYIM SHEL ZAHAV</i> works well with these words.)

225	<i>HA-NESHAMAH LAKH</i>	We recite the first five lines on page 225. <i>HA-NESHAMA LAKH</i> , then continue silently in Hebrew, English or transliteration.
226	<i>ADONAY, ADONAY</i>	Recite silently and then begin where marked: <i>TA'AVOR AL PESHA</i> through to the end of the page, singing <i>ADONAY, ADONAY</i> . Page 226.
227	<i>KI HINEI KAHOMER</i>	Let's sing <i>KI HINEI KAHOMER</i> . Page 227. (Note: if you have difficulty remembering the melody, any of the following melodies work: Hebrew: <i>Yerushalayim Shel Zahav, D'ror Yikra, Anim Z'mirot</i> ; English: Simon and Garfunkel's <i>Scarborough Fair; Sounds of Silence</i> ; John Denver's <i>Annie's Song (You fill up my senses)</i> ).
229	<i>ADONAY, ADONAY</i>	Recite silently and then begin where marked: <i>EL HOREITA LANU</i> through to the end of the page, singing <i>ADONAY, ADONAY</i> . Page 229.
232	<i>ADONAY, ADONAY</i>	Recite silently and then begin where marked: <i>EL HOREITA LANU</i> through to the end of the page, singing <i>ADONAY, ADONAY</i> . Page 232.
233	<i>SHMA KOLEINU</i>	Recite silently and then begin singing <i>SHMA KOLEINU</i> . Page 233. Continue silently for the rest of the page.
234	<i>KI ANU AMEKHA</i>	We sing, <i>KI ANU AMEKHA</i> , page 234.
235	<i>ASHAMNU</i>	Turn to page 235 for the <i>ASHAMNU</i> .
237-238	<i>AL HET</i>	Recite the <i>AL HET</i> beginning on 237 through 238. Sing <i>VE'AL KULAM</i> .
239-242	Various readings	Select any or all of the readings and recite silently, pages 239-242.
243-244	<i>AVINU MALKEINU</i>	We recite the <i>AVINU MALKEINU</i> and repeating the highlighted lines and singing the concluding line, beginning page 243 through 244.
246	<i>ALEINU</i>	We conclude with <i>ALEINU</i> , page 246.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe yahrzeit now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
248	<i>LEDAVID ORI</i>	We recite Psalm 27. Page 248.
250	<i>YIGDAL</i>	Our service concludes with <i>YIGDAL</i> , page 250.
END OF SERVICE READ "SOME WISDOM FOR YOM KIPPUR MEDITATION" AT THE BACK OF THIS BOOK		

OHEL YOM KIPPUR SHACHARIT SERVICE

Suggested timing: 10–10:45 a.m. (45 min.)

PAGE	PRAYER	LEADER'S SCRIPT
34	Blessing for Tallit	We begin our service with the blessing over the Tallit. We rise and recite the blessing on page 34.
35	The Body, The Soul, The World <i>B'rakhot</i> for the Study of Torah	We recite the blessings for Torah Study on page 35. (We may be seated.)
36	Passages from the Torah A passage from the Mishnah A passage from the Gemara	We continue on page 36. These are important biblical and rabbinic texts: the priestly blessing, the commandment to be holy, the supreme value of the Torah Study. Page 36.
37	<i>BIRKHOT HASHACHAR</i> Blessings Upon Arising	Turn to page 37 and we rise for <i>BIRKHOT HASHACHAR</i> .
40	Devotional Rabbinic Text for Yom Kippur: <i>Whoever says, "I shall and repent..."</i>	On page 40 we recite the text for Yom Kippur.
43	Psalm for Yom Kippur	Let's turn to page 43 for the Psalm for Yom Kippur.
44	Psalm for the Season of Repentance	Turn to page 44 for <i>LEDAVID ORI</i> .
45	Psalm 30	Page 45. <i>MIZMOR SHIR HANUKAT HABAYYIT</i> .
Final page of this book	Prayer in Lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
47	<i>BARUKH SHE'AMAR</i>	Please rise for <i>BARUKH SHE'AMAR</i> on page 47.
60	<i>ASHREI</i>	You may be seated. Turn to page 60 for <i>ASHREI</i> .
63 (middle)	Psalm 150: <i>HALLELUYAH</i>	Let's sing the <i>HALLELUYAH</i> on page 63.
65	Song at the Sea – <i>AZ YASHIR MOSHE</i>	Turn to page 65 and we rise for <i>AZ YASHIR</i> .
69	SOVEREIGN – <i>HAMELEKH</i>	We can be seated. We make our transition to the High Holy Day <i>nusach</i> . On page 69 we start with the word, <i>HAMELEKH</i> .

70	Psalm 130	Let's rise for <i>SHIR HA-MA'A LOT</i> on page 70. We'll recite it line by line.
71	First <i>B'rakha</i> before the <i>Sh'ma</i> : The Creation of Light	We can be seated. Let's sing <i>OR HADASH</i> , page 71. Add the line for Yom Kippur.
75 (middle)	<i>KADOSH</i> to the end of the page.	On page 75 we recite <i>KADOSH</i> .
76	Second <i>B'rakha</i> before the <i>Sh'ma</i> : God's Great Love	Let's sing <i>AHAVA RABBAH</i> on page 76.
77	Recitation of the <i>SH'MA</i> .	Page 77 for the <i>SH'MA</i> and then silently for the second paragraph.
78	Third paragraph - <i>VAYOMER</i>	(recited out loud) <i>VAYOMER</i> ...
80	<i>MI KAMOKHA</i>	Turn to page 80 for <i>MI KAMOKHA</i> . Please rise.
<b>213</b>	SILENT AMIDAH	For the silent Amidah we turn to page 213 and continue to page 221.
252	"Repetition" Consisting of Highlights of the Amidah	Without a minyan present we are not obligated to repeat the Amidah. However, let's sing some of the highlights beginning with the <i>AVOT</i> on page 252. Please rise. If you have a minyan present, recite the repetition of the Amidah in its entirety.
253	<i>ZOKHREINU-MI KHAMOKHA</i>	We will continue on page 253 with <i>ZOKHREINU</i> to the end of the page.
256	<i>L'EYL OREKH DIN</i>	Let's turn to page 256 and recite <i>L'EYL OREKH DIN</i> .
260	<i>S'LIHOT</i>	Recite in Hebrew or English on page 260.
263	<i>KI ANU AMEKHA</i>	Let's sing <i>KI ANU AMEKHA</i> , page 263.
264	<i>ASHAMNU</i>	We continue with the <i>ASHAMNU</i> on page 264.
265	"You know the mysteries..."	Recite the last paragraph on page 265 in English, leading into the <i>AL HET</i> .
266	<i>AL HET</i>	Recite the <i>AL HET</i> page 266-267, singing <i>VE'AL KULAM</i> after each group.
270	<i>SIM SHALOM</i>	Turn to page 270 and sing <i>SIM SHALOM</i> with <i>BESEIFER HAYYIM</i> to the end on page 270.
271-272	<i>AVINU MALKEINU</i>	Recite the <i>AVINU MALKEINU</i> on page 271 and conclude by singing the last verse at the top of page 272.
END OF SHACHARIT – TAKE A 15 MINUTE BREAK – 10:45-11:00 a.m.		

## OHEL YOM KIPPUR TORAH SERVICE

Suggested timing: 11 a.m.– 11:45 p.m. (45 minutes)

<p>RECONVENE YOUR SERVICE.</p> <p>“We are now ready for the Torah service. We are going to imagine that we are standing before the ark. In the synagogue, opening the ark symbolizes a connection to the wandering of the Israelites in the desert. But it also symbolizes opening our hearts to the Torah. Through these melodies, let us open our hearts to Your Torah, God. Answer our prayers, and the prayers of all Your people Israel, for goodness, for life and for peace. AMEN.</p>		
274	<i>KI MI-TZIYYON</i>	Please rise and let us sing the traditional melodies of the Torah Service. Page 274.
275	<i>ADONAI, ADONAI.</i>	Turn to page 275. We remain standing as we sing <i>ADONAI ADONAI EL RAHUM</i> and <i>V’ANI T’FILATI</i> .
276	<i>BEIH ANA RAHEITZ</i>	Page 276. <i>BEIH ANA RAHEITZ</i>
276	<i>SHMA</i>	We continue with <i>SH’MA, EHAD</i> and <i>GADLU</i> , page 276.
278-286	TORAH AND HAFTARAH READINGS	We may be seated now. Let’s turn to the Torah and Haftarah readings. (Follow the instructions in the Mahzor). NOTE: You may choose to read these portions in several ways: In Hebrew or English from start to finish, individually or consecutively.  You may also choose to consult the discussion guide and commentary which have been provided.
288	PRAYER FOR OUR COUNTRY	Recite the PRAYER FOR OUR COUNTRY on page 288.
289	PRAYER FOR ISRAEL, PRAYER FOR PEACE	Recite the PRAYER FOR ISRAEL and the PRAYER FOR PEACE, on page 289.
290	<i>YIZKOR</i>	Note: While communal recitations of Yizkor have been planned for the day before Yom Kippur, you may choose to recite a private Yizkor at this point from page 290 through page 293. You may choose to recite the <i>Prayer in Lieu of Kaddish</i> at the back of this book.
295	<i>ASHREI</i>	We recite Ashrei on page 295.
298	<i>ETZ HAYYIM HI</i>	We conclude the Torah service with <i>ETZ HAYYIM HI</i> on page 298.
<p>END OF TORAH SERVICE. TAKE A BREAK 12-12:15 p.m.</p>		

OHEL YOM KIPPUR MUSAF SERVICE

Suggested timing: 12:15-1 p.m.

312	<i>HINENI</i>	Ordinarily, it would be at this point in the congregational service at which the Hazzan chants the <i>Hineni</i> prayer. Let's take a moment to read that prayer silently. Page 312. (Alternative: If you have written your own private <i>Hineni</i> , now would be the time to recite it).
300-311	SILENT AMIDAH	We now turn to page 300 to recite the Silent Amidah. We begin by taking three steps backwards, and then three steps forward. At the conclusion on page 311, we take three steps backwards reciting <i>OSEH SHALOM BIMROMAV...</i>
313	"REPETITION OF THE MUSAF" - HIGHLIGHTS	The Musaf is the heart of the congregational service. Without a minyan we are not able to recite it completely, with the <i>Kedusha</i> . However, since the many of the important prayers and melodies are in this service, we will sing them now as if we were singing them in the congregation.
313	<i>First B'rakhah: Our Ancestors</i>	Let's turn to page 313 as we begin the repetition of the Musaf through page 314, singing <i>ZOKHREINU, MELEKH OZER...</i> <i>M'KHAKEIL HAYYIM B'HESED</i> and <i>MI KHAMOKHA</i> .
315	<i>U-NETANEH TOKEF</i>	We turn now to page 315 returning to the <i>U-NETANEH TOKEF</i> . We will chant the first two paragraphs together in Hebrew and then sing the familiar melody <i>BEROSH HASHANA...</i> (Divide the prayer as follows: Sing <i>KAMAH YA'AVRUN</i> and then 4 lines to <i>MI BA-MAYYIM</i> followed by the chorus <i>BEROSH HASHANA...</i>

		Recite the next 4 lines ending with <i>MI BASKILAH</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 5 lines ending with <i>MI YARUM</i> and end with a repetition of the chorus <i>BEROSH HASHANA...</i>
316	<i>U-T'SHUVAH...</i>	Page 316. Let's sing: <i>U-T'SHUVAH...</i> and continue to the end of the page including <i>KI K'SHIMKHA</i> and <i>ADAM, ADAM</i>
319	<i>VE-KHOL MA'AMINIM</i>	Let's sing <i>VE-KHOL MA'AMINIM</i> on page 319.
322	<i>VE-YE'ETAYU</i>	Let's sing <i>VE-YE'ETAYU</i> together on page 322, with the refrain <i>VE-YITNU LEKHA KETER MELUKHA</i> after each line.
325	<i>ALEINU</i>	We rise for <i>ALEINU</i> on page 325 bowing when indicated and continue to the end of the page.
326	THE TEMPLE SERVICE	Read together on page 326 the Shaul Ansky description of the Service in the Temple on the Day of Atonement, starting on the left hand side.
328-329	<i>PREPARATIONS FOR THE SERVICE-FIRST CONFESSION</i>	Read in English at the bottom of page 328 through the end of 329.
330	<i>VE-HA-KOHANIM</i>	From the second paragraph on page 330, chant <i>VE-HA-KOHANIM</i> through to the completion of the bowing.
330	<i>THE SECOND CONFESSION</i>	Read in English on the bottom of page 330.
331	<i>VE-HA-KOHANIM</i>	From the second paragraph on page 331, chant <i>VE-HA-KOHANIM</i> through to the completion of the bowing.
331	<i>THE SPRINKLING OF THE BLOOD</i>	Read in English on the bottom of page 331.
332	<i>THE THIRD CONFESSION</i>	Read in English on page 332.
332	<i>VE-HA-KOHANIM</i>	From the second to last paragraph on page 332, chant <i>VE-HA-KOHANIM</i> through to the completion of the bowing.
333	<i>THE COMPLETION OF THE CEREMONY</i>	Read in English on page 333.
333	<i>THE PRAYER OF THE HIGH PRIEST FOR THE NEW YEAR</i>	Read in English or chant in Hebrew through to the next page.

336	<i>THE THIRTEEN ATTRIBUTES</i>	Chant from <i>EL EREKH APAYIM</i> through the first half of page 336 concluding with <i>ADONAY, ADONAY</i> .
337	<i>THE MARTYROLOGY</i>	Spend the next several minutes reading silently from page 337-344. You may wish to read "I Shall Remember" on page 341 out loud.
345	<i>BIBLICAL VERSES OF PRAYER</i>	Read silently on page 345 to conclude this section.
346	<i>SH'MA KOLEINU</i>	Chant <i>SH'MA KOLEINU</i> on page 346, the first five lines.
347	<i>KI ANU AMEKHA</i>	Let's sing <i>KI ANU AMEKHA</i> on page 347.
348	<i>ASHAMNU</i>	Let's sing the <i>ASHAMNU</i> together on page 348.
349-350	<i>VARIOUS PASSAGES</i>	Read silently from page 349 to page 350, but especially passage HEH, <i>You know the mysteries of the universe</i> .
351-353	<i>AL HET</i>	Recite the <i>AL HET</i> singing <i>VE'AL KULAM</i> after each passage.
357	<i>SIM SHALOM</i>	We conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on page 357.
358	<i>HAYOM</i>	And let's sing the final prayer, <i>HAYOM</i> .
359	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic <i>KADDISH SHALEM</i> melody.
YASHER KOACH! END OF MUSAF. AFTERNOON BREAK. RECONVENE FOR MINCHA.		

### OHHEL YOM KIPPUR MINCHA SERVICE

Suggested timing: 5:45 – 6:30 p.m. (45 min.)

RECONVENE YOUR SERVICE Mincha consists of a short reading from the Torah, the reading of the Book of Jonah as a Haftarah, and the recitation of the Amidah.		
363	TORAH READING	The traditional Torah reading for Yom Kippur Mincha is found on page 363.
367-371	HAFTARAH	The Book of Jonah is read beginning on page 367.
213	SILENT AMIDAH	The SILENT AMIDAH is recited on page 213.
374-375	HIGHLIGHTS OF THE "REPETITION"	Without a minyan we are unable to recite the <i>Kedusha</i> , however, we will sing some of the important melodies

		beginning on page 374 through page 375.
379	<i>EL HOREITA</i>	Recite from <i>EL HOREITA LANU</i> and sing <i>ADONAY, ADONAY</i> on page 379.
380	<i>SH'MA KOLEINU</i>	Sing the five lines of <i>SH'MA KOLEINU</i> on page 380.
381	<i>KI ANU AMEKHA</i>	Sing <i>KI ANU AMEKHA</i> on page 381.
382	<i>ASHAMNU</i>	Recite the <i>ASHAMNU</i> on page 382.
383	<i>You know the mysteries...</i>	Read silently in English, page 383.
384-385	<i>AL HET</i>	Recite the <i>AL HET</i> on page 384-385 singing <i>VE'EL KULAM</i> after each section.
386	<i>ELOHEINU-MELEKH AL KOL HA'ARETZ</i>	Recite the last paragraph, and sing the concluding blessing, <i>MELEKH AL KOL HA'ARETZ</i> , page 386.
388	<i>SIM SHALOM</i>	Conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on page 388.
389-390	<i>AVINU MALKEINU</i>	Recite <i>AVINU MALKEINU</i> on page 389 and sing the concluding line on page 390.
390	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic melody for the <i>KADDISH SHALEM</i> . Page 390.
END OF MINCHA TAKE A BREAK BEFORE NE'ILAH – 6:30-6:45 p.m		

#### OH EL YOM KIPPUR NE'ILAH SERVICE

Suggested timing: 6:45 – 7:25 p.m. (40 min.)

RECONVENE YOUR SERVICE We are now ready to begin the final service for Yom Kippur.		
392-393	SILENT MEDITATIONS	Select any of these readings.
394	<i>ASHREI</i>	Recite the <i>ASHREI</i> page 394.
396-397	<i>UVA LETZIYYON</i>	Recite <i>UVA LETZIYYON</i> page 396-397
398-406	SILENT AMIDAH	Recite the SILENT AMIDAH page 398-406.
407	<i>EL NORAH ALILAH</i>	Read or chant <i>EL NORAH ALILAH</i> on page 407. You may wish to use alternative melodies such as the ones listed for the Kol Nidre service above, such as <i>Scarborough Fair, Yerushalayim Shel Zahav, etc.</i>
408-409	“REPETITION OF THE AMIDAH”	Let’s sing the opening of the Amidah, page 408-409 including <i>ZOKHREINU, MEKHALKEIL HAYYIM, and MI KHAMOKHA.</i>

410	<i>SH'MA NA</i>	Read or chant <i>SH'MA NA</i> through the entire page 410.
414	<i>PTAH LANU SHA'AR</i>	Read or chant <i>PTAH LANU SHA'AR</i> (the first three verses) on page 414.
415	<i>ADONAY, ADONAY</i>	Sing, <i>ADONAY, ADONAY</i> on page 415.
417	<i>EL HOREITA LANU</i>	Recite from <i>EL HOREITA LANU</i> through to the end of page 417 singing <i>ADONAY, ADONAY</i> .
419	<i>RAHEM NA</i>	Recite from <i>RAHEM NA</i> through to the end of page 419 singing <i>ADONAY, ADONAY</i> .
420	<i>KI ANU AMEKHA</i>	Sing <i>KI ANU AMEKHA</i> on page 420.
421	<i>ASHAMNU</i>	Recite the <i>ASHAMNU</i> on page 421.
424	<i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> .	Chant <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on the bottom of page 424.
425-426	<i>AVINU MALKEINU</i>	Recite <i>AVINU MALKEINU</i> on page 425 and sing the concluding line on page 426.
428	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic melody for the <i>KADDISH SHALEM</i> . Page 428.
END OF NE'ILAH		
445-458	<i>MA'ARIV SERVICE</i>	Turn to page 445 and recite the complete <i>MA'ARIV</i> service silently.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
459	<i>HAVDALLAH</i>	Recite the <i>HAVDALLAH</i> with preliminary verses using wine and a <i>HAVDALLAH</i> candle. Page 459.
429	<i>SIYYUM</i>	Recite the concluding ceremony on page 429. Note: this ceremony will be streamed from the synagogue on Zoom at 7:30 p.m.
<p style="text-align: center;">END OF YOM KIPPUR – YOU HAVE COMPLETED A MAGNIFICENT JOURNEY!  SHANAH TOVAH! YASHER KOAH!  MAY YOU BE INSCRIBED AND SEALED IN THE BOOK OF LIFE FOR A SWEET, JOYOUS,  MEANINGFUL, AND <b>HEALTHY</b> YEAR!</p>		

## HEICHAL GUIDE FOR YOM KIPPUR

The Heichal service is designed for those who would like as much of the traditional service as possible under the circumstances. The following services are included in this guide:

1. Kol Nidre and Ma'ariv – 2 hours (including the pre-Yom Kippur online service)
2. Shacharit – 1 hour
3. Torah Service – 45 minutes
4. Musaf – 1 hour
5. Mincha – 45 minutes
6. Ne'ilah – 45 minutes

### SUGGESTED SCHEDULE FOR YOM KIPPUR HEICHAL SERVICES

#### **KOL NIDRE AND MA'ARIV**

Date: Sunday, September 27

Duration: 2 hours.

TIME	ACTIVITY	CONTENT
5:15 p.m. – 6:15 p.m. (1 hour)	Online Zoom gathering for the congregation.	Yizkor will be recited as well as Kol Nidre.
6:27 p.m.	Candle lighting.	All activity ceases and the fast officially begins.
6:30 – 7:30 (1 hour)	Prayer	Highlights of the Ma'ariv service.

#### **YOM KIPPUR MORNING**

Date: Monday, September 28

Duration: 2.5 hours.

TIME	ACTIVITY	CONTENT
9-10 a.m. (1 hour)	Pre-service	Walking Meditation
10-11 a.m. (1 hour)	Prayer	Highlights of the Shacharit
11-11:15 a.m. (15 min.)	Break	
11:15 -12 p.m. (45 min.)	Study	Torah and haftara reading, guided discussion
12-12:15 p.m. (15 min.)	Break	
12:15-1:15 p.m. (1 hour)	Prayer and conclusion	Musaf
End of service.		

## YOM KIPPUR AFTERNOON AND EVENING

Duration: 1 hour 50 minutes.

TIME	ACTIVITY	CONTENT
1:15-5:45 p.m.	Break	Resting and fasting.
5:45-6:30 p.m. (45 min.)	Prayer	Mincha
6:30-6:40 p.m. (10 min.)	Break	Fasting and resting.
6:40-7:25 p.m. (45 min.)	Prayer	Ne'ilah Service
7:25 p.m.	Official end of the Fast	Going online.
7:30-7:40 p.m. (10 min.)	Concluding ceremony on Zoom	Recitations of the Sh'ma and final verses, with the long shofar blast.

## HEICHAL KOL NIDRE AND MA'ARIV SERVICE

PAGE	PRAYER	LEADER'S SCRIPT
202	Blessing for Tallit	This is the only evening of the year during which we wear a tallit. Turn to page 202 and recite the blessing and choose any of the meditations on that page.
204	<i>OR ZARU'A</i>	It is appropriate to set the mood for this evening with this verse and melody. Page 204.
205	<i>KOL NIDRE</i>	As much as we long to be with the entire congregation to recite this together and to chant its haunting melody, we shall chant it now to the best of our ability, acknowledging all that remains unfulfilled from last year, and the desire to begin a new year "with a clean slate." Page 205.
205	<i>VE-NISLAH – SHEHECHEYANU</i>	We complete the recitations on this page and conclude with the <i>SHEHECHEYANU</i> .
207	<i>MA'ARIV</i>	We begin the Ma'ariv service with the third line on page 207.
208-209	<i>AHAVAT OLAM</i> and RECITATION OF <i>SH'MA</i>	We continue on page 208. Recite <i>BARUKH SHEM K'VOD MALKHUTO LE'OLAM VA'ED</i> out loud.
210	<i>MI-KHAMOKHA</i>	We continue silently until <i>U-MALKHUTO</i> and sing through the end of the page 210.
211	<i>HASHKIVEINU</i>	<i>HASHKIVEINU</i> . Recite silently. Page 211.
212	<i>KI VAYOM HAZEH</i>	Recite the verse for Yom Kippur. Page 212.
213-221	SILENT AMIDAH	The SILENT AMIDAH is recited from page 213-221.
223	<i>YA'ALEH</i>	Let's recite the <i>YA'ALEH</i> piyyut on page 223. (If you can't remember the melody, <i>YERUSHALAYIM SHEL ZAHAV</i> works well with these words.)

225	<i>HA-NESHAMAH LAKH</i>	We recite the first five lines on page 225. <i>HA-NESHAMA LAKH</i> , then continue silently in Hebrew, English or transliteration.
226	<i>ADONAY, ADONAY</i>	Recite silently and then begin where marked: <i>TA'AVOR AL PESHA</i> through to the end of the page, singing <i>ADONAY, ADONAY</i> . Page 226.
227	<i>KI HINEI KAHOMER</i>	Let's sing <i>KI HINEI KAHOMER</i> . Page 227. (Note: if you have difficulty remembering the melody, any of the following melodies work: Hebrew: <i>Yerushalayim Shel Zahav, D'ror Yikra, Anim Z'mirot</i> ; English: Simon and Garfunkel's <i>Scarborough Fair; Sounds of Silence</i> ; John Denver's <i>Annie's Song (You fill up my senses)</i> ).
229	<i>ADONAY, ADONAY</i>	Recite silently and then begin where marked: <i>EL HOREITA LANU</i> through to the end of the page, singing <i>ADONAY, ADONAY</i> . Page 229.
232	<i>ADONAY, ADONAY</i>	Recite silently and then begin where marked: <i>EL HOREITA LANU</i> through to the end of the page, singing <i>ADONAY, ADONAY</i> . Page 232.
233	<i>SHMA KOLEINU</i>	Recite silently and then begin singing <i>SHMA KOLEINU</i> . Page 233. Continue silently for the rest of the page.
234	<i>KI ANU AMEKHA</i>	We sing, <i>KI ANU AMEKHA</i> , page 234.
235	<i>ASHAMNU</i>	Turn to page 235 for the <i>ASHAMNU</i> . We sing then continue silently for the rest of the page.
237-238	<i>AL HET</i>	Recite the <i>AL HET</i> beginning on 237 through 238. Sing <i>VE'AL KULAM</i> .
239-242	Various readings	Select any or all of the readings and recite silently, pages 239-242.
242	<i>RAHAMANA DE'ANEY</i>	Bottom of page 242, let's sing the Hassidic melody <i>RAHAMANA DE'ANEY</i> .
243-244	<i>AVINU MALKEINU</i>	We recite the <i>AVINU MALKEINU</i> and repeating the highlighted lines and singing the concluding line, beginning page 243 through 244.
246	<i>ALEINU</i>	We conclude with <i>ALEINU</i> , page 246.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe yahrzeit now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
248	<i>LEDAVID ORI</i>	We recite Psalm 27. Page 248.
250	<i>YIGDAL</i>	Our service concludes with <i>YIGDAL</i> , page 250.
END OF SERVICE READ "SOME WISDOM FOR YOM KIPPUR MEDITATION" AT THE BACK OF THIS BOOK		

HEICHAL YOM KIPPUR SHACHARIT SERVICE

Suggested timing: 10 – 11 a.m. (1 hour)

PAGE	PRAYER	LEADER'S SCRIPT
34-39	Morning Blessings – <i>BIRKHOT HASHAHAR</i>	We begin our service on page 34-39
40	Text for Yom Kippur	Page 40.
43	Psalm for Yom Kippur	Page 43.
44	Psalm for the Season of Repentance	Page 44.
45	Psalm 30	Page 45.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
47-69	<i>P'SUKEI D'ZIMRA</i>	Page 47. <i>BARUKH SHE'AMAR</i> . Please rise. We can be seated for page 48 and continue through the entire <i>P'SUKEI D'ZIMRA</i> until page 69.
69	SOVEREIGN – <i>HAMELEKH</i>	We make our transition to the High Holy Day <i>nusach</i> . On page 69 we start with the word, <i>HAMELEKH</i> .
70	Psalm 130	Let's rise for <i>SHIR HA-MA'A LOT</i> on page 70. We'll recite it line by line.
71-80	<i>SH'MA</i> AND ITS BLESSINGS	We omit the <i>Kaddish</i> and the <i>Barkhu</i> and continue with the Yom Kippur <i>b'rakha</i> page 71.
<b>213</b>	SILENT AMIDAH	Recited silently from page 213-221. All instructions are in the Mahzor.
252	"Repetition" Consisting of Highlights of the Amidah	Without a minyan present we are not obligated to repeat the Amidah. However, let's sing some of the highlights beginning with the <i>AVOT</i> on page 252. Please rise. If you have a minyan present, recite the repetition of the Amidah in its entirety.
253	<i>ZOKHREINU-MI KHAMOKHA</i>	We will continue on page 253 with <i>ZOKHREINU</i> .
254	<i>ATA HU ELOHEINU</i>	We will recite <i>ATA HU ELOHEINU</i> on page 254. This is an important <i>PIYYUT</i> which we would ordinarily recite in shul. Please rise. (Transliteration provided.)
256	<i>L'EYL OREKH DIN</i>	Recite <i>L'EYL OREKH DIN</i> on page 256.
259	<i>ATA VEHARTANU</i>	We skip to <i>ATA VEHARTANU</i> on page 259.
260	<i>S'LIHOT</i>	Recite in Hebrew or English on page 260.
261	<i>EL MELEKH</i>	Recite from <i>EL MELEKH</i> on page 261 through the entire page, singing <i>ADONAY, ADONAY...</i>

262	<i>SH'MA KOLEINU</i>	Recite <i>SH'MA KOLEINU</i> , page 262.
263	<i>KI ANU AMEKHA</i>	Recite <i>KI ANU AMEKHA</i> , page 263. Continue at the bottom with the <i>VIDUY</i> .
264	<i>ASHAMNU</i>	Recite the <i>ASHAMNU</i> , page 264 and continue silently through the end of 265.
266	<i>AL HET</i>	Recite the <i>AL HET</i> page 266-267, singing <i>VE'AL KULAM</i> , then continue silently on page 268.
269	<i>SIM SHALOM</i>	Recite <i>SIM SHALOM</i> with <i>BESEIFER HAYYIM</i> to the end on page 270.
271-272	<i>AVINU MALKEINU</i>	Recite the <i>AVINU MALKEINU</i> on page 271 concluding on page 272.
272	<i>KADDISH SHAEM MELODY</i>	Conclude the <i>Shacharit</i> with the melody for the <i>KADDISH SHALEM</i> .
END OF SHACHARIT TAKE A BREAK 11-11:15 a.m.		

#### HEICHAL YOM KIPPUR TORAH SERVICE

Suggested timing: 11:15 a.m.– 12 p.m. (45 minutes)

<p>RECONVENE YOUR SERVICE.</p> <p>“We are now ready for the Torah service. We are going to imagine that we are standing before the ark. In the synagogue, opening the ark symbolizes a connection to the wandering of the Israelites in the desert. But it also symbolizes opening our hearts to the Torah. Through these melodies, let us open our hearts to Your Torah, God. Answer our prayers, and the prayers of all Your people Israel, for goodness, for life and for peace. AMEN.</p>		
274	<i>KI MI-TZIYYON</i>	Please rise and let us sing the traditional melodies of the Torah Service. Page 274.
275	<i>ADONAI, ADONAI.</i>	Turn to page 275. We remain standing as we sing <i>ADONAI ADONAI EL RAHUM</i> and <i>V'ANI T'FILATI</i> .
276	<i>BEIH ANA RAHEITZ</i>	Page 276. <i>BEIH ANA RAHEITZ</i>
276	<i>SHMA</i>	We continue with <i>SH'MA</i> , <i>EHAD</i> and <i>GADLU</i> , page 276.

278-286	TORAH AND HAFTARAH READINGS	We may be seated now. Let's turn to the Torah and Haftarah readings. (Follow the instructions in the Mahzor). NOTE: You may choose to read these portions in several ways: In Hebrew or English from start to finish, individually or consecutively. You may also access the recording. You may also choose to consult the discussion guides and commentaries which have been provided.
288	PRAYER FOR OUR COUNTRY	Recite the PRAYER FOR OUR COUNTRY on page 288.
289	PRAYER FOR ISRAEL, PRAYER FOR PEACE	Recite the PRAYER FOR ISRAEL and the PRAYER FOR PEACE, on page 289.
290	YIZKOR	Note: While communal recitations of Yizkor have been planned for the day before Yom Kippur, you may choose to recite a private Yizkor at this point from page 290 through page 293. You may choose to recite the <i>Prayer in Lieu of Kaddish</i> at the back of this book.
295	ASHREI	We recite Ashrei on page 295.
296-298	YEHALLELU - ETZ HAYYIM HI	Let's sing the familiar congregational melodies and conclude with <i>ETZ HAYYIM HI</i> on page 298.
END OF TORAH SERVICE. TAKE A BREAK 12-12:15 p.m.		

### HEICHAL YOM KIPPUR MUSAF SERVICE

Suggested timing: 12:15 – 1:15 p.m. (1 hour)

RECONVENE YOUR SERVICE. “We are now ready to begin the Musaf service. Just as the Rosh Hashanah Musaf consisted of three main sections, the Yom Kippur Musaf also consists of three main sections: the Avodah-Temple service, a recollection of the service of the Day of Atonement in the Temple; the Martyrology, a recollection of martyrdom throughout Jewish history; and the Viduy-Confessional, which is part of every service on Yom Kippur. The service ends with the lively rendition of <i>HAYOM</i> – “This day.” On this day, make us strong. On this day bless us...”		
312	HINENI	Ordinarily, it would be at this point in the congregational service at which the Hazzan chants the <i>Hineni</i> prayer. Let's take a moment to read that prayer silently. Page 312.

		(Alternative: If you have written your own private <i>Hineni</i> , now would be the time to recite it).
300-311	SILENT AMIDAH	We now turn to page 300 to recite the Silent Amidah. We begin by taking three steps backwards, and then three steps forward. At the conclusion on page 311, we take three steps backwards reciting <i>OSEH SHALOM BIMROMAV...</i>
313	"REPETITION OF THE MUSAF" - HIGHLIGHTS	The Musaf is the heart of the congregational service. Without a minyan we are not able to recite it completely, with the <i>Kedusha</i> . However, since the many of the important prayers and melodies are in this service, we will sing them now as if we were singing them in the congregation.
313	<i>First B'rakhah: Our Ancestors</i>	Let's turn to page 313 as we begin the repetition of the Musaf through page 314, singing <i>ZOKHREINU, MELEKH OZER... M'KHAKEIL HAYYIM B'HESED MI KHAMOKHA.</i>
315	<i>U-NETANEH TOKEF</i>	We turn now to page 315 returning to the <i>U-NETANEH TOKEF</i> . We will chant the first two paragraphs together in Hebrew and then sing the familiar melody <i>BEROSH HASHANA...</i> (Divide the prayer as follows: Sing <i>KAMAH YA'AVRUN</i> and then 4 lines to <i>MI BA-MAYYIM</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 4 lines ending with <i>MI BASKILAH</i> followed by the chorus <i>BEROSH HASHANA...</i> Recite the next 5 lines ending with <i>MI YARUM</i> and end with a repetition of the chorus <i>BEROSH HASHANA...</i>
316	<i>U-T'SHUVAH...</i>	Page 316. Let's sing: <i>U-T'SHUVAH...</i> and continue to the end of the page including <i>KI K'SHIMKHA</i> and <i>ADAM, ADAM</i>
318	<i>HAMOL AL MA'ASEKHA</i>	Chant <i>HAMOL AL MA'ASEKHA</i> on page 318.

319	<i>VE-KHOL MA'AMINIM</i>	Let's sing <i>VE-KHOL MA'AMINIM</i> on page 319.
322	<i>VE-YE'ETAYU</i>	Let's sing <i>VE-YE'ETAYU</i> together on page 322, with the refrain <i>VE-YITNU LEKHA KETER MELUKHA</i> after each line.
325	<i>ALEINU</i>	We rise for <i>ALEINU</i> on page 325 bowing when indicated and continue to the end of the page.
326	THE TEMPLE SERVICE	Read together on page 326 the Shaul Ansky description of the Service in the Temple on the Day of Atonement, starting on the left hand side.
328-329	<i>PREPARATIONS FOR THE SERVICE-FIRST CONFESSION</i>	Read in English at the bottom of page 328 through the end of 329.
330	<i>VE-KHAKH HAYA OMER</i>	On the top of page 330, chant <i>VEKHAKH HAYA OMER</i> through to the completion of the bowing in the second paragraph.
330	<i>THE SECOND CONFESSION</i>	Read in English on the bottom of page 330.
331	<i>VE-KHAKH HAYA OMER</i>	On the top of page 331, chant <i>VEKHAKH HAYA OMER</i> through to the completion of the bowing in the second paragraph.
331	<i>THE SPRINKLING OF THE BLOOD</i>	Read in English on the bottom of page 331.
332	<i>THE THIRD CONFESSION</i>	Read in English on page 332.
332	<i>VE-KHAKH HAYA OMER</i>	In the middle of page 332 (3 <sup>rd</sup> paragraph), chant <i>VEKHAKH HAYA OMER</i> through to the completion of the bowing in the following paragraph.
333	<i>THE COMPLETION OF THE CEREMONY</i>	Read in English on page 333.
333	<i>THE PRAYER OF THE HIGH PRIEST FOR THE NEW YEAR</i>	Read in English or chant in Hebrew through to the next page.
336	<i>THE THIRTEEN ATTRIBUTES</i>	Chant from <i>EL EREKH APAYIM</i> through the end of page 336.
337	<i>THE MARTYROLOGY</i>	Spend the next several minutes reading silently from page 337-344.
345	<i>BIBLICAL VERSES OF PRAYER</i>	Read silently on page 345 to conclude this section.
346	<i>SH'MA KOLEINU</i>	Chant <i>SH'MA KOLEINU</i> on page 346 through the end of the page.
347	<i>KI ANU AMEKHA</i>	Let's sing <i>KI ANU AMEKHA</i> on page 347.

348	<i>ASHAMNU</i>	Chant from the top of the page leading into the <i>ASHAMNU</i> , which we sing together, page 348.
349-350	<i>VARIOUS PASSAGES</i>	Read silently from page 349 to page 350.
351-353	<i>AL HET</i>	Recite the <i>AL HET</i> singing <i>VE'AL KULAM</i> after each passage.
357	<i>SIM SHALOM</i>	We conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on page 357.
358	<i>HAYOM</i>	And let's sing the final prayer, <i>HAYOM</i> .
359	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic Kaddish Shalem melody.
YASHER KOACH! END OF MUSAF. AFTERNOON BREAK. RECONVENE FOR MINCHA.		

## HEICHAL YOM KIPPUR MINCHA SERVICE

Suggested timing: 5:45 – 6:30 p.m. (45 min.)

<p>RECONVENE YOUR SERVICE</p> <p>Mincha consists of a short reading from the Torah, the reading of the Book of Jonah as a Haftarah, and the recitation of the Amidah.</p>		
363	TORAH READING	The traditional Torah reading for Yom Kippur Mincha is found on page 363.
367-371	HAFTARAH	The Book of Jonah is read beginning on page 367.
213	SILENT AMIDAH	The SILENT AMIDAH is recited on page 213.
374-375	HIGHLIGHTS OF THE “REPETITION”	Without a minyan we are unable to recite the Kedusha, however, we will sing some of the important melodies beginning on page 374 through page 375.
379	<i>EL MELEKH</i>	Recite from <i>EL MELEKH</i> through page 379, singing <i>ADONAY, ADONAY</i> .
380	<i>SH’MA KOLEINU</i>	Sing <i>SH’MA KOLEINU</i> to the rest of page 380.
381	<i>KI ANU AMEKHA</i>	Sing <i>KI ANU AMEKHA</i> on page 381.
382-383	<i>ASHAMNU</i>	Recite the <i>ASHAMNU</i> on page 382, then silently through the end of 383.
384-385	<i>AL HET</i>	Recite the <i>AL HET</i> on page 384-385 singing <i>VE’EL KULAM</i> after each section.
386	<i>ELOHEINU-MELEKH AL KOL HA’ARETZ</i>	Recite the last paragraph, and sing the concluding blessing, <i>MELEKH AL KOL HA’ARETZ</i> , page 386.
388	<i>SIM SHALOM</i>	Conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> on page 388.
389-390	<i>AVINU MALKEINU</i>	Recite <i>AVINU MALKEINU</i> on page 389 and sing the concluding line on page 390.
390	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic melody for the <i>KADDISH SHALEM</i> . Page 390.
<p>END OF MINCHA</p> <p>TAKE A BREAK BEFORE NE’ILAH – 6:30-6:40 p.m.</p>		

HEICHAL YOM KIPPUR NE'ILAH SERVICE

Suggested timing: 6:40 – 7:25 p.m. (45 min.)

RECONVENE YOUR SERVICE		
We are now ready to begin the final service for Yom Kippur.		
392-393	SILENT MEDITATIONS	Select any of these readings.
394	<i>ASHREI</i>	Recite the <i>ASHREI</i> page 394.
396-397	<i>UVA LETZIYYON</i>	Recite <i>UVA LETZIYYON</i> page 396-397
398-406	SILENT AMIDAH	Recite the SILENT AMIDAH page 398-406.
407	<i>EL NORAH ALILAH</i>	Read or chant <i>EL NORAH ALILAH</i> on page 407. If you have difficulty remembering the melody use any of the melodies mentioned during the Kol Nidre service above.
408-409	“REPETITION OF THE AMIDAH”	Let’s sing the opening of the Amidah, page 408-409.
410	<i>SH’MA NA</i>	Read or chant <i>SH’MA NA</i> through the entire page 410.
414-415	<i>PTAH LANU SHA’AR</i>	Read or chant <i>PTAH LANU SHA’AR</i> on page 414 through to the end of page 415 singing <i>ADONAY, ADONAY</i> .
417	<i>EL MELEKH</i>	Recite from <i>EL MELEKH</i> through to the end of page 417 singing <i>ADONAY, ADONAY</i> .
419	<i>RAHEM NA</i>	Recite from <i>RAHEM NA</i> through to the end of page 419 singing <i>ADONAY, ADONAY</i> .
420	<i>KI ANU AMEKHA</i>	Sing <i>KI ANU AMEKHA</i> on page 420.
421-422	<i>ASHAMNU</i>	Recite the <i>ASHAMNU</i> on page 421, then silently through page 422.
422-423	<i>ELOHEINU</i>	Chant from the second last paragraph, <i>ELOHEINU</i> till the end of page 423.
424	<i>AVINU MALKEINU Z’KHOR RAHAMEHA</i>	Chant from the top of page 424, <i>AVINU MALKEINU Z’KHOR RAHAMEHA</i> , skip <i>BIRKAT KOHANIM</i> and conclude with <i>SIM SHALOM</i> and <i>BESEIFER HAYYIM</i> .
425-426	<i>AVINU MALKEINU</i>	Recite <i>AVINU MALKEINU</i> on page 425 and sing the concluding line on page 426.
428	<i>KADDISH SHALEM MELODY</i>	Sing the Hassidic melody for the <i>KADDISH SHALEM</i> . Page 428.
END OF NE'ILAH		

445-458	<i>MA'ARIV SERVICE</i>	Turn to page 445 and recite the complete <i>MA'ARIV</i> service silently.
Final page of this book	Prayer in lieu of Mourner's Kaddish	Mourners and those who observe <i>yahrzeit</i> now recite the <i>Prayer in Lieu of Kaddish</i> (located on the final page). Please rise.
459	<i>HAVDALLAH</i>	Recite the <i>HAVDALLAH</i> with preliminary verses using wine and a <i>HAVDALLAH</i> candle. Page 459.
429	<i>SIYYUM</i>	Recite the concluding ceremony on page 429. Note: this ceremony will be streamed from the synagogue on Zoom at 7:30 p.m.
<p>END OF YOM KIPPUR – YOU HAVE COMPLETED A MAGNIFICENT JOURNEY.  SHANAH TOVAH! YASHER KOAH!  MAY YOU BE INSCRIBED AND SEALED IN THE BOOK OF LIFE FOR A SWEET, JOYOUS,  MEANINGFUL, AND <b>HEALTHY</b> YEAR!</p>		

## YOM KIPPUR MORNING TORAH READING

An episode of the original Star Trek has the crew of the Enterprise going back in time. Through a magical portal, they travel back to an era in the planet's deep past. In order to function successfully in that era, they had to be "processed" first. If they weren't "processed," they would lack the skills to survive.

Going back to the era of biblical Israel requires some "processing" for us too. In an era that has difficulty contextualizing the last hundred years, let alone the last two thousand, there is not much patience for understanding the power of the symbols, rituals, rites, and ideas that animated the internal and external lives of our ancestors. Even though we live in such an advanced civilization, we should not be so quick to dismiss and derogate our past. While we may find certain things, like sacrifice, ritual purgation, blood-smearing, objectionable to our own aesthetic sensibilities, it is clear that they had tremendous power to our ancestors. In addition, because Judaism has had a sustained 2000 year dialogue with the texts that record these things, we have managed to gain insight and meaning from them, even when they relate to contexts far removed from our own.

Our "processing" requires that we understand Yom Kippur as a "day of purgation", meaning a day in which the sanctuary, and more specifically, the Holy of Holies was purged of all impurities and defiling elements. The idea goes like this: sin defiles. The defilement repulses God and threatens the survival of the community. Defilement is a form of pollution. In highly polluted cities, monuments are coated with grime. From time to time they need to be cleansed. That's the idea here. Sin pollutes the sanctuary, and once a year, the sanctuary has to be purged or cleansed. The cleansing takes on spiritual significance because it enables the people to experience a form of renewal on an annual basis.

The ritual of the Temple service accomplished this. Through an elaborate choreography of washing, dressing, sacrificing, and confession, the High Priest was able to take what had been defiled from an entire year of accumulated defilement and make it new again. That renewed the bond between the people and God and allowed the people to feel that the promise of God's continued blessings would remain unimpeded.

That world is gone. And yet the idea of defilement persists. Ask any victim of crime, from the most minor to the most serious, and they will tell you, that is if they still are able to speak, that beyond the physical damage they have experienced is a psychological residue that does not go away so easily. One does not recover so easily from trauma or defilement. And in the realm of the ethical, the same is true. It is not an accident that we use this kind of language, the language of pollution and defilement when we speak about sin, transgression, violation, lying, cheating, and corruption. On the deepest level, we feel the need to be cleansed, purified, made whole, or simply, forgiven. The ritual framework

of antiquity provided the deep symbolism for that possibility. It all happened on the day of purgation, this day, Yom Kippur.

For discussion:

What rituals are powerful for you? Why?

Can secular institutions – monuments, museums, courts, government legislatures, universities, cultural centers, sports arenas, traditional media, social media platforms, seats of power and influence, also be “defiled,” and in what way can they be purged?

The tradition associates Yom Kippur with the Golden Calf episode. That terrible sin left a permanent stain, as it were, on the people. And yet, having an annual experience of atonement provided the people with a way of seeking forgiveness and possibility from the defilement of their past. Having an annual day of remembrance and atonement has proven to be a very healthy thing. Or is it?

America has a Memorial Day but it does not have a national day of atonement. Do you think, in the current moment that we find ourselves in, that an annual, de-sacralized American Day of Atonement would be a good or bad thing for America?

How do you feel physically and emotionally at the end of Yom Kippur?

Are there some sins, transgressions, mistakes, that you are still seeking atonement for, even years afterwards?

If you had to invent a ritual of atonement or purgation, what would it be?

## SELECTED SHORTS FOR THE HAFTARAH OF YOM KIPPUR MORNING

In the weeks leading up to Rosh Hashanah and Yom Kippur, it is as if we are immersed in the words of Isaiah. Isaiah (from chapters 40-66) is the prophet of comfort. But he is also a prophet of admonition. In this haftarah, aptly chosen for this day, he calls for our relationship with God to be restored, for our focus to be on what really matters. He reminds us that God will be there for us. The haftarah ends with a focus on the centrality of Shabbat, the defining feature of Judaism. Here are a number of comments.

וְאָמַר סְלוּ-סְלוּ פְּנֵי-דַרְךָ הָרִימוּ מִקְּשׁוּל מִדְּרָךְ עַמִּי:

### **Isaiah 57:14**

*[The Lord] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people!*

We are in a relationship with God. Isaiah imagines it as a cluttered highway. From coronary arteries to turnpikes, clogs and jams are just not good. A healthy relationship requires clearing the way. In what way is our path to God obstructed? What do we need to do in order to clear the way?

קְרֵא בְּגֵרוֹן אֱלִי-תִחַשֵׁף פְּשׁוּפֵר הַרָם קוֹלְךָ וְהִגַּד לְעַמִּי  
פְּשָׁעֵם וּלְבַיִת יִעֲקֹב חַטָּאתָם:

### **Isaiah 58:1**

*Cry with full throat, without restraint; Raise your voice like a ram's horn! Declare to My people their transgression, To the House of Jacob their sin.*

We have to appreciate the audacity here. The shofar heralds God, it is a reminder of revelation. To the biblical audience, the sound of the shofar summoned memories of Sinai. But the pitched sound of the shofar also conveys anguish, torment, lamentation even. We sense Isaiah's frustration here. He, like God, only wants to break through to the people, and all he has is his voice. Sometimes we don't understand the message embedded in the cry. So much of these holidays is connected with sound and music. When we seek to understand the way the melodies work, the play of major to minor, the rhythms, the phrases, we experience these days in a deeper way. The voice summons us. The music stirs us.

אִז תִּקְרָא וְה' יַעֲנֶה תִשְׁוַע וַיֹּאמֶר הַגָּנִי אִם-תִּסְרִי מִתּוֹכָךְ  
מוֹטֵה שְׁלַח אֲצַבֵּעַ וְדַבֵּר-אֲנִי:

### **Isaiah 58:9**

*Then, when you call, the LORD will answer; When you cry, He will say: HINENI/Here I am. If you banish the yoke from your midst, The menacing hand, and evil speech,*

Once again, Isaiah turns an idea on its head. In almost every place where the word HINENI occurs it is God calling a person. Here it is God's response. Despite the fact that we are being held to account for our behavior, God will answer HINENI to our call.

(יג) אִם-תִּשְׁיָב מִשְׁבַּת רְגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קִדְשִׁי  
וְקִרְאתָ לִשְׁבֹּת עֲנֵג לְקִדּוֹשׁ יְהוָה מְכַבֵּד וְכַבְּדוֹ מֵעֲשׂוֹת  
דְּרָכֶיךָ מִמְצֹא חֲפָצֶיךָ וְדַבֵּר דְּבָר:

### **Isaiah 58:13**

*If you refrain from trampling the sabbath, From pursuing your affairs on My holy day; If you call the sabbath "delight," The LORD's holy day "honored"; And if you honor it and go not your ways Nor look to your affairs, nor strike bargains—*

Then what? *Then you can seek the favor of the LORD.* In other words, you'll experience good things. If we had to choose one thing, one mitzvah, one idea, one practice, one central animating force in Jewish life, it would be Shabbat. It is not an accident that the rabbis declared that keeping Shabbat is like keeping the entire Torah; that we have an extra soul on Shabbat. "Make Shabbat a delight." If you want to change your life, making Shabbat a delight is the place to start. You will not be sorry you did. Any form of observance of Shabbat will change your life.

## SOME WISDOM FOR YOM KIPPUR MEDITATION

<p><b>GRATITUDE</b> Our Rabbis have taught: It is prohibited to enjoy anything in this world without a Bracha. Berachot 35a</p> <p>A person is required to recite at least one hundred blessings a day. Shulhan Aruch, Orah Hayyim 46:3</p> <p><b>HONOR</b> It is not the place that honors the person, but the person that honors the place. Ta'anit 21b</p> <p><b>JEWISH RESPONSIBILITY</b> When the Jews are in trouble, a person should not say, "I will go to my home, eat, drink, and be at peace with myself." Ta'anit 11a</p> <p><b>OLD AGE</b> When we were young, we were told to act like adults. Now that we are old, we are treated like infants. Bava Kamma 92b</p> <p><b>PRAYER</b> Rabbi Hiyya bar Abba said in the name of Rabbi Yohanan: One should only pray in a house where there are windows. Berachot 34b</p> <p><b>REPENTANCE/TESHUVA</b> Rabbi Abbahu bar Ze'era said: Great is repentance for it preceded the creation of the world. Midrash Tehillim 90:12</p>	<p>In the neighborhood of Rabbi Meir there lived hooligans, who annoyed him so much that he prayed for them to die. His wife Beruriah said to him: Why do you suppose your prayer should be heard? Is it because there is a verse in the Psalms that says, "Let the <i>sinner/hataim</i> be consumed" (Psalm 104:35)? But in fact, the text says "<i>sins/hataim</i>" not "<i>sinner/hot'im</i>". Moreover, look at the end of the verse: "And let the wicked be no more," which implies that once sins cease, the wicked will be no more. Rather, beseech mercy for them, that they may turn in penitence/teshuva, so they will be wicked no more. He besought mercy for them, and they turned in teshuva. Berachot 10a</p> <p>The Holy One declares no creature unfit – He receives all. The Gates of Repentance are always open, and he who wishes to enter may enter. Exodus Rabbah 19:4</p> <p>Rabbi Levi said: The power of repentance is so great that it soars up all the way to the throne of glory. Yoma 86a</p> <p>"Open to Me, My sister" (Song 5:2). According to Rabbi Yose, the Holy One said to Israel: My children, open to Me in teshuva an opening as small as the eye of a needle, and I shall make an opening in Me for you so wide that through it wagons and coaches could enter. Song of Songs Rabbah 5:2</p>
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<p><b>SATISFACTION</b>  Rabbi Yudan has said in the name of Rabbi Aibo:  People never leave this world with half their cravings satisfied. If they have a hundred, they want two hundred and if they have two hundred, they want four hundred.  Ecclesiastes Rabbah 3:12</p> <p><b>SHABBAT</b>  Rabbi Shimon ben Lakish said: Before Shabbat begins, the Holy One, blessed be He, gives every person an additional soul, and when Shabbat is over, it is taken back from him.  Betzah 16a</p> <p><b>VIRTUE</b>  With tears in his eyes, Rabbi Yehuda the Prince said: There are those who acquire eternity after many years, and others who achieve the same in a single moment.  Avodah Zara 18a</p> <p><b>WHAT GOES AROUND</b>  If you spit in the air, it will fall on your face.  Ecclesiastes Rabbah 7:21</p> <p><b>WHAT DOES GOD WANT?</b>  The Holy One blessed be He, wants the heart.  Sanhedrin 106b</p>	<p><b>SOME YIDDISH WISDOM</b></p> <p><b>ANGER</b>  Anger and rage will make you age.  <i>Der kas un der tsorn farkirtsn di yorn.</i>  Anger makes a fool out of the wise.  <i>Kas makht a klugn tsu nar.</i></p> <p><b>DEBATE</b>  In a quarrel each side is right.  <i>In toch iz yeder tsad gerecht.</i></p> <p><b>ENEMIES</b>  When your enemy falls, don't rejoice, but don't pick him up either.  <i>Az der soineh falt, to mern zich nit fraien, ober men habit im nit oif.</i></p> <p><b>FRIENDSHIP</b>  An old friend is better than two new ones.  <i>An alter freint iz besser vi nei'eh tsvai.</i></p> <p><b>GOD</b>  God never told anyone to be stupid.  <i>Got heyst oykh keyn nar nit zayn.</i></p> <p>God created a world full of many little worlds.  <i>Got hokh zikh bashafn a velt mit kleyne veltlakh.</i></p> <p><b>GOODNESS</b>  With honey you can catch more flies than vinegar.  <i>Mit honik ken men chapen mer fligen vi mit essik.</i></p> <p><b>HEART</b>  A small heart can embrace the whole world.  <i>Dos kleyne harts nemt arum di groyse velt.</i></p>
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<p>When one pours out one's heart, one feels easier. <i>Az men ret zikh arop fun hartsn vert gringer.</i></p> <p>When the heart is full, the eyes overflow. <i>Az dos harts iz ful, gai'en di oygen iber.</i></p> <p>HOPE Even with the knife at your throat, don't lose hope. <i>Afile ven der khalef ligt oyfn haldz tor men dem bitohn nit farlirn.</i></p> <p>Never say that you travel the last road. <i>Zog nit keynmol az du geyst dem letstn veg.</i></p> <p>LUCK Better a little luck than a lot of gold. <i>Beser a bisl mazl eyder a sakh gold.</i></p> <p>MOTHERS One mother achieves more than a hundred teachers. <i>Eyn mame, dergreykht mer vi a hundred lerers.</i></p>	<p>SPEECH AND SILENCE Silence is a fence around wisdom. <i>Shtilkayt iz di fartsamung arum khokhme.</i></p> <p>God gives us two ears and one mouth so we can hear more and talk less. <i>Got hot gegeben dem mentshn tzvey oyern un eyn moyl az der mentsh zol mer hern un veyniker redn.</i></p> <p>WILL If you want to, you can move the whole world. <i>Az me vil, ken men iberkern di gantse velt.</i></p> <p>WISDOM He who is aware of his folly is wise. <i>Der vos farshtait zein narishkeit iz a kluger.</i></p> <p>WORDS Words must be weighed and not counted. <i>Verter muz men vegen un nit tsailen.</i></p>
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*Sources:*

Ch. N. Bialik and Y. Ravnitzky, *Sefer Ha'agadah*, Tel Aviv: Dvir; Braude Translation, Shoken Books.

Shirley Kumove, *Words Like Arrows: A Treasury of Yiddish Folk Sayings*, Toronto: University of Toronto, 1984.

Danny Siegel, *Where Heaven and Earth Touch*, Pittsboro: Town House Press, 1983.

*Yiddish Wisdom: Humor and Heart from the Old Country*, San Francisco: Chronicle Books, 2013

## SCHEDULE OF IMPORTANT TIMES AND EVENTS

This chart has all of the times for online, 'in-person', and other items.

Saturday, September 12	The Conservative Movement Presents: Selichot Night Live – go to <a href="http://www.cjselichot.org">www.cjselichot.org</a> for details	8:30 p.m.- 12 a.m.
Friday, September 18	Erev Rosh Hashanah	
	Pre-Rosh Hashanah online gathering on Zoom:	5 p.m.
	Limited 'in-person' Mincha/Ma'ariv* for yontiv:	6:30 p.m.
	Candle lighting before:	6:45 p.m.
	Enjoy your "First Rosh Hashanah Seder"	
Saturday, September 19	First Day of Rosh Hashanah HPCT-CAE@HOME	
	Enjoy your first Rosh Hashana Lunch Table Talk	
	Limited 'in-person' Mincha/Ma'ariv* for yontiv:	6:25 p.m.
	Light candles from a pre-existing flame after:	7:40 p.m.
	Enjoy your "Second Rosh Hashanah Seder"	
Sunday, September 20	Second Day of Rosh Hashanah HPCT-CAE@HOME	
	Enjoy your second RH Lunch Table Talk	
	Social Distance Shofar Blowing on South Third Avenue in front of the Shul:	3 p.m.
	Limited 'in-person' Mincha/Ma'ariv* for yontiv:	6:25 p.m.
	Yontiv ends:	7:37 p.m.
	Post Yontiv Zoom Havdallah:	7:40 p.m.
Monday, September 21	Tzom Gedalyah fast begins:	5:32 a.m.
	Zoom morning minyan:	7 a.m.
	Morning Social Distance Communal Tashlikh:**	10:30 a.m.
	Evening Social Distance Communal Tashlikh:**	6 p.m.
	Fast ends:	7:26 p.m.
	Evening Zoom Minyan:	7:30 p.m.
Tuesday, September 22	Zoom morning minyan:	7 a.m.
	Zoom evening minyan:	7:30 p.m.
	Pre-Yom Kippur HPCT-CAE@HOME class:***	8 p.m.
Wednesday, September 23	Zoom morning minyan:	7 a.m.
	Zoom evening minyan:	7:30 p.m.
	Pre-Yom Kippur HPCT-CAE@HOME class:***	8 p.m.
Thursday, September 24	Zoom morning minyan:	7 a.m.
	Morning Social Distance Communal Tashlikh:**	10:30 a.m.
	Evening Social Distance Communal Tashlikh:**	6 p.m.
	Zoom evening minyan:	7:30 p.m.
	Pre-Yom Kippur HPCT-CAE@HOME class:***	8 p.m.
Friday, September 25	Zoom morning minyan:	7 a.m.
	Zoom Kabbalat Shabbat:	5:30 p.m.
	Candle lighting before:	6:30 p.m.
Saturday, September 26	Shabbat Shuvah Limited 'in-person' Shacharit:*	10 a.m.

	Shabbat ends:	7:28 p.m.
	Zoom Havdallah:	7:30 p.m.
Sunday, September 27	Erev Yom Kippur Zoom morning minyan:	8:30 a.m.
	Social Distancing Yizkor Gathering at Mount Lebanon Cemetery:	11 a.m.
	Social Distancing Yizkor Gathering at Beth Israel Cemetery:	12 p.m.
	Limited 'in-person' pre Yom-Kippur Mincha:*	4 p.m.
	Zoom pre-Yom Kippur Yizkor and Kol Nidre:	5:15 p.m.
	Candle lighting before:	6:27 p.m.
	HPCT-CAE@HOME	6:30 p.m.
	Monday, September 28	Yom Kippur HPCT-CAE@HOME
Limited 'in-person' Ne'ilah:*		6:25 p.m.
Ma'ariv and Havdallah:		7:25 p.m.
Fast ends:		7:25 p.m.
Zoom Concluding Ceremony for Yom Kippur:		7:30 p.m.

\* Note: Registration is required for all 'in-person' services and will be subject to the indoor capacity limits that are in place at the time.

\*\* Note: All Tashlikh events will take place in Donaldson Park. No pre-registration is necessary. However, masks will need to be worn and we will practice social distancing.

\*\*\* Note: The pre-Yom Kippur classes will be on Zoom. They will provide content, enrichment and preparation for Yom Kippur.

## PRAYER IN LIEU OF MOURNER'S KADDISH

רבונו של עולם

אלהי הרוחות לכל בשר

*(Ribbono shel Olam, Elohei Ha-Ruhot le-khol bassar)*

Master of the world,

God of the spirit of all flesh,

May it be revealed and known before You

that I desire to praise Your name in a proper Kaddish

to honor the memory of my beloved:

Father/mother/son/daughter/husband/wife/partner/brother/sister:

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Though circumstances prevent me from doing so,  
may the words of my mouth and the mediations of my heart  
find favor in Your eyes,  
and be accepted and received before You  
my Rock and my Redeemer as if I had prayed a Mourner's Kaddish with a minyan.

יהי לרצון אמרי פי והגיון לבי לפניך ה' צורי וגאלי

*(Yihyu leratzon imrei fi ve-hegyon libi lefanekha Adonai Tzuri ve-Go'ali.)*

I pray that You grant hope and healing to all who suffer,  
and that we may soon be able to gather safely again  
as a sacred community in holiness and in joy.

May this recitation help me to magnify and sanctify Your great Name,  
as I pledge to perform mitzvot, give tzedakah and study Torah  
in memory of my beloved.

And may peace reign everywhere.

עשה שלום במרומו. הוא יעשה שלום עלינו ועל כל ישראל. ואמרו אמן

*(Oseh shalom bimromav, Hu ya'aseh shalom aleinu ve-al kol Yisrael ve-imru: Amen.)*