TIKU
SHOFAR
A MAḤZOR AND SOURCEBOOK
FOR STUDENTS AND FAMILIES

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We proclaim God our Ruler.

You are our majestic unchanging Ruler. It is written in Psalms that the righteous rejoice in feeling God’s closeness. It is fitting that they praise You.

You are honored by the mouth of the upright.
You are blessed by the words of the righteous.
You are declared holy by the tongue of the faithful.
You are praised in the hearts of good and kind people.

May You be praised forever with songs that tell of Your strength, glory and holiness. We look to You for blessing as we offer You thanksgiving. Praised are You, Adonai our Ruler and Do-er of Wonders, Who delights in our songs.
THE SHEMA AND ITS BLESSINGS:

We rise.
Leader:
כרכא אשתה מבורק.
Let us praise.
Congregation then Leader:
ברוך לך הפוクロ עלייס גבר.
Praised are You, Adonai, the Source of all blessings, forever and ever.
Baruch Adonai ham’vorah l’olam va’ed.
We are seated.
ברוך אתה אלולא מלך עלולא, צער אחר זוהר, השם נשעך שומע ומעלה אזוורופל.
Praised are You, Adonai, Source of all blessing, Who forms light and darkness, Who makes peace and creates all things.
Baruch atah Adonai, Eloheinu Melekh ha’olam, yotzer or uvorei hosheh, oseh shalom u’vorei et hakol.

HATZI KADDISH

Short Kaddish
Leader:
יהוה בעדך רבעך ליעלא עלייס עלייס.
Congregation and Leader answer:
Y’hai shmirai rabba m’vorah l’olam v’to’elmi almaiyya.
Leader:
יהואו ושםם וראויו וראויו וראויו וראויו וראויו.
Congregation and Leader answer:
ברוך אתה.

About the Kaddish

The Kaddish is a prayer that glorifies and praises God. It expresses our hope that God’s rule will occur in our lifetime. In the Kaddish we declare that God is greater than all the words we use in praise of God.

The Kaddish is used like punctuation at each prayer service. You might say that the Hatzi Kaddish is like a comma and the Kaddish Shalem is like a period. We say the Hatzi (half or short) Kaddish when we finish parts of the service, (e.g., before bar’hu and before Musaf). We say the Kaddish Shalem (full) when we finish a main part of the service, Shacharit and Musaf.

Kaddish is also recited by mourners and those observing a Yahrzeit (the anniversary of the death of a close relative). This Kaddish, like the others, does not at all refer to the dead. It is a way for the living to show their love of God, despite their loss. By standing up and offering this prayer, they also honor the loved one who has died.
How do you think parents can best get their messages across to their children?

If you were teaching a younger child about God, what would you say?

Once a student asked a rabbi, “What is the best way to love God?” The wise teacher replied, “The best way to love God is to love those God created.”

A Thought on Oneness

Oneness is not sameness. Rainbows of colors delight us. Mountains and valleys challenge us. Different ideas stretch our minds. We are all on this planet together. We must find ways to come together and live in peace. We must find ways of sharing the earth’s resources and enjoying its beauty. Oneness celebrates and unites differences. Oneness is the connection of people, God and nature.
When we recite the Yom Kippur prayer, it is customary to kiss the t’fillin fringes, each time we mention them.

If you sincerely follow My commandments, then I will favor your land with rain at the proper season. Then you will have a full harvest of grain, wine and oil and there will be grass in the fields for your cattle. You will eat and be satisfied. But if you turn from God’s ways, there will be no rain and the earth will not bring forth its produce. In the end, you will even disappear from the good land which Adonai has given you.

In Biblical times, rain and good harvests were very important to the ancient Israelites. Today we might think how our observing the commandments can help make the world a better place for all. If we work at it, we can contribute to the elimination of hunger and poverty. If we waste resources, the world becomes worse. If we do good and act kindly, the world becomes a better place to live. Doing mitzvot, sacred deeds, can make us and the world better. A better world is our reward for doing mitzvot.
At the shores of the Sea of Reeds, Moses and the Israelites joyfully proclaimed:

"Who is like You, Adonai, among the mighty? Who is like You, Adonai, glorious in holiness, awesome in splendor, the Maker of miracles?"

The Israelites saw your majesty when you split the waters and they crossed in safety. Then led Sabbath by Moses and Miriam, they sang a song of rejoicing.

Together they cried out: "ADONAI WILL RULE FOREVER."

Rock of Israel, arise to help Your people. Blessed are You, Adonai, who helped the people Israel.

And Adonai spoke to Moses: Speak to the Israelites and tell them to put fringes on the corners of their garments and bind a thread of blue in the fringe of each corner. When you look at these fringes you will be reminded of all the commandments of God and you will do them and not be tempted to go in other directions. Then you will be dedicated and do all my mitzvot and you will be holy to your God. I am Adonai, your God, who brought you out of Mitzrayim to be your God. I, Adonai, am your God.

When someone joins the police or a sports team, that person is given a uniform. The uniform not only tells us that the person is a member of that group; it also reminds the person that there is a job to do. The person must act in a certain way. So, too, with tzizit. They remind us that we belong to the Jewish people and should follow the mitzvot (commandments) of the Torah. What are some of the mitzvot that God wants us to do? How can doing mitzvot make us holy — closer to God?
THE AMIDAH

We rise as the ark is opened.

Adonai, open my lips and my mouth shall praise You.

Naming Our Ancestry

By naming our ancestors in the first blessing of the Amidah, we identify ourselves to God. By reminding God from whom we came, we put our best foot forward to make a favorable impression.

By stating each ancestor separately, we show that each person must find God for himself or herself.

We also mention our ancestors because it makes us feel connected to them, even though they lived thousands of years ago. We feel we are like a link in a long chain — part of a big Jewish family.

DIRECTIONS FOR THE AMIDAH:

The Amidah means “the standing prayer” and we do, in fact, stand for the Amidah. As a sign of respect, we recite the Amidah with our feet together and at attention. It is also customary to bow when we say the opening blessing formula of the first blessing (Barukh atah Adonai) and its closing blessing formula. We bow again when we say “modim anahnu lah” and its closing blessing formula.

The version of the first blessing which speaks of our forefathers is found on page 29. The version which includes both the forefathers and mothers is found on page 31.

The Amidah for Yom Kippur begins on page 109 with the version of the first blessing which speaks of our forefathers. The version which includes both the forefathers and mothers is found on page 111.

Zohreinu l'Hayim Melech ha'etz b'Hayim.
v'hotveinu b'sefer ha'ayim, l'ma'anha Elohim hayim.
THE AMIDAH
בְּרוּךָ אַתָּה אֱלֹהֵינוּ מַלְכֵּנוּ אַבֵּדְכָּה
We rise as the ark is opened.
Adonai, open my lips and my mouth shall praise You.

Blessed are You, Adonai, our God and God of our ancestors,
God of Abraham, Isaac and Jacob.
Supreme God Who responds with kindness,
You remember the good deeds of our ancestors and
lovingly bring help to us.

On this day, we ask You for mercy.
Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham.
You are the Source of life Who grants us healing and strength.
There is none as great and powerful as You.
We who are Your creation, Adonai, ask to be remembered for life.
Blessed are You, Source of life.

Continue on page 33.

Zohreinu l'hayim Melekh hafetz b'hayim.
v'hotveinu b'sefer ha'hayim. l'ma'anha Elohim ha'hayim.

31  30
Morning Service • Amidah •  תִּקּוּ הַשּׁוֹפָר
Morning Service • Amidah •  תִּקּוּ הַשּׁוֹפָר
Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, Isaac and Jacob, God of Sarah, Rebecca, Leah and Rachel. Supreme God Who responds with kindness. You remember the good deeds of our ancestors and lovingly bring help to us.

On this day, we ask You for mercy. Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham and remembers Sarah.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, Adonai, ask to be remembered for life.

Blessed are You, Source of life.
We will declare God’s holiness here on earth as we imagine heavenly angels do above:

Holy, holy, holy — the whole world is filled with God’s glory.

In every generation we will speak of God’s greatness and forever declare God’s holiness.

Often the word “kadosh” is translated as “holy.” We could also use the words “special” or “set apart.” When we speak of God as “kadosh,” we mean that God is different from all else. We believe that we, too, can be made “kadosh” by following God’s ways. Our tradition teaches that each of us can be “kadosh,” not just our leaders or a chosen few.

Let all creatures feel awe in Your presence and join together to follow Your will.

Grant honor to Your people and glory to all who have faith in You. Give hope to those who seek You, and confidence to those who trust in You. Grant joy to Israel and gladness to Jerusalem. Answer our prayers to bring a time when we all share our blessings with each other.
You have called us to Your service through the mitzvot and chosen us to celebrate special, holy days.

Our God, and God of our ancestors, make our lives holy — special — through Your mitzvot and let Your Torah guide us. Blessed are You, Adonai, Ruler of the whole earth Who makes holy [the Shabbat and] the Jewish people and the Day of Remembering.

Accept in love the prayers of Your people. Praised are You, Adonai, Who seeks closeness to us. May we feel Your closeness in Zion.
THE PRIESTLY BLESSING

אֲלֹהֵינוּ אֲלֹהֵי אֲבֹתֵינוּ בַּרְכֹּתֵּנוּ מְשָׁלְחֵנוּ בָּרוּךְ
הַמִּשְׁלָחֵנוּ עַל יְדוֹ מַשֶּׁךָ. הַמִּשְׁלָחֵנוּ מִמֶּנָּה לְבָרָךְ
בְּעֵרֶץ בְּשֻׁם הַמְּשָׁלָה מִשְׁלָחֵנוּ.

Congregation answers:
Leader:

יִבְרְכֶנָּה וּניֵשְׁמֶנָּה.
יִאְרֵנָה וּניֵרְכֶנָּה.
יִשְׁמֶנָּה וּניֵאְרְכֶנּוּ וּנְשָׁמָה לֵיָּלָה.

God of our ancestors, bless us with the threefold blessing recited by the priests of old:

May Adonai bless and protect you;

May Adonai shine upon you with graciousness;

May Adonai look upon you with favor and grant you peace.

Let peace, happiness and love come to our world, to us and to all the Jewish people. Bless us all, Holy One, with Your light, for by that light You have given the Torah to guide us. May it please You to bless the Jewish people in every season and at all times with goodness and peace.

May we and all the Jewish people be remembered and recorded in Your book for a good and peaceful life.

Praised are You, Adonai, Source of peace.

B’sheir ha-yamim b’ra’ah v’shalom utarnasah tovah, nizaher v’nikatev
l’yanah, anahnu v’hol amma beit Yisrael, l’hayim tovim ul’shalom.

At the end of the Amidah it is customary for those who wish to do so to add their own personal prayers. You may do this by using words or just being silent and trying to feel God’s presence and the holiness of the day.
It is said that the prayer, Avinu Malkeinu, had its beginning when once Rabbi Akiva opened the ark to ask God to send rain to the dry land.

In this prayer, we talk to God in the same way we talk to a loving parent. We feel that our lives are special because God cares about us and everything we do — like a parent cares for a child.

God is not a person. God does not sit with a book and enter names into it. So what do you think it means when we ask God “to be recorded” for a good year in the Book of Life?

Omit on Shabbat.
We open the ark and rise:

The Field of Sisterly Love

King Solomon was considered the wisest man on earth. Yet, he was baffled by one problem — where to build the holy Temple? This question troubled him so much that he could not sleep. One night, as he tossed and turned on his royal bed, he heard a voice deep inside telling him to go to Mount Moriah in Jerusalem.

There Solomon found a field owned by two sisters. They each lived in a house at opposite ends of the field. One sister lived alone while the other lived with her husband and four children. Together they tilled and tended this field and divided its harvest equally.

That night, King Solomon was not the only one who could not sleep. These two sisters both stayed awake worrying.

The first sister thought to herself, “I’m a lucky woman. I have a family who will take care of me in my old age. My sister is alone. I must bring her extra wheat so she can store it for the future.”

The second sister said to herself, “I live alone and don’t really need so much wheat. My sister should have a larger share for her big family.”

And so, the two sisters rushed to their granaries, filled their arms with bundles of wheat and dashed across the field to the other’s storage bin. In the dim light of the moon, with their wheat piled high in their arms, they did not notice each other or Solomon. But the king quietly observed them.

The next morning, the sisters were each astonished to find that when they looked in their granary they had the same amount of wheat as before. “This is indeed a puzzle for King Solomon, the Wise!” they both thought to themselves.

For several nights, the sisters continued to exchange the wheat. Each morning, they would find that their own supply was not any less. Finally, they bumped into each other in the middle of the field. Realizing what had been happening, the two sisters laughed and laughed as they hugged each other.

The puzzle about the wheat sheaves was solved and so was Solomon’s problem about where to build the holy Temple. He now knew that he would build it on this “field of sisterly love.” And so he did.
Avinu Malkeinu
You Who are our only God, grant us a good New Year.
Avinu Malkeinu
Rid us of oppressors and let there be no more war and destruction.
Avinu Malkeinu
Forgive and pardon our sins.
Avinu Malkeinu
Help us to turn to You.
Avinu Malkeinu
Heal the sick and remember those in need.
Avinu Malkeinu
Write us in the Book of Happiness.
Avinu Malkeinu
Write us in the Book of Forgiveness.
Avinu Malkeinu
Show us mercy and lovingkindness.
Avinu Malkeinu
Do not turn us away unanswered.
Avinu Malkeinu, honeinu va'aneinu, ki ein banu ma'asim:
aseh imanu tzedakah voljesed v'hoshi'ainu.
Blessed is the One Who gave the Torah to the people of Israel.

Adonai, Adonai, merciful and patient God.
You remember our kind acts for a thousand generations. Show me kindness and answer the prayers of my heart.

May the words I say today be acceptable to You, Adonai, Adonai, Elohim, Adonai, Elohim, Adonai, Elohim, Adonai, Elohim. For I desire to do Your will, Adonai my God.

In the name of Adonai, Adonai, Elohim, Adonai, Elohim.

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We rise.
L’ha Adonai hag’dulah v’hag’vurah v’hatifeter v’hanetzah v’hahod.  
Ki hol boshamayim u’va’aretz,  
L’ha Adonai hamamlaha v’hamitrasei i’hol Trosch.  
Romevu Adonai Eloheinu v’hishtahavu lahadom raglav, kadosh hu.  
Romevu Adonai Eloheinu v’hishtahavu i’zar ka’ashe,  
Ki kadosh Adonai Eloheinu.

Here are some additional Torah songs for everyone to sing:

Yisrael v’orayta v’kudshah  
Brih hu had hu  
Torah orah holileuyah.

* * *

V’ha’er eineinu b’Torateha  
v’davek liheinu b’mitzvateha  
v’yahed l’aveinu l’ahavah  
u’yir’ah et sh’meha  
v’lo nevosh l’olam va’ed.  
Ki v’shem kodsh’ha hagadol  
v’hanora batahnu  
nagilah v’nis’m’rah bish’ateha.

* * *

Torah tzivah kanu Mosheh  
morashah k’hiliat Ya’akov.

The Torah is taken and held.  
Leader and then congregation say:

Shema Yisrael Adonai Eloheinu Adonai etzad.

Leader and then congregation say:

Ehad Eloheinu, gadoh Adoneinu, kadosh v’norah sh’mo.

Leader bows and says:

Join me in proclaiming God’s greatness.  
Together, let us praise God.

As the Torah is carried around the congregation,  
we kiss the Torah and all sing:

Your, Adonai, is the greatness, power and splendor.  
Your is the triumph and the majesty.  
For all in heaven and on earth is Yours.  
You rule over all.

Praise Adonai, the Holy One. Worship at God’s holy mountain,  
for there is none like Adonai, our God.
After the Torah is read, the one(s) being honored say(s):

בברך את אלהים ואל・・ המקדש עם עלינו ושם נאם נתן תורה
אברהם את אלכן תושב ברך אבר�� נאם נתן התורה.

Praised are You, Adonai, Ruler of the universe, Who has given us the Torah of truth, a guide forever. Praised are You, Adonai, Giver of the Torah.

**TORAH READING**
**FIRST DAY OF ROSH HASHANAH**

*Genesis 21:1-34*

God kept the promise to Sarah and she gave birth to a son. Abraham named him Isaac, meaning laughter. This was because Sarah had laughed when she learned that she and Abraham would have a child in their old age.

As Isaac grew up, Sarah demanded that Abraham send away Ishmael, the son he had with Hagar. Trying to understand Sarah's behavior, the Rabbis explained that Sarah was afraid that Ishmael would have a bad influence on Isaac. Abraham was bothered by Sarah's demand and did not know what to do.

But God told him to follow Sarah's advice, for Isaac would be the one to continue the covenant between God and Israel. Abraham must not be troubled about Ishmael. His destiny would be to become the father of another great nation.

So in the morning, Abraham gave Hagar some bread and a container of water and sent her and Ishmael away. She then wandered about in the wilderness of Beer-Sheba. When there was no more water left, Hagar moved away from her son, because she did not want to see him die. Alone and afraid, she burst into tears.

Congregants are honored by being called up to the bimah (platform) to bless the Torah before and after each selection. This is called an aliya (meaning "going up").

If Rosh haShanah is on a weekday, there are five selections from the Torah that are read aloud. If Rosh haShanah is on a Shabbat, seven selections are read.

Because each section for an aliya should contain at least three verses, we have selected a few more than twenty-one for the Torah reading of the first day of Rosh haShanah which can fall on Shabbat.

At a children's service, if there is a small group or if only one selection is to be read, an alternative is to have a group aliya. Then the blessings before and after the Torah reading are recited together.

If you are going to read less than five/seven sections, we recommend that you choose:

First day: Sh'lishi and Ravi (vs. 10-18)
Second day: Sh'lishi-Hasmishi (vs. 9-19)

**TORAH BLESSINGS**

The one(s) being honored say(s):

כברך את אלהים ומקדש.

Praise Adonai, Source of all blessing.

The congregation answers:

ברוך אתה ונכבד.

Praise Adonai, Source of all blessing, forever and ever.

The one(s) being honored repeat(s) the above line and continue(s):

כברך את אלהים ומקדש עם עלינו ושם נאם נתן תורה.
מכלותיך בנים על אחרים哪家好.
ברוך אתה וכרם חורבה.

Praised are You, Adonai, Ruler of the universe, Who has chosen us with the gift of the Torah. Praised are You, Adonai, Giver of the Torah.
TORAH READING FOR THE FIRST DAY OF ROSH HASHANAH

Genesis 21:1-21

In this story, God remembers and keeps promises to Abraham, Sarah and Hagar. This is why we read it on Rosh haShanah, the "Day of Remembering." Can you tell what each promise was?

Abraham had a difficult choice to make. Do you think he did the right thing?

Why does God seem to respond more directly to the voice of the boy than the tears of Hagar?

Why did God need to open Hagar's eyes to see the well? Why didn't she see it herself?

Although they led separate lives, Isaac and Ishmael later reunited to bury their father, Abraham. We, the Jewish people, are the descendants of Abraham and Isaac. The Arabs are said to be the descendants of Ishmael. Today, how can the descendants of Isaac and Ishmael get together to make peace?
TORAH READING
SECOND DAY OF ROSH HASHANAH

Genesis 22:1-24

After some time, God tested Abraham, saying, “Take your son, your favorite one, your beloved Isaac and go to the land of Moriah and offer him there as a sacrifice on a mountain which I will show you.”

So early next morning, Abraham saddled his donkey and took two of his young servants with him and his son, Isaac. Then he cut the wood for the offering and set out for the place where God had told him.

On the third day, Abraham saw this place in the distance. He then said to his servants: “Stay here with the donkey while we go there. The boy and I will worship and we will then return to you.” Abraham took the wood and placed it on Isaac for him to carry. He himself took the firestone and the knife. The two walked off together. Then Isaac asked Abraham where the sheep for the offering was. Abraham replied that God would provide the sheep. And the two continued on together.

When they arrived at the designated place, Abraham made all the preparations for the sacrifice. He bound Isaac and placed him on the altar. As he picked up the knife, he heard a voice calling him: “Abraham! Abraham!” and he answered, “Here I am.” And the voice said, “Do not raise your hand against the boy, for now I know how deep your faith is in me.” When Abraham looked up, he saw a ram caught in a thicket by the horns. He took it and sacrificed the ram instead of Isaac.

The voice again spoke to Abraham and said, “Because of what you were prepared to do, you have my promise that I will bless you. I will make your descendants as numerous as the stars in the heavens and as the sand on the seashore. Your children will become a blessing.”
TORAH READING FOR THE SECOND DAY OF
ROSH HASHANAH

Genesis 22:1-19

To think about ...

In the story of the Akeidah (The Binding of Isaac), there are many action words, but no words to describe feelings. Try to re-tell the story, adding how you imagine each character felt.

Sometimes, the Torah gives us a clue as to how someone is feeling. For example, in Genesis 22:5 it says, “So early next morning, Abraham saddled his donkey and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.”

Abraham seems to be doing things out of order. Even though in the first verse he answered God with a firm “Hineini” (“Here I am”), perhaps he is troubled and his actions show mixed feelings deep inside.

Can you find other clues as to how Abraham and Isaac are feeling?

Why do you think Abraham did not tell his wife Sarah what he was planning to do?

In your opinion, would Sarah have agreed to sacrifice Isaac? How would she have answered God?

When we read this Torah portion, it seems that Isaac understands what is going to happen. If so, is his faith equal to or greater than Abraham’s?

When the story of the binding of Isaac is told, Isaac is often pictured as a boy. However, many believe he was really a young man at the time. Does this surprise you? What difference does it make?

The Akeidah is usually seen as God’s way of testing Abraham. Another way to look at the story is to see it as Abraham’s way to test God, to see if God would really demand this sacrifice.

During the time of the patriarchs and matriarchs, there were other nations that actually sacrificed children to their gods. Many think this story was meant to teach us that God does not want such sacrifices.
We stand as the Torah is raised and we say:

We stand as the Torah is raised and we say:

זאת התורה אשר נשמר באזורים לפני ישראל על פי כנין מושתת.

This is the Torah of God, given through Moses who presented it to the people of Israel.

V’zot ha’Torah asher sam Mosheh lifnei b’nei Yisrael al pi Adonai b’yad Mosheh.

MAFTIR

On Rosh haShana, in adult congregations, we read from a second scroll. The reading comes from the fourth of the Five Books of the Torah, Numbers (29:1-6). It includes the following:

"...on the first day of the month, you shall observe a holy occasion. You shall do no work and shall observe it as a day of the sounding of the horn."

HAFTARAH

FIRST DAY OF ROSH HASHANAH

1 Samuel 1:1-2:10

There was a man named Elkanah from the hill country of Ephraim who had two wives. One was named Hanah and the other, Peninah. Peninah had children but Hanah did not. Although her husband loved her dearly, Hanah was still sad that she was childless. Peninah teased Hanah about this to purposely upset her.

Once when the family was visiting Shiloh to worship and make a sacrifice, Hanah wept bitterly and prayed. She took a vow that if God would remember her and give her a child, she would dedicate this child to God.
Happy are those who experience the shofar blowing.

Happy are those who dwell in Your house, for they will continually praise You. Happy is the people whose God is Adonai.

The shofar blower recites the following two blessings before blowing the shofar. The congregation responds: "Amen."

Blessed are You, Adonai, Ruler of the Universe, Who has made us holy through the mitzvot and commanded us to hear the sound of the shofar.

Blessed are You, Adonai, Ruler of the Universe, Who has granted us life and health and has enabled us to reach this special day.
A Prayersong of David (selections)

I glorify You, my God, my Ruler, and I will praise Your name forever.

God is to be praised though there are not adequate words to describe God’s greatness.

One generation tells the next about Your acts.

They speak of Your wonders and Your majesty.

They tell of Your goodness and sing about Your love for us.

Adonai is close to all who pray with a sincere heart.

We shall praise Adonai, now and always, Haleluyah!
The Torah is placed in the ark.

The Torah is a tree of life to those who live by its teachings. Its ways are ways of pleasantness and its paths are paths of peace.

Guide us back to You, Adonai.

Renew our glory as in days of old.

Eitz hayim hi lamahazikim bah,
V'tomheha m'ushar,
D'raheha dorhei no'am v'hol n'tivoteha shalom.
Hashiveinu Adonai elleha v'nashuvah,
Hodesh yameinu k'Redem.
Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, Isaac and Jacob.
Supreme God Who responds with kindness, You remember the good deeds of our ancestors and lovingly bring help to us.

On this day, we ask You for mercy. Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, Adonai, ask to be remembered for life.

Blessed are You, Source of life.

Continue on page 74.
Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, Isaac and Jacob, God of Sarah, Rebecca, Leah and Rachel. Supreme God Who responds with kindness. You remember the good deeds of our ancestors and lovingly bring help to us.

On this day, we ask You for mercy. Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham and remembers Sarah.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, Adonai, ask to be remembered for life.

Blessed are You, Source of life.

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THE AMIDAH

(We rise as the ark is opened.)

Adonai, open my lips and my mouth shall praise You.

זֹהֲרֵנֵינוּ הָיָיִמּ, מִלְּחַיְם הַחֲבֵיהֶמָּה בְּהַיָּיִם,
וּהַזְכַּיְוָה לַבְּטֵי הַלְּחָמִים, יִרְאֵה מֻמֵּנָּה:
בִּאם וּבַנְבָּא מִלְּחַיְם בְּהַיָּיִם הַחֲבֵיהֶמָּה.

וּרְאֵה מִלְּחַיְם בְּהַיָּיִם, מַעַל בָּשָׂר, בִּאם וּבַנְבָּא מִלְּחַיְם בְּהַיָּיִם הַחֲבֵיהֶמָּה.

וּרְאֵה מִלְּחַיְם בְּהַיָּיִם, דְּבָר בְּבִית לְעָם בְּהַיָּיִם הַחֲבֵיהֶמָּה.

זֹהֲרֵנֵינוּ הָיָיִמּ, מִלְּחַיְם הַחֲבֵיהֶמָּה בְּהַיָּיִם,
וּהַזְכַּיְוָה לַבְּטֵי הַלְּחָמִים, יִרְאֵה מֻמֵּנָּה:
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Zohrenu l'Hayim Melekh hatetz b'hayim,
V'hotveinu l'besefar ha'hayim, 'Ir'ma'anha Elohim hayim.
B’rash hashanah yikateivun,
U’vyom tzon kippur gelhatelmon.

Through prayer, charitable deeds and turning to God for forgiveness, we can make our lives better. May You soften our judgment, God, for You are the God of life.

Teshuvah, tefillah and tzedakah can change our lives.

The prayer “U’netaneh Tokef” which means “We will declare the greatness of this day of holiness,” was composed in the Middle Ages by Rabbi Amnon who was tortured for refusing to convert to Christianity.

What Does Tzedakah Mean?

Tzedakah not only means “giving money to charity”; tzedakah means giving with sensitivity to those who need, and giving because sharing is the just and proper way for us to behave.

Let us declare the greatness of this day of holiness! It is a day that acknowledges You, God, as our Judge. Today we pass before You like sheep. Each is precious to You and none goes unnoticed.

Help us to look into our hearts to judge ourselves. Give us the strength and courage to improve in the coming year.

We know, too, that our days on earth are precious. Only You can predict our future. But only we can decide how to live our lives.
The ark is opened and we rise.

ואם.
דעם.
לעם.
חלם.
לעם.
ennessee.

On This Day

give us strength.
bless us.
help us grow.
write us in Your Book of Life.
accept our prayers.

AMEN

Hayom t'amtzeinu.
Amem.
Hayom t'varheinu.
Amen.
Hayom t'gadleinu.
Amen.
Hayom tidr'sheinu l'tovah.
Amen.
Hayom tiht'veinu l'hayim tovim.
Amen.

The ark is closed and we are seated.

בכדש אפרות נושא נשא משה משה.

Praised are You, Adonai, Source of peace.

May we and all the Jewish people be remembered and recorded in Your book for a good and peaceful life.

Praised are You, Adonai, Source of peace.

B'sefer hayim b'ra'ah v'shalom ul'arnasah tovah, niza'hur v'nikatev l'mane'ha, ana'hu v'hol am'ha beit Yisrael, l'hayim tovim ul'shalom.

Grant peace, happiness and blessing to the world.
Bless us all with Your light which teaches us Torah and leads us to

PEACE
Some Thoughts About Rosh haShanah

*Rosh haShanah* marks the birthday of the world. In what ways do we celebrate *Rosh haShanah* like a birthday party? How is it different?

How is *Rosh haShanah* unlike the secular New Year celebration? Is there anything similar about the way we observe these two new years?

According to a Jewish tradition, the world began with the new moon on *Rosh haShanah*. The first day of creation began at sunset, as it says in the Torah, "...there was evening and there was morning on the first day." This is why on the Jewish calendar, every new day begins at sunset.

"...And on the first day of Tishrei is a rosh (head) hashanah for years." One teaching is that Tishrei is not just the beginning of a new calendar but the "head and nerve center, setting the pace for the entire year." Because it is a month of beginnings, each thought and each act is then that much more important.

The Jewish calendar is full of days to remember and festivals to celebrate. Each holiday is seen as a meeting point with God. What do we do with God on this holiday that is different from what we do on other holidays?
In the Aleinu prayer, we acknowledge that God is the Source of creation as well as order and unity in the world.

We rise,

Aleinu l'shabei'ah la'adon hakol,
latet g'dulah l'yotzer b'reishit.
Shelo osanu k'gyoel ha'orotut,
v'lo samanu k'mishp'hot ha'adamah.
Shelo sam helkeinu kahem,
v'goraleinu k'hol hamonam.

Va'anahnu korin umish'tahavim umodim,
li'nrei Melekh malchei ham'rahim,
hakadosh baruch hu.

None compares to You

Our God
Our Lord
Ruler
and Deliverer.

Let us praise You for You are

Our God
Our Lord
Ruler
and Deliverer.

Ein keleheinu, Ein kadoneinu, Ein k'malkeinu, Ein k'moshi'einu.
Mi keleheinu, Mi kadoneinu, Mi k'malkeinu, Mi k'moshi'einu.
Nadeh leloheinu, Nadeh ladanenu, Nadeh l'malkeinu,
Nadeh l'moshi'einu.
Baruh Eloheinu, Baruh Adoneinu, Baruh Malkeinu, Baruh Moshi'einu.
Atah hu Eloheinu, Atah hu Adoneinu, Atah hu Malkeinu,
Atah hu Moshi'einu.
MOURNER’S KADdIsh

Mourners and those observing a memorial day rise and say:

יִהְיֶה תְּרוּפָּה שָׁמָּה רֵאֵה בְּעַלְפָּאָּהוּ וּרְבֵּאָ יַרְדֵּנָהוּ.

 pamphlet små toכֶּלֶם קְפַלּות בְּשֵׁם הָאָלָלָלְמֶּךָוּ בַּעַלְפָּאָּהוּ.

The congregation says together with the mourners:

לֹא שָׁמָּה רֵאֵה מָשָׁרָה לְעַלְפָּאָּהוּ בַּעַלְפָּאָּהוּ.

V'hi sh'mai rabah m'varah fa'am u'y'limel rimnu'yin

Mourners continue:

םִלְכֶּסֶנֶךֶּה וּשְׁמַהְתֶּךֶּהַ בְּרָאָתֶךֶּהַ בְּשֵׁם הָאָלָלָלְמֶּךָוּ.

Congregation together with mourners:

כְּרֵךְ הָאָלֶךְ.

B'yih hu.

לֹא לָשֶׁנֶךֶּה מְכַלָּבָּרָהְךָ שֵׁיָּרֵךְ מְשִׁמְתֶּךָוּ בְּשֵׁם הָאָלָלָלְמֶּךָוּ.

I'm a gopher. I'm a gopher.

We must learn to live together as brothers or we will perish together like fools.” (Martin Luther King)

V'ne'emar, v'hayah Adonai l'Meteḥ al kol ha'aretz.

Bayom hahu yih'yeh Adonai eḥad ush'mo eḥad.
The Traveler

Due to a terrible storm, a merchant ship had been blown off course. It would be days before it could safely dock. The cook sadly reported to the captain that their food supplies were almost gone. The captain then announced that he would ask a wealthy merchant on board to help, for he knew that the merchant was carrying crates of dried dates and figs as well as olives from the Holy Land. Surely he would sell them some supplies for a reasonable price.

The captain was shocked and disappointed when his request was denied. "Why should I give you some of my fruit," growled the merchant, "when I can get a higher price when we dock?" With a heavy heart, the captain went to tell the cook that the hungry people on board would not be fed.

The cook surprised the captain by announcing that he wanted a chance to change the merchant's mind. "Meet me at that miser's cabin in five minutes," he declared.

When the captain arrived, the cook knocked at the merchant's cabin door.
"What is it? Why are you bothering me? I told you I won't share any of my supplies!" the merchant grumbled.

"Please come with us," said the cook. "There is something we must show you in the ship's hold." Thinking there could be a problem with the goods that he stored there, the merchant agreed to follow them. When they arrived, the cook took a borer from behind a box and began to make a hole in the ship's hold. The merchant began screaming in alarm, "What are you doing? You are acting crazy!"

"It's no concern of yours," said the cook, "I'm just making a hole under my spot in the boat. I'd rather die now than starve before we reach our destination."

"But your hole will flood the boat and soon we'll all die," cried the merchant.
"I don't care about you," stated the cook, "I only care about my own needs."

With that remark, he continued his drilling.

At last the merchant understood. "I see what you're trying to teach me. We're all travelers on the same boat. What each of us does affects us all. Here are my crates, there's plenty of food to share. We can all reach port together safe and sound."