

ROSH HASHANAH SERVICE

Good morning. *L'shona tova tik a tei vu* means "May you be inscribed in the book of life." I hope it will be a good, productive, and healthy New Year! Rosh Hashanah celebrates the birthday of the world; a beginning of another year with fresh possibilities, the chance to start off on a new path. Today represents a beginning for all of us, with new opportunities to improve ourselves and our world. Healing the world is a Jewish doctrine. In Hebrew, that concept is called *tikun olam*. In our modern day that would include humane treatment for animals, environmentalism, genuine compassion and many other approaches to make the world a better place because we are here.

In recent years, we have seen too much violence, hatred, anger, greed from both rich and poor, rampant crime, terrorism, cruelty and sadness. Where was God? Where is God? Is there a God?

In this age of science and technology, we want answers. Some find God; others seek; some have given up the search. No matter where you stand in your pursuit of meaning and understanding, Rosh Hashanah is a gift, a time to take inventory, a time for self-examination, a chance to judge yourself. What have I done? What am I doing? Could I do better?

Rosh Hashanah demands that we try to do better; whatever we do is never good enough. On Rosh Hashanah it is written; on Yom Kippur, it is sealed: Who shall live and who shall perish. But, life and quality of life are different. We have choices; we choose what our days on earth will be; we can make life a blessing or curse.

What values do we hold? How do we take care of ourselves? Do we welcome the stranger? Do we uphold the Ten Commandments? Do we treat friends and family the way we'd want to be treated?

The days from Rosh Hashanah to Yom Kippur are an opportunity for self-assessment. How do you measure up? How close to the perfect mark are you? Are your goals realistic? There are no easy answers, but this is a time to set aside to find the Power that will help you understand and enter a New Year with a new attitude, new hope. The challenge is Awesome!

In Judaism, we say, "Our service continues..." because we never stop praying. We read the Torah. Written in Hebrew, those scrolls hold the words of the first five books of the Hebrew Bible..

As soon as we finish reading the last word of the Torah, we start again with the words, "In the beginning..." Let us continue.

Announcements and Sermonette

Rosh Hashanah

May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.

Responsive Reading

This Rosh Hashanah, each of us enters this sanctuary with a different need. Some hearts are full of gratitude and joy: They are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world a better place; they are recovering from illness or have escaped misfortune.

We rejoice with them.

Some hearts ache with sorrow: Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished.

May our presence and sympathy bring them comfort.

Some hearts are embittered: They have sought answers in vain; have had their ideals mocked and betrayed: life has lost its meaning and value.

May the knowledge that we too are searching, restore their hope that there is something to find.

Some spirits hunger: They long for friendship; they crave understanding; they yearn for warmth.

***May we in our common need gain strength from one another:
sharing our joys, lightening each other's burdens, and praying for the welfare of our
community.***

Source of light and truth, Creator of the eternal law of goodness, and of the impulse within us for justice and mercy, we pray that this hour of worship may be one of vision and inspiration. Help us to find knowledge by which to live; lead us to take the words we shall speak into our hearts and our lives. Bless all who enter this sanctuary in search and in need, all who bring to this place the offering of their hearts. May our worship here lead us to fulfill our words and our hopes with acts of kindness, peace, and love. **Amen.**

Each generation has its path, each a vision of its own. Yet each is linked to all, their origin and goals are one. Our mothers and fathers worked to kindle light to lead us to this day of shining hope. These times of great unrest test our ability to be faithful and search for the will of God. The light is now ours to kindle for future generations. Praise to our ancestors and may their help, support and love illuminate our path today and into the future.

Remember us unto life, O Sovereign who delights in life, and inscribe us in the Book of Life, O God of life.

Let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds and determines our destiny. Yes, a legend but, surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we are not always free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin. In the seventh month, On the first day of the month, there shall be a sacred assembly, A cessation from work, A day of commemoration, Proclaimed by the sound of the Shofar May it be your will, Eternal God, that the year five thousand seven hundred and bring to us life and peace, joy and exultation, redemption and comfort; and let us say: **Amen.**

Praise be the Lord, to whom our praise is due!

Praised be the Lord, to whom our praise is due, now and forever!

There was silence; there was chaos; there was a voice. A mind went forth to form worlds: now order reigns where chaos once held sway.

The law makes evening fall; the law brings on the dawn.

The moon follows accustomed paths, constellations their patterned ways.

Sovereign is the will that orders the stars in their courses in the endless skies.

And how unyielding is the will of our people! After the long nights, after the days and years when our ashes blackened the sky, we endure, heart still turned to love, soul turning still to life.

So day and night, early and late, we will rejoice in the study of Torah, we will walk by the light of Mitzvot: they are our life and the length of our days. Praised be the Source of life and love.

All rise

Shema Yisraeil :Adonai Eloheinu, Adonai echad!

Hear, O Israel: the Lord is our God, the Lord is One!

Baruch sheim kevod malchuto leolam vaed!

Blessed is His glorious kingdom for ever and ever!

You shall love the Lord your God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children, speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

All are seated

In the twilight of the vanishing year, we lift up our hearts in thanksgiving. Our souls are stirred by the memory of joy, as the New Year begins. We were sustained by love and kindness; comforted in times of sorrow; found happiness in our homes, and gladness with our friends. We lift up our hearts in thanksgiving, as the New Year begins.

But there were dreams that came to naught...and times when we refused to dream. These, with much regret, we now remember, as the New Year begins.

As the New Year begins, contrition fills our thoughts.

Some of our days were dark with grief. Many a tear crossed our cheeks: sadly for tender ties that were broken! We look back with sorrow, as the New Year begins.

As the New Year begins, tears well up within us.

Yet we look ahead with hope, giving thanks for the daily miracle of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of rebirth into life and peace, serenity and safety, as the New Year begins.

As the New Year begins, so is hope reborn with us!

Love is the thread that binds our lives in a lasting fabric which time shall fray, but only to be rewoven by each generation.

Each generation will lift the fallen to their feet and hold them as they learn to walk.

And as they learn to walk, the sickness of our time will be healed by those who search for Truth.

We praise the Source of life and power, who has implanted within us immortal yearning, undying hopes.

On this Day of Remembrance we pray for awareness. Let love and compassion grow among us, and goodness be our daily care. This day may we find well being. This day may we discover the eternal strength that abides among us. This day may we be helped to a life that is whole. **Amen.**

We pray for wisdom to treasure all creation; we ask for insight to see its glory; we hope for courage to trust its goodness; we yearn for grace to fill the world with gladness; we seek the strength to help redeem it.

To live, and nothing more, would be enough to make us glad. Yet morning, noon, and night, a task awaits us:

The lost and hungry to be found and fed, the sick and sad to be healed and cheered, a peaceful world to be built and kept.

Blessed is the gift of life, blessed the Source of life and its tasks!

Words there are and prayers, but justice there is not, nor yet peace.

The prophet said: In the end of days the Lord shall judge between the nations; they shall beat their swords into plowshares and their spears into pruninghooks.

Although we must wait for judgment, we may not wait for peace to fall like rain upon us.

The teacher said: Those who have made peace in their house, it is as though they have brought peace to all the world.

Peace will remain a distant vision until we do the work of peace ourselves. If peace is to be brought into the world, we must bring it first to our families and communities.

The psalmist said: Seek peace and pursue it. Be not content to make peace only in your own household; go forth and work for peace wherever men and women are struggling in its cause.

Rabbi Eliezer said: Repent one day before your death. His disciples asked: How can one know which day that will be? He replied: Precisely! Repent today, therefore, in case you should die tomorrow. Thus will you spend all your days wisely.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Teach us to labor for righteousness, and inscribe us in the Book of life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

Each person's abilities are limited by nature and by circumstances. I cannot judge whether I have done better or worse than others with my capacities. But I do know that in many ways I have failed to live up to my potential. I will not lay the blame on others, though they may have wronged me, nor on circumstances though they may have been difficult.

I have been weak. Too often I have failed to make the required effort to do my work conscientiously, to give my full attention to those who needed me, to speak the kindly word, to do the generous deed, to express concern for my friends. I have not loved enough, not even those closest to me.

And do I not share some responsibility for the social evils which I see, hear about and read about daily? Have I always used my opportunities as a citizen to relieve suffering, to speak out against injustice, to promote harmony in the life of my city, my country, and the nations of the world?

All rise

Avinu Malkeinu, our God, hear our voice.

Avinu Malkeinu, our God, we have sinned against You.

Avinu Malkeinu, our God, have compassion on us and on our children.

Avinu Malkeinu, our God, make an end to sickness, war, and famine.

Avinu Malkeinu, our God, make an end to all oppression.

Avinu Malkeinu, our God, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, our God, let the New Year be a good year for us.

Avinu Malkeinu, our God, give strength to Your people.

Let us adore the ever-living God, and render praise unto the One who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. He is our God; there is none else.

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

All are seated

Let us proclaim the sacred power of this day; it is awesome and full of opportunity. In truth You are Judge and Arbiter, Counsel and Witness. You write and You seal, You record and recount. You remember deeds long forgotten. You open the book of our days, and what is written there proclaims itself, for it bears the signature of every human being.

When the great Shofar is sounded, the still, small voice is heard, the angels, gripped by fear and trembling, declare in awe. This is the Day of Judgment! For even the hosts of heaven are judged, as all who dwell on earth stand arrayed before You.

On Rosh Hashanah it is written, on Yom Kippur it is sealed:

How many shall pass on, how many shall come to be;

who shall live and who shall die;

who shall see ripe age and who shall not;

who shall perish by fire and who by water;

who by sword and who by beast;

who by hunger and who by thirst;

who by earthquake and who by plague;

who by strangling and who by stoning;

who shall be secure and who shall be driven;

who shall be tranquil and who shall be troubled;

who shall be poor and who shall be rich;

who shall be humbled and who exalted.

But REPENTANCE, PRAYER, and CHARITY temper judgment's severe decree.

This is Your glory: You are slow to anger, ready to forgive. Lord, it is not the death of sinners You seek, but that they should turn from their ways and live.
Until the last day You wait for them, welcoming them as soon as they turn to You.

You have created us and know what we are; we are but flesh and blood.

Man's origin is dust, and dust is his end. Each of us is a shattered urn, grass that must wither, a flower that will fade, a shadow moving on, a cloud passing by, a particle of dust floating on the wind, a dream soon forgotten.

But You are the everlasting God!

Holy is the dignity that is human; sacred the mystery we call divine.

Holy is the sacrifice made for those we love; precious the pains they take for us.

Sublime the glory of the heavens above us; sacred the beauty that glows within us.

Noble is the mind in search of meaning. The heart is happy that finds its way.

Awesome is the power that rules our being;

Holy the kinship that makes us one.

Why be concerned with meaning? Why not be content with satisfaction of desires and needs? The vital drives of food, sex, and power, as well as the mental functions aimed at satisfying them, are as characteristic of animals as they are of us. Being human is a characteristic of a being who faces the question: After satisfaction, what?

It is not enough for me to be able to say: "I am;" I want to know who I am, and in relation to whom I live. It is not enough for me to ask questions; I want to know how to answer the one question that seems to encompass everything I face: What am I here for?

What is the meaning of my being? My quest is not for theoretical knowledge about myself. What I look for is not how to gain a firm hold on myself and on life, but primarily how to live a life that would deserve and evoke an eternal Amen.

We stand in awe of all created things, the power within them that gives them form, the ancient law that rules them all: fish of the sea, birds of the air, the quiet stone and the beating wave, all woven from a single loom.

We stand in awe of courage:

Honor to those who endure:

the seeker, the giver, the one who loves;

all who sing and all who weep;

the one who makes his loss a gain;

the one who gives his heart to life.

Honor to those who endure!

And honor to all who are just.

To be just, upright, and faithful: let this and this alone give joy. To reach as high as one may dare, and do no hurt, and kill no hope: let this and this alone give joy.

We give thanks for the Mitzvot which hallow our days, and pray for wisdom to guide our lives by Torah. May our redemptive labors make us glad, our struggle for purity not fail, our striving for good bring us joy. Blessed is the vision of holiness that exalts the Sabbath, the House of Israel, and the Day of Remembrance.

Fill our minds with knowledge and our hearts with wisdom; Praised be the Mind that unifies all creation. Remind us of the best that is in us: Praised be the Will that gives us power to choose our way. Help us to feel the anguish of the afflicted and oppressed; Praised be the Heart that inspires in us a vision of justice and love.

Make us bring knowledge and skill to help the infirm; praised be the Power that brings healing to the sick. Teach us to stand in awe before the mystery of being. Praised be the One who is present in the miracle of prayer.

Peace, happiness, and blessing: grace and love and mercy: may these descend on us, on all Israel and all the world.

May all who breathe affirm the law of life: to love kindness and mercy, to seek blessing, life and peace.

A divine light will shine upon us, one and all, as we struggle to bless the world with righteousness and peace.

Blessed is the Power that makes for peace and praised be those who labor to bring it into the world.

On this Day of Remembrance we pray for awareness. Let love and compassion grow among us, and goodness be our daily care. This day may we find well being. This day may we discover the eternal strength that abides among us. This day may we be helped to a life that is whole. **Amen.**

Avinu, Malkeinu: A hundred generations have stood as we do now. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You. Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that men and women grow smaller without You, smaller without the faith that You are with them. We pray, therefore, that this day which yet restores Your people, may help us come close to You, the living God, the God of life. For You are with us whenever we seek Your presence. You are absent only when we shut You out, only when, full of ourselves, we leave no room for You within our hearts.

We call You Avinu. As a loving parent, forgive our sins and failings, and reach us as we reach for You. We call you Malkeinu. As a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build Your Kingdom.

To this vision, to this possibility, to this task, we offer ourselves anew. In ancient Israel the sound of the ram's horn announced the beginning of a new month, the Jubilee year, the coronation of a king, and all the solemn moments of the year. But when the new moon of the seventh month came to be observed as the New Year, new and deeper meanings gathered around the sounding of the Shofar. These meanings, deepening still, awaken within us each time we hear the Shofar call.

The Shofar seems to express feelings that cannot be put into words: feelings of wanting to change and being excited by the chance to do so, but also of being afraid of changing. Like a baby's cry that proclaims new life, the Shofar may be the cry of the new self that is born in everyone on Rosh Hashanah.

Maimonides, one of the wisest philosophers of the Middle Ages, believed the Shofar said, "Wake up! Rosh Hashanah is coming! Think! What did you do last year? Decide what to do next year." The amazing thing about these sounds is that there is nothing inside the Shofar to make the sounds. It is absolutely hollow. The word Shofar comes from a root word that means "hollow" in Hebrew. The Shofar is an empty instrument that becomes special only with a person's breath in it. It takes a human being to make it come to life. The person who blows the Shofar is special and brave. We all hold our breath and concentrate, trying to add our help and support!

Hear now the Shofar; acclaim the world's creation!

And now recall Isaac's awesome trial!

Hear now the Shofar, you who stand at Sinai!

And now proclaim the rule of Israel's God!

Hear now the call, and turn in true repentance!

And now affirm the triumph of good!

We are made in the divine image!

We are the House of God, a kingdom of priests, a holy people!

Know then the sound; discover its meaning:

That covenant we renew when we hear the sound of the Shofar.

From that day to this have we, a people acquainted with miracle and disaster, encountered You again and again on the path of our life. And You are present, O Eternal One, not on peaks of vision alone; at any moment we may turn, and find You. The whisper of a thought, the most humble touch of being, may lead us to You. So, endlessly revealed amid Your concealments, You stand awaiting our search to lead us, with many a fall, upward to heights we tremble to climb.

All this we hear, when the voice of the Shofar, stranger among sounds, is heard. And the Shofar's sound heralds yet another day, whose promise is our hope. Then shall begin the time of peace of which we dream; a world of truth shall be revealed to us; and together we shall rejoice in the kingdom of God.

Lord, we pray to You for the whole House of God, scattered over the earth, yet bound together by a common history, and united by a common heritage of faith and hope.

Be with our brothers and sisters whose lives are made hard because they are from Jewish families. Give them strength to endure, and lead them soon from bondage to freedom, from darkness to light. Bless this holy congregation and all who serve it, together with all other holy congregations, in all lands near and far. Uphold us, shield us, and bestow upon us abundant life and health and peace and happiness. Bring to fulfillment the blessing of Moses: The Lord your God make you a thousand times as many as you are, and bless you as God has promised you. **Amen.**

God, send Your healing to the sick, Your comfort to all who are in pain or anxiety, Your tender love to the sorrowing hearts among us. Be their refuge through their time of trial, as they pass from weakness to strength, from suffering to consolation, from lonely fear to the courage of faith. Amen.

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

Deepen our love for our country and our desire to serve it. Strengthen our power of self-sacrifice for our nation's welfare. Teach us to uphold its good name by our own right conduct. Cause us to see clearly that the well being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

Blessed is the Lord our God, Ruler of the universe, who hallows us with Mitzvot, and calls us to hear the sound of the Shofar.

Blessed is the Lord our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Now we call to mind the great moment when the people of Israel stood at Sinai, and heard the voice of the Shofar. There our people entered into Your covenant, to be Your witness to the world. From there they went forth to proclaim the laws by which the free may live and the enslaved find hope. That covenant we renew when we hear the sound of the Shofar.

The Shofar's blast heralds yet another day, whose promise is our hope. Then shall begin the time of peace of which we dream; a world of truth shall be revealed to us; and together we shall rejoice. The great trumpet will sound and summon us to serve under Your banner of truth, of purity, of peace.

On that day the great Shofar shall be sounded.

You shall cause the Shofar to be sounded, and proclaim liberty throughout the earth to all its habitants.

Happy is the people that knows the joyful sound.

The first call, T'—kee-ah! Loud and strong, it says: Listen! Listen to the voice of God on this Rosh Hashanah!

T'—kee-ah – we shall listen!

The second call, Sh'—va—reem! A low note and a high note, whether we are frail or strong, our voices are heard by God.

Sh'—va—reem — every voice can be heard!

The third call, T'roo—ah! Little broken notes, they say: Pay attention to the little things in life.

T'roo—ah! — Pay attention to little things!

The fourth and last call, T'—kee—ah g'-doh—lah, the greatest of them all! One single blast tells us to listen to the voice of the One, God now and forever.

T'—kee—ah — we shall listen.

The Shofar is sounded

TEKIAH SHEVARIM TERUAH

TEKIAH

TEKIAH SHEVARIM TEKIAH

TEKIAH TERUAH TEKIAH GEDOLAH

The light of life is a finite flame. Like a candle, life is kindled: it burns, it glows, it is radiant with warmth and beauty. But soon it fades; its substance is consumed, and it is no more. In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen. Yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.

Let all who mourn and all who wish to join in a show of sympathy, please rise.

MOURNER'S PRAYER (KADDISH)

*Yit ga dal ve yit ka dash she mei raba
be al ma di ve ra chi re u tei,
ve yam lich mal chu tei be cha yei chon
u ve yo mei chon u ve cha yei de chol beit
Yis ra eil, ba a ga la u vi ze man kar riv,
ve i me ru: a mein.
Ye hei she mei ra ba me va rach
le a lam u le al mei al ma ya.
Yit ba rach ve yish ta bach
Ve yit pa ar ve yit ro mam
ve yit na sei,
ve yit ha dar ve yit a leh ve yit ha lal
she mei de ku de sha, be rich hu
le ei la min kol bi re cha ta,
ve shi ra ta,
tush be cha ta ve ne che ma ta
da a mi ran, be al ma, ve i me ru: a mein.
Ye hei she la ma raba min she ma ya ve cha yim a lei nu ve al kol Yis ra eil,
ve i me ru: a mein.
O seh sha lom bi me ro mav, hu ya a seh shalom a lei nu ve al kol
Yis ra eil, ve i me ru: a mein.*

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen.*

All are seated

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. May all created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your kingdom be established on earth, and the word of Your prophet fulfilled: "The Lord will reign for ever and ever."
And now, at the beginning of a New Year, we pray for blessing:

The spirit of wisdom and understanding. *Amen.*

The spirit of insight and knowledge. *Amen.*

The spirit of knowledge and reverence. *Amen.*

May we overcome trouble, pain and sorrow. *Amen.*

May our days and years increase. *Amen.*

Eternal our God and God of our people, renew us for a good year.

Amen and amen.

We are committed to making these open services happen every year and from generation to generation. Contributions are appreciated but not required.

We will have a memorial service next week. Please sign up to let us know the names of those who have passed away only in this past year, so that we can honor their names at next week's virtual Yizkor service.

Yom Kippur service is from 1 until 2 o'clock.

On this Rosh Hashanah, we are thankful for the time we spent together in prayer and song and meditation. We pray that we may remember tomorrow what we have thought about today. In nine days, it will be Yom Kippur. Let us use these days wisely, to study and prepare for the coming Day of Atonement. May the Lord bless us and keep us from this day forth.

Happy New Year!

Closing Hymn

Ein Keiloheinu

*Ayn kay lo hay nu, Ayn ka do nay nu
Ayn k'mal kay nu, Ayn k'mo shee ay nu,
Mee chay lo hay nu, Mee cha do nay nu,
Mee ch'mal kay nu, Mee ch'mo shee ay nu.
No de lay lo hay nu, No do la do nay nu,
No de l'mal kay nu, no de l'mo shee ay nu.
Bo ruch E lo hay nu, Bo ruch A do nay nu,
bo ruch Mal kay nu, Bo ruch Mo shee ay nu.
At ta hu E lo hay nu, At ta hu Ado nay nu,
At ta hu Mal kay nu, At ta hu Mo shee ay nu.*

God Bless America!