

Jewish Community Center of Paramus

Congregation Beth Tikvah

Rosh Hashanah Family Service

prepared by

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Welcome to the Jewish Community Center of Paramus Congregation Beth Tikvah's special Rosh Hashanah service. We are glad that you could join us, and we hope that we will help you experience a truly meaningful and enjoyable Rosh Hashanah. Rosh Hashanah, the celebration of the Jewish New Year, marks our transition as a community from one Jewish year to the next. We welcome the new year with communal and personal tefilot, prayers, with a focus on reflecting on our actions and thoughts over the past year in order to enter into this new year with a clean slate and positive outlook.

Reflection for Erev Rosh HaShanah **Rabbi Ellen Lippmann** (adapted)

On Rosh HaShanah, we engage in the process of teshuva – of repentance and forgiveness - that is at the center of these days of awe because *we have an opportunity to consider, reflect on, and ask forgiveness* for the misdeeds which we have committed over the past year. We are reminded that we must attend to the matters that are bein adam la-havero (between one person and another) before we can attend to those that are bein adam la-makom (between a person and God). How can we turn to God when our minds and hearts are distracted by the fight we had with a friend, the tension we are having with a co-worker, the uncomfortable distance between us and a neighbor?

I have been familiar with these categories – bein adam l'havero and bein adam la-makom. But... there are two more related categories we need to take into account on Rosh HaShanah:

One is bein adam la-s'vivah, between a person and the environment. This refers to the natural environment, which surely gets short shrift from so many of us around the world. I think it also refers to the social environment, how we see ourselves interacting with the people of our neighborhood, or our city. See the various environments in which we live as interwoven: how we eat connected to how and where we work (or not) connected to what we do in our neighborhood connected to how we care for the earth connected to who we know, and on and on. Bein adam la-s'vivah therefore connects to bein adam l-havero and bein adam la-makom, for ultimately how we treat each other and how we relate to God will show in our entire environment, and probably vice versa.

The other way of relating is bein adam l'atzmo, between each of us and our selves. Surely this is the hardest one to come to terms with: it is hard to look at ourselves honestly and see our shortcomings without flinching or justifying or sliding over. Here is where we begin the practice known as heshbon ha-nefesh: the accounting of the soul. Over the centuries of Jewish life, many have taken this as a literal accounting, some even noting in a ledger of the self what he or she did wrong, and when, and what occurred as a result. Can you imagine making your own ledger before turning to those who have wronged you or you they? Can you imagine your ledger helping lead you to your listing in God's book of life? What would your first listing say? Take a minute to picture it.

This practice takes time, so now we have ten days of awe, and even beyond to Sukkot. To do a real, truthful and cleansing heshbon ha-nefesh, we each need to take into account the ways in which we related this year to ourselves and the world in which we live: bein adam l'atzmo is first, then bein adam la-s'vivah, bein adam l'havero, and finally, if we are lucky, bein adam la-makom. Start with yourself, consider your environment in all its facets, turn to another to make amends, and finally come in repentance to God. Easy to say. Hard to do. Rosh HaShanah, it is said, is the birthday of the world, or of human beings. So we can wipe the slate clean. Let's start now.

Our Prayers –

There is much more that could be said about humankind's role as both subject and partner of God. Today, however, we are here to celebrate the New Year in the same manner as Jews have celebrated the New Year for thousands of years--with prayer and song and praise to God for all that He has given us.

As we recite some of the prayers of Rosh Hashanah, we can each, on an individual and a collective level, try to better understand our own relationship with God.

The prayers contained within the pages of this siddur, prayerbook, represents a selection taken from the pages of the machzor, the High Holiday prayer book. The order of the prayers that we will say together follows the traditional order of the High Holiday service, focusing on those prayers that are recited communally and that allow us to focus on the spiritual and religious significance of the day.

Sh'ma

Avinu Malkeinu

Shofar

U'netaneh Tokef

Tashlikh

Sh'ma –

The Sh'ma is the quintessential statement of Jewish faith. The Sh'ma is the unifying prayer of Judaism, reflecting the essential and universal truth in Judaism: that we have one God, whom we are commanded to love.

While some of the prayers that we recite today may not be familiar to you or members of your family, we will begin with a prayer with which many are familiar. We, together, can create a kahal hakodesh, a holy community, by chanting aloud the same words that unite us with nearly every Jewish community who will come together to worship today.

(Note: For those wearing a tallit, please gather the tzitzit on each of the four corners of the tallit in preparation for the Sh'ma.)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Sh'ma Yisra'eil Adonai Eloheinu Adonai echad.
Hear, Israel, the Lord is our God, the Lord is One.

In an undertone:

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Barukh sheim k'vod malkhuto l'olam va'ed.
Blessed be the Name of His glorious kingdom for ever and ever.

וְאַהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ וּבְכֹל מְאֹדְךָ

V'ahav'ta eit Adonai Elohekha b'khol l'vav'kha uv'khol naf'sh'kha uv'khol m'odekha.
And you shall love the Lord your God with all your heart and with all your soul and with all your might.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ

V'hayu had'varim ha'eileh asher anokhi m'tzav'kha hayom al l'vavekha.
And these words that I command you today shall be in your heart.

וְשִׁנַּנְתָּם לְבְנֶיךָ וְדַבַּרְתָּ בָּם

V'shinan'tam l'vanekha v'dibar'ta bam
And you shall teach them diligently to your children, and you shall speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ

b'shiv't'kha b'veitekha uv'lekh't'kha vaderekh uv'shakh'b'kha uv'kumekha
when you sit at home, and when you walk along the way, and when you lie down and when you rise up.

וְקִשְׁרַתְּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ

Uk'shar'tam l'ot al yadekha v'hayu l'totafot bein einekha.
And you shall bind them as a sign on your hand, and they shall be for frontlets
between your eyes.

וּכְתַבְתֶּם עַל מְזוֹזוֹת בַּיְתְּךָ וּבְשַׁעְרֶיךָ
Ukh'tav'tam al m'zuzot beitekha uvish'arekha.
And you shall write them on the doorposts of your house and on your gates.

Part 2: Deuteronomy 11:13-21

The second part of the Shema repeats many of the themes from the first part, but adds promises of rewards and punishments.

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מִצְוֹתַי
V'hayah im shamo'a tish'm'u el mitz'votai
And it shall come to pass if you surely listen to the commandments

אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם
asher anokhi m'tzaveh et'khem hayom
that I command you today

לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכֹל לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם
l'ahavah et Adonai Eloheikhem ul'av'do b'khol l'vav'khem uv'khol naf'sh'khem
to love the Lord your God and to serve him with all your heart and all your soul,

וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹּת דְגָנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ
V'natati m'tar ar'tz'khem b'ito yoreh umal'kosh
v'asaf'ta d'ganekha v'tirosh'kha v'yitz'harekha.
That I will give rain to your land, the early and the late rains,
that you may gather in your grain, your wine and your oil.

וְנָתַתִּי עֵשֶׂב בְּשַׂדְּךָ לְבַהֲמֹתֶךָ וְאַכְלֹתָ וְשָׂבַעְתָּ
V'natati eisev b'sad'kha liv'hem'tekha v'akhal'ta v'sava'ta.
And I will give grass in your fields for your cattle and you will eat and you will be
satisfied.

הַשְּׂמֵרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם

*Hisham'ru lakhem pen yif'teh l'vav'khem
v'sar'tem va'avad'tem Elohim acheirim v'hish'tachavitem lahem*
Beware, lest your heart be deceived
and you turn and serve other gods and worship them.

וְחָרָה אַף יְיָ בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ
*V'charah af Adonai bakhem v'atzar et hashamayim v'lo yih'yeh matar
v'ha'adamah lo titein et y'vulah*

And anger of the Lord will blaze against you, and he will close the heavens and there
will not be rain,
and the earth will not give you its fullness,

וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם
va'avad'tem m'heirah mei'al ha'aretz hatovah asher Adonai notein lakhem.
and you will perish quickly from the good land that the Lord gives you.

וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם
וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם
*V'sam'tem et d'varai eileh al l'vav'khem v'al naf'sh'khem
uk'shar'tem otam l'ot al yed'khem v'hayu l'totafot bein eineikhem.*
So you shall put these, my words, on your heart and on your soul;
and you shall bind them for signs on your hands, and they shall be for frontlets
between your eyes.

וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדָבָר בָּם
V'limad'tem otam et b'neikhem l'dabeir bam
And you shall teach them to your children, and you shall speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ
b'shiv't'kha b'veitekha uv'lekh't'kha vaderekh uv'shakh'b'kha uv'kumekha
when you sit at home, and when you walk along the way, and when you lie down and
when you rise up.

וְכָתַבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ
Ukh'tav'tam al m'zuzot beitekha uvish'arekha.
And you shall write them on the doorposts of your house and on your gates.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ

*L'ma'an yirbu y'maychem vi-y'may v'naychem al ha-adamah
asher nishba Adonai la-avotaychem latayt lahem ki-y'may ha-shamayim al ha-aretz.*

In order to prolong your days and the days of your children on the land
that the Lord promised your fathers that he would give them, as long as the days that
the heavens are over the earth.

Part 3: Numbers 15:37-41

This third part of the Shema does not mention the need to speak of these things
morning and night. It talks about the [tzitzit](#) (fringes) that are traditionally worn like a
string around the finger as a reminder of the commandments, like
the [tefillin](#) and [mezuzot](#) that are commanded in the first two paragraphs. The passage
is also included to fulfill the [mitzvah](#) to remember the Exodus from Egypt every day
of our lives.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר

Vayo'mer Adonai el mosheh lei'mor
And the Lord spoke to Moses, saying...

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

Dabeir el b'nei Yis'ra'eil v'amar'ta aleihem
Speak to the children of Israel and say to them

וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנוּ עַל צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת

v'asu lahem tzitzit al kan'fei vig'deihem l'dorotam
v'nat'nu al tzitzit hakanaf p'til t'kheilet

they should make themselves tzitzit (fringes) on the corners of their clothing
throughout their generations,
and give the tzitzit of each corner a thread of blue.

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ

וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם

אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם

*V'hayah lakhem l'tzitzit ur'item oto uz'khar'tem et kol mitz'vot Adonai
va'asitem otam v'lo taturu acharei l'vav'khem v'acharei eineikhem
asher atem zonim achareihem*

And they shall be tzitzit for you, and when you look at them you will remember all of
the Lord's commandments
and do them and not follow after your heart and after your eyes

which lead you astray.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וַיִּיְתֶם קְדוּשִׁים לֵאלֹהֵיכֶם

L'ma'an tiz'k'ru va'asitem et kol mitz'votai viyitem k'doshim lei'loheikhem

In order to remember and do all My commandments, and be holy for your God.

אֲנִי יְיָ אֱלֹהֵיכֶם

Ani Adonai Eloheikhem

I am the Lord, your God,

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לְכֶהֱם לֵאלֹהִים

asher hotzei'ti et'khem mei'erezt Mitz'rayim lih'yot lakhhem leilohim

who lead you from the land of Egypt to be a God to you.

אֲנִי יְיָ אֱלֹהֵיכֶם

Ani Adonai Eloheikhem

I am the Lord, your God.

Avinu Malkeinu

The Avinu Malkeinu is recited both during the High Holiday period and on fast days throughout the year. These are moments when the Jewish people appeal to God, making specific requests for mercy and kindness.

By addressing God as both our Father and our King, we are directing our prayers through two different avenues.

From a father, one expects mercy, love and forgiveness. A father looks at his child and sees only that child, that special individual, his own flesh and blood, and instinctively feels mercy for the child. Certainly we wish to address our petitions to God's aspect of mercy on the Day of Judgment.

On the other hand, a king controls the fate of his subjects. His rule is with judgment and justice, and we must also address our prayers to this aspect of God during Rosh Hashanah and the ten days that follow (through Yom Kippur). After all, this is the time that God sits with His books of judgment open before Him.

By referring to God as our King, we are reminding ourselves that while He loves us as a father, we must also be in awe of His greatness.

Avinu Malkaynu ha'chazeerenu bee'tshuvah sh'layma l'fanecha.

Avinu Malkaynu sh'lach refuah sh'layma l'cholay aamecha.

Avinu Malkaynu k'ra ro'ah g'zar deenaynu.

Avinu Malkaynu zachraynu b'zikaron tov l'fanecha.

Avinu Malkaynu katvaynu b'sefer chayim tovim.

Avinu Malkaynu katvaynu b'sefer g'ulah vee'shuah.

Avinu Malkaynu katvaynu b'sefer parnasa v'chalkala.

Avinu Malkaynu katvaynu b'sefer z'chooyot.

Avinu Malkaynu katvaynu b'sefer s'licha oo'mechila.

Avinu Malkaynu chanaynu va'anaynoo kee ayn banu ma'asim, aseh ee'manoo tzedaka va'chesed v'hoshee-aynu.

Our Father, Our King, return us to You in complete repentance.

Our Father, Our King, send a complete recovery to the sick of Your people.

Our Father, Our King, tear up the evil decree of our judgement.

Our Father, Our King, remember us in a positive memory before You.

Our Father, Our King, inscribe us in the book of good life.

Our Father, Our King, inscribe us in the book of redemption and salvation.

Our Father, Our King, inscribe us in the book of sustenance and support.

Our Father, Our King, inscribe us in the book of merit.

Our Father, Our King, inscribe us in the book of forgiveness and pardon.

Our Father, Our King, be gracious with us and answer us, even though we have no worthy deeds, do with us righteousness and goodness and save us.

אָבִינוּ מִלְּפָנֶיךָ הַחַיִּים הַחַיִּים בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מִלְּפָנֶיךָ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמְּךָ.

אָבִינוּ מִלְּפָנֶיךָ קַרַע רוּעַ גְּזֵר דֵינֵנוּ.

אָבִינוּ מִלְּפָנֶיךָ זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבנוּ בְּסֵפֶר פִּרְנָסָה וְכִלְכָּלָה.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבנוּ בְּסֵפֶר זְכוּת.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

אָבִינוּ מִלְּפָנֶיךָ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The Shofar Service

The shofar is made from the horn of a ram. A special person, known as the *Baal Tokeah*, is designated as the shofar blower for the congregation. The *Baal Tokeah* has studied the various laws of the shofar service and is trained to properly maintain strong consistent sounds. There are three specific types of notes that are sounded on the shofar and each has a specific meaning:

Tekiah - a long, solid blast that accompanies all other sounds of the shofar.

The *tekiah* sound is like the blast of the trumpet at a king's coronation, reminding us that G-d is the King of kings. The *tekiah* is a strong note of joyous happiness, to remind us that we are standing before G-d, our Maker, who loves us and judges us with mercy.

Shevarim - three medium-length blasts using one breath.

The *shevarim* is reminiscent of deep sighs or soft crying (where one is gasping for breath). The *shevarim* reflects the recognition of all that G-d does for the world, and all that *we* could be doing, thus the sighing sound.

Teruah - the nine quick blasts.

The *teruah* evokes the feeling of short piercing cries of sobbing. The *teruah* is the recognition that the year is closing and that the time for *teshuva* (repentance) is fleeting.

Two blessings are recited before the shofar is sounded:

Baruch ata Adonai, elohaynu melech ha'olam, asher keedeshanu b'mitzvotav, v'tzivanu lee'shmoa kol shofar.

Bauch ata Adonai, elohaynu melech ha'olam sh'hechiyanu v'keeyemanu v'heegeeanu la'zman hazeh.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

Blessed are You, O L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us to hear the sound of the shofar.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחַיֵּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Blessed are You, O L-rd our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

(THE SHOFAR IS BLOWN)



Unetaneh Tokef –

The Unetaneh Tokef prayer, literally, “We will recount [the holiness of the day],” was written approximately one thousand years ago in Europe. While the author is unknown, a great rabbi named Rabbi Amnon of Mainz is often credited with the writing of this intense and central piece of liturgy.

Recited just before the kedushah section of the mussaf service, the prayer is a reminder of the seriousness of the High Holiday period, reminding us that on Rosh Hashanah, we have an opportunity to amend our actions, request forgiveness, and promise to make changes in order for a good fate to be written down on our behalf. However, it is not until Yom Kippur that our fates will be sealed.

B’rosh Hashanah yikatayvoon, u’vyom tzom
kipoor y’chataymoon

בְּרֹאשׁ הַשָּׁנָה יִקְתַּבוּן, וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן.

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed, how many will pass from the earth and how many will be created; who will live and who will die; who will die at their predestined time and who before their predestined time; who by water and who by fire; who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.

The next single line is recited loudly by the entire congregation, and is then repeated by the prayer leader, reinforcing and reminding everyone in the congregation that every person has the ability to affect his or her fate through sincere repentance, prayer and charity. Let us recite this aloud, together, as well...

U’teshuvah U’tefillah U’tzedaka ma’aveereen et
roah ha’gezayra

וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה מְעַבְרִין אֶת רֹעַ הַגְּזֵרָה.

But repentance, prayer and charity remove the evil of the decree!

Rabbi Amnon’s prayer next emphasizes that G-d’s true intentions are always for the benefit of humankind. He does not desire anyone’s death, and that it is G-d’s utmost desire that people repent from their evil ways.

For Your name signifies Your praise; hard to anger and easy to appease, for You do not wish for the death of the ones deserving death, but rather that they repent from their way and live. Until the day of their death You wait; if they repent You will accept them immediately.

Unetaneh Tokef concludes by defining the difference between human beings and G-d. Humankind is mortal and finite, whereas G-d is not only the Omnipotent Creator, but is Eternal as well.

The final sentence is also recited out loud by the congregation and repeated by the prayer leader. Perhaps we can say this one together as well.

It is true that You are their Creator and You know their inclination, for they are flesh and blood. A person’s origin is from dust and his destiny is back to dust, at risk of his life he earns his bread; he is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting dream.

V’atah hoo melech ayl chai v’kayam

But You are the King, the living and enduring G-d.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.