



**Wimbeldon & District
Synagogue**

ראש השנה

**Rosh Hashana Children's
Service For 8 - 12s**



Shalom - Welcome

Good morning everyone and welcome to our Rosh Hashana service.

There is a legend that God keeps a huge book in which is written everyone's name. All of the people in the world, and during these 10 days that separate from Rosh Hashana from Yom Kippur God records in this book what we did in the past year. All the good deeds we have done, and all of the bad ones. And decides what will be in store for us in the year to come.

So let's start by introducing ourselves to each other. And let's greet each other with a traditional greeting for this day:

'Leshana tovah tikateyvu'

לְשָׁנָה טוֹבָה תִּכְתְּבוּ

Which means 'My God write you down - in his book - for a good year.'

[So now turn to the people either side of you and say 'Leshana tovah tikateyvu']

This is our new year celebration. Rosh Hashana - Rosh - the head - Hashana - the year. The head of the year. A new year for us a Jews.

Why a new year now? After all, most of us know that the new year for most people comes in January, just after the time when the days begin to get lighter again. So why now?

Well, if you think about it, this is very much a time to celebrate a new year. Summer has ended, and Autumn has begun. It's a new year for you at school. Meeting new people and making new friends. And now, for farmers, the summer harvest has been gathered in and they begin to prepare the fields for the next year.

So perhaps this being the new year is not so strange and to those Jews who came before us, our ancestors, this would have seemed a good and a right time to begin again.

For that is what new year offers us. A chance to review and think about what we did over the last year. Remember what we did which we were proud of. And some of the things we were not so proud of.

In fact the Torah, the scroll that we keep in the Ark and that records the first 5 books of the bible, calls Rosh Hashana, 'the day for remembering'. So it is good for us to remember.

And we think about what we might do in the coming year. What we could do better. Perhaps we will make promises to ourselves that we will do better, do our very best in the coming year. To be better people. To be kinder to others. To be nice to our parents, and listen more to what they say and do what they ask us to do. To be nicer to our brothers or sisters, to be more caring about our friends and just try to be better people.

So we remember and we promise.

Let's take a moment now, before we begin our service proper, to remember the things we did last year that we are proud of and want to repeat.

To remember what we would like to stop doing.

And to think about what we would like to do to be even better over the coming year.

[Take a moment for some silent thought, and prayer]

So now we are prepared for our service. Let's start our service in the same way as we start all services, with words that go right back to the time of the b'nei Yisrael - the children of Israel's - wanderings in the desert.

When the children of Israel were nearly finished with their wanderings and close to entering the holy land, the land of milk and honey, as God had promised, a bad and angry king called

Balak who hated and probably feared the Jews saw them, and he wanted to destroy them. So he sent his most powerful magician - Bilam - to put a curse on them (as people did in those days). They believed that curses from powerful magicians held strong and special powers.

So Bilam the magician went out into the desert, his long robes flowing behind him, and his staff in his hand and he climbed a mountain above their camp. When he came to the top of the mountain he prepared himself, and concentrated and got everything ready to summon his worst most powerful and most dreadful curse. Below him, far below, the children of Israel's camp. He could probably hear in the gentle warm wind the bleating of the goats, the laughter of children. The smoke from their fires wafted in the breeze. And he raised his hands and began to raise his voice to begin his awful curse. But then a strange thing happened. He found that the words would not come out right. No matter how hard he tried to control what he said all that came from his mouth were words of blessing and praise for the B'nei Yisrael.



And this was his blessing. Let's sing it together as they sing it downstairs on this special day.

*Mah tovu
Mah tovu
Mah tovu ohalecha Ya'akov,
mishkenotecha,
Yisrael!*

*Va'ani, berov chasdecha avo
veitecha,
Eshtachaveh el heichal
kodshecha beyiratecha.
Adonai, ahavti me'on
beitecha, u'mekom mishkan
kevodecha.*

מה טובו
אהליך יעקב משכנתיך ישראל:
ואני ברב חסדך אבוא ביתך
אשתחנה אל-היכל-קדשך ביראתך:
הנה אהבתי מעון ביתך ומקום משכן כבודך:
ואני אשתחנה ואכרעה אברכה לפני-הנה עשי:
ואני תפלתי-לך הנה עת רצון
אלהים ברב-חסדך עגני באמת ישעך:

How good are your tents, people of Jacob, and the places where you live, descendants of Israel!

As for me, through Your great compassion, I will enter Your house. I will bow towards Your holy sanctuary, in awe of You. Adonai, I love the house where You dwell, and the holy place where Your glory rests.

Another name for this day is 'Yom HaDin' - the day of judgement.

In fact Rosh Hashanah has four different names which tell us about the four different parts of the Holiday.

1. **Rosh Hashanah** - "Head of the Year" - We celebrate Rosh Hashanah as the birthday of the world, seeing God as the Creator.
2. **Yom Hadin** - "Day of Judgement" - Stories tells us that on this day, God thinks about all of the things we have done over the last year and decides what reward we deserve - if any.
3. **Yom Hazikaron** - "Day of Remembrance" This is a day for remembering. Because God remembers every living creature on this day and we try and remember the past year and our actions.
4. **Yom Teruah** - "Day of Blowing the Shofar" This is the name given to Rosh Hashana in the Bible, since the shofar is the most important symbol of the Holiday and is meant to wake us up to the things we could do better.

So, as we have just heard, this is Yom Hadin - the day of judgement. According to our tradition this it is on this day that God judges us and writes down our fate for the year. We say that on this day we consider how judgement is formed or written. Then there are the days in between. And on Yom Kippur we will consider how judgement is sealed - that the fate is decided.

Those 10 days in between Rosh Hashana and Yom Kippur also have a special name.

These days are called 'Yamim Noraim' - the days of awe. Awe can mean wonder, amazement and respect. But it can also mean fear, and fright. So perhaps these days are a bit of both as we think of the things we have and haven't meant to do and wonder what lies in store for us next year.

But between now and Yom Kippur, we try, as Jews, as we have already seen, to persuade God to write our name in his book for a good year.

The Yamim Noraim - the days between - give us a last chance for the year to make things better.

And there is a special song we can sing about this too. So let's sing that one together too.

B'sefer Chayyim nizakeir v nikateiv lefan 'echa. Anachnu v'chol amm 'cha beit yisrael, le'chayyim tovim v'shalom.

May we and all your people the family of Israel be remembered and recorded in the book of life for a good life and for peace.

Some holidays and festivals remind us of things that happened in Jewish history. So Pesach reminds us of the Exodus from Egypt, Shavuot, speaks of the giving of the Torah on Mount Sinai, Chanukah tells the story of the Maccabees reclaiming the temple. But Rosh Hashanah is the birthday of the world and it helps to remind us that God is still involved in the continuing process of creation. Rosh Hashanah reminds us that God is in charge of the whole world and we speak of God as the Sovereign of the world at this time.

There is a legend that just like it can be hard to get the attention of important people like sovereigns (or sometimes even our teachers or our parents) it can seem very difficult to get to God sometimes. But at this time during the days of awe, God is out and about in the world so we can speak or call to God and expect that he will hear.

So let's say another prayer now calling out to God.

נְשִׁמָת כָּל-חַי תְּבָרֵךְ אֶת-שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ
כָּל-בְּשָׂר תְּפָאֵר וּתְרוֹמֶם זְכוֹרָךְ מִלְּכִנּוּי תְּמִיד: מִן
הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֱלֹהִים.

The breath of life in all creatures shall bless you Lord our God and the spirit of every living thing reminds us of your beauty and greatness. From everlasting to everlasting You are God.

----- Amen -----

When you see great sports people, athletes, footballers, cricketers, tennis players you often see them preparing themselves. Not only preparing themselves physically, warming up, running about, bending and stretching to get their bodies ready. But also, for many of them, there is a mental warm up that they do too. They talk about getting 'their mind set right'; 'getting focused'; being 'in the zone'. They concentrate so that they are ready.

So, a bit like the athletes, when we pray we often have to prepare our thoughts and ourselves so we are ready to concentrate. We will do that at least twice in our service. And this is the first preparation. For our most important prayer. The Shema.

And we are going to prepare for it by singing the traditional words that we say in synagogue and saying the prayers we need to say before the shema.

בְּרַחוּ אֶת-יְיָ הַמְּבָרָךְ
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד

Bar'chu et Adonai Ham'vorach!
Baruch Adonai Ham'vorach l'olam va-ed.

Blessed is the eternal whom we are called to bless

Blessed is the eternal whom we are called to bless for ever and ever.

With deep love you have loved us and with great and overflowing tenderness you have taken pity on us. Eternal, show us concern and kindness because of your greatness and because of our ancestors who trusted you for you taught us rules to live by and to do as you ask whole heartedly. Blessed are you Lord who chooses his people Israel with love.

And now, let's say the Shema together first in Hebrew and then in English.

Shema

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד
 בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
 וְאַהֲבַתְּ אֵת יְיָ אֱלֹהֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל גּוֹפְשֶׁךָ וּבְכֹל מְאֹדְךָ
 וְהָיוּ תְהִדְבָּרִים אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ
 וְשִׁנְנֶתָם לְבִנְיָךָ וּדְבַרְתָּ בָּם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶתְךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ
 וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטִשְׁפֹת בֵּין עֵינֶיךָ
 וְכִתְבֹתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad.

Barukh sheim k'vod malkhuto l'olam va'ed.

'ahav'ta eit Adonai Elohekha b'khol l'vav'kha uv'khol naf'sh'kha
 uv'khol m'odekha.

V'hayu had'varim ha'eileh asher anokhi m'tzav'kha hayom al
 l'vavekha.

Uk'shar'tam l'ot al yadekha v'hayu l'totafot bein einekha.

Ukh'tav'tam al m'zuzot beitekha uvish'arekha.

Listen Israel!

The eternal is our God, the eternal is one. Blessed is God's name whose glorious kingdom is forever and ever.

Love the eternal your God, with all your heart, and with all your soul and with all your power.

And these words that I command you this day shall be in your heart. Repeat them to your children, talk about them when you are sitting in your home, and when you are walking in the street. When you lie down to sleep and when you get up. Bind them as sign upon your hand and let them be as reminders before your eyes. Write them on the doorposts of your home and on your gates.

----- Amen -----

How do you think we bind these words on the doorposts of house and our gates?

And how do we bind them on our hand and have them as reminders before our eyes?

Earlier we talked about the importance of this last opportunity for us to put things right for the year or be even better. So there's a very old story which shows what we can do.

Every Friday during the month of Ellul, the Rabbi of Nemirov would vanish. He was nowhere to be seen. Where could he be? The people thought "he must be in heaven, asking God for peace for the new year".

But one villager decided to find out. So one night he sneaked into the rabbi's home, slid under the bed, and waited. Just before dawn he heard the rabbi wake and get out of bed. He heard him wash and dress, and to his astonishment he saw the rabbi put on coarse working clothes, high boots, a big hat, a coat with a wide belt. He put a rope into his pocket, he tucked an axe in his belt and then he left the house.

The villager followed quietly.

The rabbi crept through the shadows to the woods at the edge of town. He took the axe, chopped down a small tree, and split it into logs. Then he bundled the wood, tied it with the rope, put it onto his back and began walking.

The villager followed quietly.

The rabbi stopped besides a small broken down shack, and knocked at the window. “Who is there?” called out the frightened sick woman inside. “It is I, Vassily, the peasant” replied the rabbi, entering the house. “I have wood to sell”.



“But I am a poor widow” she said, “where will I get the money for wood to heat my home?”

The rabbi replied “I will lend it to you”.

“But” she said “how will I ever pay you back?”

“I will trust you” said the rabbi. So the rabbi put the wood into the oven, kindled the fire and left without any more words.

And now, whenever anyone reports that the rabbi has gone missing and must be in heaven pleading for the community, the villager replies with a smile, “Heaven? no he goes higher than that.”

Now let us turn to the torah service for this special days.

The Rosh H'Shana Torah Service

You remember that we talked about preparing ourselves. So now we are going to take that preparation to the next level before we get to the heart of our service. The reading of the Torah.

עמידה

We are going to recite the Amidah. The standing prayers.

So now let's all stand up for our Amidah prayers and we start with a song.

A-do-nai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח. וּפִי יַגִּיד תְּהִלָּתְךָ:

Lord, open my lips and my mouth shall declare your praise.

Blessed are You, Eternal our God, and God of our ancestors, God of Abraham, God of Isaac and God of Jacob. The great, the mighty, the awesome God, generous in love and kindness, and possessing everything. You remember the good deeds of our ancestors, and in love you look after all the generations because you care for us.

בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם.
 אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַקְּבוֹד
 וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל תְּקָדִים טוֹבִים קוֹנֵה הַכֹּל וְיוֹכֵר תְּקָדִים
 אֲבוֹת וְיִמְבִּיא טוֹאֵל לְבָנָי בְּחַיָּה לְמַעַן שְׂמוֹ בְּאַהֲבָה
 זְכָרְנוּ לַחַיִּים אֵלֶּךָ תָּפִיץ בְּחַיִּים. וְקָרְבָנוּ בְּסֶסֶר הַחַיִּים.
 לְמַעַן אֱלֹהִים חַיִּים:
 אֵלֶּךָ עוֹנֵר וְיֹשִׁיעַ וְקַנֵּן. בְּרִיךְ אַתָּה יְיָ מֶלֶךְ אַבְרָהָם:

Remember us for life, You who are sovereign and who delights in life, and write us in the Book of Life for your own sake, God of Life.

Sovereign who helps and saves and shields. Blessed are You God, the shield of Abraham .

Let's sing the Kadosh - a famous little song, that helps to show how much we think of God. It is customary for people when singing this to raise up on the tips of their toes each time they say the word Kadosh - 'holy' and to raise as high as you can on the last one of the three to show how keen we are to get near to God. So as we sing this perhaps you'd like to do that as we sing this together.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

Kadosh kadosh kadosh Adonai tze 'va 'ot. m'lo chol ha 'aretz k'vodo.

Holy, Holy, Holy is the God of all Creation, the whole earth is full of God's glory.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav, hu ya 'aseh shalom, alenu v 'al col yisrael, v 'imru amen.

May God who makes peace in the highest, bring this peace upon us and upon all Israel.

Order of Reading the Torah

Now we are going to open the Ark and remain standing out of respect for the Torah as we sing the song:

יְיָ יְיָ אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר
חֶסֶד לְאֲלֹפִים נֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה:

Adonai Adonai El Rachum v'chanun, erech apayim v'rav chesed ve 'emet, notzer chesed la 'alafim, noseh avon va 'fasha v 'chata 'ah v'nakeh.

Adonai Adonai, God of mercy and compassion,
slow to anger and full of love and truth,
showing love to thousands, forgiving sin,
wrong and failure, who pardons us.

Now let's take our Torah scroll from our Ark
and walk with it around the room as we sing a
nigun - a tune without words. We parade the
Torah scroll so that everyone in our
congregation can see that this is the Torah.
The first 5 books of the bible written by
Moses.

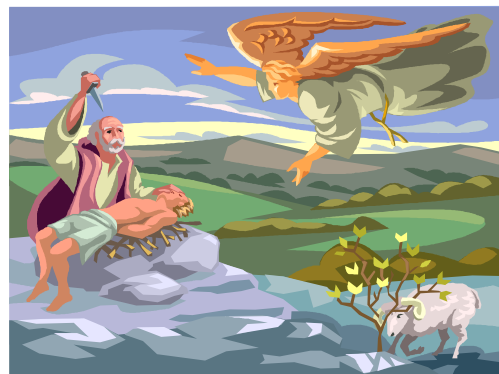


[Now we parade the Torah]

Now we have finished parading it we will do the other bit of
Hagbah - the lifting and showing of the scroll to all of our
congregation.

And now we turn to reading the
Torah.

As in the main synagogue
downstairs we are have
organised calling up some of
you to say the blessing before
reading the Torah and to witness
it is read correctly, and some of
you to read the Torah portion in English. These are called
Mitzvah (blessings) or Aliyahs (from the verb to go up).



Those of you not coming up to read can follow the actual story in
the text below.

So - our first call up. The first aliyah used to be reserved for a kohen (descendent of the priestly tribe that used to serve in the Temple) and the second for a Levite (descendent of the tribe that used to assist the priests in the Temple). However in our reform movement we don't generally worry about which tribe people may have come from.

So our first mitzvah or aliyah.

Y'amod, y'amod - stand up - stand up [Hebrew name]

The blessing before reading the Torah:

Blessed is God, whom we are called to bless
 Blessed is God whom we are called to bless forever and ever
 Blessed are You Eternal our God, sovereign of the universe, who gives us Torah.

Bar' chu et Adonai ha 'm
 'vorach.

Baruch Adonai ha'm 'vorach I
 'olam va 'ed.

Baruch ata adonai, eloheynu
 melech ha 'olam, asher ba
 'char banu mikol ha 'amim,
 v'natan lanu et torato. Baruch
 ata Adonai, notein ha'torah.

1] Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." 2] And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you." 3] So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. 4] On the third day Abraham looked up and saw the place from afar. 5] Then Abraham said to his servants, "You stay here with

the ass. The boy and I will go up there; we will worship and we will return to you.”

6] Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7] Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” 8] And Abraham said, “God will see to the sheep for His burnt offering, my son.” And the two of them walked on together.

The blessing after reading the Torah

Blessed are You God, sovereign of the universe, who gave us the teaching of truth, and planted eternal life within us. Blessed are You God, who gives us Torah.

*Baruch ata Adonai, eloheyenu
melech ha 'olam, asher natan
lanu torat emet, v'chayei
olam nata be'tocheynu.
Baruch ata Adonai, notein
ha'torah.*

ברוך אתה יי אלהינו קלך העולם. אשר נתת לנו תורה
אמת. ואת עולם נטע בחוקנו. ברוך אתה יי. נוסח התורה:

Y'amod, y'amod - stand up - stand up [Hebrew name]

The blessing before reading the Torah:

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Blessed is God whom we are called to bless forever and ever
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melech ha 'olam, asher ba
'char banu mikol ha 'amim,
v'natan lanu et torato. Baruch
ata Adonai, notein ha'torah.

בְּרַכּוּ אֶת־יְיָ הַמְּבַרְךְ:
בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר־בְּנוּ מִכָּל־
הָעַמִּים. וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

9] They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10] And Abraham picked up the knife to slay his son. 11] Then an angel of the LORD called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” 12] And he said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” 13] When Abraham looked up his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

The blessing after reading the Torah

*Baruch ata Adonai, eloheynu
melech ha 'olam, asher natan
lanu torat emet, v'chayei
olam nata be 'tocheynu.
Baruch ata Adonai, notein
ha'torah.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־לָנוּ תּוֹרַת
אֱמֶת. וְחַיֵּי עוֹלָם נִטַּע בְּחוּבֵנוּ. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

Blessed are You God, sovereign of the universe, who gave us the teaching of truth, and planted eternal life within us. Blessed are You God, who gives us Torah.

Y'amod, y'amod - stand up - stand up [Hebrew name]

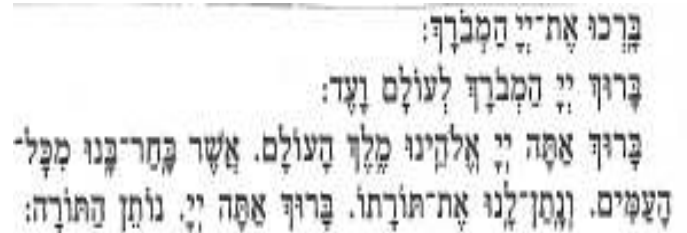
The blessing before reading the Torah:

Blessed is God, whom we are called to bless
 Blessed is God whom we are called to bless forever and ever
 Blessed are You Eternal our God, sovereign of the universe, who gives us Torah.

Bar' chu et Adonai ha 'm
 'vorach.

Baruch Adonai ha'm 'vorach I
 'olam va 'ed.

Baruch ata adonai, eloheynu
 melech ha 'olam, asher ba
 'char banu mikol ha 'amim,
 v'natan lanu et torato. Baruch
 ata Adonai, notein ha'torah.



ברכו את־יְיָ המְבָרֵךְ:
 בְּרוּךְ יְיָ המְבָרֵךְ לעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַרְנוּ בְּךָ מִכָּל־
 הָעַמִּים. וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

14] And Abraham named that site Adonai-yireh, whence the present saying, “On the mount of the LORD there is vision.” 15] The angel of the LORD called to Abraham a second time from heaven, 16] and said, “By Myself I swear, the LORD declares: because you have done this and have not withheld your son, your favored one, 17] I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18] All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” 19] Abraham then returned to his servants, and they

departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

The blessing after reading the Torah

*Baruch ata Adonai, eloheynu
melech ha 'olam, asher natan
lanu torat emet, v'chayei
olam nata be'tocheynu.
Baruch ata Adonai, notein
ha'torah.*

ברוך אתה יי אלקינו מלך העולם. אשר נתן לנו תורת
אמת. וחי עולם בטע בחוקנו. ברוך אתה יי. נותן התורה:

Blessed are You God, sovereign of the universe, who gave us the teaching of truth, and planted eternal life within us. Blessed are You God, who gives us Torah.

So now let's redress the Torah scroll and parade it and replace it in our ark.

תפלת מוסף

Additional Service For Rosh Hashanah

Our service will soon be over, but because today is a festival, we follow the Temple pattern of having an extra section of prayer, called the mussaf service. In it we highlight the three themes of Rosh Hashanah - God's sovereignty over us, the day for remembering, and the shofar.

When we talk about God's sovereignty over us, we mean that we recognise that God is our creator and the one who wants us to behave in a good way and a holy way - so let's think for a moment about how we want to and should behave for the year to come.

[let's pause to think]

When we talk about God and about us remembering, we remember the year that has gone and all the things we did do and shouldn't have and those we didn't do and should have, those opportunities that won't come again. So as we think about that for a moment, about the year that has gone, we can plan to do better for next year.

[Let's pause again to think].

Hearing the Shofar is meant to make us think too. It is said that it is there to remind us about several things. About the binding of Isaac and the ram who, caught by his horns, was offered in his place as we heard in our Torah reading. It makes us remember the shofar blast at Sinai as Moses brought us God's ten commandments. And it calls us to take our place in our community here in the Synagogue, and in the wider community in which we live and asks us to remember what it means to be a Jew.

So now, as we listen again to the ancient blasts of the shofar, as it must have sounded in the desert to the tribes and amongst the tents that confused Balim and caused him to bless and not curse us; how it must have sounded to the thousands of Jews worshipping on this day amongst the sounds, songs, prayers and smells of incense in the magnificent Jerusalem temple; and as it must have sounded to the Jews in their synagogues across the world over thousands of years; now let us think of that and remember our inheritance, our responsibilities and our promises.

Blessed are you God, who remembers the covenant with us.

Baruch ata Adonai, zocheir ha 'brit.

And now we say the blessing for the blowing of the shofar.



Blessed are You God, who hears the shofar blast, the cry of your people Israel, in mercy

Baruch ata adonai, shomey'a kol t'ruat ammo yisrael b'rachamim.

בְּרוּךְ אַתָּה יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים

TEKIAH SHEVARIM-TERUAH
TEKIAH TEKIAH SHEVARIM
TEKIAH TEKIAH TERUAH TEKIAH
TEKIAH SHEVARIM-TERUAH
TEKIAH GADOLAH

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה גְּדוֹלָה

Let's say 2 more prayers before we finish.

This first one is the Aleinu ("It is our duty to praise") and forms part of the closing prayers of the morning, afternoon and evening service. It consists of two prayers, Aleinu and V'al Kein. Some believe Aleinu was written by an ancient Rabbi called Tanna Rav who lived in the 3rd century in Babylonia and that he wrote it for Rosh Hashanah services. Whoever and whenever it was written it is a very beautiful prayer. It is the second part we will read now so let's read it together.

Therefore Lord our God, we put our hope in you. Soon let us all in the world see the glory of your power; when the worship of possessions and material things shall at last pass away from the earth and prejudice against others and superstitions shall at last be cut off; when the world shall be set to rights by the rule of God and all people will speak out in your name and even the wicked of the earth will turn to you. Than all of us from all across the world will meet in understanding and together realise that it is only you we submit to, worship and pledge ourselves in every language we speak. In your presence we will together bow down and be humble honouring the glory of your being. And we will all accept the duty of building your kingdom here on earth so that your reign of goodness shall come soon and last forever.

For yours alone is the true Kingdom and only the glory of your rule will last forever. So it is written in your Torah - "the Lord shall rule for ever and ever", and it is said: "God will be Ruler over the whole earth, and on that day, God will be One, and known as One."

Finally, we will recite one of the most ancient prayers in our services. It is actually written in Aramiac a language that pre-dates Hebrew. It is referred to as the mourner's Kaddish and you can read it along with us with the phonetic text or in Hebrew.

Yit'g'dal v 'yit'kadash sh 'mei rabbah, b 'olmah di'vra ehirutei, v 'yam leech malehutei, b 'chayey 'chon uv 'yom 'eychon, uv 'ehayei di chol beit yisrael, b 'agalah uvizman kariv, v'imru amen. ye 'hei sh 'mei rabba m 'varaeh l 'alam ul 'olmay almayah. yit baraeh v 'yish 'tabaeh v 'yit 'pa 'ar v 'yit 'romam v 'yit nassei v 'yit 'hadar v 'yit 'aleh v 'yit 'halal sh 'mei di kudsha, bree 'ch hu. l 'aylah l 'aylah min kol bir 'ehata v'shirata, tush'b 'chata v 'ne 'ehe 'mata di amiran b 'al'ma, v'imru amen. ye 'hei shlama raba min sh'maya, v'chayyim aleynu v'al eol yisrael v'imru amen. oseh shalom bim'romav, hu ya 'aseh shalom alenu, v'al col yisrael, v'imru amen.

יְתַגְדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
 וַיִּמְלִיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דִי-
 כָּל-בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
 יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
 וַיִּתְהַלַּל שְׁמֵהּ דִּי-קֳדְשָׁא. בְּרִיף הוּא. לְעֵלָא לְעֵלָא מִן-כָּל-
 בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דִּי-אַמִּירָן בְּעֵלְמָא. וְאָמְרוּ
 אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
 וְאָמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*B 'sefer Chayyim nizakeir V 'nikateiv lefan 'echa. Anachnu V 'chol
 amm 'cha beit Yisrael, le 'chayyim tovim v 'shalom.*

**בְּסֵפֶר חַיִּים נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמּוּךָ בֵּית
 יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם**

May we and all Your people the family of Israel be remembered
 and recorded in the Book of Life for a good life and for peace.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ

May we be recorded in the Book of Life for a good and happy
 year.

May God bless us and keep us.

May the face of God enlighten us and be gracious to us.

May the eternal God's face be turned towards us, and may God
 give us the most precious gift of all - peace.

L'Shana Tova.