

Beth Shalom Synagogue

Your Jewish Home in Columbia, SC



5785 High Holy Days

Erev Rosh Hashanah, Kol Nidre & Yom Kippur
October 2 - 12

Erev Sukkot, Shemini Atzeret & Simchat Torah
October 16 - 25

5785 / 2024 High Holy Day Service Schedule

COMMUNITY SELICHOT SERVICE (To be held at Beth Shalom)	Saturday, September 28	7:30 pm
EREV ROSH HASHANAH	Wednesday, October 2	6:30 pm (Candle lighting 6:47pm)
FIRST DAY ROSH HASHANAH	Thursday, October 3	9 am (Candle lighting 7:42pm)
	Youth Services (Chapel): Preschool-2nd Grade: 10 am	
	3rd-5th Grade: 11 am	
	Grade 6 and Higher-Torah Study, Jew Crew: 11:45 am	
TASHLICH SERVICES (BYO Bread)	Immediately following services	
SECOND DAY ROSH HASHANAH	Friday, October 4	9 am
	Family Service (Chapel) 10 - 11:15 am	
	Religious School Wing / Holiday Activities for All Youth: 11:15am	
SHABBAT EVENING SERVICES	Friday, October 4	6 pm (Candle lighting 6:45pm)
SHABBAT MORNING SERVICES	Saturday, October 5	9:45 am (Havdalah 7:39pm)
KEVER AVOT SERVICES	Sunday, October 6	
Arcadia Lakes Cemetery	10 am	
Whaley Street Cemetery	11 am	
Hebrew Benevolent Cemetery	12 noon	
KOL NIDRE	Friday, October 11	6 pm (Candle lighting 6:35pm)
YOM KIPPUR & YIZKOR SERVICE	Saturday, October 12	9 am
		11:45 am (approx.)
	Youth Services (Chapel): Preschool-2nd Grade: 10 am	
	3rd-5th Grade: 11 am	
	Grade 6 and Higher-Torah Study, Jew Crew: 11:45 am	
MINHA SERVICE	Saturday, October 12	5 pm
NEILA SERVICE / HAVDALAH	Saturday, October 12	6:30 pm 7:30 pm
	(Break-fast meal will be served after services.)	
SUKKAH SET-UP & PIZZA LUNCH	Sunday, October 13	10:30 am
EREV SUKKOT SERVICES	Wednesday, October 16	6 pm (Candle lighting 6:29pm)
FIRST DAY OF SUKKOT	Thursday, October 17	9:45 am (Candle lighting 7:24pm)
SECOND DAY OF SUKKOT	Friday, October 18	9:45 am
SHABBAT EVENING SERVICES	Friday, October 18	6 pm (Candle lighting 6:27pm)
SHABBAT MORNING SERVICES	Saturday, October 19	9:45 am (Havdalah 7:22pm)
SUKKOT LUNCHEON	Sunday, October 20	11 am
EREV SHEMINI ATZERET SERVICES	Wednesday, October 23	6 pm (Candle lighting 6:21pm)
SHEMINI ATZERET	Thursday, October 24	9:45 am
YIZKOR SERVICE		11:15 am (approx.)
EREV SIMCHAT TORAH	Thursday, October 24	6 pm (Candle lighting 7:16pm)
SIMCHAT TORAH	Friday, October 25	9:45 am
SHABBAT EVENING SERVICES	Friday, October 25	6 pm (Candle lighting 6:19pm)
SHABBAT MORNING SERVICES	Saturday, October 26	9:45 am (Havdalah 7:14pm)
& CONSECRATION AND CELEBRATION OF OUR NEW BABIES. Shabbat Bereshit... In the Beginning...		



Community Selichot Service With Tree of Life and Beth Shalom

Saturday, September 28
7:30 - 9 p.m.
At Beth Shalom Synagogue

Desserts, Havdalah, Selichot Service and a
Special Musical Performance of "Rachel Weeps."

"Rachel Weeps" was composed by Meira Warshauer and will be performed by Rachel Calloway and accompanied by USC Music Performers.

This event is sponsored by Beth Shalom Synagogue, Tree of Life Congregation and made possible by the Sidney Krauss Charitable Trust Fund and the Columbia Jewish Federation.

What is Selichot?

For many Jews, the High Holiday season begins with Rosh HaShanah and the start of Tishrei. Jewish tradition, however, teaches that the preceding month of Elul is a time of soul-searching and reflection. It is during this time that we observe Selichot.

In the broadest definition, selichot are penitential prayers said before and during the High Holidays and other fast days throughout the year. In Hebrew, selichot translates to "forgiveness."

In many ways, the Selichot prayers connect to the Day of Atonement soon after. The language of these prayers should sound familiar to anyone who has recited the liturgy throughout Yom Kippur when we speak about G-d's ability to forgive "transgression, iniquity, and sin."

About Rahel m'vaca (Rachel Weeps) From Meira Warshauer

Rahel m'vaca (Rachel Weeps), an extended work for mezzo soprano, chorus, and piano, is my personal response to the ongoing conflict with Israel/Hamas/Gaza, and the enormous suffering there. For me, this music serves as a witness to the tragedies unfolding.

A text from Jeremiah 31:15 calls out: A voice is heard in Ramah, wailing, bitter weeping—Rachel weeps inconsolably for her children because they are no more.

The mezzo soloist represents Rachel, the Biblical matriarch who is said to weep for her children as they pass by her grave into exile. Here, she becomes the voice of bereft parents, siblings, friends in Israel and in Gaza, crying out for their missing, wounded, and deceased loved ones. As we watch and read, refusing to avert our gaze, we may serve as a compassionate witness. The chorus represents this witness, calling forth from one side to another, nishma, nishma—it is heard, you are heard, we hear you. We are with you. —Meira Warshauer, 2024



*Beth Shalom wishes you and your family
L' Shana Tova Tikateyvu V' Tichatamu*



Preparation for Rosh Hashanah

Teshuvah is the Jewish form of Spiritual rehab. We take stock of who we have become and work to return to a state of holiness by mending relationships, working to repair the broken places of our self and soul and taking an honest inventory of our relationship with our faith, our G-d.

Once we have taken this personal assessment of our past we move beyond it, reaching toward a brighter, more hopeful, and meaningful future.

Before the holy day commences, get two challot – traditionally round – and many people purchase something new to wear as we are about to begin a new, refreshed self before the Almighty.

Two foods are appropriate for the holiday table – pomegranates are emblematic of the number of commandments (mitzvot) and apples to be dipped in honey (wishing for a sweet new year). Tzimmes and honey cake also adds sweetness to our celebration.

Another old custom is to have a whole fish on our table. The fish, complete with head, is also a prayer that we prosper becoming forward thinking and not at the tail end of life's many opportunities.

Wine will also grace our tables for kiddush after candle lighting.

Then on the eve of Rosh Hashanah we place two candles before us and say the twin blessings this year for the Holy Day and Shabbat.

Here's how:

- Light the candles (6:47 pm this year).
- Sweep your hands in a circular motion above the flames a few times to welcome the holiday to your home.
- Cover your eyes.

Baruch atah, Adonai, Eloheinu Melech haolam, asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Shabbat v' shel Yom Tov

TRANSLATION

Blessed are You, our G-d, Ruler of the world, who sanctifies us with mitzvot and calls upon us to kindle the lights of Shabbat and the Festival day.

Follow up with the *Shehecheyanu* blessing that is said on momentous occasions and milestones.

Baruch Atah Adonai Eloheinu Melech ha-olam sheh-heh-cheeya-nu v'ki-y'manu v'higi-anu la-z'man hazeh.

We praise You, Eternal G-d, Sovereign of the Universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Coming to shul we dress up as appropriate for Rosh Hashanah. We find a nice kippah (usually white for the Holy Days of Rosh Hashanah and Yom Kippur (symbolizing purity).



Tashlich

One the second day of Rosh Hashanah we go to a body of water where we throw breadcrumbs. Both the body of water and the fish are symbolic. Torah is likened to water. Just as fish can't live without water, so too a Jew can't live without Torah!

Also, the fact that fish's eyes never close serves to remind us that, so too, G-d's eyes (so to speak) never close; He knows of our every move.

This is what we say as we cast the bread:

"Who is like You, G-d, who removes iniquity and overlooks transgression of the remainder of His inheritance. He doesn't remain angry forever because he desires kindness. He will return and He will be merciful to us, and He will conquer our iniquities, and He will cast them into the depths of the seas.

"Give truth to Jacob, kindness to Abraham like that you swore to our ancestors from long ago.

"From the straits I called upon G-d, G-d answered me with expansiveness. G-d is with me, I will not be afraid, what can man do to me? G-d is with me to help me, and I will see my foes (annihilated). It is better to take refuge in G-d than to trust in man. It is better to take refuge in G-d, that to rely on nobles."

High Holiday Message from Rabbi



What to expect this year for Rosh Hashanah and Yom Kippur

**Shanah Tovah
U'metukah!**

**A Good and Sweet
New Year!**

And, of course, we will share a delicious break-the-fast together.

So, my first request is, at the end of Yom Kippur, COME BACK for Neilah.

I have also worked with the Ritual/HHD Committee and Eliana Chavkin, to lead High Holy Day services that are uplifting, and that flow with intention, singing, and to 'tighten up' some of the timing. In addition, I have returned the Yom Kippur Yizkor service to the end of the Torah service, and immediately following my Yom Kippur sermon. The Yizkor service at Beth Shalom is central to our experience, and while it is some people's custom to leave the sanctuary for Yizkor, it is certainly not required, and this year, I am inviting everyone, if they will, to remain in the sanctuary for Yizkor, and to STAY for the entirety of Musaf. I am making this 'ask' for two reasons. The first is that there are so many for whom there is no one to say kaddish at Yizkor, and so many of our own community would stand with greater strength if we all stand together. And I am asking you to stay for Musaf, because I believe this year, we have crafted a more meaningful, more meditative, and shorter service. It feels odd to have so many leave so suddenly, and it feels great to grow in strength and intention as the service culminates. Eliana and I will lead, and we hope you will STAY FOR MUSAF.

As we begin the month leading up to our season of reconnecting, I hope this will be a time of building relationships for you and me. I would welcome a conversation with you and look forward to learning and growing together this year. Shanah Tovah.

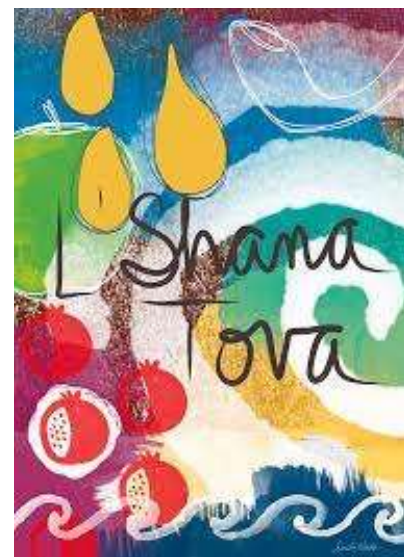
Rabbi Hillel Norry

With this simple blessing, we greet each other at our return to shul, community, tefillah, family and friends. It's a deceptively simple wish, and though transparent, it is also a big ask — we want this year to be GOOD.

At Beth Shalom Synagogue, the season of the fall holidays — Rosh Hashanah, Yom Kippur, Sukkot, and Shemini Atzeret/Simchat Torah — actually starts months ago. Since the early summer, we have been preparing to welcome everyone back to shul, meet new friends, and pray together.

There will be a lot of familiar things this year. We are blessed to welcome back Eliana Chavkin as our High Holy Day Chazan. Eliana and I have been meeting to review the Machzor (holiday prayer book), share our favorite tunes, and get in the right frame of mind to lead the community in song and spirit. In addition, many of our members will be leading parts of the service, and I have kept tradition in mind as I planned the services this year. Our sanctuary will be filled with family, guests, and neighbors. Be sure to say "Shanah Tovah, Y'all" as you receive all of the familiar faces.

There will also be some recognizable differences in our services this year, and I wanted to share them with you, and make a couple of requests from you in anticipation of spending so much time together. Starting at the end of the Yom Kippur holiday, this year I am asking all of you to come BACK to the Shul for the conclusion of the Day of Atonement. This year, we are planning for the presence and participation of our young people, students, and their families at the Havdallah ceremony at the holiday's conclusion. I will be leading the Neilah service, to carry the congregations tefillah at the 'closing of the gates' and the service will be shorter than usual.



High Holiday Message from Risa



Secular school has begun, routines are changing from swimming pools, camps, and staying up late to back-to-school early wake-up mode.

All these are signs that the lazy hazy days of summer are coming to an end and the Jewish High Holidays are soon approaching!

Rosh Hashanah begins this year on Wednesday eve, October 2nd. NOW is a perfect time to begin holiday prep with your family.

Thankfully, the Jewish tradition has a special way of easing into the High Holiday spirit: The Jewish month of Elul.

Hard to think in these terms, but Elul is the last month of the Jewish calendar year. This year, Elul began on **Wednesday, September 4**, and culminates in Rosh Hashanah.

Traditionally, Elul is meant to be used as a time for introspection and reflection. The point of Elul is to set the tone for the High Holiday period, so it's all about taking personal stock of the past year and thinking about the year ahead.

Leading up to Rosh Hashanah, Jews engage in *cheshbon hanefesh* (an accounting of the soul). The entire month is a 'prep period' to make repentance - a change of attitude, and saying your sorry - more meaningful, genuine and intentional.



An easy way to engage your family - and I am talking to all ages and perspectives in this amazing concept - is through the five senses.



Sight: What things did we like about we saw in ourselves or in others - and what things could we improve? Did we make nasty faces? Did we keep we keep our spaces neat? Did we present our homework well? What could we do better?



Sound: How did we sound? It's impossible to always be perfect, but did our words come out with kindness and respect? Did we try to say nice things - try to use our words carefully? Whose words did we admire? Whose words not so much? Why?



Smell: Aroma is an amazing sense. Did we take care of ourselves the way we should? Brush our teeth, shower, wash our faces and hands as we should? When we smelled something lovely like soap or a perfume or a fresh baked bread or Shabbat flowers - did we let people know around us how wonderful that made us feel?



Taste: Savory and sweet, yummy and yuck - all ways to describe the nourishment that passes through our lips. Smiling when it's good is always easy. But how do we respond when we eat something that we are not so familiar with or don't like? How do we control our responses when things don't always go, or taste the way we want? How do we thank and appreciate those that are involved in the preparation of our food?



Touch: Gentle hands, hugs, and kisses - all wonderful ways to say we care, we love, and you are important. How can we do better at how our hands care for others? If we have hit, can we hug? If we made not nice gestures, can we try to share only our best in the future?

The High Holidays: family, friends, new clothes, dinners, synagogue, shofar, apples and honey, and.... Perhaps a better YOU!

Risa Strauss

High Holiday Honors & Aliyahs

The High Holiday Honor/Aliyah Committee is in the process of organizing the Aliyahs for services for Rosh Hashanah and Yom Kippur.

Would you or a family member like an honor for Rosh Hashanah or Yom Kippur? Aliyahs and honors will be given on a first-come, first-served basis. Perhaps someone you care about deserves an Aliyah.

You may wish to take this honor for yourself, your spouse, for a loved one (over 13 years old) or a parent. This would be a beautiful way to honor a member of your family for the holidays.

Women and men participate equally in Aliyahs or Honors in all services.

Please contact me to discuss selecting an Aliyah or Honor at 803-608-1616 or email Sara at or BethShalom.Sara@gmail.com or call 803-782-2500. If you wish to keep the Aliyah/Honor you have had in previous years, also please call or email to confirm.

Sincerely, Neal Lourie, Chair
High Holiday Honor/Aliyah Committee

Board of Directors Sponsored Yom Kippur: Break-Fast Meal

Saturday, October 12
at approximately 7:30 p.m.
NO Charge

Join us for a special Havdalah with glow sticks & break-the-fast meal.

Please RSVP to the synagogue office at 803-782-2500.



Need a Round Challah for Your Holiday Table?

Challah if you knead one!

**Handcrafted Round Challahs
(Kosher/Parve)**

Round challahs with and without raisins:
1 - \$10 or 2 - \$18

Call Beth Shalom at 803-782-2500
to reserve your challah today.

*This is a fundraiser that
benefits our Religious School.*



happy
Rosh Hashanah

High Holiday Service Attendance for Guests

For security, police officers will be stationed at the doors to check names against our attendance list for admission to the synagogue.

If your out-of-town guests are not members of any other congregation, please include payment for your guest(s).



Single Guest: \$50.00 or Family Guests: \$100.00

Please call or email the office by October 1st with the names of your guests at (803) 782-2500 or BethShalom.Sara@gmail.com

NEW THIS YEAR FOR THE YIZKOR BOOK:

Share your thoughts in writing about someone you are missing in your life.

100 word limit. One per person. Editor's discretion.
Limited space - so submit early.

Memorial Book Order Form

If you wish to have the same listing as last year, just write the word "same" and return to the synagogue.

The deadline to turn in all Memorial Book forms is October 1, 2024.

There is a minimum donation of \$18 for each listing and payment should accompany this order form. If not, you will be billed on your next statement.

If you need more space, use additional paper, or you may email your list to the office at BethShalom.Sara@gmail.com

Please list names in the order you want them to appear.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Remembered by: _____

MITZVAH TIME!

Order your Etrog & Lulav in time for Sukkot

Send your check for \$45,
payable to Beth Shalom Synagogue
by September 24, 2024



Beth Shalom's sukkah will be up and ready for your use throughout the holiday.

Come and take advantage of our outdoor home. Bring your lunch and enjoy G-d's bounty!

Chag Sameach!

Sukkot Service Schedule

Erev Sukkot

BYOD: Bring your own dairy dinner
Wednesday, October 16
6:00 p.m.

We will provide the desserts, beverages, challah,
kiddush, candles, paper/plasticware.

First Day of Sukkot

Thursday, October 17
9:45 a.m.

Second Day of Sukkot

Friday, October 18
9:45 a.m.

Erev Shemini Atzeret Services

Wednesday, October 23
6 p.m.



Shemini Atzeret

Thursday, October 24 at 9:45 a.m.
(Yizkor at approximately 11:15 a.m.)

Erev Simchat Torah Flag Procession

Thursday, October 24
6 p.m.

Simchat Torah

Friday, October 25
9:45 a.m.

Consecration and Celebration of Our New Babies

Saturday, October 26
9:45 a.m.

Come and help us set up the Sukkah Pizza In The Hut!

(No Religious School)

Sunday, October 13
10:30-12:30 pm

Make decorations.
Pizza lunch will be served.



Ben Stern Cantorial Memorial Fund

Dear Congregant:

Please help us defray expenses associated with this year's High Holiday cantorial services. We are asking you to kindly send your donations to Beth Shalom Synagogue and earmark them for the "Ben Stern Cantorial Memorial Fund."

Thank you for your donations and we wish you a happy and healthy 5785.

L'Shanah Tovah.

Bruce Filler

Chair, Cantorial Fundraising

Hyman Karesh

Chair, Ritual Committee



Ben Stern Cantorial Memorial Fund

I _____ wish to donate \$ _____ towards the Ben Stern Cantorial Memorial Fund.

Beth Shalom Cemetery Fund

As Co-Chairmans of the Cemetery Committee, we are happy to report that our Arcadia Lakes and Whaley Street Cemeteries are in excellent condition at this time.

Both cemeteries are being well maintained, which we feel gives our loved ones the dignified resting place they so rightfully deserve.

To better serve our synagogue, an interfaith section has been added at the Arcadia Lakes Cemetery.

In keeping with the tradition that Mr. Ben Stern started, we are asking, as we approach this High Holy Day season, that you please send in a donation for the Cemetery Fund. All monies received will only be used for cemetery upkeep and/or repairs. If everyone with a loved one in our cemeteries sent in a donation for \$100, we could raise over \$15,000.

Thank you in advance for your generous contribution.

Bruce Filler & David Lovit

Co-Chairs, Cemetery Committee



Beth Shalom Cemetery Fund

I _____ wish to donate \$ _____ towards the Beth Shalom Cemetery Fund.

High Holiday Information for Children & RS Students

CHAPEL

1st Day of Rosh Hashanah:
Thursday, October 3

Preschool - Grade 2
10:00-10:45 am

Grades 3, 4 & 5
11:00-11:45 am

Grade 6 and Higher
Torah Study, Jew Crew
11:45-12:30 pm

CHAPEL

2nd Day of Rosh Hashanah:
Friday, October 4

**Family Service
with Shofar**
10:00-11:15 am

RELIGIOUS SCHOOL WING

All Grades
Holiday Activities
& Apples & Honey
11:15-12:30 pm

CHAPEL

Yom Kippur:
Saturday, October 12

Preschool - Grade 2
10:00-10:45 am

Grades 3, 4 & 5
11:00-11:45 am

Grade 6 and Higher
Torah Study & Jew Crew
11:45-12:30 pm

Childcare Reservations



Beth Shalom will offer childcare for 1st & 2nd days of Rosh Hashanah and Yom Kippur. We will need your reservation to ensure a safe ratio of babysitters to children. We will provide snacks and toys, but please bring your child's favorite blanket or stuffed animal, diapers, and bottles as appropriate.

Child care is available for infants through 3rd grade!
\$18 per child, per day (\$36 cap per day)

**Please return the reservation form and payment to
Beth Shalom by October 1st.**

Parent/Adult Contact Info: Name _____ Cell phone # _____

Child/Children's Name(s):

Name: _____ Age: _____ Name: _____ Age: _____

Name: _____ Age: _____ Name: _____ Age: _____

Please indicate dates childcare is needed:

_____	First Day of Rosh Hashanah	October 3	9:45 a.m. until 1:00 p.m.
_____	Second Day of Rosh Hashanah	October 4	9:45 a.m. until 1:00 p.m.
_____	Yom Kippur	October 12	9:45 a.m. until 1:00 p.m.
_____	Yom Kippur	October 12	6:00 p.m. until 7:30 p.m.

Note to parents: Please do not leave your children unattended in the lobby and hallways.

Help us keep the noise level down in the foyer and hallways so as not to distract or disturb others from hearing the beautiful High Holiday services.

Rosh Hashanah at Home

Candlelighting

One or more of these three meditations may accompany the candlelighting.

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With these lights we welcome (Shabbat and) Rosh Hashanah. In the glow of contrasting colors we discern the light and dark of our lives. We recall the disappointments and joys we have shared, and the hopes and intentions we now nurture for the year ahead.

—MITCHELL SILVER (*adapted*)

ב

T'hinnah for Today

I light the candles, close my eyes, shield my face with my hands and retreat into solitude to find my way to You.

Please, a new year, fresh, a clean slate, a true beginning. A year of health and strength, work which brings sustenance and meaning, permission to rest and savor, abundant love, laughter, joy. The same and more for my beloved family, my cherished friends. Cessation of the horrors, the throbbing of war, violence, cruelty. Peace for us, the human family, and for our home, Your world.

I chant the ancient words, uncover my face, open my eyes. I am ready for a new year.

—MALKA ALIZA BAT LEIBA

Blessing the Children

For a son:

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם
וְכַמְנַשֶּׁה.

May God make you like Ephraim and Manasseh.

Y'sim'kha elohim k'efrayim v'khi-m'nasheh.

For a daughter:

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה
רִבְקָה רָחֵל וְלֵאָה.

May God make you like Sarah, Rebecca, Rachel, and Leah.

Y'simeikh elohim k'sarah, rivkah, raheil, v'lei-ah.

Recited for all:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May ADONAI bless and protect you.

May ADONAI's countenance shine upon you and grant you kindness.

May ADONAI's countenance be lifted toward you and grant you peace.

Y'varekh'kha Adonai v'yishm'rekha.

Ya-eir Adonai panav eilekha vi-hunnekka.

Yissa Adonai panav eilekha v'yaseim l'kha shalom.

ג

La Orasion de la Mujer / The Woman's Prayer

Kun estas kandelas arrogamos al Dio, el Dio de nuestros padres Avram, Isak i Yakov, ke muz de vida saludoza a todus miz keriduz i al mundo intero. Kun estas kandelas arrogamos al Dio, el Dio de nuestros madres Sara, Rifka, Lea i Rachel, ke muz de vida saludoza a todus miz keriduz i al mundo intero.

With these candles we pray to God, the God of our fathers Abraham, Isaac, and Jacob, to grant us good life and health to all our dear ones and the whole world. With these candles we pray to God, the God of our mothers Sarah, Rebecca, Leah, and Rachel, to grant us good life and health to all our dear ones and the whole world. —FLORY JAGODA

Rosh Hashanah at Home

Candlelighting

On the first night, we light candles eighteen minutes before sunset, as on Shabbat. On the second night, we light candles from an existing flame after nightfall. It is traditional to light a minimum of two candles, although some light more, corresponding to the number of people in one's family.

After lighting the candles, we customarily cover our eyes while reciting the following two b'rakhot, which we recite on both nights:

בְּרוּךְ אַתָּה יְיָ הוֹי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to light the [Shabbat and] festival candles.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivvanu l'hadlik neir shel [shabbat v'shel] yom tov.

בְּרוּךְ אַתָּה יְיָ הוֹי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנֵן הַזֶּה.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai, eloheinu melekh ha-olam, she-heheyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.

ROSH HASHANAH EVE. Beginning on the new moon of Tishrei, Rosh Hashanah lasts for two days in both the Land of Israel and the Diaspora. In ancient times there was doubt about the exact starting date of the new month. Today, when we follow a precise calendar rather than astronomical observations to determine the date of Rosh Hashanah, we nevertheless preserve the tradition of celebrating two days. To justify the recitation of the prayer Sheheheyanu (the blessing over new events and things) on the eve of the second night, it is customary to wear new clothing and eat new fruits at the evening meal.

I LIGHT THE CANDLES. *T'hinnot* (תְּחִנוּת) are prayers, mostly from the European Yiddish tradition, written by or for women as introductions to rituals and statutory

prayers. *T'hinnot* (*tchines* in Yiddish) often have a deeply personal character and may serve as a model for our own personal prayers. The *t'hinnah* printed here is a contemporary prayer.

LA ORACION DE LA MUJER. A contemporary Judeo-Spanish prayer by Flory Jagoda, modeled after traditional women's prayers for candlelighting.

BLESSING THE FAMILY. After lighting the candles, it is customary to bless the family with blessings based on biblical verses that express our hopes for peace and protection during the year ahead. For sons, we fulfill Jacob's blessing to his grandsons Manasseh and Ephraim, in which he told them, "By you shall the people Israel invoke blessings, saying: 'May God make you like Ephraim and Manasseh'" (Genesis 48:20). For daughters, Jews have long recited a parallel blessing naming the four matriarchs. We follow that with a recitation of the Priestly Blessing (Numbers 6:24–26).

Rosh Hashanah at Home

Two Personal Prayers for the New Year

✠
Compassionate God, grant us the understanding and the will to love mercy, to live justly, and to walk humbly before You. May our hearts be open with generosity and our hands ready with kindness. May our faith in the attainment of harmony and peace for all humanity remain unshaken.

כ
May the words of our mouths and the meditations of our hearts find expression in our lives day by day, helping us to fulfill our potential to live up to the divine image in which we are created. May all our aspirations for good be fulfilled.
Amen.

—BERNARD RASKAS
(adapted)

for holy assembly and for recalling the Exodus from Egypt. For You have chosen us, sanctifying us among all people, and Your faithful word endures forever. *Barukh atah ADONAI*, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

(For transliteration, see page 24.)

On Saturday night, we add the following two b'rakhot. While reciting the first, we view our upraised fingers in the light of the holy day candles.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין
קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּת, וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת
יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלָּת וְקֹדֶשֶׁת אֶת-עַמֶּךָ
יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְבַדִּיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ.

Barukh atah ADONAI, our God, ruler of time and space, who creates the lights of fire.

Barukh atah ADONAI, our God, ruler of time and space, who distinguishes the sacred from the everyday, light from darkness, Israel from the nations, and Shabbat from all other days. As You have distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness. *Barukh atah ADONAI*, who distinguishes one holy day from another.

On all nights, we conclude:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

*Barukh atah Adonai, eloheinu melekh ha-olam,
she-heheyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.*

Rosh Hashanah at Home

Kiddush

ON SHABBAT, BEGIN HERE:

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
 וְכָל-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
 אֹתוֹ, כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים
 לַעֲשׂוֹת.

There was evening and there was morning, the sixth day.
 The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

On other days, begin here:

סְבָרֵי מְרַנֵּן וְחֻבְרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With the assent of teachers and friends:

Savri maranan v'haverai:

*Barukh atah ADONAI, our God, ruler of time and space,
 who creates the fruit of the vine.*

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-gafen.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ
 מְכַל-עַם, וְרוֹמַמְנוּ מְכַל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-
 לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם [הַשְּׁבֹת הַזֶּה וְאֶת-
 יוֹם] הַזְּכוּרֹן הַזֶּה, יוֹם [זְכוּרֹן] תְּרוּעָה [בְּאַהֲבָה] מְקַרָּא
 קִדְּשׁ, זְכוּר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
 מְכַל-הָעַמִּים, וּדְבָרְךָ אֱמֶת וְקִים לְעַד.
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל-הָאָרֶץ
 מְקַדְּשׁ [הַשְּׁבֹת וְ] יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

*Barukh atah ADONAI, our God, ruler of time and space, who
 has chosen and distinguished us by sanctifying our lives with
 the commandments. With love, You have bestowed on us,
 ADONAI our God, [this Shabbat and] this Day of Remem-
 brance, a day for [recalling] the shofar sound [with love], a day*

KIDDUSH קְדוּשָׁה. The day is sanctified, and the spirit of the holy day is formally welcomed into our homes, through the recitation of the blessing over a cup of wine. This blessing is introduced on Shabbat by verses that recognize Shabbat as the culminating moment in creation (Genesis 2:1–3). The blessings that follow introduce the themes of Israel's chosenness, Rosh Hashanah as a day of memory, and the story of the Exodus from Egypt. On Saturday night, Havdalah, defining the transition from Shabbat to weekday Holy Day, is recited. The latter differs from the Havdalah service recited at the conclusion of Shabbat, for the day after Shabbat on Rosh Hashanah is not a day of work, but a holy day.

Rosh Hashanah at Home

Kiddush for the Midday Meal

Before the midday meal on Shabbat, we recite the following paragraph; some add the second paragraph as well:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שִׁשֶּׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנְפָשׁ.

The people Israel shall observe the Shabbat to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time that in six days ADONAI made the heavens and the earth and on the seventh day ceased from work and rested.

*V'sham'ru v'nei yisra-el et ha-shabbat, la-asot et ha-shabbat l'dorotam, b'rit olam.
Beini u-vein b'nei yisra-el ot hi l'olam, ki sheishet yamim asah Adonai et
ha-shamayim v'et ha-aretz, u-va-yom ha-sh'vi-i shavat va-yinnafash.*

עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore ADONAI blessed Shabbat and made it holy.

Al kein beirakh Adonai et yom ha-shabbat va-y'kad'sheihu.

On all days:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל.

Moses declared to the Israelites the sacred occasions of God.

Ya-y'dabbeir moshe et mo'adei Adonai el b'nei yisra-el.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

Sound the *shofar* on our feast day, on the new moon, when it is hidden.

For it is Israel's law, a decree of the God of Jacob.

Tik'u va-hodesh shofar ba-keseh l'yom haggenu.

Ki hok l'yisra-el hu mishpat leilohei ya-akov.

סָבְרֵי מְרֻנָּו וְחֻבְרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

With the assent of teachers and friends:

Savri maranan v'haverai:

*Barukh atah ADONAI, our God, ruler of time and space,
who creates the fruit of the vine.*

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-gafen.

Rosh Hashanah at Home

Hand Washing

It is customary to pour water two or three times over each hand.

After this ritual washing of the hands, we each recite the following b'rakhah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot by instructing us to wash our hands.

*Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivvanu al n'tilat yadayim.*

Ha-motzi: The B'rakhah before the Meal

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh atah ADONAI, our God, ruler of time and space, who brings forth bread from the earth.

*Barukh atah Adonai, eloheinu melekh ha-olam,
ha-motzi lehem min ha-aretz.*

Prayer for a Sweet Year

We recite the following over an apple dipped in honey:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Barukh atah ADONAI, our God, ruler of time and space, who creates the fruit of the tree.

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-eitz.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ] שֶׁתַּחֲדֹשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

May it be Your will, ADONAI our God, and God of our ancestors, to renew for us a new, sweet, and good year.

*Y'hi ratzon mi-l'fanekha Adonai eloheinu veilohei avoteinu
[v'immoteinu] she-t'haddeish aleinu shanah tovah u-m'tukah.*

HAND WASHING. After the destruction of the Temple in 70 C.E., the home table took on some of the rules governing the ritual altar. Washing hands before a meal reflects the Temple ritual that required purity for all those involved in the handling of sacrificial offerings.

THE MEAL. The *hallot* used on the evenings of Rosh Hashanah (as well as at the midday meals) are customarily round, to represent the cyclical nature of the year. The blessing over bread constitutes the blessing of all that is consumed during the meal. It is also customary to dip the *hallah* in honey. The meal concludes with *berkhat ha-komol*, the Grace after Meals.

AN APPLE DIPPED IN HONEY. It is customary to eat an apple dipped in honey, representing the promise of a sweet new year. On the second night of Rosh Hashanah it is traditional to taste a new fruit (one not yet tasted that year) and to keep it in mind during Kiddush when reciting the *Shehecheyanu* blessing for special occasions. This new fruit is often a pomegranate, which is said to have 613 seeds, equal to the number of mitzvot in the Torah.

KIDDUSH קִדּוּשׁ. Kiddush is recited before the midday meal. The paragraphs added for Shabbat (Exodus 31:16–17 and Exodus 20:11) are recited before the meal on each Shabbat. The final passages are from Leviticus 23:44 and Psalm 81:4–5.

Erev Yom Kippur at Home

Kapparot

Every act of charity and every deed of kindness that the people Israel do is vital in making peace—and is an important intercessor for the people Israel with God in heaven.

—BABYLONIAN TALMUD,
BAVA BATRA

Lighting the Yahrzeit Candle

A new year beginning,
and I can't call you to say,
"I'm bursting with
wonderful news!"
Your arms won't
encircle me
when I grieve,
when I mourn,
you'll never know now
the unexpected
achievements,
the abiding sorrows.

And yet, as I stand here
with this candle,
I allow myself
some quiet moments,
until, once again,
your face shines
in my memory,
until, once again,
I feel you
blessing me.

—MERLE FELD

Candlelighting

הַדְּלַקְתָּ נְרוֹת
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל [שַׁבָּת וְשָׁל] יוֹם
הַכִּפּוּרִים.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to light the [Shabbat and] Yom Kippur candles.

*Barukh atah Adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivvanu
l'hadlik neir shel [Shabbat v'shel] yom ha-kippurim.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזַמַּן הַזֶּה.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

*Barukh atah Adonai eloheinu melekh ha-olam,
she-heheyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.*

Erev Yom Kippur at Home

Before sitting down to the last meal before the beginning of Yom Kippur, it is customary to pray the afternoon service and recite the confession (page 430).

Kapparot

Holding the money to be given to tz'dakah in one's hand:

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כַּפָּרָתִי. זֶה הַכֶּסֶף יֵלֵךְ
לְצַדָּקָה, וְאֲנִי אֵלֶךְ וְאֶכְנֵס לְחַיִּים טוֹבִים אֲרָכִים
וְלְשָׁלוֹם.

This is in my stead. May this be my substitute; may this be my atonement. This money will go to *tz'dakah*, that I may enter the path to a good, long life, and to peace.

Zeh halifati, zeh t'murati, zeh kapparati.

Zeh ha-kesef yeileikh li-tz'dakah,

va-ani eileikh v'ekkaneis l'hayyim tovim arukkim u-l'shalom.

After concluding the meal, before leaving for synagogue:

Lighting a Memorial Candle

Upon lighting a memorial candle, the following may be recited:

"A light from God is a human soul" (Proverbs 20:27). At this moment of solemn reflection, I call to mind memories of _____. May _____'s soul enjoy eternal life, together with the souls of Sarah, Rebecca, Rachel, and Leah; Abraham, Isaac, and Jacob; and all righteous women and men. May I be inspired to acts of justice and kindness in _____'s memory. Amen.

כַּפָּרוֹת

KAPPAROT כַּפָּרוֹת. The ritual of Kapparot symbolizes the transfer of sins from the sinner to some other object or being. In this respect, it is like the ritual of Tashlikh on Rosh Hashanah, or the ancient Yom Kippur ceremony of the scapegoat (Leviticus 16). Whereas this ceremony has been performed using a chicken—later eaten at the meal—today it is more common to use a small sum of money, bundled into a cloth and circled over the head of the individual as the words of the ritual are recited. The money is then contributed to *tz'dakah*, in fulfillment of the ancient promise that acts of charity can save us from the severity of any decree against us.

THE MEAL סְעוּדָה מִכְסָּקֶת. Before we leave for the synagogue and the fast of Yom Kippur begins, we eat a סְעוּדָה מִכְסָּקֶת, *s'udah mafseket*, a concluding meal, to prepare us for the fast ahead. The meal is eaten with a spirit of joy for having arrived at this

time. There is no Kiddush for Yom Kippur, though the normal rituals for a meal—handwashing, *motzi*, and Grace after Meals—are observed (see page 32). We light candles before leaving for synagogue. Our mood becomes more solemn as we contemplate the day's themes. At this time it is especially appropriate to ask forgiveness from those we have wronged.

MEMORIAL CANDLE. Before we leave for synagogue and before we light the Holy Day candles, it is customary to light a *yizkor* candle, a memorial candle, which will burn throughout Yom Kippur for immediate family members whom we remember now. Some light one candle for each person in the family who has died. There is no traditional *b'rakhah* for this candlelighting—it is a moment of private meditation.

Erev Yom Kippur at Home

Meditation before

Yom Kippur for

One Who Cannot Fast

Ribbono shel olam/Master of the

Universe,
Creator of all, Source of all Life,
who knows what is deep in
human hearts,
who nurtures every living
being:

As you know, God,
Yom Kippur is upon us, and
because of my condition,
I am not able to keep the tradi-
tional fast—

I cannot abstain totally from
eating.

You know, God, that it is not my
intent

to be apart from our people and
our tradition.

My current state of health
makes it unsuitable for me
to fast.

So, God, I turn to You now in
sincerity and openness.

Help me in the coming year to
do my best in guarding my
health.

Help us, Your children, learn
how to protect our bodies
from harm.

Help us support others in caring
for their *tzelem Elohim*, the
divine image within all of us.

Guide caring family and all
caregivers in their partnering
with You

to bring healing, if not cure;
support and strength, if not
an end to symptoms.

Grant them the ability to do
this mitzvah with love and
devotion.

Rofei khol basar/Healer of all
living creatures:

I thank You for the breath that
is in me,
which lives for the possibilities
of today and tomorrow.

—SIMKHA Y. WEINTRAUB
(adapted)

For a son:

עֵינֶיךָ לְנֹכַח יְבִיטוּ,
פִּיךָ יְדַבֵּר חֻכְמוֹת,
וְלִבְךָ יִהְיֶה אֵימוֹת,
יָדְיֶךָ יַעֲסֻקוּ בְּמִצְוֹת,
רַגְלֶיךָ יָרוּצוּ לַעֲשׂוֹת
רְצוֹן אָבִיךָ שְׁבַשְׁמַיִם,
וְתַפְתָּב וְתַחַתֶּם
לְחַיִּים טוֹבִים וְאַרְכִּים
בְּתוֹךְ כָּל יִשְׂרָאֵל. אָמֵן.

For a daughter:

עֵינֶיךָ לְנֹכַח יְבִיטוּ,
פִּיךָ יְדַבֵּר חֻכְמוֹת,
וְלִבְךָ יִהְיֶה אֵימוֹת,
יָדְיֶךָ יַעֲסֻקוּ בְּמִצְוֹת,
רַגְלֶיךָ יָרוּצוּ לַעֲשׂוֹת
רְצוֹן אָבִיךָ שְׁבַשְׁמַיִם,
וְתַפְתָּבִי וְתַחַתְּמִי
לְחַיִּים טוֹבִים וְאַרְכִּים
בְּתוֹךְ כָּל יִשְׂרָאֵל. אָמֵן.

May your eyes look straight ahead,
your mouth speak wisdom,
your heart meditate with awe and wonder,
your hands busy themselves with mitzvot,
your legs run to do the will of your Father in heaven,
and may you be inscribed and sealed for a good, long life
among all of the people Israel. Amen.

Tashlich at Home

TASHLICH SERVICE

Tashlich: Casting our Sins Away

Tashlich is a remarkable ceremony - symbolic and concrete all at the same time. Through this ritual, we express not only our desire to be free from sin but our continuing hope that we will be forgiven for past misdeeds. On the afternoon of the first day of Rosh Hashanah -- or on the second day, if the first day is a Shabbat -- it is customary to go to a flowing body of water and to recite prayers while "casting" our sins (represented by bread crumbs) into the water. As we read in Micah: "You will cast (*Tashlich*) all your sins into the depths of the sea" (7:19).



By performing *Tashlich*, we signify our hope that God will overlook our failings during the past year and grant us favor in the year to come.

The preferred "order" for the bodies of water is (1) the sea, (2) a river, (3) a lake, spring, or fountain. If there is no such water within walking distance; in the case of inclement weather; or if one did not perform the ceremony on Rosh Hashanah for any reason, then *Tashlich* may be performed at any time up to Yom Kippur.

According to some customs, the body of water we visit should have fish in it. It has been suggested that this helps to remind us of our precarious existence and thus puts us in the mood to repent. It has also been suggested that we be may compared to fish caught in the net of divine judgment.

While it is traditional to shake out the hems of one's clothing to ensure that all "sins" have been disposed of, *Tashlich* ceremonies differ all over the world. The Jews of Kurdistan had a custom to recite the *Tashlich* prayer near a river and then to jump into the water and swim around, instead of only shaking out the hems of their clothing.

Tashlich at Home

Today we come to this body of water to perform the *Tashlich* ceremony, seeking symbolically to “cast away” our accumulated sins and transgressions so that we may purify our hearts and our souls, as the new year begins.

Let us cast away the sin of deception, so that we will mislead no one in word or deed, nor pretend to be what we are not.

Let us cast away the sin of vain ambition, which prompts us to strive for goals which bring neither true fulfillment nor genuine contentment.

Let us cast away the sin of stubbornness, so that we will neither persist in foolish habits nor fail to acknowledge our will to change.

Let us cast away the sin of envy, so that we will neither be consumed by desire for what we lack nor grow unmindful of the blessings which are already ours.

Let us cast away the sin of selfishness, which keeps us from enriching our lives through wider concerns and great sharing and from reaching out in love to other human beings.

Let us cast away the sin of indifference, so that we may be sensitive to the sufferings of others and responsive to the needs of people everywhere.

Let us cast away the sin of pride and arrogance, so that we can worship God and serve God's purpose in humility and truth.

Avinu Malkeinu

Avinu Malkeinu, she-ma ko-lei-nu

Eternal, our God, hear our prayer.

Avinu Malkeinu, we have sinned before you.

Eternal, our God, have mercy upon us and upon our children.

Avinu Malkeinu, inscribe us for blessing in the book of life.

Eternal, our God, grant unto us a year of happiness.

Avinu Malkeinu, Be gracious and answer us, for we have not done enough good deeds. Please love us, be generous with us, and help us.

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנֻן כִּי אִין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu Chanenu va'aneinu (2x) ke ein banu ma'asim.

Aseh imanu tzdakah vachesed -

Aseh imanu tzdakah vachesed, v'hoshi'enu. (repeat)

Tashlich at Home

Psalm 130

Out of the depths I call to You;
Lord, hear my cry, heed my plea.
Be attentive to my prayers, to my sigh of supplication.
Who could endure, Lord, if You kept count of every sin?
But forgiveness is Yours: therefore we revere You.

I wait for the Lord; my soul yearns.
Hopefully I await His word.
I wait for the Lord more eagerly than watchmen wait for dawn.

Put your hope in the Lord, for the Lord is generous with mercy.
Abundant is God's power to redeem;
May God redeem the people Israel from all sin.

Micah 7:18-20

מִי־אֵל כַּמוֹךָ נִשְׂא עֲוֹן וְעֵבֶר עַל פְּשַׁע לְשֹׂאֲרֵית גְּחֻלְתּוֹ,
לֹא תִחְזִיק לְעַד אַפּוֹ כִּי חִפְץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ
יִכַּבֵּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם. תִּתֵּן
אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קֶדֶם.

Who is a God like You, forgiving iniquity and pardoning the transgression of the remnant of Your people? You do not maintain anger forever but You delight in loving-kindness. You will again have compassion upon us, subduing our sins, casting all our sins into the depths of the sea. You will show faithfulness to Jacob and enduring love to Abraham, as You promised our fathers from days of old.

בית שלום
Beth Shalom

5827 N. Trenholm Rd. Columbia, SC 29206
(803) 782-2500
www.BethShalomColumbia.org

Sukkot Lunch

Sunday, October 20
11:00-12:30 pm

Join us for a burger & hotdog luncheon in the Sukkah.

Fun Games & Activities!

Bring your own decorations to hang in the Sukkah.

Cost: \$10 adults, Religious School students are free!

Please call the office at 782-2500 to RSVP and pay by October 15th
(Let us know if you need a vegetarian option.)

