

Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated. Sub-series B: Sermons, 1950-1989, undated.

Reel Box Folder 48 15 816

Rosh Hashanah sermon, 1965.

ROSH HASHANAH 1965

THE TEMPLE

September 26, 1965

RABBI DANIEL JEREMY SILVER

Good Friends: a lively stream of wisdom flows through the worship of our people. I propose that we refresh ourselves at one such source. The Adoration is familiar. We recite it near the conclusion of every service. The Adoration is appropriate. It was first written for the liturgy of this high holy day. "Let us adore the ever living God and render praise unto Him, who spread out the heavens and established the earth. His glory is revealed in the heavens above and His greatness is manifest throughout the world. He is our God, there is none else. We bow the head and bend the knee and magnify the king of kings, the Holy One, Praised be He."

"Let us adore the ever living God." I have heard Rosh Hashanah described as a requirement of the calendar transformed into a useful exercise in self-analysis. Most of us rather welcome this annual character inventory. We feel the need to step back from the frenzy and the bustle and take a clear hard look at ourselves. Good intentions have a way of becoming frayed at the edges. Indulgence, repeated often enough, can no longer mask its grossness. From time to time we need to balance reason against passion, wisdom against prejudice, decency against selfishness, and Rosh Hashanah is an appropriate time for our yearly examination. The image many to of Rosh Hashanah is that of a rather crude scale. A simple cross bar with two pans hanging from it. We place into the one pan our virtues, our constancy, our honesty, our charity. Into the other pan we place our wrongs.

the bitter words, the calculating ambition, the ugly acts, the self-serving half truths. We strike a balance. The balance is always too closely weighted for our peace of mind. There is moment of contrition. Remorse leads to resolution. We will take ourselves in hand. We will make something more of ourselves.

However familiar this image of Rosh Hashanah may be, it is only a crude and amateur representation of a far more profound and subtle truth. In fact, the scale image is pagan, not Jewish. According to ancient astrology, the constellation Libra, the balance, was ascendant during this season of the year and folk wisdom grafted Libra to Rosh Hashanah, superstition on to the sacred season.

Why do I say that this image of the scale is crude and naive? For this reason: it is psychologically ineffective. We pile on our virtues and our vices.

We take our measure in our mind's eye. We nod to ourselves, 'yes we cand do better.' 'We will spend more time with our family.' 'We will say a kind word to our associates.' 'We will be more considerate of others.' The scale suggests modest improvements. The scale suggests the need to tinker a bit with our habits and routines. The scale fails to suggest the fundamental challenge of Rosh Hashanah. Justify yourself. Explain yourself. Where are you headed and why? What are you struggling for? And, is it worth the struggle?

Compare the Hebrew original to this artless copy. There is a judgement.

But we do not judge ourselves, God has us before His bar of judgement. God does not make a quantatative tally of our virtues and our vices. Rather He asks about the quality of our ambitions. If our lives have been fundamentally self-seeking, God will not be satisfied with a promise to visit an infirmed parent, or to be friendly with our neighbors. God demands that our lives be tied to consecrated ambitions. He demands Teshubah. Turn away from the mean! Turn away from the vulgar! Turn away from the unworthy, the crass and the superficial! 'Return, oh Israel, unto the Lord thy God.' God demands a turning to the good, to the

noble, to the sacred.

The purpose of Rosh Hashanah transcends the teachings of virtue. Rosh Hashanah does not set out to teach ethics. History is replete with biographies of decent, well mannered and patient people whose private virtues were canceled by their lack of vision. Members of the British Colonial Service, Ante-bellum Southern plantation owners, come immediately to mind. God challenges us this night not to live gracefully but to live worthily. Will you serve me? Will you serve the God who brought our fathers out of bondage into freedom, who demands that we establish justice and freedom - equality and opportunity for all upon this earth.

Our faith has always insisted, and rightly so, that morality begins in theology. The Ten Commandments depend upon the first commandment, "I am the Lord Thy God." The great principle, "Thou shalt love thy neighbor as thyself," rests upon the greater principle, "Thou shalt love the Lord Thy God, with all thy heart and with all thy soul and with all thy might." Godliness must precede goodness. "Holy shalt thou be, for I, the Lord, thy God, am Holy." Good manners are welcome. Good manners are necessary but sometimes good manners must be pushed aside in order to get on with our work. Sympathy is a virtue but sometimes there is no time for sympathy - when there is God's work to be done and the evil must be burned out from our midst.

"Let us adore the ever living God." The adoration of which we speak tenight is not a multiplication of words, but the magnification of goodness in our lives.

We are not called upon, tonight, to perform a child's task, to tally the pluses and the minuses of the past, to find how we coalline added one or two more good deeds so that the balance could have been more in our favor. Not at all. We are challenged tonight to Pala 100 Pala a thorough examination of conscience

and the state of our soul. The question is not did we live gracefully. Whom do we serve? God or Mammon? God or Thor? God or Mars? Do we live by the most consecrated of ambitions of which we are capable or do we drag ourselves along after some unworthy master?

"Let us adore the ever living God and render praise unto Him who spread out the heavens and established the earth. His glory is revealed in the heavens above and His greatness is manifest throughout the world. He is our God, there is none else. We bow the head and bend the knee and magnify the king of kings, the Holy One, praised be He." The words are spoken easily and all can appreciate their spiritual beauty. The words seem proper to this hour and yet there are many, some I am sure here, who will not take these words in their full raw reality. It is easier to see them only as metaphor, as poetic image. There is something in the modern temper which boggles at any philosophy which includes and insists upon the Divine. The moral teachings of the tradition receive unqualified approval. The theology is qualified and questioned, sometimes looked on as a medieval relic.

"Let us adore the ever living God" - I assure you that these words were not spoken metaphorically. God is for the ultimate reality of the universe, the ultimate wisdom which inspires creation. If the language of the Adoration be metaphoric we are set to a pointless took, we waste our breath on ancient litanies. Only if we adore God, the real God, the life force, the wisdom of the universe, only if we adore God by turning towards this wisdom, by seeking to consecrate our lives unto it - only then, can this evening have meaning. Only then can it be a day of purification, a day of remembrance, a day of growth.

The words are easily spoken but some of us find them difficult to accept.

Space ships cruise the near reaches of the planetary system - ear radar telescopes probe the dimmest recesses of the galaxy and they make no report of God. There is no physical contact with the Divine. God has not been found out there in space. So, some have come to believe that all talk of faith, is something of an intellectual scandal. One can believe only if he is willing to suspend his reason or to take a leap into ignorance, or at least to have a tightly compartmentalized mind, in one half of which, he puts his knowledge of scienceific fact and in the other half in which he keeps his pious hopes and his theology. Indeed, not a few divines have proclaimed from their pulpits the death of God and have made themselves into seven day wonders as they sit sheve over His demise.

The truth is quite the opposite, I assure you, faith is not an intellectual scandal. One does not need to suspend reason or take a wild jump into the improbable in order to have faith in God. In fact, one needs not so much a suspension of reason as an intensification of reason - a willingness to look beyond the world of apples and atoms, beyond the narrow world of fact, the world's vastness and ask How? Why? By whose will was all this created? How came it into being? We have found that there are many geometries, and many logics.

There is the logic of the labratory and there is the logic of love, and there is the soul as it responds to the miracle of being - to the miracle of conscience - to the miracle of a universe. Here we are. How came we? Here is this vastness, this vault of the universe. How came it into being? We did not place it there.

Wonder, awe, amazement - these are the logical tools of the soul. This is the logic by which the soul reaches out and seeks to understand the world about it.

We are surrounded, my dear friends, by evidence of God's presence. But

there are many who cannot see it. I am reminded of the peasants in Galileo's days refused to put their eye to the lens piece of his telescope, lest they see God. I am reminded of the comment made by Premier Kruscheve some years ago, as he chuckled at the pious of Russia. My cosmonauts looked all about them, he said, from their porthole and they could find no trace of God. The peasants of every age have confused god and nature. The Bible's wisdom lay in that it separated substance and spirit, form and matter, creation and creator. Listen to the words of our Adoration. "Let us adore the ever living God who spread out the heavens and who established the earth. Whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. " Solitudes of space tell us something of God - the complexity of life, the organic unity of this wonderful world, consciousness, all these, somehow, reflect, testify to God. But, they are not God. "Thou canst not see my face but I will make all my glory pass before thee. " God is not the heavens but He is somehow reflected by the heavens. God is not the universe, but He inspires it and is reflected to us from its reaches. God is not within us, but there is something within us that speaks of God. God is not creation, but creator. "The heavens declare the glory of God and the earth reveals His handiwork. "

Our teachers delighted to embroider the legends of the Bible and they told this story of the early life of Abraham. Abraham, they said, was abandoned as an infant was raised and guarded by the ministering angels. Abraham was apparently a boy of quite exceptional intellectual apparatus and talent and of his own, he invented the basic artifacts of civilization; the plow, the hoe, the axe, the wheel. In time he began to ask the inevitable philosophic questions. Where am I going? Why? What is demanded of me and by whom? According to the legend one night Abraham was walking along a ledge as the deep of night descended.

Suddenly the skies sparkled with a stellar profusion. Abraham was awed and he said to himself, "Surely these distant stars which shine with such brilliance are God." And he worshiped the stars as his God. He worshiped the long night, but the morning came. The morning light erased the stars. Now the sun had command in the heavens. Abraham bowed before the sun and he said to himself, "Surely the sun is God." Night came, it was a hazy evening and the stars could not be seen - only the autumn moon, low and rich in the sky. "Surely the moon is God. There came a cloud and the cloud covered the moon and then, according to the rabbis, Abraham made the leap of reason which stands at the basis of our faith. All that is in nature is wonderous and awesome. All that is in nature reflects the divine, but only the Creator is divine. Only God! We have eyes with which to see the majesty of the universe, ears with which to listen to the melody of the spheres - there is evidence all about us of the presence of God. The existence of God is reasonable and evident. The belief in God is a creditable enterprise, and I submit to you that it is an urgent one. When God was dethroned, his place did not long remain vacant. The age of faith was replaced by the age of ideology. Man projected upon the heavens his own small knowledge, his own narrow gospel of salvation. Lacking an overarching truth, man sanctified his partial understanding of the truth. This, he said, is God. Economic and political manifestoes replaced the Bible. They were modern, but somehow in all of these ideologies, the dignity of man, the inviolability of consciousness, the integrity of the moral law, disappeared. The moral covenant born in the worship of God was replaced by a maniputive code which saw men only as pawns in the grab for power. new prophets were replaced by those who said, "We serve only our party, only our case, only our state and in our service we are above the moral law." To celebrate the triumph of this new morality, these ideologies, any means is justified to achieve our ends, burned the symbols of the one God, the books, the crosses and the Synagogues.

What is ideology? Any ideology? It is the worship of false gods. It is the ancient sin of idolatry. No sin is more damned or excoriated in our Bible and none more dangerous. A criminal act may be an act of passion, a break in a lifetime of control. Ideology subverts the whole life for it turns life away from self fulfillment and service of God to the fanatic service of some questionable cause. Ideology infects the mind. Is it not true that in this age of little faith and in this age of powerful ideologies there has been violence beyond credit-that men have performed bestialities beyond description and justified them. 'He is our God. There is none else." "He is our God, there is non else." If we can say these simple lines, this Rosh Hashonah, Rosh Hashonah will have worked much of its spiritual beneift. We will be saying this: 'I have political convictions. I have economic beliefs. I have a standard of values, but I admit that I am mortal, subject to error. My ideas are not sacrosanct, sacred, revealed. I am willing Ideology drives reason from the human enterprise. Faith to be reasoned with. in God establishes reason as the coin of human intercourse and only when there is a congregation of reasonable men can democracy and peace flourish.

"He is our God, there is none else." If we can say these simple lines in simple truth, then we will have gone far not only towards freeing our lives of the ideologies which imprison them, but towards freeing our lives of the passions and the prejudice which are our household and private gods. We have sanctified our appetites, our passions, our pleasure, our possessions. In so doing, we do homage to jealous, ruthless masters. They allow us no peace. They allow us no calm. There is never enough. We can never enjoy the simple quiet pleasures. Love can never be constant. We must always reach out for some new experience. There is always a mirage, a promise of greater pleasure, and it never comes. All that is truly meaningful today is cancelled in our urgency to have more

tomorrow. Tomorrow never lives up to its expectations. Home, friendship, love, decency - all these are sacrificed on the altar of pleasures and passions become the jealous masters of our lives.

Some of us have deified our ambitions. We serve a cruel task master

God. We serve a God who has no consideration of others, who urges us to elbow

our way through life. Do not think of another, serve Me and Me only. What of

it if you must widow your loved ones? What of it if you must orphan your

children? You must sacrifice energy, time, even honor, at my altar and lay

it down to me as a holocaust. Those who serve the God of ambition know that

we serve him in a way which demands our every energy, which leaves us wracked,

and empty and incapable of the enjoyment of life.

And some of us have sancitifed and deified our prejudices. We serve a blind God, a God who fills our lives with tales of nightmare; frightening and frightful. He warns us of danger at every turn. We are turned backward. We flee from one neighborhood to another, from one community to another, seeking a security where there is no security, fleeing we know not where. An enemy lurks behind every face. Danger lurks behind every corner.

Some of us have deified ourselves. We serve a vain and capricious God, a clever chap, who destroys our every friendship, our every experience of love because he whispers to us, "your loved one, your child, your wife, your husband, your friend, does not pay you adequate court." The pantheon is large.

said, "Each man raises his own idols into his mind."

Tonight we are sharply aware of the spell of these foreign Gods, over us—
these idols which are of our own creation—these passions, these addictions,

which are unworthy of us. We would it were otherwise, but a fugitive wish is not enough. We know it to be wrong, but recognition and confession are not enough. Idols must not only be denied, but shattered and plowed under. What is for it then. Listen one last time, to the words of our Adoration. adore the ever living God and render praise unto Him who spread out the heavens and established the earth. Whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God, there is none else. We bow the head and bend the knee and magnify the King of Kings, the Holy One, praised be He. " Only the worship of the one obliterates the worship of the many. Only as we magnify God, only as we magnify the God who gave us the moral law, only as we magnify the worship of the God who orders us to establish justice and freedom and righteousness with the gates, only the worship of the one God can supplant the worship of the false gods. How shall we accomplish our return? The sanctuary is an open place. The scripture is an open The way of faith is an open road. The hardest step is the first step. Nothing stands between us and a life in which we struggle towards faith, towards God, towards decency in our living, towards an understanding of which is demanded of us, towards a consecration of our lives except fear and habit. Our faith will not be magically transformed in an evening. It is the patient search of a lifetime. The symbol of Rosh Hashanah might appropriately be a long road moving out before us towards the sunset. There are no obstacles except our own lack of will. The way is long. We cannot go along it with too much baggage. Tonight we must ask ourselves: "Have I the courage to set out?"

a line steam of weedon flores Quand to wording of one quile 2 propose that me refuel amalas at one such sure. The advantion is periodale. Let souly seen secure sur recte its. " appropried . It was first works, force R.4 halo day

Es us a sur ..

hel unaction the even long tod. among hand that has called up a requerent of the calendar transformed with a resolute sprace in set represented, must gue reller under an occurrend of roteing to step could from the frente para form area and to trade a fresh hard loube ut amalus, am best intention have a way of becames fraged at les edges. an includence repetted often enough me large seems included to bulence decay arment selfetier; peter of 00% and 1143) miles 65 6 prepared and R. H. near

apropried time to one years economically chancely.

The energy mung have of Red. in Count of are an energy and the puns hugen a right was been - Wapano or one par our nentres - on home 5, our danny, our sugardy ; and a to whom our muny - too bitte gossip, the collection continuen, too seep seeing hulf limbo, we studen in the penser all too any mulipoo, We we not too proudy see read, Person leads to Republition, Wo unel tolo accuseles in had

respectively the method way of 12, 4. is but a claimy and ancitation desperatured of a far more prefer of and method ancid, Robert too peale ming it procen met jeuerly, ancient cottalings

had well be constabled tyline - We hard - were concerted dans the seemen of the your and Jula lesend grapped Litrie en to RH supertition into los sould receive. which a cleary & articlairle aloud a meriting and of writing and ruce? I have been to a population of INVERCENT. We winted les rule, we red to ouncelle - "we and better" - Cotune reselection une to reid! was unelle and montemes and are fundly-MODEST The need to were communities. The second most the young. When are you herded and heldy in the months of The state of the s Cearper to the will the wing of the wing o Does med muke a quentilistano likes y un found Dead and anne or our live on performancely self sering unte med la sutrafies mutte au promise to mint our infilm punte. Quein be tid to to most worse will and and and and con emplete , to come men - experimental perfer. Neter, O and enter co you representation and much all me hand a soul amount of The purpose of 12. H. Trenes are trailing of mitter. I beston Rull reed when of the renter were consider

mully a gendery examiles of the attent of our would - 34 question me must consume is not their down him promptedly - but did wie lens monthly & Fild was nous had a some alle mente endance the form Let en u les voe aux Pres and reality they There were the me a police a work and will con a premise to reflect large wint of my photology meland way and of the contractions West Ports - Comment of the ones the case of the Company ones in the unline beyold all my percuiply year a marrie son during The more levelings of the relevant HIS - MERLINES approved approved tet en ul really and the really . - 1 38 1 2 1 4 1 4 1 fet en u Dere... ence long int - too bested a print uncome colo / The state of the s continues actions to once every less - o ele argent de prede. to for explanation of all the contract of the exhaust a realty Mocence of Court to alone de Cienter - ter utilitée en des manders et despe me desse me dreem to be a see Suche in the charles of the hydrometical design of the second in the charles of the hydrometer of the second in the charles of the second in the charles of the second in the charles of the second in the secon Someley of that come you receive and to an - and a les more diver icy to seen - me one fuckly in lead the way we Lower Lee Sould & Con Louis and total less con is so

There remains were a wind or pulse, but have been accustoned to the anguist contract to be a like to be a like to be a like to a like shop were the your ments of the planty would not we report of less, week the something of an interference of the lover cite exercises, in which when a regard a regard any or and the standing armid med a un livery represent underly represent from prints There have due dele a muchan y during and have poulton ordered les cents qualités par les des des des des des des de les des de les des de les des de les d The winds is quite on appoints. complete prejudice an entrolled persons feedalen. Beley in her require medles an our painting never are a lowerd paint into we explained - head only a med well stilled it passes begins be usual of expelle of the most of the said of the They , Full assummed mayers a very proute There were to and of opposing out un withings of mount Esternature 8 was one may hopely - There is the defin

deter forcestele securitione , come as a layer of the security of the and to the the much of beath - ye commend of concernos; To la mucho of les municipa un When coulded and her comment way of the season of the dy me your to put ept to long soul top see tood, with the personal grupping Promise K. Leenghad of the press " no womeness looked all our was also med must a some of was and long one ". The person of amon is to equippe but one wellow ! the confere Creves while I was proved to the service bould Sureline of the Color of the Co coming to me andley y will emporate the but to me mit and a book of and could read the gold could report your - (a ministration of the second of the secon win of the remains - and hered weed the The medical regions i's in rul ou level" - had of he is a semiller mont and the come we have meeter of failed the mysley of heaving of life well - in mess opened of well of Peners blue

of red were in a place - is you a tours in the human - tou perment photosepher your mintel much by your men to newly & moch. Preservely at rose grant un come me much some well while win to menter " a de my be get) " your wind new my gove", wo downt might to new of our furio from an foreste on been to fundere on feet, to give mit material but be under opera y come were, the of a present water to the second sec mater to see free con a manufact to end left of all. I would am a could amend by the the invested on his court of the Color of th of me , by when " - o Chap Complex attaches also as had alife be nexted Descended need being & the class deemed ally in med need alter - ale was stimed - "Sund lover one will" - lourned on the bround the lay right - The war too drew & Dight around the alather prefining. Co hast much one much him and that where have elmeened be stone , here too free more him Reems "comely be mound led " But chould placed the , by a wound to man & We make the hopy of received entered is presented in me End whent or rutters in heardoner o culture and reflect a best of the desire weeder. That was in the and these Erection - my bed

we are received to accelero y will prove , "The newson de elmatico glesse y test. ". Trento una currendades entre pero, 7,2 sulent, con en jal cono. Whe lad in Delleren loi place dias Cycof Frede generalis to the commence of the c mi mederal for harper of the standard of the standard of the standard in desling a full in come or or or one when touch of more ye can it of human left, the evimentality of concerns, and the response Person of the Street The presence of the Presence of the Presence of the Street of the muled began wereit . Or Relieberg ditte means from home affering. Firela best of the second of the s The actual was believed to form the form of the same o (be as the best, There is a comment about the sea that is all there motion were town whether whether And the second of the contraction of properly evenued with Puleto we be were of men - a war a defetile to a maigh weeks but up to

selected the party legisles away ed tiets and elecens He is see to so - There is now the When were our my blue meaning muith sungle come there little und home morked the spiritud mayor may be the There is attle to a shaling of the state of 14 6 18 1.8.16 2 61 6,11 Evily and her set up any mender of religion in his heard -It was the week and our for best times in a proprienter Our - much begund as Duy, e le lice in mone fully remeded - Therese the same of the sa we mile here was was med also purped Examp 1'4

the di were here - There is opened. I when were here is possed here peenful my a more continue of the said where enterened have - Early her her see see see of a care we had in for justing of the oil - the procupy on any & colonia on to - a what it for un one serve fine elever or miner operated which four terms are took onto consider if Some of we have defead an agritude - Promise Pleasen we were more to charle and were colours and the same of the same when - we say secret was your to me present in a ment your Same of the board delifies where contribution - We seems gentlies well deved any souffle of this of the of the of the Leones one + or plan un consolie Some of the hour scalefiel some projection - was relieved to betail Cord - the treatment fregues to the med there and of the part of can tem semilist with the property of the way the had no not mener there is according to the place of the colony Same of the Jenne Chapital Commission - We seize a server continuedated the lease or or went freed of family -

tutte me and are to as the so on proper me purple The ton comment of their opellowers, we remained to seem thereward but by reasons has treaght in that were all when the ten of Person of met energy or Commercia and queedly for gettler or Personal of the med could be a series and a series of the series of Jude ou land teste to me thingt det me heart to bead a hard to there & accounting the they of Kny the land was received we the .. The meaning of a service of the serv to the recording - motions and the terders, buse eace in this processing, he considered of the process clumb - -Comment of the second s laced note read electric man late where is he at her is head on the el in you as your bulletiles coul ham' sor' a The wrester replaced. indulated to it is no one anglituding to anything it a sens of les megle of for the lace for you got - vant it enfere level. The me may have med sevel will present me la men yer come marker and nearly - comerce reflecture & to Ou hung frest, com hour come water are med sel and in,

only a monday of the one too - on prent our monday of where to s Only is not me employ and a comment of the delimination of the furnish - Islamulan when her when here had a much proper and printe: much through o study; much a constant acceptant the might a like meaning - that This is net the second of their processing in but yo lifetime - theless as a protect remarker - thelefology if me much attingto from leaves themen & me chanters , When die wid dreseld beeches made and headers in m abol brief who ... marcia a test - a col WABLES -There was much wheel land mineraling or the first of the formation an over 10 mm a The later of the state of the second of th CEEC LA SE MAN OF THE PLAN OF THE PROPERTY OF THE COMMENT OF THE C the conseend who we were heat total in

Full was "

ANNOUNCEMENTS

ROSH HASHANAH MORNING

Severance Hall

A CHILDREN'S SERVICE will be held in The Temple only at 2:15 P.M. today. Children under school age should not be brought to these services. Farents are requested to sit with their children.

Rabbi and Mrs. Daniel Jeremy Silver will be at home to the members of The Temple and their families this evening from 8-11 P.M.

Residence: 2841 Weybridge Rd. Shaker Heights.

On Yom Kippur, evening services will again be consecutive. The early service will start at 7 o'clock and the second service at 9 o'clock. The congregation is urged to be in their seats by the time the service begins, as the doors will be closed at the beginning of the Kol Nidre.

Those who wish the names of their dear departed who passed away during the past year mentioned during the Memorial Service on Yom Kippur aftermoon are requested to send those names in before Friday, October 1st.

OPENING ROSH HASHANAH SERVICE THE TEMPLE, CLEVELAND, OHIO

1965

Unannounced Shofar Call: Tekiah - Shevrin - Tekiah Gedolah

Reader: Zeh ha-yom ha-rat olam. This day was chosen as symbol of God's creative wisdom. Where were we when God laid the foundations of this earth? Did we command the times or the seasons? Did we place the stamp of infinity upon the heavens? Creation is God's miracle. Creation is our blessing. Before creation we stand reverent, offering our prayers in humble adoration.

Choir: Chant Genesis I:1-5

Shofar: Tekiah Gedolah

