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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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62

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20

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Rosh Hashanah sermon, 1983.

Rosh Hashanah Sermon
Daniel Jeremy Silver
September 8, 1983

Rosh Hashanah celebrates the passage of time and the promise of time. A year has ended. Where have the months gone? A new year has begun. We pray that it will be a Shanah Tovah, a good year for everyone.

Ever since human beings recognized the cycles of the season, they have marked the turn of the year with appropriate ceremony. These ceremonies have generally been gay rather than solemn occasions, marked by festivities, noise-making, parades and processions. The clang of bells and the bang of firecrackers suggest concern that evil spirits might be lurking in the way, ready to pounce on the new year. It was hoped the noise would frighten them and drive them off. Researchers suggest that the singing, the dancing and the festivities associated with the new year represent our unconscious defiance of age. It is as if we were saying: 'I know that I have one year less to live and I'm not going to let this fact get me down.'

Whereas most peoples mark the new year in some less than solemn way, our people, the Jewish people, treat the New Year Day as a High Holiday, a Rosh Hashanah. Buddhism does not have a Rosh Hashanah. The New Year Day is a minor moment in the Christian and Muslim calendar. [Only Judaism whole-heartedly celebrates the passage of time and the promise of time.

This difference in approach is not an accidental one but derives from Judaism's unique understanding of the concept of time. Most traditions tend to emphasize time as a source of suffering and pain. After all, none of us wants to age, and few of us want to die. We want to hold on to youth, strength and competence. When things are going well for us, when we're prosperous, wealthy and secure, we want to hold on to our good fortune, but the moment inevitably passes. Time cannot be stayed. We soon learn, as the Zohar observes, 'that there is no day without its night and no night without its day.'



Many of the pressures which bedevil us occur because of time. The exigencies of time-bound responsibilities press in on us and force us to give up our leisure, to put down the book that we're reading, to surrender time with our family, to do what must be done. During the harvest season the farmer can't say, 'I don't feel like going to my fields today, I'll go next week.' If he doesn't submit to time, he will lose his crop. Many take delight in the innocence of their children and would like to protect them from growing up and suffering the inevitable buffeting and the heartaches of life, but neither we nor they can escape the march of time.

Given our desire for stability, and time's destabilizing impact on our lives, it's not surprising that most of the great philosophies and religious traditions of our world emphasize the suffering and pain that time introduces into life. They try to help us escape bitter and continuous frustration by telling us to not expect the impossible. But then, interestingly, many of these philosophies and religions turn around and offer their followers a gospel which suggests that they can escape from the pains and pressures which time introduces into life. Buddhism, for instance, tells its followers that if they gain enlightenment and learn not to care about all those elements in life which are time-related, they will find happiness. They will not be disappointed when youth is lost or the senses become dim because they will not have valued them in the first place. In this way they will escape the emotional pain time inflicts. Islam and Christianity offer a different promise. They tell their followers that if they live by faith then they will escape the ravages of time when they enter the next life and are welcomed into the endless peace of heaven.

Among the classic philosophies and religions, only Judaism affirms the passage of time and confirms the promise of time. We are not taught to escape from time but to enhance time. One of the fathers of rabbinic Judaism, Akiba, is reputed to be the author of the beloved holiday hymn, Avinu Malkenu, whose theme affirms our faith in the possibility of time. Avenu Malkenu hadesh Aleinu Shanah

Tovah, "Our Father, our King, renew for us a good year." By contrast, Clement, one of the fathers of the church, a near contemporary of Akiba's, expressed his faith's attitude when he wrote: "Blessed, indeed, is the man whose life is short." To the church life was a via dolorosa, a way of tears and tribulation. Death, escape from the time existence, was seen as a blessed release. It isn't surprising that in many Christianized cultures death is celebrated with a wake, joyously. Someone close and dear has entered the timeless peace of heaven.

Our tradition did not deny that much pain and suffering occurs to us as we pass through life. The psalmist is quite blunt on this score: "The days of our years are three score years and ten, or even by reason of strength four score years; yet is their pride but travail and vanity, it is speedily done and we fly away." Time wears away our youth. Time dulls our sensitivities and reduces the sharpness of our pleasures. Ecclesiastes said it clearly: "Rejoice o young man in your youth before the evil days come when you shall say I have little pleasure in them." "There is a time to be born and there is a time to die," and nothing is gained by trying to deny that suffering is associated with our time-bound existence.

Perhaps I can underscore the difference between our perspective on time and that of the other traditions by contrasting the judgment legends which play such a central role in Christianity and Judaism. The Christian judgment takes place exclusively after death. Each person appears at the gates of heaven and Peter reviews their application to see whether they are worthy of admission. If they are, they enter into a place where there is day but no night, pleasure but no pain, where time does not intrude.

Our judgment legend takes place not after death but annually, on Rosh Hashanah. Each of us each year stands in an open court before God. A book is brought into the court, a record of our deeds, and this record is read out and a judgment is made. If we pass muster our reward is not the timeless peace of heaven but more

time on earth. Blessed, indeed, is the person whose life is long. We are pleased to be granted more time.

Now, everyone of us could imagine some scheme of existence which would be more comfortable and more comforting to us than the present one; perhaps a world in which we would be forever young, a world without age or senility, but God, in His wisdom, has decreed otherwise; and Rosh Hashanah, which celebrates among other things God's creation, insists on the wisdom of His ways and reminds us that God built time into the fabric of the universe. God saw fit to make us mortal. We may wish otherwise, but if we were immortal there would be neither place nor opportunity for our children and our grandchildren. We must die in order that others may have their chance. Time plays a crucial and necessary role in life and there is no benefit in complaining about our lot. Instead of emphasizing the negative, Judaism tries to teach us to make the most of our opportunity, to use time as lovingly and as sensitively as we possibly can.

In recent generations increasing numbers of people have come around to our traditional up-beat point of view. Our world has become a gentler place. Most of us expect to live three score years and ten or more in relative good health. All of us ^{here} have escaped that life of back-breaking labor which so often broke the spirits and the bodies of our ancestors. As the times have become more comfortable, people, almost without thinking about it, have tended to put less stock in philosophies which emphasize the dismal side of life and to look to the future with a high degree of optimism. That's all to the good. When you look for fulfillment you are more likely to find it than when you're convinced it doesn't exist; but, unfortunately, our modern optimism has not always been coupled to wisdom. People are plunging into the future without thinking through the nature and source of the satisfactions it can provide.

Many now equate time's promise with the weekend rather than the everyday, with leisure rather than their work. They work in order to have time off. They do not see everyday responsibilities as a potential source of satisfaction, and that's a tragedy. The most lasting joys are those which we experience in the intimate places of our lives. For though it can be thrilling to go skiing down a mountain course, unless, of course, we break our leg, speed offers only a momentary sensation. The lasting satisfactions are those which exist within the quiet of our homes and our intimate relationships. Lasting joy derives from work which engages our mind and our talent and which we know to be worthwhile. You don't have to live the weekend with gusto to know that there are joys that do come true and hopes that can be realized. You don't have to challenge fate in order to be excitingly engaged.

Some today overemphasize leisure and others overemphasize labor. They're the ones who keep saying, 'Time is opportunity, don't waste it.' 'Time is money, don't be a spendthrift.' 'Keep your eye on the main chance. Don't let anything divert you from your purpose.' It's true, of course, that if we want to achieve something worthwhile we have to be determined and persistent. But too many of us energetically pursue goals which are not worth the effort or the cost. We all know those who single-mindedly seek financial success or fame or social status and in the process lose their marriage, the love of their children, and sometimes their health and good name.

I often think of the old English doggerel: "He spent his health to get his wealth and then with might and main spent his health to get his wealth again." The Hasidim tell this story of one of their great rebbes, Levi Yitzhak of Berdichev. Levi Yitzhak was walking in the streets of Berdichev when he saw one of the town's more affluent citizens bustling along, elbowing people aside, heedless of anyone or anything except his own purpose. Levi Yitzhak stopped the man and inquired: "Good sir, where are you running to?" The man answered: "Time is money, I'm running after my livelihood." Levi Yitzhak then said to him: "How

do you know that your livelihood is out there ahead of you? Perhaps it's behind you, trying to catch up with you." We all know those who raced through life after some goal and who on retirement find that their real life had all the time been trying to catch up with them. They had neglected developing new interests or skills, cultivating sustaining friendships, sensitizing their spirit, and the success they had gained offered them far less than they might have had had they lived a more balanced and wiser life.

Inevitably, on a New Year day such as this we think back over the year and know a pang of sadness for what we did not do. We tend to procrastinate. We say: 'there will yet be time.' Unfortunately, there may not be time, so we remind ourselves on a day such as this of the importance of ~~the time~~ Hillel's famous saying, "If I'm not for myself who will be for me; if I am for myself alone what am I? If not now, when?" Im lo ahshav ematai. There is no sadder thought than 'it's too late.' A young woman came into my office. She had left home some years before in bitter, adolescent rebellion against her parents. The years had seasoned her and saddened her. She'd come back seeking reconciliation, but her father had died and her mother was no longer responsive. It was too late. We say, I'll spend time with my children as soon as. . .but they grow quickly and often they've gone from us before we really get to know them or they us. It's important to do what needs to be done now, but it's equally important to be sure that what we have set out to do is worth the effort.

Rosh Hashanah celebrates time, and many of the holiday's symbols refract our people's ancient wisdom about time. Take the shophar. The shophar was for ancient Israel what church bells were for medieval Europe, the instrument which announced the passage of time. In ancient Israel there were, of course, no calendars, and a new month was declared when a new moon was sighted. When this occurred a shrine priest would sound the shophar that all might know that the new month had begun.

On Rosh Hashanah four distinct calls are blown on the shophar: the sharp, shrill tekiah; the energetic, quickly-repeated shevarim; the wavering, lower-

registered teruah; and the long, sustained tekiah gedolah. Whenever I hear these calls they speak to me of time and the lessons of time.

The shrill, sharp, demanding tekiah with which the shophar service begins seems to me to be the voice of commanding reason. The tekiah insistently demands that I acknowledge the passage of time. A year has passed. Put it behind you. Don't try to act as if the year is not over, it is. Act your age.

One of the more sensible insights which our age has begun to cultivate is that growth and learning must not be limited to the school years. We ought to learn more and develop new skills and expand our horizons at every stage of our lives. There is so much to learn. We each possess many underdeveloped or undeveloped capacities. To stop seeking is to narrow our lives needlessly.

We can always add life to our years, but I'm afraid that many of us try to act as if the way to do this is to assure that youth is a mantle we can keep wearing. There is a widespread belief that you're only as old as you feel and that you need not feel your age. Many seem still to be trying to escape time. It can't be done. It shouldn't be done. We find it laughable when a person of seventy tries to speak and dress in the modish ways of those who are twenty; but I'm afraid that many of us do not yet accept the fact that inside we're forty or sixty, not twenty. We acknowledge birthdays, but not that we age psychologically as well as physically. Youth is a time of passionate interest, strong commitment, fresh eyes. The young know that there is nothing they cannot accomplish. They are impatient with those who tell them to be more cautious and pragmatic. When one has been buffeted by life, and inevitably as we grow older we are, it's impossible to remain innocently confident of success. In middle-age the spirit does not surge as exhilarate or the passions exert the same commanding authority as they once did. The middle-aged no longer react with the same innocent intensity they once did. Love is companionship as well as passion. Friendship involves restraint as well as openness. Something is lost. Something is gained, and in the larger scheme of things the world benefits. The world has need for the surging

vision of the youth and it has need for the prudential wisdom of the experienced.

A new disease has spread among us and some say it has reached epidemic proportions. It's called middle-age crisis. Its symptoms are sudden dissatisfaction with one's lot, a burning desire to recapture the freshness and excitement of youth. It occurs, I believe, because many of us are unwilling or unable to accept the emotional changes which affect us as we cross the years. Life is lived in a quieter key and many want desperately to feel again the surging emotional excitement they once knew and blame the spiritual heaviness of their lives on the responsibilities and habits which they have acquired with the years. They think they'll find youth again by casting these ties and duties aside. It rarely works and the cure, I believe, is to reshape our culture so that it encourages us to accept the fact that as we grow older our emotions and feelings also age.

Youth is for the young and middle-age is for the middle-aged and age is for the aged; and the world has the need of the balance and interplay which all these stages of life provide. Your children, your grandchildren, need your maturity, not your youth. Our world needs their passions and their dreams and your experience and hard-earned wisdom.

The energetic, repetitive shevarim always reminds me of a troop marching in double time, using the short repetitive steps of such a drill. The shevarim says to me: Be energetic. Time is elastic. Stretch it as far as you can. A year is a fixed measure of time. It's up to us to fill each year with useful activity. The Talmud puts it this way: "There are years which have life, and there are years which have no life." The difference is not in the year but in us; in the urgency of our commitment: in the degree of energy which we manage to rouse within ourselves. Life is brief enough as it is without folding our hands and letting much of it flow by. Fill the year to the full. You'll be surprised how many opportunities are there.

The teruvah, with its lower-voiced, slow, rather wavering, call adds this note: Be careful. Don't plunge on without thinking whether the goal is worth the

effort. Think before you leap. Be intelligent and judicious about what you do. The word intelligence is an interesting one. Etymologically, it comes from two Latin terms; inter, between, legere, a root which means to choose. Intelligence is the capacity to choose between alternatives, to choose what is worthwhile, to discard what is not, to choose wisely among and between the many duties and responsibilities which we might undertake and the many avenues which are open to us. Be energetic, but be sure that your energies are usefully directed to your benefit and to the benefit of those who share this world with you.

And finally, there is the tekiah gedola, that great, sustained, aspiring call which says: 'Yes, life is bruising. Expect defeats. At times you will be greatly frustrated. Life requires steadiness and perseverance. Be steadfast.' I know no more tragic figure than that of the person who sets out to accomplish something worthwhile but who surrenders his hopes at the first check. Moses' last words to his successor, Joshua, were: Hazak v'ematz, "be strong and of good courage." Nothing is achieved easily. In life we must be steady, certain, and determined.

The tekiah gedola also speaks to me of God's support. At the end of the long call I always hear an echo. There is a sudden intake, probably it's nothing more than the result of the Baal Tekiah's running out of breath, but I hear the call coming back towards me and in this echo I hear the voice of God. 'You're not alone. I'm here with you. Don't despair that you're the only one. I'll help establish the work of your hands.' Ultimately, here is the affirmation which is the foundation of our faith. God is not unaware of our concerns. God is not indifferent to our hopes. God is with us as we pass through time. God wills us to achieve. He wants us to live fulfillingly. God will be a partner with us in the establishment of peace and justice. There is a strengthening from without even as we seek to strengthen ourselves from within.

Happiness, our tradition tells us, consists in learning to be satisfied with our lot - ashrei ha-ish ha-sameah be-helko. Our lot is to be human and not

immortal. Our lot is to live a time-bound existence, not to live in a timeless world where change does not intrude. Our lot is to have a limited number of adult years in which to work out our hopes and our destiny. We are not allotted an endless supply of time, but there is reason to be satisfied with our lot. There are hopes that do come true. There are moments of great joy, even of exaltation. There are the daily pleasures of fulfilling work, love and friendship. There are the quiet pleasures of books and music and the active pleasure of sport and the open air. The question this Rosh Hashanah is, as always, am I doing what ought to be done, what needs to be done? Am I affirming the promise of time? Have I learned how to be happy that my lot is to be human?



ON THE HOLIDAY, WHICH CELEBRATES TIME AND AFFIRMS
 THE POSSIBILITY OF ^{OUR} TIME BEING LIFE, WE ASK YOU, O LORD,
 FOR ~~THE~~ WISDOM TO DIRECT OUR ENERGIES WITH HIGH PURPOSE,
 FOR THE UNDERSTANDING ^{TO} ~~OF~~ BALANCE ~~AND~~ ^{OUR} ~~RELATIONSHIP~~ ^{RELATIONSHIP} ~~WITH~~ ^{WITH} ~~THE~~ ^{REFRESHMENT} ~~OF~~ ^{OF} SPIRIT
 AND LABORS ~~AND~~ ^{WITH} ~~THE~~ ^{REFRESHMENT} ~~OF~~ ^{OF} SPIRIT
 FOR SENSITIVITY TO THE NEEDS OF OTHERS
 AND FOR THE VISION WHICH ENABLES AND INSPIRES - ~~Help~~
 Help us, O Lord, so that throughout the NY we shall
 be able to say

וְיִשְׂרָאֵל - How greatly we are beloved

וְיִשְׂרָאֵל - How good is our portion

וְיִשְׂרָאֵל - How present ^{OUR} ~~is~~ ^{LET}

וְיִשְׂרָאֵל - How beautiful our heritage

וְיִשְׂרָאֵל וְיִשְׂרָאֵל

1983 Announcements

Rosh Hashanah Morning - September 8, 1983

BRANCH

A Children's Service will be held today at the Main Temple only at 2:15 P.M. Parents are requested to sit with their children. A pre-school experience for children ages four to six will be held in the Social Hall of The Temple at the same time. Parents are asked to bring pre-schoolers to the Social Hall to leave them with our staff. After the Children's Service in the Main Temple they may be picked up at the Social Hall.

THOSE WHO WISH THE NAMES OF THOSE IN THEIR FAMILIES WHO DIED DURING THE LAST TWELVE MONTHS mentioned during the Memorial Service on Yom Kippur are requested to submit the names to The Temple office before Tuesday, September 13.

The entire congregation will gather for the afternoon services of Yom Kippur in the sanctuary of the Main Temple. Please bring your ticket with you to insure admission to the Main Temple.



INTO A LAND OF PUNO delight, where SAINTS

IMMORTAL REIGN

INFINITE DAY EXCLUDES NO NIGHT, AND PLEASURES BRING
PAIN

CSSAC UALIC

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GREAT AND EXALTED AND CRAVE NO MORE
NECESSITIES AND COMFORTS OF EXISTENCE



Rhetoric - minimalist

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24 Jan and Jan 1964 ..

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Lives & well - each needs best, the best of life

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IT'S OVER - ~~THE~~ YEAR has ended - That first year

Life is better yet - Don't try to say the purpose of life.

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could be stopped and that one could have held it years

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WRHS AMERICAN JEWISH ARCHIVES

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2 years is the will be united member of Ref.
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secret - a of Ref's parent - Keep to just - the
your share - a day you share , you will find

ORDER OF SERVICE

Service Rosh hashana eve

Date 9/7/83 7:45 pm

Place Temple

UPB II

<u>prayer-</u> <u>book pg.</u>	<u>No. in</u> <u>X-book</u>	<u>Composition</u>	<u>Composer</u>	<u>For</u>
		Prelude		
		Shofar calls		
	ms	CANDLE BLESSING	TRAD.	S solo (Choir amen)
	ms	GENERAL BLESSING	TRAD.	T solo (Choir amen)
	ms	KIDDUSH	FROMM	B solo (Choir amens)
		Shofar call		
8	1A	AMEN--G minor	TRAD.	Choir
10	11B	BAR'CHU	BINDER	Choir (B solo)
12	11C	SH'MA	GOODING	Choir (B solo)
12	11C.1	V'AHAVTA	SCHALIT	B solo
14	11D	MI CHAMOCHA	BINDER	Choir (B solo)
16	11E	V'NE-EMAR	GOODING	T solo (Choir response)
16	11F	HASHKIVEINU	TRAD.	B solo
		segue to		
16	11G	HARNINU	GOODING	Choir
18	11G.1	BARUCH/ZACHREINU	TRAD./GOODING	A solo
18	ms	AVINU MALKEINU	DAVIDSON	B solo (vs. 1)
20	ms	"	"	S solo (vs. 3)
22	ms	"	"	T solo (vs. 5)
24	ms	"	"	A solo (vs. 7)
26	1A	AMEN--G minor	TRAD.	Choir
27	ms	YIH'YU L'RATZON	GOODING	T solo
28	15A	AVINU MALKEINU	JANOWSKI	Choir (B and T solo)
		segue to		
	15A.1	Y'DA TONI	SCHALIT	B solo
		Sermon		
30	2A/B	ALEINU/VA-ANACHNU	GOLDSTEIN	T solo/Choir
34	1A	AMEN--C minor	SHEWITZ	Choir

ORDER OF SERVICE

DJS

Service S' LICHOT

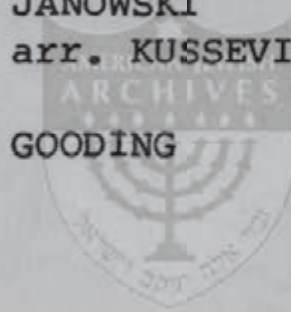
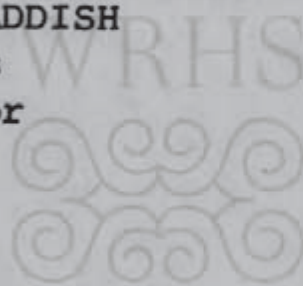
Date 9/3/83 10:00 pm

Place Temple Branch

Special

<u>prayer- book pg.</u>	<u>No. in X-book</u>	<u>Composition</u>	<u>Composer</u>	<u>For</u>
1	ms	KOLI EL ELOHIM	SHEWITZ	Choir (B solo)
1		Shofar calls		
2	ms	SHOMEIR YISRAEL	ROSENBLATT	T solo
2	ms	B'MOTZAEI	CHARLOFF	Choir (B solo)
2	4E	KI ANU AMECHA	FROMM	Choir (B solo)
4	ms	ASHREI	ANCIS	Choir (B solo)
4	ms	KADDISH MUSAF	Trad.	Choir (B solo)
4	ms	SHOMEIA T'FILA	GOODING	T solo
5	4B.1	TAVO L'FANECHA	HELFMAN	Choir (A solo)
6	4C.1	YA'ALEH	SHAPOSHNICK/GOODING	Choir (T solo)
7	1A	AMEN--D minor plagal		Choir
8	ms	ADONAI, ADONAI	JANOWSKI	Choir (S solo)
8	ms	SH'MA KOLEINU	HELFMAN	Choir
8	ms	HASHIVEINU	GOODING	B solo
8	ms	AL TASHLICHEINU I	"	"
8	ms	AL TASHLICHEINU II	"	"
8	15A	AVINU MALKEINU	JANOWSKI	Choir (B and T solo)
9	ms	CHASSIDIC KADDISH	arr. KUSSEVITZKY	Choir (B solo)
9		Shofar calls		
9	1A	AMEN--D major	GOODING	Choir

Fast!



ORDER OF SERVICE

Service Rosh hashana afternoon--Children's service

Date 9/8/83 2:15 pm

Place Temple

Special

prayer- book pg.	No. in X-book	Composition	Composer	For
3	11A	HARIU LADONAI	BINDER	Choir (T solo)
3	12A	BAR'CHU	Trad.	Choir (B solo)
4	12A	SH'MA	Trad.	Choir (B solo)
4	11C.1	V'AHAVTA	SCHALIT	B solo
5	15A	AVINU MALKEINU	JANOWSKI	Choir (B and T solo)
5	12F	MAY THE WORDS	ROSSI	Choir
6	14B	S'U SH'ARIM	JANOWSKI	Choir
6	14D	ADONAI, ADONAI	BINDER	Choir (B solo)
6	15F/G	SH'MA/L'CHA ADONAI	Trad./BINDER	B solo/Choir
7	15G.1	BLESSING BEFORE TORAH	Trad.	B solo (Choir resp. + amen)
7	15G.1	BLESSING AFTER TORAH	Trad.	B solo (Choir amen)
7	17B	SHOFAR BLESSINGS	Trad./BINDER	B solo (Choir amens)
7		Shofar calls		
7	17C	HAYOM HARAT OLAM	GOODING	Choir with trumpet
7		Shofar calls		
7	17C	ELOHEINU...ZACHREINU	GOODING	Choir (B solo)
8		Shofar calls		
8	17C	ELOHEINU...T'KA BASHOFAR	GOODING	Choir with trumpet (B solo)
8	16A	GAD'LU/HODO AL ERETZ	BINDER	B solo/Choir
8	16D	EITZ CHAYIM	LEWANDOWSKI	Choir
8		Sermon		
9	2A/B	ALEINU/VA-ANACHNU	GOLDSTEIN	T solo/Choir
9	1A	AMEN--C minor	SHEWITZ	Choir

ORDER OF SERVICE

Service Rosh hashana morning

Date 9/8/83 9:30 am

Place Temple

<u>UPB II</u> prayer- book pg.	<u>No. in</u> <u>X-book</u>	<u>Composition</u>	<u>Composer</u>	<u>For</u>
		Prelude		
39	11A	HARIU LADONAI	BINDER	Choir (T solo)
44	11B	BAR'CHU	BINDER	Choir (B solo)
46	11C	SH'MA	GOODING	Choir (B solo)
46	11C.1	V'AHAVTA	SCHALIT	B solo
48	11D	MI CHAMOCHA	BINDER	Choir (B solo)
50	11D.1	TZUR YISRAEIL	BINDER	B solo
50	11G.1	BARUCH/ZACHREINU	TRAD./GOODING	A solo
52	11G,2	K'DUSHA	SCHALIT	Choir (T solo)
54	1A	AMEN--G minor		Choir
60	12E	Y'VARECH'CHA	WEINER	B solo (Choir amens)
62	12F	MAY THE WORDS	ROSSI	Choir
62	15A	AVINU MALKEINU	JANOWSKI	Choir (B solo)
64	14A	S'U SH'ARIM	BINDER	Choir
65	14D	ADONAI, ADONAI	BINDER	Choir (B solo)
65	15B	BARUCH SHENATAN	HELFMAN	Choir
65/66	15F/G	SH'MA/L'CHA ADONAI	TRAD./BINDER	B solo/Choir
67	15G.1	BLESSING BEFORE THE TORAH	TRAD.	B solo(Choir resp. + amen)
73	15G.1	BLESSING AFTER THE TORAH	TRAD.	B solo(Choir amen)
73	15G.2	BLESSING BEFORE HAFTARAH	TRAD.	B solo(Choir amen)
76	15G.2	BLESSING AFTER HAFTARAH	TRAD.	B solo(Choir amen)
77	17A	HAPPY IS THE PEOPLE	FREED	Choir
79	17B	SHOFAR BLESSINGS	BINDER	B solo (Choir amens)
79		Shofar calls		
79	17C	HAYOM HARAT OLAM	GOODING	Choir with trumpet
81		Shofar calls		
81	17C	ELOHEINU...ZACHREINU	GOODING	Choir (B solo)
84		Shofar calls		
84	17C	ELOHEINU...T'KA BASHOFAR	GOODING	Choir
86	16A	GAD'LU/HODO AL ERETZ	BINDER	B solo/Choir
87	16C	EITZ CHAYIM/HASHIVEINU	GOODING	Choir
	15A.1	Y'DA TONI	SCHALIT	B solo
		Sermon		
88	2A/B	ALEINU/VA-ANACHNU	GOLDSTEIN	T solo/Choir
90	1A	AMEN--D minor plagal		Choir
92	1A	AMEN--C minor	SHEWITZ	Choir