

שַׁחֲרִית לְדַאֵשׁ הַשָּׁנָה

Rosh HaShanah Morning Service

<i>Mah-tovu ohalecha, Yaakov;</i>	מֵה־טֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
<i>mishk'notecha, Yisrael!</i>	מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל.
<i>Vaani b'rov chasd'cha avo veitecha;</i>	וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
<i>eshtachaveh el-heichal-kodsh'cha</i>	אֶשְׁתַּחֲוֶה אֶל־הֵיכַל־קֹדֶשְׁךָ
<i>b'yiratecha.</i>	בִּירְאָתְךָ.
<i>Adonai, ahavti m'on beitecha;</i>	יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
<i>umkom mishkan k'vodecha.</i>	וּמִקּוֹם מִשְׁכְּנְךָ כְּבוֹדְךָ.
<i>Vaani eshtachaveh v'echraah;</i>	וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע,
<i>evr'chah lifnei-Adonai osi.</i>	אֶבְרַךְ לְפָנֶיךָ עֲשֵׂי.
<i>Vaani t'filati-l'cha, Adonai, eit ratzon.</i>	וְאֲנִי תְּפִלַּתִּי־לְךָ, יְיָ, עֵת רָצוֹן.
<i>Elohim, b'rov-chasdecha,</i>	אֱלֹהִים בְּרֹב־חֶסֶדְךָ,
<i>aneini be-emet yishecha.</i>	עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.

How beautiful are your tents, Yaakov,
 your dwelling places, Yisrael!
 In Your great love, let me enter Your house,
 to pray — awestruck — in Your holy place.
 Your kindness has led me to Your house;
 here I will honor You.
 I pray to You, God,
 that this may be a good time for our meeting.
 Out of Your great love, let me perceive Your truth,
 and find Your help.

HOW BEAUTIFUL מֵה־טֹבוֹ. This verse, traditionally recited upon entering the sanctuary, comes from Balaam's prophecy in Numbers 24:5. What drew Balaam's praise, says the Talmud (*Bava Batra* 60a), was the design of Israelite communities, in which the doorways of their dwelling places did not directly face one another, allowing for individual privacy. So too, our worship during the Days of Awe offers opportunities for both communal solidarity and private moments of spiritual connection.

IN YOUR GREAT LOVE וְאֲנִי בְּרֹב חֶסֶדְךָ, Psalm 5:8.

YOUR KINDNESS יְיָ, אֶהְבֵּתִי, Psalm 26:8.

HERE I WILL HONOR וְאֲנִי אֶשְׁתַּחֲוֶה. Based on Psalm 95:6, in which the verbs appear in first-person plural. In adding this verse to the liturgy, the Sages changed them to singular, accenting the note of personal spirituality.

I PRAY TO YOU וְאֲנִי תְּפִלַּתִּי־לְךָ, Psalm 69:14.

PRECIOUS ABOVE all is the soul within me.

A spark of childhood innocence:

curious, hopeful, loving, and good.

Whatever I've done, wherever I've gone wrong,

however I've been hurt —

I know its light still shines.

May I return and reconnect

with the part of me that belongs to You —

my divine core: eternal, incorruptible.

בְּרוּךְ אַתָּה, יי, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי, וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai, v'ruach kol b'sar ish.

We give You praise, Adonai: all life is in Your hand;

and in Your care, the soul of every human being.

WHY! Who makes much of a miracle?

As to me, I know of nothing else but miracles.

Whether I walk the streets of Manhattan,

Or dart my sight over the roofs of houses toward the sky,

Or wade with naked feet along the beach, just in the edge of the water,

Or stand under trees in the woods,

Or talk by day with any one I love —

or sleep in the bed at night with any one I love,

Or sit at the table at dinner with my mother,

Or look at strangers opposite me riding in the car,

Or watch honey-bees busy around the hive, of an August forenoon,

Or animals feeding in the fields,

Or birds—or the wonderfulness of insects in the air,

Or the wonderfulness of the sun-down—or of stars shining so quiet and bright,

Or the exquisite, delicate, thin curve of the new-moon in May. . . .

These, with the rest, one and all, are to me miracles. . . .

To me, every hour of the light and dark is a miracle,

Every inch of space is a miracle. . . .

Every spear of grass—the frames, limbs, organs, of men and women,

and all that concerns them,

All these to me are unspeakably perfect miracles.

שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

Bar'chu et Adonai hamvorach.

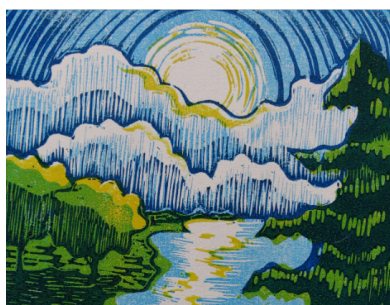
בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai hamvorach l'olam va-ed.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.



In love You bring light to the earth and its creatures;
Your goodness renews the Creation each day.
Infinite, varied, and rich are Your works, Divine Artist —
all of them wrought with wisdom;
the whole earth is teeming with life!
Awe-struck by the universe, work of Your hands,
let all life bless You, praise You,
and celebrate the beauty of Your lights.

May You shine a new light on Zion;
and may we soon be privileged to share in that light.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

Our praise to You, Adonai, Creator of the cosmic lights.

ALL LIFE springs from a single fountainhead.
 Listen, Israel!
 Know the Oneness at the heart of multiplicity.
 With love and reverence,
 bear witness to *M'kor HaChayim*.

שמע ישראל אלהינו יהוה אחד

Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!

Listen, Israel: Adonai is our God, Adonai is One!

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

בְּדוֹק שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

V'ahavta et Adonai Elohecha —

b'chol-l'vav'cha,

uvchol-nafsh'cha,

uvchol-m'odecha.

V'hayu had'varim ha-eileh

asher anochi m'tzav'cha hayom

al l'vavecha.

V'shinantam l'vanecha v'dibarta bam

b'shivt'cha b'veitecha,

uvlecht'cha vaderech,

uvshochb'cha, uvkumecha.

Ukshartam l'ot al-yadecha;

v'hayu l'totafot bein einecha;

uchtavtam al-m'zuzot beitecha

uvisharecha.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מַאֲדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם

עַל-לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבִלְכֹתְךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.

Set these words, which I command you this day, upon your heart.

Teach them faithfully to your children.

Speak of them in your home and on your way,
when you lie down and when you rise up.

Bind them as a sign upon your hand;

let them be a symbol before your eyes;

inscribe them on the doorposts of your house, and on your gates.

If, indeed, you obey My commandments, which I instruct you this day—loving Adonai your God and serving God with all your heart and soul—I will grant rain for your land in season, the early rain and the late. And you will gather in your new grain and wine and oil; and I will provide grassland for your cattle. Thus you will eat and be satisfied. Be careful not to be lured away to serve other gods, bowing down to them. For then the anger of Adonai will flare up against you, and God will hold back the skies so that there will be no rain and the ground will not yield its crops; and you will soon perish from the good land that Adonai is giving you.



Therefore place these, My words, upon your heart and upon your very being. Bind them as a sign upon your hand; let them be a symbol before your eyes. Teach them to your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates, so that your days and the days of your children may increase upon the land that Adonai swore to give to your ancestors, for as long as the heavens are over the earth.

Adonai said to Moses: Speak to the people of Israel, and tell them to make for themselves *tzitzit*—fringes—on the corners of their clothing, throughout their generations; and let them place upon the corner-fringe a thread of violet-blue. The fringes will be yours to see and remember all the mitzvot—the sacred obligations—of Adonai. Do them; and do not be misled by the lustful urges of your heart and your eyes. Be mindful of all My mitzvot, and do them; thus you will become holy to your God. I, Adonai, am your God, who brought you out of Egypt to be your God—I, Adonai your God.



THE VOICE that redeems us
comes from within.

Said Rabbi Eleazar HaModai:
Consider the courage of Israel.
When Moses said to the people in Egypt,
“Arise and go forth,”
they did not ask,
“How can we go into the wilderness
with no sustenance for the way?”
They had faith and went forward.

The voice that lifts up the lowly,
upholds the exhausted,
and tells us to put one foot in front of the other—
sometimes it comes from within.

"Mi-chamocha ba-eilim, Adonai?

Mi kamocha — nedar bakodesh,

nora t'hilot, oseih-fele?"

Shirah chadashah shib'chu g'ulim

I'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu, v'am'ru:

"Adonai yimloch l'olam va-ed."

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

Go-aleinu, Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

מִי־כְמוֹכָה בָּאֵלִים, יְיָ,

מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תִהְיֶה, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שְׂבָחוּ גְאוּלִּים

לְשִׁמְךָ עַל שְׂפַת הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְּנָעַמֶּךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלֵּנוּ, יְיָ צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

"Of all that is worshiped, is there another like You?

Maker of wonders, who is like You —

in holiness sublime, evoking awe and praise?"

At the sea — with a new song on their lips —

the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty
and spoke as one, declaring:

"The Eternal will reign till the end of time."

Rock of Israel, arise and come to the help of Your people Israel.

Keep Your word by redeeming Judah and Israel.

The Eternal and Infinite One is our redeemer,
our source of holiness.

בָּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.

הַתְּפִלָּה

HaT'filah · Standing before God

Prayer is a step on which we rise from the self we are, to the self we wish to be. Prayer affirms the hope that no reality can crush, the aspiration that can never acknowledge defeat.

—RABBI MORRIS ADLER

Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Eternal One.

—RABBI NACHMAN OF BRESLOV

*Adonai, s'fatai tiftach,
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,
that my mouth may declare Your praise.

<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
<i>Eloheinu v'Elohei avoteinu v'imoteinu:</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
<i>Elohei Avraham, Elohei Yitzchak,</i>	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
<i>v'Elohei Yaakov;</i>	וְאֱלֹהֵי יַעֲקֹב,
<i>Elohei Sarah, Elohei Rivkah,</i>	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
<i>Elohei Rachel, v'Elohei Leah;</i>	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
<i>haEl hagadol hagibor v'hanora,</i>	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
<i>El elyon,</i>	אֵל עֶלְיוֹן,
<i>gomeil chasadim tovim, v'koneih hakol —</i>	גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —
<i>v'zocheir chasdei avot v'imahot,</i>	וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,
<i>umeivi g'ulah livnei v'neihem,</i>	וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
<i>l'maan sh'mo b'ahavah.</i>	לְמַעַן שְׁמוֹ בְּאַהֲבָה.
<i>Zochreinu l'chayim,</i>	זְכָרְנוּ לְחַיִּים,
<i>Melech chafeitz bachayim.</i>	מֶלֶךְ חָפֵץ בַּחַיִּים.
<i>V'chotveinu b'sefer hachayim,</i>	וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
<i>l'maancha, Elohim chayim.</i>	לְמַעַנְךָ אֱלֹהִים חַיִּים.
<i>Melech ozeir umoshia umagein —</i>	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

You are the Source of blessing, Adonai, our God and God of our fathers and mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; exalted God, dynamic in power, inspiring awe, God sublime, Creator of all — yet You offer us kindness, recall the loving deeds of our fathers and mothers, and bring redemption to their children's children, acting in love for the sake of Your name.

Remember us for life, sovereign God who treasures life.

Inscribe us in the Book of Life, for Your sake, God of life.

Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יי, מֶגֶן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

REMEMBER US . . . GOD WHO TREASURES LIFE זְכָרְנוּ . . . חָפֵץ בַּחַיִּים Does this mean God is liable to forget us? Perhaps, instead, our prayer expresses our wish to live the kind of life that God treasures — a life worthy of remembrance.

Your life-giving power is forever, Adonai — with us in life and in death.
 You liberate and save, cause dew to descend;
 and with mercy abundant, lovingly nurture all life.
 From life to death, You are the force that flows without end —
 You support the falling, heal the sick, free the imprisoned and confined;
 You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,
 Sovereign over life and death — who is like You?
 Merciful God, who compares with You?
 With tender compassion You remember all creatures for life.
 Faithful and true, worthy of our trust —
 You sustain our immortal yearnings; in You we place our undying hopes.

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹל־הַמֵּיִתִּים.

Baruch atah, Adonai, m'chayeh hakol/hameitim.

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.



Let us proclaim the power of this day —
 a day whose holiness awakens deepest awe
 and inspires highest praise for Your dominion,
 for Your throne is a throne of love;
 Your reign is a reign of truth.

On Rosh HaShanah this is written;
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,
how many will be born into it;
who will live and who will die;
who will reach the ripeness of age,
who will be taken before their time;
who by fire and who by water;
who by war and who by beast;
who by famine and who by drought;
who by earthquake and who by plague;
who by strangling and who by stoning;
who will rest and who will wander;
who will be tranquil and who will be troubled;
who will be calm and who tormented;
who will live in poverty and who in prosperity;
who will be humbled and who exalted —

But through return to the right path,
through prayer and righteous giving,
we can transcend the harshness of the decree.

*Utshuvah, utfilah, utzdakah
maavirin et roa hag'zeirah.*

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה
מַעֲבִירִין אֶת רָע הַגְּזִירָה.

The Divine That Is Present Within and Among Us

Avinu Malkeinu —

We stand in awe; we draw close in love.

Avinu Malkeinu —

The Power that passes through us and pervades all things.

Avinu Malkeinu —

The Divine that is present within and among us.

Avinu Malkeinu, sh'ma koleinu. אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

We speak this sacred truth aloud.

Avinu Malkeinu, chatanu l'fanecha. אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

We stand as one, accountable for our sins.

Avinu Malkeinu, chamol aleinu אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ
v'al olaleinu v'tapeinu. וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

We yearn for true compassion—for our children most of all.

Avinu Malkeinu, kaleih dever v'cherev אָבִינוּ מַלְכֵנוּ, כֹּלֵה דֶבֶר וְחֶרֶב
v'raav mei-aleinu. וְרָעַב מֵעָלֵינוּ.

May we resist the ravages of illness, fear, and despair.

THE DIVINE THAT IS PRESENT WITHIN AND AMONG US. This version of the traditional prayer reflects the kabbalistic notion that God is not an entity “out there,” separate and distinct from us. Rather, all things, including human beings, exist within God and are manifestations of the Divine. As Rabbi Isaac of Homel (early 19th century) taught: “There is nothing but God alone and . . . all is God.” This ancient and yet radical view offers us a less hierarchical sense of the *Avinu Malkeinu* prayer, in which we are not “praying to” anything, but acknowledging the greater reality of which we are a part.

RESIST THE RAVAGES OF ILLNESS, FEAR, AND DESPAIR. Asked by an interviewer what I thought of an experiment that seemed to show that praying for people in hospitals made no difference, I told her, “God’s job is not to make sick people healthy. That’s the doctor’s job. God’s job is to make sick people brave.” (Rabbi Harold Kushner, b. 1935)

*Avinu Malkeinu, kaleih kol tzar
umastin mei-aleinu.*

Let us summon courage to withstand our enemies.

אָבִינוּ מַלְכֵנוּ, כֹּלֵה כָּל צָר
וּמַשְׁטִין מֵעֲלֵינוּ.

*Avinu Malkeinu, kotveinu b'sefer
chayim tovim.*

Let the goodness of this gift of life be engraved upon our hearts.

אָבִינוּ מַלְכֵנוּ, כֹּתֵבֵנוּ בְּסֵפֶר
חַיִּים טוֹבִים.

*Avinu Malkeinu, chadeish aleinu
shanah tovah.*

May we taste anew the sweetness of each day.

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עֲלֵינוּ
שָׁנָה טוֹבָה.

*Avinu Malkeinu, malei yadeinu
mibirchotecha.*

Let us wake up to the blessings already in our grasp.

אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ
מִבְּרָכוֹתֶיךָ.

*Avinu Malkeinu, choneinu vaaneinu;
ki ein banu maasim.
Aseih imanu tz'dakah vachessed,
v'hoshi-einu.*

However small our deeds, let us see their power to heal. May we save
lives through compassion, generosity, and justice.

אָבִינוּ מַלְכֵנוּ, חֹנֵנוּ וְאֵנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
וְהוֹשִׁיעֵנוּ.

MAY WE SAVE LIVES. All traditional Jewish prayer, including Reform, speaks of "God's power to save." But this version of *Avinu Malkeinu* sees it differently: human action is a manifestation of God's power. In other words, as the embodiment of God's qualities (compassion, generosity, justice), it is we human beings who have the power to save lives. This is a compelling assertion to make when the inevitable question is raised in the wake of tragedy: Where was God?

שובר

Dwell on each sound of the shofar; contemplate its meaning.

T'kiah —

One whole note

Sh'varim-T'ruah —

Three broken notes; nine staccato notes

T'kiah —

One whole note

My return to the right path has the power to make me whole again.

T'kiah —

Once I was whole.

Sh'varim-T'ruah —

In the wear and tear of living, I became broken and shattered.

T'kiah —

My *t'shuvah* has the power to make me whole again.

Baruch atah, Adonai,

Eloheinu melech haolam,

asher kid'shanu b'mitzvotav,

v'tzivanu lishmoa kol shofar.

ברוך אתה, יי,
אלהינו מלך העולם,
אשר קדשנו במצותיו,
וצונו לשמוע קול שופר.

Source of blessing, Eternal our God,
You fill the universe with majestic might —
summoning us to hear the sound of the shofar.

The shofar is sounded.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

T'kiah Sh'varim-T'ruah T'kiah

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

Today the world is born anew. This day, the whole of creation stands before You to be judged. As we are Your children, love us in the way of mothers and fathers. As we are Yours in service, guide us by the light of Your justice, grace, and holiness.



MI SHEBEIRACH

מִי שְׁבִירַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ,

Mi shebeirach avoteinu

M'kor hab'rachah l'imoteinu —

may the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing
and let us say, Amen.

מִי שְׁבִירַךְ אֲמוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ,

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu —

bless those in need of healing with *r'fuah sh'leimah*,
the renewal of body, the renewal of spirit,
and let us say, Amen.

Zichronot: Discerning the Compassionate Presence

A messenger from another time, a stranger here in our midst —
the shofar sounds remembrance.

*Remember: wherever you go,
I am with you.*

After the flood, in the wake of destruction,
Noah discovered the rainbow.

Alone on a mountain, a knife in his hand,
Abraham heard the voice of compassion.

At the end of her strength, afraid for her child,
Hagar found a well in the wilderness.

*Remember: wherever you go,
I am with you.*

In sounding the horn, we summon them back —
zichronot: memories of those who saw signs of Your Presence.

A rock gives forth water,
hope can blossom in the desert. . . .

and when loving hands lighten our darkness,
You are there.

When we are caught in the thicket, feel alone or forgotten —
the shofar sounds remembrance.

From the deep well of the past,
in the depths of our own despair —
the shofar sounds remembrance.

*Remember: My Presence goes with you
and will lighten your burden.*

God of Remembrance,
 remember the covenant of our ancestors; we reaffirm it today.
 Remember, we are a people of noble ideals; help us attain them.
 Remember all Your people, all the nations on the road to peace;
 bless their efforts.
 Remember, with mercy, the binding of Isaac; the sorrow of Sarah;
 Abraham's words: "Here I am."

Our memory fades, but You remember all that we have forgotten.
 Your Presence is a throne where all things matter and nothing is lost.

בָּרוּךְ אַתָּה, יי, זֹכֵר הַבְּרִית.

Baruch atah, Adonai, zocheir hab'rit.

Blessed are You, Adonai —

You remember the covenant. You remember us.

The shofar is sounded.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

T'kiah Sh'varim-T'ruah T'kiah

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

You revealed Your glory, a Presence in a cloud,
and a people became holy when You spoke with them.
Amid thunder and lightning You made Yourself known;
with blasting shofar You appeared.

*Baruch atah, Adonai,
shomei-a kol t'ruat amo Yisrael
b'rachamim.*

בָּרוּךְ אַתָּה, יי,
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

Blessed are You in our lives, Adonai,
You hear, with love, the shofar —
true voice of Your people Israel.

The shofar is sounded.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

T'kiah Sh'varim-T'ruah T'kiah

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah g'dolah

*Aleinu l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit —
shehu asanu l'shomrei haadamah,
v'hu samanush lichlei haTorah;
shehu sam chayeinu itam,
v'goraleinu im kol haolam.
Vaanachnu korim,
umishtachavim, umodim
lifnei melech malchei ham'lachim:
HaKadosh, baruch hu.*

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא עשנו לשומרי האדמה,
והוא שמנו לשליחי התורה,
שהוא שם חיינו אתם,
וגרלנו עם כל העולם.
ואנחנו כורעים
ומשתחווים ומודים
לפני מלך מלכי המלכים,
הקדוש ברוך הוא.

Our calling is to praise the Living Source. Our duty is to make known the greatness of the One Creator, who trusts us to be guardians of the earth and messengers of Torah; who gives us a destiny shared with all human beings, and who binds our lives to theirs. And so we bend, bow, and give thanks before the Blessed One whose realm is unfathomable, whose sovereignty over all makes all life holy and precious.



Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,
b'alma di v'ra chiruteih.
V'yamlich malchuteih b'chayeichon
uvyomeichon,
uvchayei d'chol beit Yisrael —
baagala uvizman kariv;
v'imru: Amen.*

*Y'hei sh'meih raba m'varach
l'alam ul-almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih
d'kudsha — b'rich hu —
l'eila ul-eila mikol birchata v'shirata,
tushb'chata v'nechemata
daamiran b'alma;
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael;
v'imru: Amen.*

*Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא וּלְעָלָא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבָתָא וְנִחְמָתָא
דְּאִמְרֵינוּ בְּעֵלְמָא.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמֵי
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן.

May God's great name come to be magnified and sanctified
in the world God brought into being.
May God's majestic reign prevail soon in your lives, in your days,
and in the life of the whole House of Israel;
and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified;
revered, raised, and beautified; honored and praised.
Blessed is the One who is entirely beyond
all the blessings and hymns,
all the praises and words of comfort
that we speak in the world;
and let us say: *Amen*.

Let perfect peace abound;
let there be abundant life for us and for all Israel.
May the One who makes peace in the high heavens
make peace for us, all Israel, and all who dwell on earth;
and let us say: *Amen*.



Adon Olam

*Adon olam asher malach,
 b'terem kol y'tzir nivra.
 L'eit naasah v'cheftzo kol,
 azai Melech sh'mo nikra.
 V'acharei kichlot hakol,
 l'vado yimloch nora.
 V'hu hayah, v'hu hoveh,
 v'hu yiyeh, b'tifarah.
 V'hu echad v'ein sheini,
 l'hamshil lo l'hachbirah.
 B'li reishit b'li tachlit,
 v'lo haoz v'hamisrah.
 V'hu Eli v'chai go-ali,
 v'tzur chevli b'eit tzarah.
 V'hu nisi umanos-li,
 m'nat kosi b'yom ekra.
 B'yado afkid ruchi,
 b'eit ishan v'a-irah.
 V'im ruchi g'viyati,
 Adonai li v'lo ira.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
 בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
 לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
 אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,
 לְבָדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה, וְהוּא הוֹוֶה,
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.
 וְהוּא אֶחָד וְאֵין שֵׁנִי,
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַּחְלִית,
 וְלֹו הָאֵז וְהַמִּסְרָה.
 וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
 וְצוּר חֲבֻלִי בְּעֵת צָרָה.
 וְהוּא נָסִי וּמְנוֹס לִי,
 מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
 בְּיָדּוֹ אֶפְקִיד רוּחִי,
 בְּעֵת אִישׁוֹן וְאַעִּירָה.
 וְעַם רוּחִי גְּוִיָּתִי,
 יְיָ לִי וְלֹא אֵירָא.

Eternal God, who reigned before the earth was formed and life appeared,
 when all came forth as You desired, You ruled supreme, Your name revered.

And after all shall fade away, alone our God of Awe remains;
 You were, You are, shall always be; Your presence shines; Your glory reigns.

Our God is One, beyond compare; through You we glimpse pure unity.
 Unbound by words like “first” and “last,” our Moment of eternity.

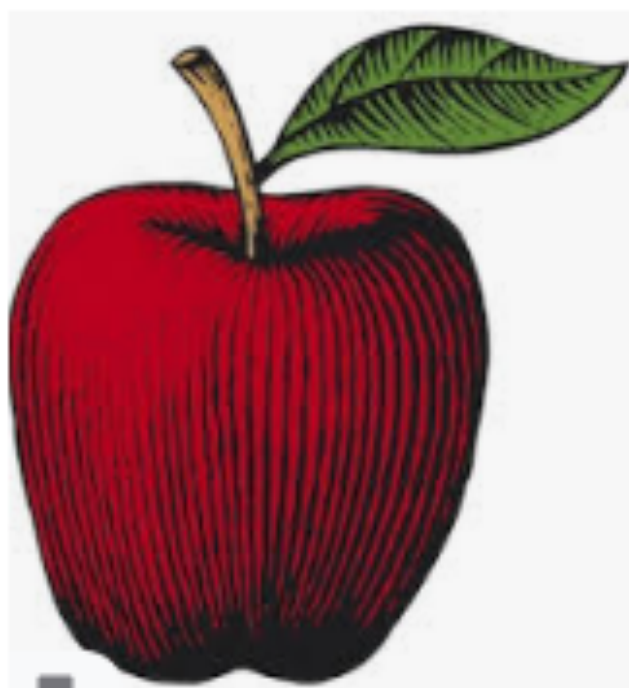
My living God, my Rock, my Help, in times of grief I seek Your face;
 my sign of hope, my cup of life — my prayer reveals Your sheltering place.

My soul entrusted to Your care, both when I sleep and when I rise.
 My body, too, will rest in You. I have no fear — for God is mine.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְמוּ!

L'shanah tovah tikateivu — v'teichateimu!

May you be inscribed — and sealed — for a good year!



T'kiah g'dolah! תְּקִיעַה גְּדוּלָּה!