

שַׁחֲדִית לְדַאשׁ הַשָּׁנָה

Rosh HaShanah Morning Service



*Mah-tovu ohalecha, Yaakov;
mishk'notecha, Yisrael!
Vaani b'rov chasd'cha avo veitecha;
eshtachaveh el-heichal-kodsh'cha
b'yiratecha.*

*Adonai, ahavti m'on beitecha;
umkom mishkan k'vodecha.
Vaani eshtachaveh v'echraah;
evr'chah lifnei-Adonai osi.
Vaani t'filati-l'cha, Adonai, eit ratzon.
Elohim, b'rov-chasdecha,
aneini be-emet yishecha.*

מִה־טֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל.
וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ
בִּירְאֶתְךָ.
יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה,
אֲבָרְכָה לִפְנֵי־יְיָ עָשִׂי.
וְאֲנִי תַפְלִיתִי־לָךְ, יְיָ, עַת רְצוֹן.
אֱלֹהִים בְּרֹב־חֶסֶדְךָ,
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 מִה־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 תַפְלִיתִי־לָךְ, Psalm 69:14.

WE PRAISE YOU, Adonai our God, ruler of all time and space . . .

We call You *pokei-ach ivrim*, the Opener of blind eyes.

Help us to see Your world in a new light.

We call You *malbish arumim*, the Dresser of those without clothing.

Help us to put on the garments of health and life.

We call You *matir asurim*, the Freer of captives.

Help us to break free of the bonds that keep us locked within ourselves.

We call You *zokeif k'fufim*, the Straightener of bent backs.

Help us to find the power to stand upright and proud.

We call You *hameichin mitzadei gaver*, the Steadiness in our steps.

Help us to understand our journey ever more clearly.

We call You *hanotein laya-eif ko-ach*, the Source of strength for the weary.

Help us to be strong, and to be a source of strength for those we love.

BLESSED ARE THE WORKS of your hands, O Holy One:

Blessed are hands that have touched life.

Blessed are hands that have nurtured a child.

Blessed are hands that have embraced with love and friendship.

Blessed are hands that have planted new seeds.

Blessed are hands that have harvested ripe fields.

Blessed are hands that have cleaned, washed, mopped, and scrubbed.

Blessed are hands that have held pain.

Blessed are hands that have become knotty with age.

Blessed are hands that are wrinkled and scarred from doing justice.

Blessed are hands that hold the promise of the future.

Blessed are the works of your hands, O Holy One.

BELOVED FRIEND

who calls us to conscience,
 reminds us of our own strength,
 invites us to grow,
 empowers us to act.
 Cosmic mysteries are Yours,
 but the earth is ours
 to tend and heal as best we can.
 Beloved Partner in creation,
 we join our strength with Yours
 to make You real and true.

שִׁמְעַ וּבִרְכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach l'olam va-ed.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

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

HELLO, sun in my face.

Hello, you who make the morning
and spread it over the fields
and into the faces of the tulips
and the nodding morning glories,
and into the windows of, even, the
miserable and the crotchety—

best preacher that ever was,
dear star, that just happens
to be where you are in the universe
to keep us from ever-darkness,
to ease us with warm touching,
to hold us in the great hands of light—
good morning, good morning, good morning.

Watch, now, how I start the day
in happiness, in kindness.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

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

I AM THE BLOSSOM pressed in a book,
found again after two hundred years . . .

I am the maker, the lover, and the keeper . . .

When the young girl who starves
sits down to a table
she will sit beside me . . .

I am food on the prisoner's plate . . .

I am water rushing to the wellhead,
filling the pitcher until it spills . . .

I am the patient gardener
of the dry and weedy garden . . .

I am the stone step,
the latch, and the working hinge . . .

I am the heart contracted by joy . . .
the longest hair, white
before the rest . . .

I am there in the basket of fruit
presented to the widow . . .

I am the musk rose opening
unattended, the fern on the boggy summit . . .

I am the one whose love
overcomes you, already with you
when you think to call my name . . .

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*.

I AM THE BLOSSOM. By Jane Kenyon (1947–1995).
M'KOR HACHAYIM. "Fountain of Life" or "Wellspring of Life."

שמע ישראל יהוה 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.

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

BLESSED IS GOD'S GLORIOUS MAJESTY בְּרוּךְ שֵׁם. *Baruch shem* (unlike *Sh'ma Yisrael*) is not from the Torah; hence these words are said by some in a whisper, to distinguish them from the *Sh'ma* and to offer a private meditative moment. They are drawn from Psalm 72:19 — *Baruch shem k'vodo l'olam* (Blessed be God's glorious name forever). The word *malchuto* (God's majesty; literally "kingdom") was added during Roman times, in defiance of those who proclaimed the divinity of the emperor. Many people close or cover their eyes while saying the *Sh'ma* — not to escape from reality, but to focus on the ultimate reality: the unity of all existence.

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.

וְאַהֲבַתָּ אֶת יי אֱלֹהֶיךָ

בְּכָל-לִבְּךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מַאֲדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם

עַל-לִבְּךָ:

וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלֶכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוּזוֹת 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.

V'AHAVTA וְאַהֲבַתָּ, Deuteronomy 6:5–9.

YOUR SOUL נַפְשְׁךָ. In the Bible, the word *nefesh* refers to the life force, the vital energy possessed by all living beings. In later Hebrew, *nefesh* comes to refer to the unique, intangible and imperishable essence of a person. Jewish tradition (Mishnah *B'rachot* 9:5) interpreted the mitzvah of loving God with all one's *nefesh* to mean: "love God even when God takes your life." We might also understand this mitzvah as a call to devote one's best energies to God's work. The High Holy Days are especially focused on *cheshbon hanefesh* — a spiritual inventory or assessment. We scrutinize our deeds to ask if our *nefesh* has lived up to its potential.

LOVE GOD with your mind:
 stay curious, open to questions;
 marvel at the wonder of what is.

Love God with your heart:
 stay alive to suffering and joy;
 yearn for the world that could be.

Love God with your strength:
 open your hands and give;
 work for the sake of what ought to be.

THEY WENT FORTH from Egypt on a single night
 but next time the miracle will be different.

Once two Sages were walking very early in the valley
 and they saw the light of the morning star.

Said one to the other,

"This is how the redemption will be.

The dawn breaks with a single ray of light
 and bit by bit the sky is illumined,
 until morning comes and the darkness is gone.

So the redemption will occur little by little,
 growing steadily and gradually
 until the world is full of light."

Do not wait for a miracle
 or the sudden transformation of the world.

Bring the day closer, step by step,
 with every act of courage, of kindness,
 of healing and repair.

Do not be discouraged by the darkness.

Lift up every spark you can
 and watch the horizon
 for the coming of dawn.

Look closely!

It has already begun.

“Mi-chamocha ba-eilim, Adonai?
 Mi kamocha — nedar bakodesh,
 nora t’hilot, oseih-fele?”
 Shirah chadashah shib’chu g’ulim
 l’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, יי,
 מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא.
 שִׁירָה חֲדָשָׁה שְׂבָחוּ גְאוּלִּים
 לְשִׁמְךָ עַל שִׁפְת הַיָּם,
 יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:
 יי יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.
 וּפְדֵה כְנָעַמֶּךָ יְהוּדָה וְיִשְׂרָאֵל.
 גְּאֻלֵּנוּ, יי צְבָאוֹת שְׁמוֹ,
 קְדוֹשׁ 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, יי, גְּאֻל יִשְׂרָאֵל.
 Baruch atah, Adonai, gaal Yisrael.

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

WHO REDEEMED ISRAEL גְּאֻל יִשְׂרָאֵל. In the Bible, *g’ulah* (redemption) is connected with the concept of responsibility for one’s family or clan. A *go-eil* (redeemer) rescues a relative from slavery or captivity, or helps a kinsman who has fallen into poverty. In this prayer, the term is applied to God’s intervention on behalf of the Israelite slaves — a past redemption that inspires us to work for a world without poverty or suffering.

AN INCOMPARABLE TREASURE of moral strength lies in the idea of redemption, the belief in the Messianic future. It gives us faith in moral progress, and in the ultimate unity of all human-kind. (Rabbi Elie Munk, 1900–1981)

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, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

RABBI MORRIS ADLER, 1906–1966.

RABBI NACHMAN OF BRESLOV, 1772–1810.

ADONAI, OPEN MY LIPS אֲדֹנָי, שִׁפְתֵי תִפְתָּח, Psalm 51:17. Another psalm (73:26) calls God "Rock of my heart" (*tzur l'uavi*). From that verse, our Sages derived the teaching that God dwells within each person's heart. Therefore, in now asking that God "open my lips," we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

IMAGINE a beautiful mountain spring:
 pure and clear, full of freshness and power,
 it descends from the highest peaks,
 flowing down to water the floor of the valley.
 So it is with the souls of those who came before us.
 The beauty of their lives still flows down to their descendants;
 renewing our will, restoring our faith;
 giving us the power to act as they did;
 inspiring us to reach higher,
 to grow in strength, in courage, in generosity.
 And so we are taught:
 "Each of us is obligated to say:
 When will my deeds reach the level of the deeds of my ancestors?"
 Let us cherish what we've learned from beloved family, friends, and teachers.
 Their memory comes to us as an inheritance,
 an ever-flowing stream of goodness and blessing:
 let us drink deep, and remember.

*Zochreinu l'chayim,
 Melech chafeitz bachayim.
 V'chotveinu b'sefer hachayim,
 l'maancha, Elohim chayim.
 Melech ozeir umoshia umagein —*

זְכוּרֵנוּ לְחַיִּים,
 מֶלֶךְ חָפֵץ בַּחַיִּים.
 וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.
 מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

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, מִגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

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

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

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, מְחַיֵּה הַבְּלֵהִימִים.

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.

Untaneh-tokef k'dushat hayom —

ki hu nora v'ayom.

Uvo tinasei malchutecha,

v'yikon b'chesed kisecha;

v'teisheiv alav be-emet.

וּנְתַנֶּה תִּקְוַת קִדְשֵׁי הַיּוֹם –

כִּי הוּא נוֹרָא וַאֲיֹמִים.

וּבּוֹ תִּנָּסֶי מַלְכוּתְךָ,

וַיִּכּוֹן בְּחֶסֶד כִּסֵּאֲךָ,

וְתִשָּׁבַע עָלָיו בְּאֵמֶת.

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 —

*B'Rosh HaShanah yikateivun;
uvYom Tzom Kippur yeichateimun:*

*kamah yaavorun,
v'chamah yibarei-un;
mi yichyeh, umi yamut;
mi v'kitzo, umi lo v'kitzo;
mi va-eish, umi vamayim;
mi vacherev, umi vachayah;
mi varaav, umi vatzama;
mi varaash, umi vamageifah;
mi vachanikah, umi vas'kilah;
mi yanuach, umi yanua;
mi yashkit, umi y'toraf;
mi yishaleiv, umi yityaseir;
mi yaani, umi yaashir;
mi yushpal, umi yarum —*

בְּרֹאשׁ הַשָּׁנָה יִכְתִּיבוּן,
וּבְיוֹם צוֹם כִּפּוּר יִיחַתֶּימוּן:

כָּמָה יַעֲבֹרוּן,
וְכָמָה יִבְרְאוּן.
מִי יַחְיֶה, וּמִי יָמוּת.
מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ.
מִי בָאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחַיָּה.
מִי בָרֶעֶב, וּמִי בַצָּמָא.
מִי בָרֶעַשׁ, וּמִי בַמַּגִּפָּה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשְׁקִיט, וּמִי יִטָּרֵף.
מִי יִשְׁלֹן, וּמִי יִתִּיֶסֶר.
מִי יַעֲנִי, וּמִי יַעֲשִׂיר.
מִי יִשְׁפֹּל, וּמִי יָרוּם —

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 הַגְּזֵירָה.



*Adonai, Adonai — El rachum v'chanun;
erech apayim, v'rav-chesed ve-emet;
notzeir chesed laalafim;
nosei avon vafesha v'chataah; v'nakeih.*

יְיָ, אֵל רַחוּם וְחַנוּן,
אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.
נֹצֵר חֶסֶד לְאַלְפִים,
נוֹשֵׂא עוֹן וּפֶשַׁע וְחַטָּאָה, וְנִקֶּה.

Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon.

שוב

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.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*Baruch atah, Adonai,
Eloheinu melech haolam,
shehecheyanu v'kiy'manu v'higianu
laz'man hazeh.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה.

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

Source of blessing, Eternal our God,
You fill the universe with majestic might —
giving us life, upholding the life within us,
and bringing us to this time.

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.

Areshet s'fateinu ye-erav l'fanecha,

El ram v'nisa —

meivin umaazin, mabit umakshiv

l'kol t'kiateinu.

Utkabeil b'rachamim uvratzon seder

malchuyoteinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ,

אֵל רָם וְנִסָּא,

מֵבִין וּמְאֲזִין, מַבִּיט וּמַקְשִׁיב

לְקוֹל הַתְּקִיעֹתֵנוּ.

וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר

מַלְכוּיֹתֵינוּ.

Let the wishes of our lips — our heart's desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: *T'kiah!* Lovingly, favorably receive our prayers of *Malchuyot!*

Birkat HaGomeil — Sharing Thankfulness

Individual prays:

Baruch atah, Adonai,

Eloheinu melech haolam,

hagomeil l'chayavim tovot,

sheg'malani kol tov.

בָּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַגּוֹמֵל לְחַיִּימָם טוֹבוֹת,

שֶׁגַּמְלָנִי כָּל טוֹב.

Blessed are You, our God Eternal; Your majesty fills the universe — through Your generosity I have experienced Your goodness.

Congregation responds

Amen.

May the Source of goodness bring you goodness at all times.

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

MI SHEBEIRACH

מִי שֶׁבֵּרַךְ 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 שֶׁבֵּרַךְ 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.

*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

Blessing for Those Celebrating a Joyous Event in Their Lives

May the One who creates joy and fulfillment
bless those who rise on this festive day
in celebration of a *simchah* in their lives.
May they remain grateful always,
aware of their blessings,
alive to the wonder that has touched their souls.
Let them be messengers of delight,
bringing warm smiles and the glow of happiness
to all they encounter.

And may the love and good fortune they have known
inspire them to share with others.

Our hearts rejoice with our friends today —
we join with them and their families;
and together we say:

*Give thanks to the Eternal, for God is good.
God's love endures forever.*

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

Avinu Malkeinu — Almighty and Merciful — hear our voice.

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

Avinu Malkeinu — we have strayed and sinned before You.

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

Avinu Malkeinu — have compassion on us and our families.

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

Avinu Malkeinu — halt the onslaught of sickness, violence, and hunger.

Avinu Malkeinu, kaleih kol tzar אָבִינוּ מַלְכֵנוּ, כָּלֵה כָּל צָר
umastin mei-aleinu. וּמַשְׁטִין מֵעָלֵינוּ.

Avinu Malkeinu — halt the reign of those who cause pain and terror.

Avinu Malkeinu, kotveinu b'sefer אָבִינוּ מַלְכֵנוּ, כּוֹתְבֵנוּ בְּסֵפֶר
chayim tovim. חַיִּים טוֹבִים.

Avinu Malkeinu — enter our names in the Book of Lives Well Lived.

Avinu Malkeinu, chadeish aleinu אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ
shanah tovah. שָׁנָה טוֹבָה.

Avinu Malkeinu — renew for us a year of goodness.

Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעָנְנוּ,
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.

Aseih imanu tz'dakah v'chesed, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
v'hoshi-einu. וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu — Almighty and Merciful —
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

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

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא עָשָׂנוּ לְשׁוֹמְרֵי הָאֲדָמָה,
וְהוּא שָׁמָנוּ לְשִׁלְיֵי הַתּוֹרָה,
שֶׁהוּא שָׁם חַיֵּינוּ אִתָּם,
וְגָרְלָנוּ עִם כָּל הָעוֹלָם.
וְאִנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

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 almay.
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 בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמַּן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרומם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבָתָא וְנַחֲמָתָא
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.

Ein Keiloheinu

*Ein keiloheinu, ein k'Adoneinu,
ein k'malkeinu, ein k'moshi-einu.*

*Mi ch'Eloheinu, mi ch'Adoneinu,
mi ch'malkeinu, mi ch'moshi-einu?*

*Nodeh l'Eloheinu, nodeh l'Adoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.*

*Baruch Eloheinu, baruch Adoneinu,
baruch malkeinu, baruch moshi-einu.*

*Atah hu Eloheinu, atah hu Adoneinu,
atah hu malkeinu, atah hu moshi-einu.*

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדֹנֵינוּ,
אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדֹנֵינוּ,
מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נִוְדֶה לְאֱלֹהֵינוּ, נִוְדֶה לְאֲדֹנֵינוּ,
נִוְדֶה לְמַלְכֵנוּ, נִוְדֶה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדֹנֵינוּ,
בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

None compares to our God, none to our Eternal.

None compares to our Sovereign One, none to our Redeemer.

Who compares to our God, who to our Eternal?

Who compares to our Sovereign One, who to our Redeemer?

Let us give thanks to our God, thanks to our Eternal.

Let us give thanks to our Sovereign One, thanks to our Redeemer.

We offer praise to our God; we bless and praise our Eternal.

We offer praise to our Sovereign One; we bless and praise our Redeemer.

You are the One we call our God. You are our Eternal.

You are Sovereign over all. You are our Redeemer.

לְשָׁנָה טוֹבָה תִּכְתֵּבוּ – וְתִחַתֵּמוּ!

L'shanah tovah tikateivu — v'teichateimu!

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

תְּקִיעַה גְּדוֹלָה!
T'kiah g'dolah!