

Open Our Hearts
A Central Synagogue Machzor

In loving memory of
ROZ KOMAROFF
who embraced life with a bright smile

פתח לבנו

*Open Our
Hearts*



*A Central Synagogue
Machzor for
ROSH HASHANAH*

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu, hear our voice.

אָבִינוּ מַלְכֵנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

Avinu Malkeinu, hareim keren Yisrael amecha.

Avinu Malkeinu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, kotveinu b'sefer chayim tovim.

Avinu Malkeinu, inscribe us in the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדַיֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu, let the new year be a good year for us.



ערבית
לראש השנה

Rosh Hashanah
Evening Service

Commencement, *Rosh Hashanah*

*Thank goodness in our hemisphere, our year begins in autumn.
Isn't it true that orange leaves travel with the encouragement
of gravity, the slightest turn
of the season enough to lift them from their branch
so that they ride the sky un-affixed for the first time, designed
to fall and enrich all that comes next?
And us? If, as a rabbi said,
a broken heart is even better than an ax
and can free all the locks on the gates
opening out on to the new year
we are also the tree, the breeze, the earth, and the person who
having made our way here
through the streets of our city, through the mica-shining
pavement of the mind's metropolis
opens the first gate with the master key
of a broken-open heart and says, What beauty!
How might I make my way to a land I have promised myself—
with new clearings on leaf-rich earth?*



בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ
 יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן
 תְּרוּעָה מִקְרֵא־קֹדֶשׁ.
 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ... .

*In the seventh month, on the first day of the month,
 there shall be a sacred assembly, a cessation from work,
 a day of commemoration proclaimed
 by the sound of the shofar . . .*



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
 לְהַדְלִיק נֵר [שֶׁל שַׁבָּת וְ] שֶׁל יוֹם טוֹב. Baruch atah Adonai, Eloheinu melech ha-olam,
 asher kidshanu b'mitzvotav, v'tzivanu
 l'hadlik ner [shel Shabbat v'] shel yom tov.

We praise You, Eternal God, Sovereign of the universe, who hallows us
 with mitzvot and commands us to kindle the lights of [Shabbat and]
 Yom Tov.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
 לְזִמְן הַזֶּה. Baruch atah Adonai, Eloheinu melech ha-olam,
 shehecheyanu v'kiymanu v'higianu
 lazman hazeh.

We praise You, Eternal God, Sovereign of the universe, for giving us
 life, for sustaining us, and for enabling us to reach this season.

בַּחֹדֶשׁ הַשְּׁבִיעִי In the seventh month. Leviticus 23:24-25.



שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

AVINU MALKEINU, tonight we are roused by the shofar's blast. We awaken to the world's rebirth and rejoice in the earth's bounty. At this moment when we announce the new year, we pray to turn outward and renew our relationship to all creation.

Avinu Malkeinu, hear our voice.

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

בָּרְכוּ *Bar'chu* The Call to Prayer

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ. Bar'chu et Adonai hamvorach.

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֵד. Baruch Adonai hamvorach l'olam va-ed.

Praise the Eternal, to whom our praise is due!

Praised be the Eternal, to whom our praise is due, now and forever!

מַעֲרִיב עֶרְבִים *Ma-ariv Aravim* Creation

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֶרְבִים, בְּחָכְמָה asher bidvaro ma-ariv aravim, b'chochmah
פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, potei-ach sh'arim, uvitvunah m'shaneh itim,
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת umachalif et hazmanim, umsadeir et
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ hakochavim b'mishm'roteihem baraki-a
כִּירְצוֹנוֹ. בּוֹרֵא יוֹם וָלַיְלָה, גּוֹלֵל אוֹר kirtzono. Borei yom valailah, goleil or
מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. mipnei choshech, v'choshech mipnei or.
וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדִּיל Uma-avir yom umeivi lailah, umavdil bein
יּוֹם וַבֵּין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. yom uvein lailah, Adonai Tz'va-ot sh'mo.
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ Eil chai v'kayam, tamid yimloch aleinu
לְעוֹלָם וָעֵד. l'olam va-ed.

Blessed are You, Eternal God, from whom the evening flows. We find You in the mysteries of time, the passage of seasons, the night sky and all its wonders. You roll light away from darkness and darkness from light, causing day to pass and twilight to fall.

בָּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֲרֵבִים. Baruch atah, Adonai, hama-ariv aravim.

Blessed are You, O God, from whom the evening flows.

אֲהַבַת עוֹלָם *Ahavat Olam* Revelation

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבַת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשֹׁחַבֵּינוּ וּבְקוּמֵינוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וּלְיַלְיָהּ, וְאֲהַבַתְךָ אֵל תַּסִּיר מִמֵּנוּ לְעוֹלָמִים.

Ahavat olam beit Yisrael amcha ahavta, torah umitzvot, chukim umishpatim otanu limadta. Al kein Adonai Eloheinu, b'shochbeinu uvkumeinu nasiach b'chukecha, v'nismach b'divrei toratecha uvmitzvotecha l'olam va-ed. Ki heim chayeinu v'orech yameinu, uvahem negeh yomam valailah, v'ahavat'cha al tasir mimenu l'olamim.

Your love for us is unconditional and steadfast. Your gift of Torah guides us toward goodness. Throughout the days and seasons of our lives we strive to understand its teachings. We rejoice in the wisdom that enriches our lives.

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל. Baruch atah Adonai, ohev amo Yisrael.

You are blessed, O God, who loves this people, Israel.

AVINU MALKEINU, tonight we are drawn together as Jews. We are united through the love that You have bestowed upon us and our ancestors. O God, as we sing of Your oneness, we turn toward each other and deepen the bonds of our community.

Avinu Malkeinu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ. Avinu Malkeinu, hareim keren Yisrael amecha.

Blessings before the Sh'ma. The prayer before the Sh'ma, in both evening and morning liturgy, is a meditation on God's love. In Talmudic times, when prayers were still oral and not fixed in a prayerbook, people would freely compose a prayer on this theme of love. As the liturgy became canonized, two versions—*Ahavat Olam* in the evening and *Ahavah Rabbah* in the morning—were selected. Before reciting the Sh'ma, we use this moment to imagine God's love for us.

שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.



יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.



וְאַהֲבַתְּ אֶת יי אֱלֹהֶיךָ בְּכָל־לִבְּךָ	V'ahavta et Adonai Elohecha, b'chol-l'vav'cha
וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ;	uvchol-nafsh'cha uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי	V'hayu hadvarim ha-eileh asher anochi
מְצַוְּךָ הַיּוֹם עַל־לִבְּךָ;	m'tzav'cha hayom al-l'vavecha.
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם,	V'shinantam l'vanecha v'dibarta bam,
בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִכְתֹּתְךָ בַּדֶּרֶךְ	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבְשֹׁכְבְךָ וּבְקוּמְךָ;	uvshochb'cha uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ	Ukshartam l'ot al-yadecha,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ;	v'hayu l'totafot bein einecha.
וּכְתַבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;	Uchtavtam al-m'zuzot beitecha uvish-arecha.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי	L'ma-an tizk'ru va-asitem et-kol-mitzvotai,
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	viyitem k'doshim l'Eloheichem.
אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי	Ani Adonai Eloheichem asher hotzeiti
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם	et-chem mei-eretz Mitzrayim liyot lachem
לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:	l'Elohim. Ani Adonai Eloheichem.

You shall love your Eternal God with all your mind, with all your strength, and with all your being. 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. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

גְּאֻלָּה G'ulah Redemption

You are the one God. We pray that all creation will take up Your promise of justice and tolerance. Let us beat our swords into plowshares; let us beat our spears into pruning-hooks. Let nation not lift up sword against nation; let us study war no more.

We shall not hate others; we shall love our neighbors as ourselves. We shall consider the strangers among us as our own; we were strangers in the land of Egypt. May all who are oppressed burst forth from bondage. In celebration of our freedom, we sing:

שמע ישראל Sh'ma Yisrael. Deuteronomy 6:4.
 וְאַהֲבַתְּ V'ahavta. Deuteronomy 6:4-9 and Numbers 15:40-41.

מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה
 נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֹשֶׂה פִלְא.
 Mi chamochah ba-eilim Adonai, mi kamochoh
 nedar bakodesh, nora t'hilot, oseh feleh.

Who is like You, majestic in holiness, awesome in splendor, doing wonders?

מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם
 לִפְנֵי מֹשֶׁה; זֶה אֱלֹהֵינוּ וְאָמְרוּ.
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!
 Malchutcha ra-u vanecha, bokei-a yam
 lifnei Mosheh; zeh Eili anu v'amru.
 Adonai yimloch l'olam va-ed!

In their escape from the sea, Your children saw Your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign for ever and ever!"

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב
 וַיִּגְאֹל מִיַּד חֲזַק מִמֶּנּוּ.
 בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.
 V'ne-emar: Ki fadah Adonai et-Ya-akov
 ug-alo miyad chazak mimenu.
 Baruch atah Adonai, ga-al Yisrael.

Now let all come to say: the Eternal has redeemed Israel and all the oppressed. Blessed is the Eternal God.

הַשְּׂכִיבֵינוּ Haskiveinu Shelter of Peace

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
 וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים. וּפְרֹשׁ עָלֵינוּ
 סִכַּת שְׁלוֹמֶךָ, וְתַקְנֵנוּ בְּעֵצָה טוֹבָה
 מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׂמֹךְ,
 וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעַלֵּינוּ אוֹיֵב,
 דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן, וְהִסֵּר שִׁטָּן
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנַפְיֶךָ
 תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ
 אַתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.
 וּשְׁמֹר צִאתֵנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
 מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סִכַּת
 שְׁלוֹמֶךָ. בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ
 סִכַּת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ
 יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.
 Hashkiveinu Adonai Eloheinu l'shalom,
 v'ha-amideinu malkeinu l'chayim. Ufros aleinu
 sukat sh'lomecha, v'takneinu b'eitzah tovah
 milfanecha, v'hoshi-einu l'ma-an sh'mecha,
 v'hagein ba-adeinu, v'haseir mei-aleinu oyeiv,
 dever, v'cherev, v'ra-av v'yagon, v'haseir satan
 milfaneinu umei-achareinu, uvtzeil k'nafekha
 tastireinu. Ki El shomreinu umeitzileinu
 atah, ki El melech chanun v'rachum atah.
 Ushmor tzeiteinu uvo-einu, l'chayim ulshalom,
 mei-atah v'ad olam. Ufros aleinu sukat
 sh'lomecha. Baruch atah Adonai, haporeis
 sukat shalom aleinu, v'al kol amo
 Yisrael v'al Y'rushalayim.

מִי כַמֹּכָה Mi chamochah. Exodus 15:11.
 יְיָ יִמְלֹךְ Adonai yimloch. Exodus 15:18.

*Shelter us beneath Your wings, O Adonai.
Guard us from all harmful things, O Adonai.
Keep us safe throughout the night,
'til we wake with morning's light.
Teach us, God, wrong from right. Amen.*

Cause us to lie down in peace, Eternal God, and raise us up to renewed life. Spread over us the shelter of peace. Guide us toward wisdom. Shield us from hatred and plague, keep us from war and famine and anguish, and subdue our inclination toward evil. Gracious and merciful God, let us find refuge in the shadow of Your wings. Guard our coming and our going, that now and always we have life and peace. Blessed are You, O God, whose shelter of peace is spread over us, over all Israel, and over Jerusalem.

On Shabbat:

וּשְׁמְרוּ V'shamru Keeping Shabbat

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.	V'shamru v'nei-Yisrael et-haShabbat, la-asot et-haShabbat l'dorotam b'rit olam.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי	Beini uvein b'nei Yisrael ot hi l'olam, ki-sheishet yamim asah Adonai
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבִיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.	et-hashamayim v'et-ha-aretz, uvayom hashvi-i shavat vayinafash.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, and on the seventh day God rested and was refreshed.





AVINU MALKEINU, tonight we keenly feel the passage of time. We are grateful for the moments that fulfill us, sobered by the moments that pain us. As we pray with ancestral words and silent contemplation, we turn inward and garner strength for the challenges and joys that await us.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְסֵפֶר
Avinu Malkeinu, kotveinu b'sefer
חַיִּים טוֹבִים.
chayim tovim.

תְּפִלָּה

T'filah Prayer

אֲדֹנָי, שִׁפְתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
Adonai, s'fatai tiftach, ufi yagid t'hilatecha.
Adonai, open my lips, that my mouth may declare Your praise.

אָבוֹת וְאִמּוֹת Avot v'Imahot God of All Generations

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
Baruch atah Adonai, Eloheinu v'Elohei
אָבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
avoteinu v'imoteinu, Elohei Avraham,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
Elohei Yitzchak, v'Elohei Ya-akov,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
Elohei Rachel, v'Elohei Leah,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
ha-El hagadol hagibor v'hanora, El elyon,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
gomeil chasadim tovim, v'koneih hakol,
וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת,
v'zocheir chasdei avot v'imahot,
וּמֵבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם,
umeivi g'ulah livnei v'neihem,
לְמַעַן שְׂמוֹ בְּאַהֲבָה.
l'ma-an sh'mo b'ahavah.

Praised be our God, God of our fathers and mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme. Your ways are ways of love. You remember the faithfulness of our ancestors, and all of our generations survive through You.

"Shelter us beneath Your wings" by Josh Zweiback and Larry Jonas.

וְשָׁמְרוּ V'shamru. Exodus 31:16-17.

שִׁפְתַי אֲדֹנָי, שִׁפְתַי Adonai s'fatai. Psalm 51:17.

זְכֹרְנוּ לְחַיִּים, מֶלֶךְ חַפְּצֵי	Zochreinu l'chayim, melech chafeitz
בְּחַיִּים. וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים,	bachayim. V'chotveinu b'sefer hachayim,
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר	l'ma-ancha Elohim chayim. Melech ozeir
וּמוֹשִׁיעַ וּמְגִן. בָּרוּךְ אַתָּה יי	umoshia umagein. Baruch atah Adonai,
מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה.	magein Avraham v'ezrat Sarah.

Remember us unto life, God who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Protector and our Help. Blessed are You, Eternal One, Shield of Sarah and Abraham.

G'vurot God's Power

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,	Atah gibor l'olam, Adonai,
מְחַיֶּה הַכּוֹלִים/מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.	m'chayeih hakol/meitim atah, rav l'hoshia.
מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד,	Morid hatal. M'chalkeil chayim b'chesed,
מְחַיֶּה הַכּוֹלִים/מַתִּים בְּרַחֲמִים רַבִּים,	m'chayeih hakol/meitim b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר	someich noflim, v'rofei cholim, umatir
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.	asurim, umkayeim emunato lischeinei afar.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,	Mi chamocha ba-al g'vurot umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.	melech meimit umchayah umatzmiach y'shuah.
מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו	Mi chamocha, Av harachamim, zocheir y'tzurav
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אַתָּה	l'chayim b'rachamim. V'ne-eman atah
לְהַחְיֹת הַכּוֹלִים/מַתִּים. בָּרוּךְ אַתָּה יי	l'hachayot hakol/meitim. Baruch atah Adonai,
מְחַיֶּה הַכּוֹלִים/מַתִּים.	m'chayeih hakol/hameitim.

O God, You are our Eternal Strength, the Giver of life/the Reviver of the dead, the Power that saves us and causes dew to fall. Your love sustains the living/revives the dead. Your great compassion brings life to all, help to the fallen, healing to the sick, freedom to those in captivity, and faith to those who sleep in the dust.

Who is like you, Source of strength? Who is equal to You, Bringer of life and death, Source of salvation? Who is like you, Source of mercy? In compassion, You sustain the life of Your children. We trust in You, who gives life to all/who revives the dead. Blessed are You, Source of all life/Reviver of the dead.

קדושת השם *K'dushat Hashem* God's Holiness

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ, תְּהִלָּה
לִירְאֵיֶךָ וְתִקְוָה לְדוֹרְשֵׁיֶךָ, וּפְתַחֲחוּן
פֶּה לַמְיַחֲלִים לָךְ, שִׂמְחָה לְאַרְצְךָ,
וְשִׁשׁוֹן לְעִירְךָ, וְצַמִּיחַת קֶרֶן לְכָל
יוֹשְׁבֵי תֵבֵל. בָּרוּךְ אַתָּה יי,
הַמֶּלֶךְ הַקָּדוֹשׁ.

Uvchein tein kavod, Adonai, l'amecha, t'hilah
lirei-echa v'tikvah l'dorshecha, ufit-chon
peh lamyachalim lach, simchah l'artzecha,
v'sason l'irecha, utzmichat keren l'chol
yoshvei teveil. Baruch atah Adonai,
hamelech hakadosh.

Grant honor to Your people, glory to those who revere You, hope to those who seek You, and courage to those who trust You. Bless Your land with gladness and Your city with joy, and cause the light of redemption to dawn for all who dwell on earth. We praise You, Eternal One: You rule in holiness.

קדושת היום *K'dushat HaYom* Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
אַהֲבַת אוֹתָנוּ וְרַצִּיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעַבֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.
וַתֵּתֵן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת
[יוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יוֹם הַזִּכְרוֹן
הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קָדֵשׁ, זִכָּר לִיצִיאַת מִצְרַיִם.

Atah v'chartanu mikol ha-amim,
ahavta otanu v'ratzita banu,
v'romamtanu mikol halshonot,
v'kidashtanu b'mitzvotecha,
v'keiravtanu malkeinu la-avodatecha,
v'shimcha hagadol v'hakadosh aleinu karata.
Vatiten lanu, Adonai Eloheinu, b'ahavah et
[yom haShabbat hazeh v'et] yom hazikaron
hazeh, yom [zichron] t'ruah [b'ahavah]
mikra kodesh, zeicher litziat Mitzrayim.

You have chosen us, O God, from among all peoples. You summoned us to serve You, that through us, Your great and holy name may be known in all the earth.

In Your love, O God, You have also given us this [Shabbat and this] Day of Remembrance, to hear and hearken to the sound of the shofar, to be together in worship as we recall the exodus from Egypt.

אלהינו ואלהי אבותינו ואמותינו, יעלה ויבא ויזכר ויזכרנו ופקדוננו, וזכרון כל עמך בית ישראל לפניך, לטובה, לחן ולהסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה.	Eloheinu v'Elohei avoteinu v'imoteinu, ya-aleh v'yavo v'yizacheir zichroneinu ufikdoneinu, v'zichron kol amcha beit Yisrael l'fanecha, l'tovah, l'chein ulchesed ulrachamim, l'chayim ulshalom, b'yom hazikaron hazeh.
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Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, and renew in us love and compassion, goodness, life, and peace.

זכרנו, יי אלהינו, בו לטובה, This day remember us for well-being. Amen.	Zochreinu, Adonai Eloheinu, bo l'tovah, This day remember us for well-being. Amen.
ופקדנו בו לברכה, This day bless us with Your nearness. Amen.	ufokdeinu vo livrachah, This day bless us with Your nearness. Amen.
והושיענו בו לחיים. This day help us to live. Amen.	v'hoshi-einu vo l'chayim. This day help us to live. Amen.

Hoda-ah **Thanksgiving**

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו ואמותינו לעולם ועד. צור חיינו, מגן ישענו, אתה הוא לדור ודור. נודה לך ונספר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך, מעולם קוינו לך. ועל כלם יתברך ויתרומם שמך, מלבנו, תמיד לעולם ועד. וכתב לחיים טובים כל בני בריתך. וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.	Modim anachnu lach, sha-atah hu Adonai Eloheinu v'Elohei avoteinu v'imoteinu l'olam va-ed. Tzur chayeinu, magein yish-einu, atah hu l'dor vador. Nodeh l'cha unsapeir t'hilatecha. Al chayeinu hamsurim b'yadecha, v'al nishmoteinu hapkudot lach, v'al nisecha shebchol yom imanu, v'al nifl'otecha v'tovotecha shebchol eit, erev vavoker v'tzohorayim. Hatov ki lo chalu rachamecha, v'hamracheim ki lo tamu chasadecha, mei-olam kivinu lach. V'al kulam yitbarach v'yitromam shimcha, malkeinu, tamid l'olam va-ed. Uchtov l'chayim tovim kol b'nei v'ritecha. V'chol hachayim yoducha selah, vihal'lu et shimcha be-emet, ha-El y'shuateinu v'ezrateinu selah. Baruch atah Adonai, hatov shimcha ulcha na-eh l'hodot.
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We gratefully acknowledge that You are our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for daily miracles and for Your wondrous gifts at all times, morning, noon, and night. You are goodness and compassion, mercy and boundless love. You are hope, now as in the past.

Prayers for Healing

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	Mi shebeirach avoteinu v'imoteinu
אֲבִרָהִם יִצְחָק וְיַעֲקֹב,	Avraham, Yitzchak, v'Ya-akov,
שָׂרָה רִיבְקָה רָחֵל וְלֵאָה,	Sarah, Rivkah, Rachel, v'Leah,
הוּא יְבָרֵךְ וְיִרְפָּא אֶת הַחֹלִים.	hu y'vareich virapei et hacholim.

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.*

Mi shebeirach imoteinu, m'kor hab'rachah la-avoteinu. Bless those in need of healing with *r'fuah sh'leimah*, the renewal of body, the renewal of sprit, and let us say: *Amen.*

Those who sow in tears will reap with joy.

אֵל נָא רְפָא נָא לָהּ.	El na r'fa na lah.
	God, please heal her!

שְׁהֵחֵיָנוּ *Shehecheyanu*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Baruch atah Adonai, Eloheinu melech ha-olam,
שְׁהֵחֵיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ	shehecheyanu v'kiymanu v'higianu
לְזִמַּן הַזֶּה.	lazman hazeh.

We praise You Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Mi shebeirach. Words by Debbie Friedman and Rabbi Drorah Setel.

Those who sow. Psalm 126:5.

אֵל נָא *El na.* Numbers 12:13.

ברכת שלום Birkat Shalom Blessing for Peace

שלום רב על ישראל עמך תשים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.
בְּסֵפֶר חַיִּים, בְּרַחַה, וְשָׁלוֹם, וּפְרִנָּסָה
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם.

Shalom rav al Yisrael amcha tasim
l'olam, ki atah hu melech adon l'chol
hashalom. V'tov b'einecha l'vareich et amcha
Yisrael b'chol eit uvchol sha-ah bishlomecha.
B'sefer chayim, b'rachah, v'shalom, ufarnasah
tovah, nizacheir v'nikateiv l'fanecha, anachnu
v'chol amcha beit Yisrael, l'chayim tovim
ulshalom. Baruch atah Adonai, oseih hashalom.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace and an advocate of peace among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may a yearning for Your promise of peace inspire every home and every heart. Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, for blessing and peace. Blessed are You, Eternal God, the Source of peace.

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מַרְעֵי וּשְׁפָתַי מִדַּבֵּר
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדָם, וְנַפְשֵׁי
כַּעֲפָר לְכֹל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל
הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר
עֲצָתָם, וְקַלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן
יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֹׁתְךָ.
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.

Elohai, n'tzor l'shoni meira usfatai midabeir
mirmah. V'limkal'lai nafshi tidom, v'nafshi
ke-afar lakol tiyeh. P'tach libi b'toratecha,
uvmitzvotecha tirdof nafshi. V'chol
hachoshvim alai ra-ah, m'heirah hafeir
atzatam, v'kalkeil machashavtam.
Aseih l'ma-an sh'mecha. Aseih l'ma-an
y'minecha. Aseih l'ma-an k'dushatecha.
Aseih l'ma-an toratecha. L'ma-an yeichaltzun
y'didecha, hoshiah y'mincha va-aneini.

God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and I will hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice.

אֱלֹהִי, נִצֹר Elohai, n'tzor. Psalm 34:14.

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ, Yiyu l'ratzon imrei-fi v'hegyon libi l'fanecha,
יְי צוּרִי וְגֹאֲלִי. Adonai tzuri v'go-ali.

May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer.

עֲשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֶׂה שָׁלוֹם Oseh shalom bimromav, hu ya-aseh shalom
עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי aleinu, v'al kol Yisrael, v'al kol yoshvei
תֵּבֵל, וְאָמְרוּ אָמֵן. teiveil, v'imru amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world. And we say:
Amen.



יְהִי לְרָצוֹן Yiyu l'ratzon. Psalm 19:15.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

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

Avinu Malkeinu, hear our voice.

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

Avinu Malkeinu, we have sinned against You.

אָבִינוּ מַלְכֵנוּ, חַמּוֹל אֵלֵינוּ Avinu Malkeinu, chamol aleinu

וְעַל עוֹלָלֵנוּ וְטַפְּנוּ. v'al olaleinu v'tapeinu.

Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ, כְּלֵה דְבַר וְחָרֵב Avinu Malkeinu, kaleih dever v'cherev

וְרָעַב מֵעֲלֵינוּ. v'ra-av mei-aleinu.

Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ, כְּלֵה כָּל צָר Avinu Malkeinu, kaleih kol tzar

וּמִשְׁטֵיץ מֵעֲלֵינוּ. umastin mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר Avinu Malkeinu, kotveinu b'sefer

חַיִּים טוֹבִים. chayim tovim.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדֵישׁ אֵלֵינוּ Avinu Malkeinu, chadeish aleinu

שָׁנָה טוֹבָה. shanah tovah.

Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ. Avinu Malkeinu, malei yadeinu mibirchotecha.

Avinu Malkeinu, fill our hands with blessing.

אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ, Avinu Malkeinu, choneinu va-aneinu,

כִּי אֵין בָּנוּ מַעֲשִׂים. ki ein banu ma-asim.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ. Aseih imanu tzedakah v'chesed v'hoshi-einu.

Avinu Malkeinu, be gracious and answer us, for we have little merit.

Treat us generously and with kindness, and be our help.

Avinu Malkeinu. First introduced on S'lichot and again on Erev Rosh Hashanah, *Avinu Malkeinu* is one of the few evening prayers that is unique to the High Holy Days. It offers two names for God that we do not hear together at any other time: *Avinu*, our parent, and *Malkeinu*, our ruler. These two ideas are held in tension with one another, showing us that we may each have distinctive and sometimes conflicting ways of relating to God. As you sing and listen to this prayer, we invite you to connect with the concept of God that most resonates for you.

עֲלֵינוּ Aleinu Adoration

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שֶׁלֹּא שָׁם הִלְקֵנוּ כֶּהֱם, וְגִרְלֵנוּ כְּכֹל הַמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.	Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Va-anachnu korim umishtachavim umodim, lifnei melech malchei hamlachim, hakadosh baruch hu.
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You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else."

Eternal God, we face the morrow with hope made stronger by the vision of Your deliverance, a world where poverty and war are banished, where injustice and hate are gone.

Teach us more and more to respond to the pain of others, to heed Your call for justice, that we may bring nearer the day when all the world shall be one.

On that day the age-old dream shall come true. On that day, O God, You shall be One and Your name shall be One.

וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וּשְׁמוֹ אֶחָד.	V'ne-emar, v'hayah Adonai l'melech al-kol-ha-aretz, bayom hahu yiyeh Adonai echad ushmo echad.
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יי וְהָיָה V'hayah Adonai. Zechariah 14:9.

קדיש יתום *Kaddish Yatom*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֲלַמְיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵילָא וּלְעֵילָא מִכּוֹל בִּרְחַתָּא וּשְׁרִיתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאִמְרָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. עֲשֵׂה שְׁלוֹם בְּמִרְוֵינוּ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאָמְרוּ אָמֵן.	Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra chiruteih. V'yamlich malchuteih b'chayeichon uvyomeichon, uvchayei d'chol beit Yisrael, ba-agala uvizman kariv. V'imru amen. Y'hei sh'meih raba m'varach l'alam ul-almei almaya. Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal sh'meih d'kudsha. B'rich hu. L'eila ul-eila mikol birchata v'shirata, tushb'chata v'nechemata da-amiran 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 ya-aseh shalom aleinu v'al kol Yisrael v'al kol yoshvei teiveil. V'imru amen.
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Let the glory of God be extolled, God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*.

For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all humanity, and let us say: *Amen*.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

Kiddush Sanctification

<p>בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא פְּרִי הַגֶּפֶן.</p> <p>בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.</p> <p>וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת [יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יוֹם הַזִּכְרוֹן הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה], מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרַיִם.</p> <p>כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וַיְדַבֵּרְךָ אֱמֶת וְקַיִם לְעַד.</p> <p>בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.</p>	<p>Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.</p> <p>Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol am, v'rom'manu mikol lashon, v'kidshanu b'mitzvotav.</p> <p>Vatiten lanu, Adonai Eloheinu, b'ahavah et [yom haShabbat hazeh v'et] yom hazikaron hazeh, yom [zichron] t'ruah [b'ahavah], mikra kodesh, zeicher litziat Mitzrayim.</p> <p>Ki vanu vacharta, v'otanu kidashta mikol ha-amim, udvarcha emet v'kayam la-ad.</p> <p>Baruch atah, Adonai, melech al kol ha-aretz, m'kadeish [haShabbat v'] Yisrael v'yom hazikaron.</p>
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Source of blessing, Eternal our God, Your majestic power creates the fruit of the vine.

Source of blessing, Eternal our God, in Your majestic power You chose us to make known Your aspirations among all the many peoples, making our lives holy through Your commandments.

In Your love, Eternal our God, You have given us [this Shabbat and] this Day of Remembrance: a day for the shofar's joyful sound [remembered and cherished in our hearts]; a day of sacred assembly; a day to be mindful of our people's going-out from Egypt.

A unique place among nations You have chosen for us — and Your word is true; it endures forever.

Blessed are You, Eternal Sovereign over all the earth, who sanctifies [Shabbat,] Israel and the Day of Remembrance.

AVINU MALKEINU, tonight we thank You for the gift of another year. In the days to come, we will turn outward and take care of the world around us. We will turn toward each other and foster peace within the human family. We will turn inward and seek wholeness within our souls. O God, be with us in the coming year.

Avinu Malkeinu, let the new year be a good year for us.

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

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שֶׁתְּחַדֵּשׁ
עָלֵינוּ וְעַל כָּל בֵּית יִשְׂרָאֵל אֶת הַשָּׁנָה
הַזֹּאת, שְׁנַת חֲמִשֶּׁת אֲלָפִים וּשְׁבַע
מֵאוֹת וְ. . . לְחַיִּים וּלְשָׁלוֹם, לְשִׁשּׁוֹן
וּלְשִׂמְחָה, לִישׁוּעָה וּלְנִחְמָה, וְנֹאמַר:
אָמֵן. Y'hi ratzon milfanecha, Adonai Eloheinu
v'Elohei avoteinu v'imoteinu, shet'chadeish
aleinu v'al kol beit Yisrael et hashanah
hazot, sh'nat chameishet alafim ushva
mei-ot v'. . . l'chayim ulshalom, l'sason
ulsimchah, lishuah ulnechamah, v'nomar:
Amen.

May it be Your will, Eternal our God, God of all generations, that the year five thousand seven hundred and . . . bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort; and let us say: *Amen*.





שחרית
לראש השנה

Rosh Hashanah
Morning Service



בְּרִכּוֹת הַשַּׁחַר

Birchot HaShachar Morning Blessings

מִוֹדָה לְפָנֶיךָ,	Modeh/Modah ani l'fanecha,
מֶלֶךְ חַי וְקַיִם,	melech chai v'kayam,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמַתִּי בְּחֶמְלָה.	shehechezarta bi nishmati b'chemlah.
רַבָּה אֱמוּנָתְךָ.	Rabah emunatecha.

I give thanks before You, ever-living Sovereign, for You have compassionately restored my soul within me. How great is Your faithfulness!

מֵה־טֹבוֹ אֱהִיָּךְ יַעֲקֹב,	Mah-tovu ohalecha Ya-akov,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.	mishk'notecha Yisrael.
וְאֲנִי בְּרֹב חַסְדְּךָ אֲבוֹא בֵּיתְךָ,	Va-ani b'rov chasd'cha avo veitecha,
אֲשַׁתְּחַוֶּה אֶל־הַיְחָל־קֹדֶשְׁךָ בְּיִרְאֵתְךָ.	eshtachaveh el-heichal-kodsh'cha b'yiratecha.
יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ	Adonai ahavti m'on beitecha
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.	umkom mishkan k'vodecha.
וְאֲנִי אֲשַׁתְּחַוֶּה וְאֶכְרַעָה	Va-ani eshtachaveh v'echra-ah
אֶבְרַח לִפְנֵי־יְיָ עֲשֵׂי.	evr'chah lifnei-Adonai osi.
וְאֲנִי תַפְלִיתִי־לְךָ, יְיָ, עֵת רַצוֹן,	Va-ani t'filati-l'cha, Adonai, eit ratzon,
אֱלֹהִים בְּרֹב־חַסְדְּךָ,	Elohim b'rov-chasdecha,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.	aneini be-emet yish-echa.

How lovely are your tents, O Jacob, your dwelling places, O Israel! In Your abundant lovingkindness, O God, let me enter Your house, and worship in Your holy temple. I love Your house, O Eternal One, the place where Your glory dwells. So I worship with humility; I seek blessing in the presence of God, my Maker. May my prayer now, Eternal One, find favor before You. In Your great love, O God, answer me with Your truth.

מה־טֹבוֹ Mah tovu. Numbers 24:5. וְאֲנִי בְּרֹב חַסְדְּךָ Va-ani b'rov chasd'cha. Psalm 5:8.
 יְיָ אֱהַבְתִּי Adonai ahavti. Psalm 26:8. וְאֲנִי אֲשַׁתְּחַוֶּה Va-ani eshtachaveh. Based on Psalm 95:6.
 וְאֲנִי תַפְלִיתִי־לְךָ Va-ani t'filati-l'cha. Psalm 69:14.

אֲשֶׁר יָצַר *Asher Yatzar*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֹכְמָה וּבְרָא בּוֹ
נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.
גָּלוּי וַיְדוּעַ לִפְנֵי כֶסֶף כְּבוֹדְךָ שָׂאֵם
יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד
מֵהֶם, אֵי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד
לִפְנֶיךָ. בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת.

The Gift of Our Bodies

Baruch atah Adonai, Eloheinu melech ha-olam,
asher yatzar et ha-adam b'chochmah uvara vo
n'kavim n'kavim, chalulim chalulim.
Galui v'yadua lifnei chisei ch'vodecha she-im
yipatei-ach echad meihem o yisateim echad
meihem, i efshar l'hitkayeim v'la-amod
l'fanecha. Baruch atah Adonai, rofei chol basar
umafli la-asot.

We praise You, Eternal God, Sovereign of the universe, who with great wisdom fashioned humankind; creating within us all manner of openings and channels. It is clear and known before the throne of Your glory that if even one of these were wrongfully opened or closed, it would not be possible to survive and to stand before You. Blessed are You, Eternal God, who heals all flesh and who acts wondrously.

אֱלֹהֵי נִשְׁמָה *Elohai N'shamah*

אֱלֹהֵי נִשְׁמָה שֶׁנִּתְּתָה בִּי טְהוֹרָה הִיא.
אַתָּה בְּרָאתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה
נִפְחָתָהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
וְאַתָּה עֵתִיד לְטַלְּהָ מִמֶּנִּי, וְלִהְיוֹתָהּ
בִּי לְעֵתִיד לְבוֹא. כָּל זְמַן שֶׁהִנְשַׁמָּה
בְּקִרְבִּי, מוֹדֶה/מוֹדָה אֲנִי לִפְנֶיךָ,
יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
רִבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יי, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל
חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ.

The Gift of Our Souls

Elohai n'shamah shenatata bi t'horah hi.
Atah v'ratah, atah y'tzartah, atah
n'fachtah bi, v'atah m'shamrah b'kirbi.
V'atah atid litlah mimeni, ulhachazirah
bi le-atid lavo. Kol z'man shehanshamah
v'kirbi, modeh/modah ani l'fanecha,
Adonai Elohai v'Elohei avotai v'imotai,
ribon kol hama-asim, adon kol hanshamot.
Baruch atah Adonai, asher b'yado nefesh kol
chai, v'ruach kol b'sar ish.

My soul, O God, is pure, for You created and formed it. Upon Your breath, my soul was delivered into my body and You sustain it. I yearn to sing of Your greatness with gratitude for my life, for the sustenance of our people, for Your love and compassion. For all of it I give thanks. Blessed are You, O God, in whose hand is my soul and the souls of all I love. Blessed are You, O God, for creation, for the good things You have done for our ancestors and for us.

¹ אֲשֶׁר בִּידוֹ *Asher b'yado*. Job 12:10.

נסים בכל יום *Nisim B'chol Yom* For Daily Miracles

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
אֲשֶׁר נָתַן לִשְׁכּוֹי בַּיּוֹם, asher natan lasechvi vinah
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה. l'havchin bein yom uvein lailah.
We praise You, Eternal God, Sovereign of the universe,
who has given us the ability to distinguish day from night.

OUR PHYSIOLOGICAL NEEDS

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
פּוֹקֵחַ עֵוְרִים. pokei-ach ivrim.
We praise You, Eternal God, Sovereign of the universe,
who opens blind eyes.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
זוֹקֵף כְּפוּפִים. zokeif k'fufim.
We praise You, Eternal God, Sovereign of the universe,
who straightens the bent.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
הַמְכִּיז מִצְעָדֵי גַבְרָה. hameichin mitzadei gaver.
We praise You, Eternal God, Sovereign of the universe,
who makes our steps firm.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
מַלְבִּישׁ עֲרֻמִּים. malbish arumim.
We praise You, Eternal God, Sovereign of the universe,
who clothes the naked.

The blessings for *nisim b'chol yom* ("everyday miracles") were originally recited in the first hour after waking: as one opened one's eyes, arose from bed, dressed, and left the house. They connected these mundane actions to the awesome power of God in daily life and throughout history. When we open our eyes, we thank God for giving us the ability to distinguish day from night; when we put on our belt, we thank God for "girding Israel with strength." In this way, we acknowledge that our very waking is itself a miracle, and that we are part of a larger story. In our version of *nisim b'chol yom*, we invite you to progress through the blessings according to Abraham Maslow's hierarchy of needs.

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם. roka ha-aretz al hamayim.

We praise You, Eternal God, Sovereign of the universe,
who spreads out the earth upon the waters.

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂה לִי כָּל צָרְכִי. she-asah li kol tzorki.

We praise You, Eternal God, Sovereign of the universe,
who has provided me with all I need.

OUR NEEDS OF SAFETY, BELONGING, AND LOVE

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂה לִי יִשְׂרָאֵל. she-asani Yisrael.

We praise You, Eternal God, Sovereign of the universe,
who has made me a Jew.

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה. ozeir Yisrael bigvurah.

We praise You, Eternal God, Sovereign of the universe,
who fortifies Israel with might.

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה. oteir Yisrael b'tifarah.

We praise You, Eternal God, Sovereign of the universe,
who crowns Israel with glory.

When we wake up and open our eyes, do we really see the world? Rabbi Nachman of Bratslav encourages us to exercise a deeper form of observing our surroundings through his teaching that “The world is full of the light of God, but to see it we must learn to open our eyes.”

OUR NEEDS OF SELF-TRANSCENDENCE

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂנִי בְּצֵלֶם אֱלֹהִים. she-asani b'tzelem Elohim.

We praise You, Eternal God, Sovereign of the universe,
who made me in the image of God.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
מַתִּיר אֲסוּרִים. matir asurim.

We praise You, Eternal God, Sovereign of the universe,
who sets free the imprisoned.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂנִי בֶן\בַּת חוֹרִין. she-asani ben/bat chorin.

We praise You, Eternal God, Sovereign of the universe,
who has made me free.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
הַנּוֹתֵן לַיָּעֵף כֹּחַ. hanotein laya-eif ko-ach.

We praise You, Eternal God, Sovereign of the universe,
who gives strength to the weary.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
הַמַּעֲבִיר שְׁנָה מֵעֵינַי, hama-avir sheinah mei-einai,
וְתַנּוּמָה מֵעַפְפָּי. utnumah mei-afapai.

We praise You, Eternal God, Sovereign of the universe,
who removes sleep from my eyes and slumber from
my eyelids.

מתן תורה *Matan Torah* The Gift of Torah

אלו דברים שאין להם שעור, Eilu d'varim she-ein lahem shiur,
שאדם אוכל פרותיהם בעולם הזה she-adam ocheil peiroteihem ba-olam hazeh
והקרן קיימת לו לעולם הבא, v'hakeren kayemet lo la-olam haba,
ואלו הן. v'eilu hein.

These are the obligations without measure; their fruit we eat now, their essence remains for us in the world to come:

כבוד אב ואם, Kibud av va-eim,
To honor parents,

וגמילות חסדים, ugmilut chasadim,
to perform acts of love and kindness,

והשכמת בית המדרש שחרית וערבית, v'hashkamat beit hamidrash shacharit v'arvit,
to attend the house of study,

והכנסת אורחים, v'hachnasat orchim,
to welcome the stranger,

ובקור חולים, uvikur cholim,
to visit the sick,

והכנסת כלה וחתן, v'hachnasat kalah v'chatan,
to rejoice with the wedding couple,

ולוית המת, ulvayat hameit,
to accompany the dead for burial,

ועיון תפלה, v'iyun t'filah,
to pray with sincerity,

והבאת שלום בין אדם לחברו. vahava-at shalom bein adam lachaveiro.
to make peace when there is strife.

ותלמוד תורה כנגד כלם. V'talmud torah k'neged kulam.
But the study of Torah is equal to them all.

Mishnah Pe'ah 1:1; Babylonian Talmud, Shabbat 127a.



פְּסוּקֵי דְזִמְרָא

P'sukei d'Zimra Verses of Praise

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.	Baruch she-amar v'hayah ha-olam, baruch hu.
בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,	Baruch oseh v'reishit,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,	baruch omeir v'oseh,
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,	baruch gozeir umkayeim,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,	baruch m'racheim al ha-aretz,
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,	baruch m'racheim al hab'riyot,
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,	baruch m'shaleim sachar tov lirei-av,
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,	baruch chai la-ad v'kayam lanetzach,
בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.	baruch podeh umatzil, baruch sh'mo.
בְּשִׁבְחוֹת וּבְזִמְרוֹת נְגַדְלָךְ	Bishvachot uvzimrot n'gadelcha
וּנְשַׁבַּחְךָ וּנְפָאֶרְךָ, וְנִזְכִּיר שִׁמְךָ	unshabeichacha unfa-ercha, v'nazkir shimcha
וְנִמְלִיכְךָ, מַלְכֵנוּ אֱלֹהֵינוּ.	v'namlich'cha, Malkeinu Eloheinu.
יְחִיד חַי הָעוֹלָמִים,	Yachid chei ha-olamim,
מֶלֶךְ מְשֻׁבַּח וּמְפָאֵר	melech m'shubach umfo-ar
עַד עַד שְׁמוֹ הַגָּדוֹל.	adei ad sh'mo hagadol.
בְּרוּךְ אַתָּה יי,	Baruch atah Adonai,
מֶלֶךְ מְהֻלָּל בְּתִשְׁבַּחוֹת.	melech m'hulal batishbachot.

Blessed is the One who spoke and the world came to be. Blessed is the One!

Blessed is the One who continually authors creation.

Blessed is the One whose word is deed; blessed is the One who decrees and fulfills.

Blessed is the One who is compassionate toward the world; blessed is the One who is compassionate toward all creatures.

Blessed is the One who rewards the reverent; blessed is the One who exists for all time, ever-enduring.

Blessed is the One who redeems and saves; blessed is God's name!

With songs of praise, we extol You and proclaim Your sovereignty, for You are the Source of life in the universe. One God, Life of the Universe, praised and glorious Ruler, Your name is eternal.

Blessed are You, Eternal One, Sovereign who is glorified through praise.

הללויה Hal'luyah Psalm 150

הללו יה.	Hal'lu Yah.
הללואל בקדשו,	Hal'lu-El b'kodsho,
הללוהו ברקיע עזו.	hal'luhu birkia uzo.
הללוהו בגבורתיו,	Hal'luhu vigvurotav,
הללוהו כרב גדלו.	hal'luhu k'rov gudlo.
הללוהו בתקע שופר,	Hal'luhu b'teika shofar,
הללוהו בנבל וכנור.	hal'luhu b'neivel v'chinar.
הללוהו בתוף ומחול,	Hal'luhu b'tof umachol,
הללוהו במנים ועגב.	hal'luhu b'minim v'ugav.
הללוהו בצלצלי-שמע,	Hal'luhu v'tziltz'lei-shama,
הללוהו בצלצלי תרועה.	hal'luhu b'tziltz'lei t'ruah.
כל הנשמה תהלל יה,	Kol hanshamah t'haleil Yah,
הללואיה.	hal'lu-Yah.

Praise God in the sanctuary;
praise the One whose power the heavens proclaim.
Praise God for mighty acts;
praise the One for surpassing greatness.
Praise with shofar blast;
praise with harp and lute.
Praise with drum and dance;
praise with strings and pipe.
Praise with cymbals sounding;
praise with cymbals resounding!
Let all that breathes praise God! Halleluyah!



חֲצִי קַדִּישׁ *Chatzi Kaddish*

The Reader's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן. יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעָלְמִים וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵילָא וְלְעֵילָא מִכּוֹל בִּרְחַתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן.	Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra chiruteih. V'yamlich malchuteih b'chayeichon uvyomeichon, uvchayei d'chol beit Yisrael, ba-agala uvizman kariv. V'imru amen. Y'hei sh'meih raba m'varach l'alam ul-almei almaya. Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal sh'meih d'kudsha. B'rich hu. L'eila ul-eila mikol birchata v'shirata, tushb'chata v'nechemata da-amiran b'alma. V'imru amen.
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Let the glory of God be extolled, God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*.



שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

בְּרָכוּ *Bar'chu* The Call to Prayer

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ. *Bar'chu et Adonai hamvorach.*

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד. *Baruch Adonai hamvorach l'olam va-ed.*

Praise the Eternal, to whom our praise is due!
Praised be the Eternal, to whom our praise is due,
now and forever!

WHY I WAKE EARLY

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.*

“Why I Wake Early.” By Mary Oliver.

Yotzeir Or Creation יוצר אור

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוצֵר אוֹר וּבוֹרֵא הַשֶּׁחַךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר לְאֶרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תַּמִּיד מַעֲשֵׂה בְּרֵאשִׁית. מִה רַבּוּ מַעֲשֵׂיךָ יי, בְּלִם בְּחֹכְמָה עֲשִׂיתָ, מְלֵאָה הָאֶרֶץ קִינְיָנְךָ. תִּתְבָּרַךְ יי אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדֵיךָ, וְעַל מְאוּרֵי אוֹר שֶׁעֲשִׂיתָ יְפָאֲרוֹךְ סְלָה. בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאוֹרוֹת.	Baruch atah Adonai, Eloheinu melech ha-olam, yotzeir or uvorei choshech, oseh shalom uvorei et hakol. Hamei-ir la-aretz v'ladarim aleha b'rachamim, uvtuvo m'chadeish b'chol yom tamid ma-aseih v'reishit. Mah rabu ma-asecha Adonai, kulam b'chochmah asita, mal-ah ha-aretz kinyanecha. Titbarach Adonai Eloheinu al shevach ma-aseih yadecha, v'al m'orei or she-asita y'fa-arucha selah. Baruch atah Adonai, yotzeir ham-otot.
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We praise You, our God, for creation. You created light and darkness. You have given us the promise of peace and reign over all. In mercy You bring warmth to the earth, and in goodness You give us endless opportunities.

We sing of Your works, O God. All that You have done and all that You have created fills our lives with wonder and awe.

We are grateful for the work of Your hands, for the sun in the sky and for the warmth of day. We praise You, Creator of light.

יוצֵר אוֹר Yotzeir or. Isaiah 45:7.

מִה רַבּוּ מַעֲשֵׂיךָ Mah rabu ma-asecha. Psalm 104:24.

אֶהְבֶּה רַבָּה Ahavah Rabah. Based on Psalm 86:11.

אהבה רבה *Ahavah Rabah* Revelation

אהבה רבה אהבתנו, יי אלהינו,
חמלה גדולה ויתרה חמלת עלינו.
בעבור אבותינו ואמותינו שבטחו בך,
ותלמדם חקי חיים, כן תחננו
ותלמדנו. אבינו, האב הרחמן,
המרחם, רחם עלינו. ותן בלבנו
להבין ולהשכיל, לשמע ללמד
וללמד, לישמר ולעשות ולקיים
את כל דברי תלמוד תורתך באהבה.
והאר עינינו בתורתך, ודבק לבנו
במצותיך, ויחד לכבנו לאהבה
וליראה את שמך. ולא נבוש ולא
נבלם ולא נכשל לעולם ועד,
כי בשם קדשך הגדול והנורא
בטחנו, נגילה ונשמחה בישועתך.
כי אל פועל ישועות אתה, ובנו
בחרת מכל עם ולשון.

Ahavah rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.
Ba-avur avoteinu v'imoteinu shebat-chu v'cha,
vat'lamdeim chukei chayim, kein t'choneinu
utlamdeinu. Avinu, ha-Av harachaman,
hamracheim, racheim aleinu. V'tein b'libeinu
l'havin ulhaskil, lishmo-a lilmod
ul'lameid, lishmor v'la-asot ulkayeim
et kol divrei talmud toratecha b'ahavah.
V'ha-eir eineinu b'toratecha, v'dabeik libeinu
b'mitzvatecha, v'yacheid l'vaveinu l'ahavah
ulyirah et sh'mecha. V'lo neivosh v'lo
nikaleim v'lo nikasheil l'olam va-ed,
ki v'shem kodsh'cha hagadol v'hanora
batachnu, nagilah v'nism'chah bishuatecha.
Ki El po-eil y'shuot atah, uvanu vacharta
mikol am v'lashon.

Great is Your love for us, Eternal God, and deep
Your compassion. You gave us the gift of Torah.

*Let us affirm our commitment to Torah, our people's legacy of
learning and faith.*

Have compassion upon us, Source of mercy, guide us to learn,
teach, observe, and uphold the teachings of Torah.

*For the sake of our ancestors, our children, and all creation
we keep Torah and its teachings alive.*

*Blessed are You, O God. You have lovingly chosen
Your people Israel to receive the gift of Torah.*

וקרבתנו לשמך הגדול סלה באמת,
להודות לך וליחדך באהבה.
ברוך אתה יי, הבוחר בעמו
ישראל באהבה.

V'keiravtanu l'shimcha hagadol selah be-emet,
l'hodot l'cha ulyachedcha b'ahavah.
Baruch atah Adonai, habocher b'amo
Yisrael b'ahavah.



שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

יְיָ אֱלֹהֵינוּ יי אַחַד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

סֵדֵר תְּקִיעַת שׁוֹפָר *SEDER T'KIAT SHOFAR*
SERVICE FOR THE SOUNDING OF THE SHOFAR

מַלְכוּיּוֹת *Malchuyot* Sovereignty

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שְׁלֹא שָׁם הִלְקֵנוּ כְּהֵם,
וְגִרְלָנוּ כְּכֹל הַמוֹנָם. וְאַנְחָנוּ כּוֹרֵעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Aleinu l'shabei-ach la-adon hakol, lateit g'dulah
l'yotzeir b'reishit, shelo asanu k'goyei
ha-aratzot, v'lo samanu k'mishp'chot
ha-adamah, shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam. Va-anachnu korim
umishtachavim umodim lifnei melech malchei
hamlachim, hakadosh baruch hu.

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations. We therefore bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ
קוֹל שׁוֹפָר.

Baruch atah Adonai, Eloheinu melech ha-olam,
asher kidshanu b'mitzvotav, v'tzivanu lishmo-a
kol shofar.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

Baruch atah Adonai, Eloheinu melech ha-olam,
shehecheyanu v'kiymanu v'higianu lazman hazeh.

Blessed are You, Adonai our God, Ruler of the universe, who hallows us with mitzvot, and calls us to hear the sound of the shofar.

Blessed are You, Adonai our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

תְּקִיעָה - שְׁבָרִים-תְּרוּעָה - תְּקִיעָה

תְּקִיעָה - שְׁבָרִים - תְּקִיעָה - תְּרוּעָה - תְּקִיעָה

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

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

אַרְשֵׁת שִׁפְתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֹם
וְנִשָּׂא, מִבֵּין וּמֵאַזִּין, מִבֵּית וּמִקְשִׁיב
לְקוֹל תְּקִיעָתָנוּ. וְתִקְבַּל בְּרַחֲמִים
וּבְרִצּוֹן סֵדֵר מַלְכוּיּוֹתֵינוּ.

Areshet s'fateinu ye-erav l'fanecha, El ram
v'nisa, meivin uma-azin, mabit umakshiv
l'kol t'kiateinu. Utkabeil b'rachamim
uvratzon seder malchuyoteinu.

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!*

וְאַהַבְתָּ אֶת יי אֱלֹהֶיךָ בְּכָל־לִבְּךָ	V'ahavta et Adonai Elohecha, b'chol-l'vav'cha
וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ;	uvchol-nafsh'cha uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי	V'hayu hadvarim ha-eileh asher anochi
מְצַוְּךָ הַיּוֹם עַל־לִבְּךָ;	m'tzav'cha hayom al-l'vavecha.
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם	V'shinantam l'vanecha v'dibarta bam,
בְּשַׁבְּתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;	uvshochb'cha uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ	Ukshartam l'ot al-yadecha,
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ;	v'hayu l'totafot bein einecha.
וּכְתַבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;	Uchtavtam al-m'zuzot beitecha uvish-arecha.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי	L'ma-an tizk'ru va-asitem et-kol-mitzvotai,
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	viyitem k'doshim l'Eloheichem.
אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי	Ani Adonai Eloheichem asher hotzeiti
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהֵיוֹת לָכֶם	et-chem mei-eretz Mitzrayim liyot lachem
לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:	l'Elohim. Ani Adonai Eloheichem.

You shall love your Eternal God with all your mind, with all your strength, and with all your being. 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. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael*. Deuteronomy 6:4.

V'ahavta. Deuteronomy 6:4-9 and Numbers 15:40-41. Why does this prayer instruct us to place God's words "on our hearts," and not "in our hearts"? According to the Chasidic master Menachem Mendl of Kotsk, it is because there may be moments when our hearts are utterly closed. At those times, he teaches the best we can do is place the words we need to hear on our hearts, in the hope that one day our hearts will open, and all the words will fall in.

גְּאֻלָּה *G'ulah* Redemption

Imagine ourselves, enslaved in Egypt.

We watch our parents bending under the weight of stones and our children beaten by the taskmasters' whips.

Imagine hearing a call from Moses that we are to go free, and gathering at the city's gates to embark upon a trek into an unknown wilderness.

We arrive at the water's edge, trembling as the Egyptians charge at us from the crest of the hills. Caught between the water and their chariots, imagine the seas parting and our struggle to reach the far shore.

We look behind to see the waters close and realize that we have survived. Imagining this deliverance, we comprehend our ancestors' joy and sing this song as they did:

מִי כְמוֹחָהּ בְּאֵלִים יְיָ מִי כְמוֹחָהּ
נְאֻדָּר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתָהּ, עֲשֵׂה פִלְאָהּ.
Mi chamochah ba-eilim Adonai, mi kamochoh
nedar bakodesh, nora t'hilot, oseh feleh.

Who is like You, majestic in holiness, awesome in splendor, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִים
לְשִׁמְחָה עַל שְׁפַת הַיָּם.
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
Shira chadashah shibchu g'ulim
l'shimcha al s'fat hayam.
Yachad kulam hodu v'himlichu v'amru,
Adonai yimloch l'olam va-ed.

With new song, inspired, the redeemed people praised Your name at the sea shore; in unison they offered thanks and proclaimed Your sovereignty; and they said, "The Eternal will reign forever and ever!"

מִי כְמוֹחָהּ *Mi chamochah*. Exodus 15:11.

יְיָ יִמְלֹךְ *Adonai yimloch*. Exodus 15:18.

*Standing on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot;
That wherever we go, it is eternally Egypt;
That there is a better place, a promised land;
That the winding way to that promise
Passes through the wilderness.
That there is no way to get from here to there
Except by joining hands, marching together.*

HOPE FOR REDEMPTION

צור ישראל, קומה בעזרת ישראל,	Tzur Yisrael, kumah b'ezrat Yisrael,
ופדה כנאמך יהודה וישראל.	ufdeih chin-umecha Y'hudah v'Yisrael.
גאלנו, יי צבאות שמו,	Go-aleinu, Adonai Tz'va-ot sh'mo,
קדוש ישראל.	k'dosh Yisrael.
ברוך אתה יי, גאל ישראל.	Baruch atah Adonai, ga-al Yisrael.

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is God Most High, the Holy One of Israel. Blessed are You, Eternal One, the Redeemer of Israel.

"Standing on the parted shores." By Michael Walzer.



תפילה

T'filah Prayer

אֲדוֹנָי, שִׁפְתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ. Adonai, s'fatai tiftach, ufi yagid t'hilatecha.
Adonai, open my lips, that my mouth may declare Your praise.

אבות ואמהות Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכּוֹל,
זוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה. Baruch atah Adonai, Eloheinu v'Elohei
avoteinu v'imoteinu, Elohei Avraham,
Elohei Yitzchak, v'Elohei Yaakov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Elohei Leah,
ha-El hagadol hagibor v'hanora, El elyon,
gomeil chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'ma-an sh'mo b'ahavah.

Praised be our God, God of our fathers and mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme. Your ways are ways of love. You remember the faithfulness of our ancestors, and all of our generations survive through You.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְּצֵי
בְּחַיִּים. וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יי,
מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה. Zochreinu l'chayim, melech chafeitz
bachayim. V'chotveinu b'sefer hachayim,
l'ma-ancha Elohim chayim. Melech ozeir
umoshia umagein. Baruch atah Adonai,
magein Avraham v'ezrat Sarah.

Remember us unto life, God who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Protector and our Help. Blessed are You, Eternal One, Shield of Sarah and Abraham.

שִׁפְתַי אֲדוֹנָי, שִׁפְתַי Adonai s'fatai. Psalm 51:17.

גְבוּרוֹת *G'vurot* God's Power

<p>אַתָּה גְבוֹר לְעוֹלָם, אֲדוֹנָי, מְחַיֶּה הַכּוֹל־מֵיָתִים אֶתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל־מֵיָתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֵה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה. מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. וְנִאֲמַן אֶתָּה לְהַחַיֹּת הַכּוֹל־מֵיָתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכּוֹל־הַמֵּיָתִים.</p>	<p>Atah gibor l'olam, Adonai, m'chayeih hakol/meitim atah, rav l'hoshia. Morid hatal. M'chalkeil chayim b'chesed, m'chayeih hakol/meitim b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, umkayeim emunato lischeinei afar. Mi chamocha ba-al g'vurot umi domeh lach, melech meimit umchayah umatzmiach y'shuah. Mi chamocha, Av harachamim, zocheir y'tzurav l'chayim b'rachamim. V'ne-eman atah l'hachayot hakol/meitim. Baruch atah Adonai, m'chayeih hakol/hameitim.</p>
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O God, You are our Eternal Strength, the Giver of life/the Reviver of the dead, the Power that saves us and causes dew to fall. Your love sustains the living/revives the dead. Your great compassion brings life to all, help to the fallen, healing to the sick, freedom to those in captivity, and faith to those who sleep in the dust.

Who is like you, Source of strength? Who is equal to You, Bringer of life and death, Source of salvation? Who is like you, Source of mercy? In compassion, You sustain the life of Your children. We trust in You, who gives life to all/who revives the dead. Blessed are You, Source of all life/Reviver of the dead.

The choreography of Avot v'Imahot. The T'filah is our moment to have an audience before God. As we prepare for the first blessing with the introductory words of *Adonai s'fatai tiftach*, "Adonai, open my lips," we take three steps backward, pause, then take three steps forward—so that we might "re-enter" a new prayer space. We bow at *Baruch atah Adonai*, "Blessed are You," at the beginning and end of the prayer. These simple acts of humility embody how we might prepare to stand before God in prayer.

G'vurot—God's Power. G'vurot originally described God's ultimate power. It culminates in *m'chayeih hameitim*, "You give life to the dead," which was understood as resurrection of the dead. Early Reformers, who rejected this theology, replaced these words with *m'chayeih hakol*, "You give life to all." The most recent Reform prayer book offers the original language as an option, with a metaphoric understanding of *m'chayeih hameitim* to mean the reviving power of God's hand to heal the ill, to bring a parched field to life, to make dry branches bloom.

קְדוּשָׁה *K'dushah* God's Holiness

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם, בְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל־זֶה וְאָמַר.	N'kadeish et shimcha ba-olam, k'shem shemakdishim oto bishmei marom, kakatuv al yad n'vi-echa, v'kara zeh el-zeh v'amar.
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ אֲדוֹנָי תְּצַבֹּאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.	Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo chol-ha-aretz k'vodo.
אֲדִיר אֲדִירֵנוּ יְיָ אֲדִירֵנוּ, מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.	Adir adireinu Adonai adoneinu, mah-adir shimcha b'chol-ha-aretz.
בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.	Baruch k'vod-Adonai mimkomo.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי, אֲנִי יְיָ אֱלֹהֵיכֶם. יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּ־יָהּ.	Echad hu Eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rachamav l'einei kol chai, Ani Adonai Eloheichem. Yimloch Adonai l'olam, Elohayich Tziyon l'dor vador. Hal'lu-Yah.

Let us sanctify Your name on earth, even as all things to the ends of time and space proclaim Your holiness, and in the words of the prophet declare:

Holy, Holy, Holy is the Eternal God of Hosts!
The earth is full of God's glory.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.
God alone is our God and our Creator, our Ruler and our Helper;
and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

The Eternal shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

The choreography of the K'dushah. The prayer is based on Isaiah's and Ezekiel's visions of angels singing God's praises. It is customary to rise on our toes three times, when reciting the words *kadosh kadosh kadosh*, "Holy Holy Holy," as though we were striving to join that heavenly chorus. Whether we rise or not, in this moment we aspire to bring our hearts three steps closer to the infinite source of life, so that our words of praise might be felt more deeply.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ *Kadosh, kadosh, kadosh*. Isaiah 6:3.
בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ *Baruch k'vod-Adonai mimkomo*. Ezekiel 3:12.
יְמַלֵּךְ יְיָ לְעוֹלָם *Yimloch Adonai l'olam*. Psalm 146:10.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנֵצַח	L'dor vador nagid godlecha, ulneitzach
נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ. וְשִׁיבְחָךְ	n'tzachim k'dushat-cha nakdish. V'shivchacha
אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,	Eloheinu mipinu lo yamush l'olam va-ed,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.	ki El melech gadol v'kadosh atah.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.	Baruch atah Adonai, ha-El hakadosh.

To all generations we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips. Blessed are You, Eternal One, the Holy God.

K'dushat HaYom קדושת היום Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,	Atah v'chartanu mikol ha-amim,
אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,	ahavta otanu v'ratzita banu,
וְרֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,	v'romamtanu mikol halshonot,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidashtanu b'mitzvotecha,
וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעַבֹדְתֶךָ,	v'keiravtanu malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.	v'shimcha hagadol v'hakadosh aleinu karata.
וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת	Vatiten lanu, Adonai Eloheinu, b'ahavah et
[יוֹם הַשַּׁבָּת הַזֶּה וְאֵת] יוֹם הַזִּכְרוֹן	[yom haShabbat hazeh v'et] yom hazikaron
הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]	hazeh, yom [zichron] t'ruah [b'ahavah]
מִקְרָא קָדֵשׁ, זָכַר לִיצִיאַת מִצְרַיִם.	mikra kodesh, zeicher litziat Mitzrayim.

You have chosen us, O God, from among all peoples. You summoned us to serve You, that through us, Your great and holy name may be known in all the earth.

In Your love, O God, You have also given us this [Shabbat and this] Day of Remembrance, to hear and hearken to the sound of the shofar, to be together in worship as we recall the exodus from Egypt.

עבודה Avodah Worship

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל
וּבְתַפְלָתָם, וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדַבֵּיר
בֵּיתְךָ. וְאִשֵּׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה
תִּקְבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
אֱדֹנָי, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. May our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion. We praise You, O God, whose presence gives life to Zion and to all Israel.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיַזְכֵּרנוּ
וּפְקֻדֹתֵנוּ, וְיִזְכֹּרנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,
בְּיוֹם הַזִּכְרוֹן הַזֶּה.

Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, and renew in us love and compassion, goodness, life, and peace.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,
This day remember us for well-being. *Amen.*
וּפְקֻדֵנוּ בּוֹ לְבִרְכָה,
This day bless us with Your nearness. *Amen.*
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
This day help us to live. *Amen.*

Hoda·ah Thanksgiving

מודים אנחנו לך, שאתה הוא יי
אלהינו ואלהי אבותינו ואמותינו
לעולם ועד. צור חיינו, מגן ישענו,
אתה הוא לדור ודור. נודה לך ונספר
תהלתך. על חיינו המסורים בידך,
ועל נשמותינו הפקודות לך, ועל
נסיך שבכל יום עמנו, ועל נפלאותיך
וטובותיך שבכל עת, ערב ובקר
וצהרים. הטוב כי לא כלו רחמיך,
והמרחם כי לא תמו חסדיך,
מעולם קנינו לך. ועל כלם יתברך
ויתרומם שמך, מלכנו, תמיד לעולם
ועד. וכתב לחיים טובים כל בני
בריתך. וכל החיים יודוך סלה,
ויהללו את שמך באמת, האל ישועתנו
ועזרתנו סלה. ברוך אתה יי, הטוב
שמך ולך נאה להודות.

Modim anachnu lach, sha-atah hu Adonai
Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yish-einu,
atah hu l'dor vador. Nodeh l'cha unsapeir
t'hilatecha. Al chayeinu hamsurim b'yadecha,
v'al nishmoteinu hapkudot lach, v'al
nisecha shebchol yom imanu, v'al nifl'otecha
v'tovotecha shebchol eit, erev vavoker
v'tzohorayim. Hatov ki lo chalu rachamecha,
v'hamracheim ki lo tamu chasadecha,
mei-olam kivinu lach. V'al kulam yitbarach
v'yitromam shimcha, malkeinu, tamid l'olam
va-ed. Uchtov l'chayim tovim kol b'nei
v'ritecha. V'chol hachayim yoducha selah,
vihal'lu et shimcha be-emet, ha-El y'shuateinu
v'ezrateinu selah. Baruch atah Adonai, hatov
shimcha ulcha na-eh l'hodot.

At all times we give thanks to You for our lives which are in Your hand, for the lives of those we love, and for the generations which have brought us to this moment. We thank You for Your goodness, for Your mercy, and for Your love and kindness. We trust in You. We believe in Your Torah's vision of decency and goodness. Blessed are You, Eternal God, whose nature is goodness. To You we give thanks and praise.

ברכת שלום Birkat Shalom Blessing for Peace

אלהינו ואלהי אבותינו ואמותינו,
ברכנו בברכה המשלשת
הכתובה בתורה,

Eloheinu v'Elohei avoteinu v'imoteinu,
bar'cheinu babrachah hamshuleshet
haktuvah batorah,

Our God and God of all generations, bless us with the threefold
benediction of the Torah:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. Y'varech-cha Adonai v'yishm'recha.
May God bless you and keep you.

יָאֵר יי פְּנֵי אֱלֹהֶיךָ ויִחַנֶּךָ. Ya-eir Adonai panav eilecha vichuneka.
May the light of God's presence shine upon you
and be gracious to you.

יֵשָׁא יי פְּנֵי אֱלֹהֶיךָ ויִשֶׁם לְךָ שָׁלוֹם. Yisa Adonai panav eilecha v'yaseim l'cha shalom.
May God bestow favor upon you and give you peace.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ, אָבִינוּ, כָּלֵנוּ בְּאֶחָד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשָׁלוֹמְךָ.
בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם,
וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם.

Sim shalom tovah uvrachah, choin vachased
v'rachamim, aleinu v'al kol Yisrael amecha.
Bar'cheinu, Avinu, kulanu k'echad b'or panecha,
ki v'or panecha natata lanu, Adonai Eloheinu,
torat chayim v'ahavat chesed, utzedakah
uvrachah v'rachamim v'chayim v'shalom.
V'tov b'einecha l'vareich et amcha Yisrael,
b'chol eit uvchol sha-ah bishlomecha.
B'sefer chayim, b'rachah v'shalom,
ufarnasah tovah, nizacheir v'nikateiv l'fanecha,
anachnu v'chol amcha beit Yisrael,
l'chayim tovim ulshalom.
Baruch atah Adonai, oseih hashalom.

Grant peace and happiness, blessing and mercy, to all Israel and to all the world. Bless us, our God, with the light of Your presence, for in the light of Your presence we have found a teaching of life, the love of mercy, the law of justice, and the way of peace: for it is ever Your will that Your people Israel be blessed with peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, for blessing and peace. Blessed are You, Eternal One, the Source of peace.

ברכת שלום . . . יְבָרְכֶךָ . . . Y'varech-cha . . . l'cha shalom. Priestly Benediction, Numbers 6:24-26.







וּנְתַנֶּה תְּקֵף

Un'taneh Tokef Our Accounting

NOTHING. You began as nothing and you will end as nothing. And in between—everything, and nothing. In between—joy and sorrow, beauty and decay. Everything is yours to partake of, yours to bear. Yours to see, to know, to give birth to—and to let go. None of it is yours to have.

Not even you is yours to have. You belong to a wholeness so great you cannot even conceive of it.

No, it is not a belonging: nothing owns you. You are simply part of it. You came out of it and you will return to it. You do not ever leave it, you are part of it forever.

And this is your moment to be alive.

וּנְתַנֶּה תְּקֵף קְדֻשַׁת הַיּוֹם, Un'taneh tokef k'dushat hayom,

כִּי הוּא נוֹרָא וְאֵיּוֹם. וּבוֹ תִנְשֵׂא ki hu nora v'ayom. Uvo tinasei

מַלְכוּתְךָ וַיִּכּוֹן בְּחֶסֶד כִּסְאֶךָ malchutecha v'yikon b'chesed kis-echa

וַתֵּשֵׁב עָלָיו בְּאֵמֶת. v'teisheiv alav be-emet.

אֵמֶת כִּי אַתָּה הוּא דַיִן וּמוֹכִיחַ וְיֹדֵעַ Emet ki atah hu dayan umochiach v'yodei-a

וְעֵד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, va-eid, v'choteiv v'choteim, v'sofeir umoneh,

וְתִזְכּוֹר כּוֹל הַנִּשְׁכָּחוֹת, v'tizkor kol hanishkachot,

וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת, v'tiftach et sefer hazichronot,

וּמֵאֵלָיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ. umei-eilav yikarei, v'chotam yad kol adam bo.

Let us proclaim the sacred power of this day, both awesome and full of dread.

On this day Your dominion is honored,

Your throne established:

There in truth You reign.

You are Judge and all power is with You.

You write and You seal, You record and recount.

You remember deeds long forgotten. You write in the book of our days and what is written there will be proclaimed in our lives, for we are in Your hands.

We are in awe and filled with dread.

"Nothing." Poem by Marcia Falk.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע,	Uvshofar gadol yitaka,
וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע,	v'kol d'mamah dakah yishama,
וּמְלֵאכִים יַחְפְּזוּן,	umal-achim yeichafeizun,
וְחֵיל וְרַעְדָּה יֶאֱחָזוּן,	v'chil ur-adah yocheizun,
וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין,	v'yomru hineih yom hadin,
לִפְקֹד עַל צְבָא מְרוֹם בְּדִין,	lifkod al tz'va marom badin,
כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין.	ki lo yizku v'einecha badin.
וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ	V'chol ba-ei olam ya-avrun l'fanecha
כִּבְנֵי מְרוֹן.	kivnei maron.
כְּבִקְרַת רוּעָה עֲדָרוּ,	K'vakarat ro-eh edro,
מֵעֵבִיר צֹאנוּ תַּחַת שִׁבְטוֹ,	ma-avir tzono tachat shivto,
בֵּין תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,	kein ta-avir v'tispor v'timneh,
וְתִפְקֹד נֶפֶשׁ כָּל חַי,	v'tifkod nefesh kol chai,
וְתַחְתֹּךָ קִצְבָּה לְכָל בְּרִיָּה,	v'tachtoch kitzbah l'chol b'riyah,
וְתִחַתְּכָם אֶת גְּזַר דִּינָם.	v'tichtov et g'zar dinam.

Among the sounds of the shofar, we yearn to hear a still small voice, the voice of angels who declare:

This is the Day of Judgment!

All who dwell on earth stand arrayed before You!

As the shepherd seeks the flock and counts the sheep as they pass under the staff, so do You number and consider every soul and set the bounds of every life, decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה מוֹן.	B'Rosh Hashanah yikateivun, uvYom Tzom Kippur yeichateimun.
כַּמָּה יַעֲבֹרוּן, וְכַמָּה יִבְרָאוּן,	kamah ya-avorun, v'chamah yibarei-un,
מִי יִחְיֶה, וּמִי יָמוּת, מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ,	mi yichyeh, umi yamut, mi v'kitzo, umi lo v'kitzo,
מִי בְּאֵשׁ, וּמִי בַּמַּיִם, מִי בַּחֶרֶב, וּמִי בַּחַיָּה,	mi va-eish, umi vamayim, mi vacherev, umi vachayah,
מִי בְּרֵעַב, וּמִי בְּצָמָא, מִי בְּרַעַשׁ, וּמִי בַּמַּגִּפָּה,	mi vara-av, umi vatzama, mi vara-ash, umi vamageifah,
מִי בַּחֲנִיקָה, וּמִי בַּסְּקִילָה, מִי יָנוּחַ, וּמִי יָנוּעַ,	mi vachanikah, umi vaskilah, mi yanuach, umi yanua,
מִי יִשְׁקִיט, וּמִי יִטְרַף, מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר,	mi yashkit, umi y'toraf, mi yishaleiv, umi yityaseir,
מִי יַעֲשִׂיר, וּמִי יַעֲשִׂי, מִי יִשְׁפַּל, וּמִי יָרוּם.	mi ya-ani, umi ya-ashir, mi yushpal, umi yarum.

On Rosh Hashanah it is written, on Yom Kippur it is sealed:

How many shall pass on, and how many shall come to be;
 who shall live and who shall die;
 who shall see ripe age and who shall not;
 who shall perish by fire and who by water;
 who by sword and who by beast;
 who by hunger and who by thirst;
 who by earthquake and who by plague;
 who by strangling and who by stoning;
 who shall be secure and who shall be driven;
 who shall be tranquil and who shall be troubled;
 who shall be poor and who shall be rich;
 who shall be humbled and who exalted.

*But we trust that repentance, prayer, and tzedakah
 will temper the severity of the decree.*

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה מַעֲבִירִין אֶת רֵעַ הַגְּזֵירָה.	Utshuvah, utfilah, utzedakah ma-avirin et ro-a hagzeirah.
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אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר,	Adam y'sodo mei-afar v'sofo le-afar,
בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ. מִשׁוּל כַּחֲרֵס	b'nafsho yavi lachmo. Mashul kacheres
הַנִּשְׁבָּר, כְּחַצִּיר יָבֵשׁ, וּכְצִיץ נוֹבֵל,	hanishbar, k'chatzir yaveish, uch-tzitz noveil,
כְּצֵל עוֹבֵר, וּכְעָנַן כָּלֵה, וּכְרוּחַ נוֹשָׁבֵת,	k'tzeil oveir, uch-anan kaleh, uch-ruach noshavet,
וּכְאַבְק פּוֹרַח, וּכְחֵלֹם יְעוּף.	uch-avak porei-ach, v'chachalom ya-uf.
וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.	V'atah hu Melech El chai v'kayam.

*Our origin is dust and dust will be our end.
Each of us is as grass that must wither,
a wind that passes by, a flower that will fade,
a dream soon forgotten.*

But You are everlasting—and You have linked our name to Yours!

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מֵרַע וּשְׂפָתַי מִדַּבֵּר	Elohai, n'tzor l'shoni meira usfatai midabeir
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנַפְשֵׁי	mirmah. V'limkal'lai nafshi tidom, v'nafshi
כְּעָפָר לְכֹל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרַתְךָ,	ke-afar lakol tiyeh. P'tach libi b'toratecha,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל	uvmitzvoteycha tirdof nafshi. V'chol
הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה הִפֵּר	hachoshvim alai ra-ah, m'heirah hafeir
עֲצָתָם, וְקַלְקַל מַחֲשַׁבְתָּם.	atzatam, v'kalkeil machashavtam.
עֲשֵׂה לְמַעַן שְׂמֶךָ. עֲשֵׂה לְמַעַן	Aseih l'ma-an sh'mecha. Aseih l'ma-an
יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ.	y'minecha. Aseih l'ma-an k'dushatecha.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן	Aseih l'ma-an toratecha. L'ma-an yeichaltzun
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.	y'didecha, hoshiah y'mincha va-aneini.

God, keep my tongue from evil and my lips from deceit.
Help me to be silent in the face of derision, humble in the
presence of all. Open my heart to Your Torah, and I will hasten
to do Your mitzvot. Save me with Your power; in time of
trouble be my answer, that those who love You may rejoice.

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,	Yiyu l'ratzon imrei-fi v'hegyon libi l'fanecha,
יְיָ צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go·ali.

May the words of my mouth and the meditations of my heart
be acceptable to You, O God, my Rock and my Redeemer.

עֲשֵׂה שָׁלוֹם בְּמִרְוַמָּי, הוּא יַעֲשֶׂה שָׁלוֹם	Oseh shalom bimromav, hu ya-aseh shalom
עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי	aleinu, v'al kol Yisrael v'al kol yoshvei
תֵּבֵל, וְאָמְרוּ אָמֵן.	teiveil, v'imru amen.

May the One who causes peace to reign in the high heavens let peace
descend on us, on all Israel, and all the world. And we say: *Amen*.

נִצֹר Elohai, n'tzor. Psalm 34:14.
יְהִי לְרָצוֹן Yiyu l'ratzon. Psalm 19:15.

סֵדֵר תְּקִיעַת שׁוֹפָר *SEDER T'KIAT SHOFAR*
SERVICE FOR THE SOUNDING OF THE SHOFAR

זְכוֹרוֹנוֹת *Zichronot* Remembrance

O God, who recalls even what we forget,
help us to remember who and what we are.

*Keep us from forgetting that we are Your children,
and that You want us to love each other as ourselves.*

Help us remember the Jewish past that we have inherited,
our parents and grandparents who stood before You as we do.

*Keep us mindful that we must secure and enrich the future
of our people and of our world.*

May the memories which guide our behavior inspire us to
lead lives worthy of memory.

I wanted a perfect ending.

*Now I've learned, the hard way, that some poems don't rhyme, and
some stories don't have a clear beginning, middle, and end.*

*Life is about not knowing, having to change, taking the moment and
making the best of it, without knowing what's going to happen next.
Delicious Ambiguity.*

תְּקִיעָה - שְׁבָרִים-תְּרוּעָה - תְּקִיעָה
תְּקִיעָה - שְׁבָרִים - תְּקִיעָה - תְּרוּעָה - תְּקִיעָה
T'kiah - Sh'varim-T'ruah - T'kiah
T'kiah - Sh'varim - T'kiah T'kiah - T'ruah - T'kiah

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, Areshet s'fateinu ye-erav l'fanecha,
אֶל רֶם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין, El ram v'nisa, meivin uma-azin,
מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ. mabit umakshiv l'kol t'kiateinu.
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן Utkabeil b'rachamim uvratzon
סֵדֵר זְכוֹרוֹנוֹתֵינוּ. seder zichronoteinu.

O God Supreme, accept the offering of our lips, the sound
of the shofar. In love and favor hear us, as we invoke Your
remembrance.

"I wanted a perfect ending." By Gilda Radner.

דע לפני מ' אהה עומד





סֵדֵר קְרִיאַת הַתּוֹרָה

Seder K'riat Hatorah

Service for Reading the Torah

Assembled at a mountain, our people, still bent from oppression,
found You, found Your Torah, found Your truth, and embraced
the destiny that has shaped worlds.

*Help us still to shape the world according to Your will; help us to teach
and to learn, to hear Your words anew, and to find in it our path to
goodness and truth.*

אֵין־כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי,	Ein-kamocho va-elohim Adonai,
וְאֵין כְּמַעֲשֶׂיךָ.	v'ein k'ma-asecha.
מַלְכוּתְךָ מַלְכוּת כּוֹל־עֲלָמִים,	Malchut-cha malchut kol-olamim,
וּמְשַׁלְּתְךָ בְּכָל־דּוֹר וָדוֹר.	umemshalt-cha b'chol-dor vador.
׃ מֶלֶךְ, ׃ יי מֶלֶךְ,	Adonai melech, Adonai malach,
׃ יְמִלֹךְ לְעֹלָם וָעֵד.	Adonai yimloch l'olam va-ed.
׃ עֹז לְעַמּוֹ יִתֵּן,	Adonai oz l'amo yitein,
׃ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.	Adonai y'vareich et-amo vashalom.

There is none like You, Eternal One, among the gods that are
worshiped, and there are no deeds like Yours. Your sovereignty is
everlasting, and You reign through all generations.

God rules, God has ruled, God will reign forever and ever.
Eternal God, give strength to Your people; Eternal God, bless
Your people with peace.

The facing image displays artist Laurie Gross's 2004 ark interior for our main sanctuary, which symbolizes the Lurianic Kabbalistic story of creation. In the beginning, God created light that came into the world through sacred vessels. The vessels could not contain God's light, so they shattered, causing sparks to scatter across the world. The task of Jews is to find these sparks and redeem them through *mitzvot*, God's commandments. With the Torah as our roadmap, our open ark asks, "Is the world more whole because of your actions?" This image displays our Torah scrolls in the year-round color of blue. At this season, the scrolls are dressed in white, a color of purity and holiness, while our Holocaust scroll remains in its original mantle.

When first we appeared on the stage of world history
a book was in our hands —
this book, this sacred scroll.
And we were told,
“This is very near to you —
in your mouth and in your heart.”
And we were told,
“You can surely do it.”
And then we learned,
“This is where heaven and earth touch.”

*We are the people of the book.
Through fire and mud and dust we have borne
our scrolls tenderly as a baby swaddled in a blanket,
traveling with our words sewn in our clothes
and carried on our backs.*

*Let us take up the scroll of Torah
and dance with it and touch it
and read it out, for the mind
touches the word and makes it light.
So does light enter us, and we shine.*

“When first we appeared.” Deuteronomy 20:14; Babylonian Talmud, *Bava Batra* 74a.

“We are the people of the book.” By Marge Piercy.

אָבִינוּ מִלְּפָנֶיךָ *Avinu Malkeinu*

אָבִינוּ מִלְּפָנֶיךָ, שְׁמַע קוֹלֵנוּ. Avinu Malkeinu, sh'ma koleinu.
Avinu Malkeinu, hear our voice.

אָבִינוּ מִלְּפָנֶיךָ, חָטְאָנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

אָבִינוּ מִלְּפָנֶיךָ, חָמַל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּנוּ. Avinu Malkeinu, chamol aleinu
וְעַל עוֹלָלֵנוּ וְטַפְּנוּ. v'al olaleinu v'tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מִלְּפָנֶיךָ, בְּלֵה דְבַר וְהַרְבּ וְרַעַב מֵעַלְיָנוּ. Avinu Malkeinu, kaleih dever v'cherev
וְרַעַב מֵעַלְיָנוּ. v'ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מִלְּפָנֶיךָ, בְּלֵה כָּל צָר וּמִשְׁטֵיץ מֵעַלְיָנוּ. Avinu Malkeinu, kaleih kol tzar
וּמִשְׁטֵיץ מֵעַלְיָנוּ. umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מִלְּפָנֶיךָ, כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים. Avinu Malkeinu, kotveinu b'sefer
חַיִּים טוֹבִים. chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבִינוּ מִלְּפָנֶיךָ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה. Avinu Malkeinu, chadeish aleinu
שָׁנָה טוֹבָה. shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מִלְּפָנֶיךָ, מְלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ. Avinu Malkeinu, malei yadeinu mibirchotecha.
Avinu Malkeinu, fill our hands with blessing.

אָבִינוּ מִלְּפָנֶיךָ, חֲנֵנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים. Avinu Malkeinu, choneinu va-aneinu,
כִּי אֵין בָּנוּ מַעֲשִׂים. ki ein banu ma-asim.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ. Aseih imanu tzedakah vachessed v'hoshi-einu.
*Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.*

יי, יי, אל רחום וחנון, Adonai, Adonai, El rachum v'chanun,
 ארך אפים, ורב-חסד ואמת, erech apayim, v'rav-chesed ve-emet,
 נצר חסד לאלפים, notzeir chesed la-alafim,
 נשא עון ופשע וחטאה, ונקה. nosei avon vafesha v'chata-ah, v'nakeih.

The Eternal One, the Eternal God is merciful and gracious, endlessly patient, loving and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

בית יעקב לכו ונלכה באור יי. Beit Ya-akov l'chu v'neilchah b'or Adonai.

O House of Jacob: Come let us walk by the light of our God.

כי מציון תצא תורה, ודבר יי Ki mitziyon teitzei torah, udvar Adonai
 מירושלים. ברוך שנתן תורה לעמו mirushalayim. Baruch shenatan torah l'amo
 ישראל בקדשתו. Yisrael bikdushato.

For out of Zion shall go forth Torah, and the word of God from Jerusalem. Praised be the One, who in holiness gives Torah to our people Israel.

שמע ישראל יי אלהינו יי אחד. Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai is our God, Adonai is One!

אחד אלהינו, גדול אדונינו, Echad Eloheinu, gadol adoneinu,
 קדוש ונורא שמו. kadosh v'nora sh'mo.

One and magnificent is our God; God's name is holy, inspiring awe.

גדלו ליי אתי, ונרוממה שמו יחדו. Gadlu l'Adonai iti, unrom'mah sh'mo yachdav.

Exalt the Eternal with me; let us extol God's name together.

לך יי הגדלה והגבורה L'cha Adonai hagdulah v'hagvurah
 והתפארת והניצח וההוד, v'hatiferet v'haneitzach v'hahod,
 כי-כל בשמים ובארץ. לך יי ki-chol bashamayim uva-aretz. L'cha Adonai
 הממלכה והמתנשא, לכל לראש. hamamlachah v'hamitnasei, l'chol l'rosh.
 רוממו יי אלהינו והשתחוו Rom'mu Adonai Eloheinu v'hishtachavu
 להדם רגליו קדוש הוא. lahadom raglav kadosh hu.

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty: for all that is in heaven and earth is Yours. You, O God, are sovereign; You are supreme over all.

יי, יי Adonai, Adonai. Exodus 34:6-7. בית יעקב Beit Ya-akov. Isaiah 2:5. כי מציון Ki mitziyon. Isaiah 2:3.
 שמע Sh'ma. Deuteronomy 6:4. גדלו Gadlu. Psalm 34:4. לך יי L'cha Adonai. I Chronicles 29:11.

Blessing Before the Reading of the Torah

בְּרַחוּ אֶת יְיָ הַמְּבֹרָךְ.	Bar'chu et Adonai hamvorach.
בְּרוּךְ אֲדֹנָי הַמְּבֹרָךְ לְעוֹלָם וָעֶד.	Baruch Adonai hamvorach l'olam va-ed.
בְּרוּךְ אֲדֹנָי הַמְּבֹרָךְ לְעוֹלָם וָעֶד.	Baruch Adonai hamvorach l'olam va-ed.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.	Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol ha-amim v'natan lanu et torato.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.	Baruch atah Adonai, notein hatorah.

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe,
who embraced us and gave us this Teaching, having chosen us to embody
Torah among the peoples of the earth.

בְּרַכַּת הַגּוֹמֵל *Birkat HaGomeil* Sharing Thankfulness

Individual prays:

בְּרוּךְ אַתָּה יְיָ,	Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu melech ha-olam,
הַגּוֹמֵל לְחַיִּים טוֹבוֹת,	hagomeil l'chayavim tovot,
שֶׁגַּמְלָנִי כָּל טוֹב.	shegmalani kol tov.

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

Congregation responds:

אָמֵן.	Amen.
מִי שֶׁגַּמְלָכֶם כָּל טוֹב,	Mi shegmalchem kol tov,
הוּא יִגְמַלְכֶם כָּל טוֹב סְלָה.	hu yigmolchem kol tov selah.

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

First Day: בְּרֵאשִׁית כָּאֵלֶּיךָ — Genesis 21:1-21

1 וַיְהִי כִּי שָׁמַע אֲדֹנָי כִּי כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: 2 וַתְּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִמְנוֹ לַמּוֹעֵד אֲשֶׁר-דִּבֶּר אֲתוֹ אֱלֹהִים: 3 וַיִּקְרָא אַבְרָהָם אֶת-שֵׁם-בְּנוֹ הַנּוֹלָד-לוֹ אֲשֶׁר-יָלְדָה-לוֹ שָׂרָה יִצְחָק: 4 וַיְמַלְּ אַבְרָהָם אֶת-יִצְחָק בְּנוֹ בְּיָמֵי שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים:

1 Adonai took note of Sarah as promised, and Adonai did for Sarah what had been announced. 2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

5 וְאַבְרָהָם בָּן-מֵאָה שָׁנָה בְּהוֹלֵד לוֹ אֶת-יִצְחָק בְּנוֹ: 6 וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׂמֵעַ יִצְחָק-לִי: 7 וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִיקָה בָנִים שָׂרָה כִּי-יָלְדָתִי בֶן לְזִמְנוֹ: 8 וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל בְּיוֹם הַגְּמֹל אֶת-יִצְחָק: 9 וַתִּרְאֵהוּ שָׂרָה אֶת-בְּנֵי הָעִיר הַמִּצְרַיִת אֲשֶׁר-יָלְדָה לְאַבְרָהָם מִצְחָק:

5 Now Abraham was a hundred years old when his son Isaac was born to him. 6 Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” 7 And she added, “Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age.” 8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing.

10 וַתֹּאמֶר לְאַבְרָהָם גֵּרְשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ כִּי לֹא יִרְשׁ בְּנֵי הָאִמָּה הַזֹּאת עִם-בְּנֵי עַם-יִצְחָק: 11 וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֵת בְּנוֹ: 12 וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אַל-יִרַע בְּעֵינֶיךָ עַל-הַנֶּעֱרַר וְעַל-אֲמֹתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָהּ זֶרַע:

10 She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” 11 The matter distressed Abraham greatly, for it concerned a son of his. 12 But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

13 וְגַם אֶת-בְּנֵי הָאִמָּה לְגוֹי אֲשִׁימֵנוּ כִּי זֶרַעךָ הוּא: 14 וַיִּשְׁבֶּם אַבְרָהָם | בְּבֹקֶר וַיִּקְחֵלֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל-הָגָר שֵׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד וַיִּשְׁלַחָהּ וַתֵּלֶךְ וַתִּרְנַע בְּמִדְבַר בָּאֵר שָׁבַע: 15 וַיִּכְלוּ הַמַּיִם מִן-הַחֶמֶת וַתִּשְׁלַךְ אֶת-הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים: 16 וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגַד הָרֶחֶק כְּמִטְחָוִי קֶשֶׁת

13 As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.” 14 Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. 15 When the water was gone from the skin, she left the child under one of the bushes, 16 and went and sat down at a distance, a bowshot away;

כִּי אָמְרָה אֶל־אֲרָאָה בְּמוֹת הַיֶּלֶד וְתִשָּׁב
מִנְגַד וְתִשָּׂא אֶת־קֹלָהּ וְתִבְכֶּה: ¹⁷ וַיִּשְׁמַע
אֱלֹהִים אֶת־קוֹל הַנְּעָר וַיִּקְרָא מִלְּאָדָּ
אֱלֹהִים | אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ
מַה־לָּךְ הַגֵּר אֶל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים
אֶל־קוֹל הַנְּעָר בְּאֶשֶׁר הוּא־שָׁם: ¹⁸ קוּמִי
שָׂאִי אֶת־הַנְּעָר וְהַחֲזִיקִי אֶת־יָדָךְ בּוֹ כִּי־
לִגְוִי גְדוֹל אֲשִׁימֶנּוּ: ¹⁹ וַיִּפְקַח אֱלֹהִים
אֶת־עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתִּלְךָ וְתַמְלֵא
אֶת־הַחֲמַת מַיִם וְתִשָּׁק אֶת־הַנְּעָר:
²⁰ וַיְהִי אֱלֹהִים אֶת־הַנְּעָר וַיִּגְדַּל וַיִּשָּׁב
בְּמִדְבַר וַיְהִי רֹכֵב קֶשֶׁת: ²¹ וַיִּשָּׁב בְּמִדְבַר
פָּאָרָן וְתַקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears. ¹⁷ God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. ¹⁸ Come, lift up the boy and hold him by the hand, for I will make a great nation of him.” ¹⁹ Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. ²⁰ God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. ²¹ He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

Second Day: בְּרֵאשִׁית כב:א-יט — Genesis 22:1-19

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים
נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם
וַיֹּאמֶר הֲנִנִּי: ² וַיֹּאמֶר קַח־נָא אֶת־בְּנְךָ
אֶת־יִחִידְךָ אֲשֶׁר־אַהֲבָת אֶת־יִצְחָק וְלֶךְ־
לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה
עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים:
³ וַיִּשָּׁם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׂ אֶת־
חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת־
יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקַּח וַיִּלְךָ
אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:

¹ Some time afterward, God put Abraham to the test, saying to him, “Abraham,” and he answered, “Here I am.” ² And God said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” ³ So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

⁴ בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו
וַיִּרְאֵהוּ מִמְּרוֹקֵי הַשָּׁמַיִם: ⁵ וַיֹּאמֶר אַבְרָהָם
אֶל־נַעֲרָיו שְׁבוּ־לִיכֶם פֹּה עִסְיֵי־חֲמֹר
וְאֲנִי וְהַנְּעָר נִלְכֶה עַד־פֹּה וְנִשְׁתַּחֲוֶה
וְנָשׁוּבָה אֵלֵיכֶם: ⁶ וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי
הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֵוֹ וַיִּקַּח בְּיָדוֹ
אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם
יַחְדָּו: ⁷ וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר
הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵינִי הִשֵּׂה לְעֹלָה:

⁴ On the third day Abraham looked up and saw the place from afar. ⁵ Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.” ⁶ Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. ⁷ Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?”

8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יְרֹאֵה לִּי
הַשֶּׁה לְעֹלָה בְנִי וְיִלְכוּ שְׁנֵיהֶם יַחְדָּו:

8 And Abraham said, "God will see to the sheep for the burnt offering, my son." And the two of them walked on together.

9 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר לֹו
הָאֱלֹהִים וַיִּבֶן שָׁם אֹבֶדָה אֶת־הַמִּזְבֵּחַ
וַיַּעֲרֶךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו
וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:
10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־
הַמֶּאֱכָלֶת לְשַׁחֵט אֶת־בְּנֹו: 11 וַיִּקְרָא אֵלָיו
מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם |
אַבְרָהָם וַיֹּאמֶר הִנְנִי: 12 וַיֹּאמֶר אֱלֹה־
תִּשְׁלַח יָדְךָ אֱלֹה־הַנֶּזֶר וְאַל־תַּעַשׂ לֹו
מֵאוֹמֶה בִּי | עַתָּה יָדַעְתִּי כִּי־יִרָא אֱלֹהִים
אֶתָּה וְלֹא חִשַׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ
מִמֶּנִּי: 13 וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא
וְהִנֵּה־אֵיל אַחַר נֶאֱחָז בִּסְבָךְ בְּקִרְנָיו
וַיִּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ
לְעֹלָה תַּחַת בְּנֹו: 14 וַיִּקְרָא אַבְרָהָם שֵׁם־
הַמָּקוֹם הַהוּא יְהוָה | יְרֹאֵה אֲשֶׁר יֹאמֶר
הַיּוֹם בְּהַר יְהוָה יְרֹאֵה:

9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood.
10 And Abraham picked up the knife to slay his son. 11 Then an angel of Adonai called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." 12 And the angel said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." 13 When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. 14 And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of Adonai there is vision."

15 וַיִּקְרָא מִלְאָךְ יְהוָה אֱלֹה־אַבְרָהָם
שְׁנֵית מִן־הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי
נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־
הַדָּבָר הַזֶּה וְלֹא חִשַׁבְתָּ אֶת־בְּנֶךָ אֶת־
יְחִידְךָ: 17 כִּי־יִבְרַךְ אֶבְרָכְךָ וְהִרְבָּה אַרְבֵּה
אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכִחוּל
אֲשֶׁר עַל־שַׁפְּתַת הַיָּם וַיִּרֶשׁ זַרְעֶךָ אֶת־
שַׁעַר אֲיִכּוּ: 18 וְהִרְתְּבַרְכוּ כּוֹרְעֶךָ כָּל־
גּוֹיֵי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
19 וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ
יַחְדָּו אֶל־בְּעָר שֶׁבַע וַיִּשָׁב אַבְרָהָם
בְּבְעָר שֶׁבַע:

15 The angel of Adonai called to Abraham a second time from heaven, 16 and said, "By Myself I swear, Adonai declares: Because you have done this and have not withheld your son, your favored one, 17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." 19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.



Prayers for Healing

מִי שִׁבְרַךְ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ Mi shebeirach avoteinu v'imoteinu
אֲבְרָהָם יִצְחָק וְיַעֲקֹב, Avraham, Yitzchak, v'Ya-akov,
שָׂרָה רִיבְקָה רָחֵל וְלֵאָה, Sarah, Rivkah, Rachel, v'Leah,
הוּא יְבָרַךְ וַיִּרְפָּא אֶת הַחֹלִים. hu y'vareich virapei et hacholim.

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.*

Mi shebeirach imoteinu, m'kor hab'rachah la-avoteinu. Bless those in need of healing with *r'fuah sh'leimah*, the renewal of body, the renewal of spirit, and let us say: *Amen.*

Those who sow in tears will reap with joy.

אֵל נָא רְפָא נָא לָהּ. El na r'fa na lah.
God, please heal her!



Mi shebeirach. Words by Debbie Friedman and Rabbi Drorah Setel.
Those who sow. Psalm 126:5.
אֵל נָא *El na.* Numbers 12:13.

Blessing After the Reading of the Torah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה. Baruch atah Adonai, Eloheinu melech ha-olam,
asher natan lanu torat emet,
v'chayei olam nata b'tocheinu.
Baruch atah Adonai, notein hatorah.

We praise You, Eternal God, Sovereign of the universe: You have given us a Torah of truth, implanting within us eternal life.
We praise You, O God, Giver of the Torah.

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה
לְפָנָי בְּנֵי יִשְׂרָאֵל עַל-פִּי יְיָ
בְיַד-מֹשֶׁה. V'zot hatorah asher-sam Mosheh
lifnei b'nei Yisrael al-pi Adonai
b'yad-Mosheh.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

Blessing Before the Reading of the Haftarah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֱמֶת.
בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה,
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק. Baruch atah Adonai, Eloheinu melech ha-olam,
asher bachar binvi-im tovim,
v'ratzah v'divreiheim hane-emarim be-emet.
Baruch atah Adonai, habocheir batorah,
uvMosheh avdo, uvYisrael amo,
uvinvi-ei ha-emet vatzedek.

Praise to You, Eternal our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth. Praise to You, Eternal, for the revelation of the Torah, for Your servant Moses, for Your people Israel, and for prophets of truth and righteousness.

וְזֹאת הַתּוֹרָה V'zot hatorah. Deuteronomy 4:44.
עַל-פִּי יְיָ Al-pi Adonai. Numbers 9:23.

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוּפִים
 מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בְּזִירְחָם
 בֶּן־אֵלִיהוּא בֶּן־תְּחוּ בֶן־צוּף אֶפְרַתִּי;
 וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם
 הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יְלָדִים וּלְחַנָּה
 אֵין יְלָדִים; וְעַלָּה הָאִישׁ הָהוּא מְעִירוֹ
 מִמִּיָּם | יְמִימָה לְהִשְׁתַּחֲוֹת וּלְזַבַּח
 לַיהוָה צְבָאוֹת בְּשִׁלֹּה וְשֵׁם שְׁנֵי בְנֵי־עֲלִי
 חֹפְנִי וּפְנִיחָס כֹּהֲנִים לַיהוָה; וַיְהִי הַיּוֹם
 וַיִּזְבַּח אֶלְקָנָה וַנְתֵן לַפְּנִינָה אֲשֶׁתּוֹ וְלִכְל־
 בְּנֵיהָ וּבְנוֹתֶיהָ מְנוֹת; וּלְחַנָּה יִתֵן מְנָה
 אַחַת אַפִּים כִּי אֶת־חֲנָה אָהֵב וַיְהִי
 סָגֹר רַחֲמָהּ; וּכְעֶסְתָּה צָרְתָּה גַם־כַּעַס
 בְּעֵבֹר הַרְעַמָּה כִּי־סָגֹר יְהוָה בְּעַד
 רַחֲמָהּ; וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מְדֵי
 עֲלֹתָהּ בְּבֵית יְהוָה בֵּן תִּכְעַסְנָה וּתִבְכֶּה
 וְלֹא תֹאכַל; וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה
 חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה
 יִרַע לְבַבְךָ הַלּוֹא אֲנִי טוֹב לְךָ מֵעֲשָׂרָה
 בָּנִים:

1 There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. 2 He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. 3 This man used to go up from his town every year to worship and to offer sacrifice to the Eternal of Heaven's Hosts at Shiloh. Hophni and Phinehas, the two sons of Eli, were priests of Adonai there. 4 One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; 5 but to Hannah he would give one portion only—though Hannah was his favorite—for Adonai had closed her womb. 6 And her rival-wife would taunt her cruelly to make her tremble with grief, for the Eternal had closed her womb. 7 And so it was year after year: when she would go up to the House of the Eternal, she taunted her; and she would cry and not eat. 8 And Elkanah her husband said to her: "Hannah, why do you cry and why do you not eat, and why are you disheartened? Am I not worth more to you than ten sons?"

וַתִּקַּם חַנָּה אַחֲרֵי אֲכֹלָהּ בְּשִׁלֹּה
 וְאַחֲרֵי שָׁתָה וְעָלִי הַכַּהֵן יָשָׁב עַל־
 הַכִּסֵּא עַל־מְזוֹזֹת הַיֵּכֶל יְהוָה; וְהָיָה
 מֵרַת נַפְשׁ וּתְתַפְּלַל עַל־יְהוָה וּבְכָה
 תִּבְכֶּה; וַתִּדְרֹךְ נְדָר וַתֹּאמֶר יְהוָה
 צְבָאוֹת אֲסִרְאָה תִּרְאָה | בְּעֵנֵי אֲמַתְךָ
 וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וַנְתַּתֵּן
 לְאֲמַתְךָ זָרַע אֲנָשִׁים וַנְתַּתֵּנוּ לַיהוָה כָּל־
 יְמֵי חַיָּו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ;
 וְהָיָה כִּי הִרְבֵּתָהּ לְהִתְפַּלֵּל לְפָנַי יְהוָה
 וְעָלִי שָׁמַר אֶת־פִּיהָ; וְחַנָּה הָיָה
 מְדַבְּרַת עַל־לִפָּהּ רַק שִׁפְתֶיהָ נִעֲוֹת
 וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה עָלֶי לְשַׁכְּרָהּ:

9 After they had eaten and drunk at Shiloh, Hannah rose. The priest Eli was sitting on the seat near the doorpost of the temple of Adonai. 10 In her wretchedness, she prayed to Adonai, weeping all the while. 11 And she made this vow: "O Eternal of Heaven's Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to Adonai for all the days of his life; and no razor shall ever touch his head." 12 As she kept on praying before Adonai, Eli watched her mouth. 13 Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was

14 וַיֹּאמֶר אֵלֶיהָ עַלִי עַד־מָתִי תִשְׁתַּכְרֵן
הַסִּירִי אֶת־יַיִןךָ מֵעַלֶיךָ: 15 וַתַּעַן חַנָּה
וַתֹּאמֶר לֹא אֲדַנִּי אִשָּׁה קִשְׁת־לוֹחַ אֲנִכִי
וַיַּיִן וְשִׁכָר לֹא שְׁתִּיתִי וְאִשְׁפֹךְ אֶת־נַפְשִׁי
לִפְנֵי יְהוָה: 16 אֶל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי
בַת־בְּלִיעַל כִּי־מֵרֵב שִׂיחִי וְכַעֲסִי דִבַּרְתִּי
עַד־הַנְּהָ: 17 וַיַּעַן עֲלִי וַיֹּאמֶר לְכִי לְשָׁלוֹם
וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר
שָׁאַלְתְּ מֵעִמוּ: 18 וַתֹּאמֶר תִּמְצָא שְׂפָחָתְךָ
חֵן בְּעֵינֶיךָ וְתִלְךָ הָאִשָּׁה לְדַרְכָּהּ וְתֹאכַל
וּפְנֵיהָ לֹא־הִיוּלָה עוֹד: 19 וַיִּשְׁכְּמוּ בַבֶּקֶר
וַיִּשְׁתַּחֲוּ לִפְנֵי יְהוָה וַיִּשְׁבוּ וַיָּבֹאוּ אֶל־
בֵּיתֵם הַרְמָתָה

drunk. 14 Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!” 15 And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to Adonai. 16 Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” 17 “Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked.” 18 She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast. 19 Early next morning they bowed low before Adonai, and they went back home to Ramah.

וַיֵּדַע אֶלְקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָה
יְהוָה: 20 וַיְהִי לְתַקְפּוֹת הַיָּמִים וַתַּהַר חַנָּה
וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי
מִיְהוָה שָׁאַלְתִּיו: 21 וַיַּעַל הָאִישׁ אֶלְקָנָה
וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זִבְחַ הַיָּמִים
וְאֶת־נִדְרוֹ: 22 וְחַנָּה לֹא עָלְתָה כִּי־אָמְרָה
לֹא־אִשָּׁה עַד יִגְמַל הַנְּעָר וְהִבֵּאתִיו וְנִרְאָה
אֶת־פְּנֵי יְהוָה וַיִּשָּׁב שָׁם עַד־עוֹלָם:
23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה עֲשֵׂי הַטּוֹב
כְּעֵינֶיךָ שְׁבִי עַד־גְּמֻלָּךְ אֲתוֹ אֲךָ יָקָם יְהוָה
אֶת־דְּבָרוֹ וְתִשָּׁב הָאִשָּׁה וְתִינַק אֶת־בְּנָהּ
עַד־גְּמֻלָּהּ אֲתוֹ: 24 וַתַּעֲלֶהּ עִמָּה בְּאֲשֶׁר
גָּמְלָתוּ בְּפָרִים שְׁלֹשָׁה וְאִפְרָה אַחַת
קִמַּח וְנָבֵל יַיִן וְתַבְּאָהּ בֵּית־יְהוָה שְׁלוֹ
וְהַנְּעָר נָעַר: 25 וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבֹאוּ
אֶת־הַנְּעָר אֶל־עֲלִי: 26 וַתֹּאמֶר בִּי אֲדַנִּי
חִי נַפְשְׁךָ אֲדַנִּי אֲנִי הָאִשָּׁה הַנִּצְצַבֶּת
עַמְּכָה בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה: 27 אֶל־
הַנְּעָר הַזֶּה הִזָּה הִתְּפַלַּלְתִּי וַיִּתֵּן יְהוָה לִי
אֶת־שְׁאֵלָתִי אֲשֶׁר שָׁאַלְתִּי מֵעִמוּ:
28 וְגַם אֲנִכִי הִשְׁאֵלְתֶהּ לַיהוָה כָּל־
הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה
וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

Elkanah knew his wife Hannah and Adonai remembered her. 20 Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked Adonai for him.” 21 And when the man Elkanah and all his household were going up to offer to Adonai the annual sacrifice and his votive sacrifice, 22 Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before Adonai, he must remain there for good.” 23 Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May Adonai fulfill His word.” So the woman stayed home and nursed her son until she weaned him. 24 When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of the Eternal at Shiloh. 25 After slaughtering the bull, they brought the boy to Eli. 26 She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to Adonai. 27 It was this boy I prayed for; and Adonai has granted me what I asked. 28 I, in turn, hereby lend him to Adonai. For as long as he lives he is lent to Adonai.” And they bowed low there before Adonai.

Haftarah Second Day: ירמיה לא-ב-טז Jeremiah 31:2-16

2 כֹּה אָמַר יְהוָה מִצָּא חֵן בְּמַדְבָּר עִם
 שְׂרִידֵי חֶרֶב הַלֹּדֶף לְהַרְגִיעוּ יִשְׂרָאֵל;
 3 מִרְחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם
 אֶהְבֹּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד; 4 עוֹד
 אֶבְנֶךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד
 תַּעֲדִי תַפְיֶךָ וַיֵּצֵאת בְּמַחֹל מִשְׁחָקִים;
 5 עוֹד תִּטְעִי כְרָמִים בְּהָרֵי שְׁמְרוֹן נִטְעוּ
 נְטָעִים וְחָלְלוּ; 6 כִּי יֵשׁוּם קְרָאוּ נְצָרִים
 בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה
 אֱלֹהֵינוּ;

2 Thus said Adonai: The people escaped from the sword found favor in the wilderness. When Israel was marching homeward, 3 Adonai appeared and said: Eternal love I conceived for you then; therefore I continue My grace to you. 4 I will build you firmly again, O Maiden Israel! Again you shall take up your timbrels and go forth to the rhythm of the dancers. 5 Again you shall plant vineyards on the hills of Samaria and the planters shall live to enjoy them. 6 For the day is coming when watchmen shall proclaim on the heights of Ephraim: Come, let us go up to Zion, to Adonai our God!

7 כִּי־כֹה | אָמַר יְהוָה רְנוּ לִיעֲקֹב שְׂמֵחָה
 וְצִהְלוּ בְּרֵאשׁ הַגּוֹיִם הַשְּׁמִיעוּ הַלְלוּ
 וְאָמְרוּ הוֹשִׁעַ יְהוָה אֶת־עַמּוֹךְ אֶת
 שְׂאֵרֵי יִשְׂרָאֵל; 8 הַנְּנִי מִבְּיַד אוֹתָם
 מֵאַרְצֵי צָפוֹן וּמִקְבָּצֹתַיִם מִרְכַּת־יֶאֱרֹץ בְּסֵם
 עוֹר וּפְסֶתַח הַרְהוּ וְיִלְדַת יַחֲדוּ קָהָל גְּדוֹל
 יָשׁוּבוּ הִנֵּה; 9 בְּבִכְי יָבֹאוּ וּבְתַחֲנוּנִים
 אוֹבִילִם אוֹלִיכֶם אֶל־נַחְלֵי מַיִם בְּדַרְךְ
 יֵשֶׁר לֹא יִכְשְׁלוּ כֹּה כִּי־הֵייתִי לְיִשְׂרָאֵל
 לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא;

7 For thus said Adonai: Cry out in joy for Jacob, shout at the crossroads of the nations! Sing aloud in praise, and say: Save, O Adonai, Your people, the remnant of Israel. 8 I will bring them in from the northland, gather them from the ends of the earth—the blind and the lame among them, those with child and those in labor—in a vast throng they shall return here. 9 They shall come with weeping, and with compassion will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a father to Israel, Ephraim is My first-born.

10 שְׁמְעוּ דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ כְּאֵיִם
 מִמְּרֹחַק וְאָמְרוּ מִזְרַח יִשְׂרָאֵל יִקְבְּצֵנוּ
 וְשָׁמְרוּ כְרֻעָה עֲדָרוּ; 11 כִּי־פָדָה יְהוָה
 אֶת־יַעֲקֹב וְנִגְאַלּוּ מִיַּד חֹזֵק מִמֶּנּוּ;
 12 וְכֹאֵו וְרִנְנוּ בְּמְרוֹס־צִיּוֹן וְנִהְרֹו אֶל־
 טוֹב יְהוָה עַל־דָּגָן וְעַל־תִּירֶשׁ וְעַל־יֵצֶהָר
 וְעַל־בְּנֵי־צֹאן וּבִקָּר וְהֵיתָה נִפְשָׁם כִּגְן
 רוֹה וְלֹא־יוֹסִיפוּ לְדָאֲבָה עוֹד;

10 Hear the word of Adonai, O nations, and tell it in the isles afar. Say: the One who scattered Israel will gather them, and will guard them as a shepherd his flock. 11 For Adonai will ransom Jacob, redeem him from one too strong for him. 12 They shall come and shout on the heights of Zion, radiant over the bounty of Adonai—over new grain and wine and oil, and over sheep and cattle. They shall fare like a watered garden, they shall never languish again.

13 אז תשמח בתולה במחול ובחרים
 וזקנים יחדו והפכתי אבלם לששון
 ונחמתים ושמחתים מגונם; 14 ורויתי
 נפש הבהנים דשן ועמי את טובי
 ישבעו נאס־יהוה; 15 כה | אמר יהוה
 קול ברמה נשמע נהי בכי תמרורים
 רחל מבכה על־בניה מאנה להנחם
 על־בניה כי איננו; 16 כה | אמר יהוה
 מנעי קולך מפכי ועיניך מדמעה כי
 יש שכר לפעלתך נאס־יהוה ושבו
 מארץ אויב; 17 ויש תקוה לאחריתך
 נאס־יהוה ושבו בנים לגבולם;
 18 שמוע שמעתי אפרים מתנודד
 יסרתני ואוסר

13 Then shall maidens dance gaily, the young
 and old alike. I will turn their mourning to
 joy, I will comfort them and cheer them in
 their grief. 14 I will give the priests their fill
 of fatness, and My people shall enjoy My
 full bounty—declares Adonai. 15 Thus said
 Adonai: A cry is heard in Ramah—wailing,
 bitter weeping—Rachel weeping for her chil-
 dren. She refuses to be comforted for her
 children, who are gone. 16 Thus said Adonai:
 Restrain your voice from weeping, your eyes
 from shedding tears; for there is a reward for
 your labor. 17 And there is hope for your future
 —declares the Eternal—Your children shall
 return to their land. 18 How I hear Ephraim
 lamenting:

בעגל לא למד
 השיבני ואשובה
 כי אתה יהוה אלהי;
 19 כי אחרי שובי נחמתני
 ואחרי הודעי
 ספקתי על־ירך
 בשתי וגם־נבלמתי
 כי נשאתי הרפת נעורי;

*You have disciplined me;
 like a wild calf,
 I have been disciplined.
 Help me turn back—and I will return.
 For You are my Eternal God.
 19 Now that I have turned back,
 I am filled with sorrow.
 Now that I am made aware,
 I strike my thigh in remorse.
 Ashamed and humiliated,
 I carry the disgrace of my early life.*

20 הבן יקיר לי אפרים אם ילד
 שעשעים כימדי דברי בו זכר אזכרנו
 עוד על־כן המו מעל לו רחם ארחמנו
 נאס־יהוה;

20 Truly, Ephraim is My precious child,
 My delight—and though I speak against
 him, I remember him with tenderness. That
 is why My heart yearns for him; I will receive
 him back in love—declares the Eternal.

Blessing After the Reading of the Haftarah

ברוך אתה יי, אלהינו מלך העולם, צור כל העולמים, צדיק בכל הדורות, האל הנאמן האומר ועושה, המדבר ומקים, שכל דבריו אמת וצדק.	Baruch atah Adonai, Eloheinu melech ha-olam, tzur kol ha-olamim, tzadik b'chol hadorot, ha-El hane-eman ha-omeir v'oseh, hamdabeir umkayeim, shekol d'varav emet vatzedek.
על התורה, ועל העבודה, ועל הנביאים, [ועל יום השבת הזה,] ועל יום הזכרון הזה, שנתת לנו, יי אלהינו, [לקדשה ולמנוחה, לכבוד ולתפארת.	Al hatorah, v'al ha-avodah, v'al hanvi-im, [v'al yom haShabbat hazeh,] v'al yom hazikaron hazeh, shenata lanu, Adonai Eloheinu, [likdushah v'limnuchah,] l'chavod ultifaret.
על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך. יתברך שמך בפי כל חי תמיד לעולם ועד, ודברך אמת וקים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש [השבת ו] ישראל יום הזכרון.	Al hakol, Adonai Eloheinu, anachnu modim lach, umvarchim otach. Yitbarach shimcha b'fi kol chai tamid l'olam va-ed, udvarcha emet v'kayam la-ad. Baruch atah Adonai, melech al kol ha-aretz, m'kadeish [haShabbat v'] Yisrael v'yom hazikaron.

Praised are You, Eternal our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this [Shabbat and this] Day of Remembrance that You, O Eternal our God, have given us [for holiness and rest,] for honor and glory, we thank and bless You.

May Your name be blessed forever by every living being, for Your word is true forever. Blessed is the Eternal, Ruler of all the earth, for the holiness of [the Sabbath,] the House of Israel and the Day of Remembrance.

הכנסת התורה *Hachnasat Hatorah* Returning the Torah

יְהַלְלוּ אֶת־שֵׁם יי Y'hal'lu et-shem Adonai,
כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ. ki-nisgav sh'mo l'vado.

Let us praise the name of the Eternal,
whose name alone is exalted.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם, Hodo al-eretz v'shamayim,
וַיִּרַם קֶרֶן לְעַמּוֹ, vayarem keren l'amo,
תְּהִלָּה לְכָל־חַסִּידָיו, t'hilah l'chol-chasidav,
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. livnei Yisrael am k'rovo.
הַלְלוּ־יָהּ. Hal'lu-Yah.

Your brightness lights the earth and sky raises
us up, blares out the note from Your people's
trumpet an exultant blast for all who struggle
with You and are close at hand.
Halleluyah!

עץ חיים היא *Eitz Chayim Hi* Tree of Life

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, Eitz chayim hi lamachazikim bah,
וְתִמְכֶהָ מְאֹד. v'tomcheha m'ushar.
דְּרָכֶיהָ דְרָכֵי־נֹעַם, D'racheha darchei-noam,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. v'chol n'tivoteha shalom.
הַשִּׁבְנוּ יי אֵלֶיךָ וְנָשׁוּבָה, Hashiveinu Adonai eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם. chadeish yameinu k'kedem.

It is a tree of life to those who hold fast to it, and all
who cling to it find happiness. Its ways are ways of
pleasantness, and all its paths are peace.
Return us, Adonai, to You and we shall return.
Renew our days as in the days of old.

יְהַלְלוּ Y'hal'lu. Psalm 148:13-14.
עֵץ חַיִּים הִיא Eitz chayim hi. Proverbs 3:18.
הַשִּׁבְנוּ Hashiveinu. Lamentations 5:21.



לא מדעה
לא תנאף
לא תגנב
לא תעשה
לא תחמד

אנכי יי
לא יהיה
לא תשא
זכור את
כבוד את

סֵדֶר תְּקִיעַת שׁוֹפָר *SEDER T'KIAT SHOFAR*
SERVICE FOR THE SOUNDING OF THE SHOFAR

שׁוֹפָרוֹת *Shofarot* Revelation

Adonai descended upon Mount Sinai in fire; smoke tumbled down the trembling mountain and the blare of the shofar resounded.

*May You be present to us as You were at Sinai.
Help us to know You when we strive to create the good and the beautiful,
and when we work for justice and peace.*

The psalmist affirms: God stands revealed amid acclamation: the Eternal One, amid the sound of the shofar.

*The prophet declares: All you who dwell on earth, who inhabit the world,
when the shofar is sounded, take heed!*

The Eternal God will cause the shofar to be sounded and stride forth with the storm winds of the South. Thus, O God, will You shield Your people with peace.

בָּרוּךְ אַתָּה יי, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.
Baruch atah Adonai, shomei-a kol t'ruat amo Yisrael b'rachamim.

We praise You, the merciful God,
who hearkens to the sound of the shofar.

LET US ASK ourselves hard questions
For this is the time for truth.

*How much time did we waste
in the year that is now gone?*

Did we fill our days with life
or were they dull and empty?

*Was there love inside our home
or was the affectionate word left unsaid?*

Was there a real companionship with
our children or was there a living together
and a growing apart?

*Were we a help to our mates
or did we take them for granted?*

How was it with our friends:

Were we there when they needed us or not?

*The kind deed: did we perform it or
postpone it?*

*The unnecessary gibe: did we say it or
hold it back?*

Did we live by false values?

Did we deceive others?

Did we deceive ourselves?

*Were we sensitive to the rights and
feelings of those who worked for us?*

Did we acquire only possessions
or did we acquire new insights as well?

*Did we fear what the crowd would say
and keep quiet when we should have
spoken out?*

Did we mind only our own business
or did we feel the heartbreak of others?

*Did we live right,
And if not, then have we learned,
and will we change?*

"Let us ask ourselves hard questions." By Jack Riemer.

תְּקִיעָה - שְׁבָרִים-תְּרוּעָה - תְּקִיעָה
 תְּקִיעָה - שְׁבָרִים - 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

אֲרֶשֶׁת שִׁפְתֵינוּ יַעֲרַב לְפָנֶיךָ,
 אֶל רֶם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין,
 מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ.
 וּתְקַבֵּל בְּרַחֲמִים וּבְרִצּוֹן
 סֵדֶר שׁוֹפְרוֹתֵינוּ.
 Areshet s'fateinu ye-erav l'fanecha,
 El ram v'nisa, meivin uma-azin,
 mabit umakshiv l'kol t'kiateinu.
 Utkabeil b'rachamim uvratzon
 seder shofroteinu.

O God Supreme, accept the offering of our lips, the sound of the shofar. In love and favor hear us, as we call to You with the sound of the shofar.





עֲלֵינוּ Aleinu Adoration

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חֵלְקֵנוּ כֵּהֶם,
וְגִרְלָנוּ כְּכֹל הַמוֹנָם.
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשִׁכִּינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.
אֵמֶת מִלְּפָנֵינוּ אָפֶס זוֹלָתוֹ, כִּפְתוּב
בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת
אֶל־לִבְכָּךְ, כִּי יֵי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת,
אֵין עוֹד.

Shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mima-al,
ush-chinat uzo b'govhei m'romim.
Hu Eloheinu, ein od.
Emet malkeinu efes zulato, kakatuv
b'torato, v'yadata hayom v'hashevota
el-l'vavecha, ki Adonai hu ha-Elohim
bashamayim mima-al v'al-ha-aretz mitachat,
ein od.

Eternal God, we face the morrow with hope made stronger by the vision of Your deliverance, a world where poverty and war are banished, where injustice and hate are gone. Teach us more and more to respond to the pain of others, to heed Your call for justice, that we may bring nearer the day when all the world shall be one.

On that day the age-old dream shall come true. On that day, O God, You shall be One and Your name shall be One.

וְנֵאמַר, V'ne-emar,
וְהָיָה יֵי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יֵי אֶחָד
וּשְׁמוֹ אֶחָד. v'hayah Adonai l'melech al-kol-ha-aretz,
bayom hahu yiyeh Adonai echad
ushmo echad.

וְהָיָה יֵי V'hayah Adonai. Zechariah 14:9.

קדיש יתום *Kaddish Yatom*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֲלַמְיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵילָא וּלְעֵילָא מִכּוֹל בִּרְחַתָּא וּשְׁרִיתָא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאִמְרָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. עֲשֵׂה שְׁלוֹם בְּמִרְוֵינוּ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵיל. וְאָמְרוּ אָמֵן.	Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra chirateih. V'yamlich malchuteih b'chayeichon uvyomeichon, uvchayei d'chol beit Yisrael, ba-agala uvizman kariv. V'imru amen. Y'hei sh'meih raba m'varach l'alam ul-almei almaya. Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal sh'meih d'kudsha. B'rich hu. L'eila ul-eila mikol birchata v'shirata, tushb'chata v'nechemata da-amiran 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 ya-aseh shalom aleinu v'al kol Yisrael v'al kol yoshvei teiveil. V'imru amen.
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Let the glory of God be extolled, God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*.

For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all humanity, and let us say: *Amen*.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

וַיֵּאתֵי V'ye-etayu All the World

*All the world shall come to serve Thee,
And bless Thy glorious name,
And Thy righteousness triumphant,
The islands shall acclaim.
Yea the peoples shall go seeking who knew Thee not before,
And the ends of earth shall praise Thee,
And tell Thy greatness o'er.*

*They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them
As they turn to Thee alone.
They shall worship Thee at sunrise,
And feel Thy kingdom's might,
And impart Thy understanding,
To those astray in the night.*

*With the coming of Thy kingdom
The hills will shout with song,
And the islands laugh exultant,
That they to God belong.
And through all Thy congregations
So loud Thy praise shall ring,
That the utmost peoples, hearing,
Shall hail Thee crowned King.*



שִׁירִים וּמִזְמוֹרִים *Shirim u-Mizmorim* Songs and Hymns

פְּתַח לִבֵּנוּ *P'tach Libeinu* Open Our Hearts

Open our hearts, open our hearts to You.
Bring us close to Your ways and Your wisdom, *p'tach libeinu*.
Let us know You are here and not hidden, *p'tach libeinu*.

Open our hearts, open our hearts to You.
With the help of Your love and forgiveness, *p'tach libeinu*.
Let our souls come again to Your nearness, *p'tach libeinu*.

We open our hearts, we open our hearts to You.

הֲשִׁיבֵנוּ *Hashiveinu* We Return

We return, we return, we return, return again . . .
We return, we return, we return, return again and again
To love (truth, You), to love (truth, You), to love (truth, You).
We return again to love (truth, You).

Hashiveinu Adonai eilecha v'nashuvah
Chadeish yameinu k'kedem.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ. *Avinu Malkeinu, sh'ma koleinu.*
אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ. *Avinu Malkeinu, hareim keren Yisrael amecha.*
אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים. *Avinu Malkeinu, kotveinu b'sefer chayim tovim.*
אָבִינוּ מַלְכֵנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה. *Avinu Malkeinu, chadeish aleinu shanah tovah.*

Avinu Malkeinu, hear our voice.

Avinu Malkeinu, give strength to Your people Israel.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, let the new year be a good year for us.

שְׂמַחְתִּי בְּאִמְרֵי לִי *Samachti B'omrim Li*

שְׂמַחְתִּי בְּאִמְרֵי לִי בֵּית יְיָ נִלְדָּה.	Samachti b'omrim li beit Adonai neileich.
עֲמֻדֹת הָיָו רִגְלֵינוּ בִּשְׁעָרֶיךָ יְרוּשָׁלַיִם.	Omdot hayu ragleinu bisharayich Y'rushalayim.
יְרוּשָׁלַיִם הַבְּנוּיָה בְּעִיר	Y'rushalayim habnuyah K'ir
שְׁחַבְרָה־לָהּ יַחְדָּו.	shechubrah-lah yachdav.
שֵׁשׁ עָלוּ שְׁבֹטֵי־יָהּ עֲדוֹת לְיִשְׂרָאֵל	Shesham alu shivtei-Yah eidut l'Yisrael
לְהוֹדוֹת לְשֵׁם יְיָ.	l'hodot l'sheim Adonai.
שָׂאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם יִשְׁלִי אֶהְבִּיקָהּ.	Sha-alu sh'lom Y'rushalayim yishlayu ohavayich.
יְהִי־שְׁלוֹם בְּחִילְךָ שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ.	Y'hi-shalom b'cheileich shalvah b'armnotayich.
לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה־נָא שְׁלוֹם בְּךָ.	L'ma-an achai v'rei-ai adabrah-na shalom bach.
לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקֶּשׂה טוֹב לְךָ.	L'ma-an beit Adonai Eloheinu avakshah tov lach.

I rejoiced when they said to me, “We are going to the House of Adonai.” Our feet stood inside your gates, O Jerusalem, Jerusalem built up, a city knit together, to which tribes would make pilgrimage, the tribes of Adonai—as was enjoined upon Israel—to praise the name of Adonai. There the thrones of judgment stood, thrones of the house of David. Pray for the well-being of Jerusalem: “May those who love you be at peace. May there be well-being within your ramparts, peace in your citadels.” For the sake of my kin and friends, I pray for your well-being; for the sake of the house of Adonai our God, I seek your good.

אֲשְׁרֵי *Ashrei*

אֲשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סְלָה.

Ashrei yoshvei veitecha, od y'halel'lucha selah.

Happy are those who dwell in Your house.
They will sing Your praise forever.

אֲזַמְרָה *Azamrah*

אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדֵי, אַחְלָהּ.

Azamrah l'Elohai b'odi, achalah.

All sing to You, all praise to You, O Source of all creation.
We call Your name, we sing Your praise, O Holy One of Blessing.
Halleluyah.

הִנֵּה טוֹב *Hineih Tov*

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר
עָשָׂה וְהִנֵּה טוֹב מְאֹד.
וַיְהִי עֶרֶב וַיְהִי בֹקֶר, טוֹב מְאֹד.

Vayar Elohim et kol asher
asah v'hineih tov m'od.
Vay'hi erev vay'hi voker, tov m'od.

There was evening, there was morning . . .

אֲדוֹן עוֹלָם *Adon Olam* Sovereign of the Universe

אֲדוֹן עוֹלָם אֲשֶׁר מַלְאךְ, בְּטֶרֶם כָּל יִצְיִר נִבְרָא. לַעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.	Adon olam asher malach, b'terem kol y'tzir nivra. L'eit na-asah v'cheftzo kol, azai melech sh'mo nikra.
וְאַחֲרַי כְּבִלּוֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא. וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִיְיֶה, בְּתִפְאַרָה.	V'acharei kichlot hakol, l'vado yimloch nora. V'hu hayah, v'hu hoveh, v'hu yiyeh, b'tifarah.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשַׁרָה.	V'hu echad v'ein sheini, l'hamshil lo l'hachbirah. B'li reishit b'li tachlit, v'lo ha-oz v'hamisrah.
וְהוּא אֵלִי וְחֵי גְאֹלִי, וְצוּר חֲבֻלִי בְּעֵת צָרָה. וְהוּא נְסִי וּמְנוֹס לִי, מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.	V'hu Eli v'chai go-ali, v'tzur chevli b'eit tzarah. V'hu nisi umanos li, m'nat kosi b'yom ekra.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה. וְעַם רוּחִי גְוִיָּתִי, יְיָ לִי וְלֹא אִירָא.	B'yado afkid ruchi, b'eit ishan v'a-irah. V'im ruchi g'viyati, Adonai li v'lo ira.

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.

אֵין כְּאֱלֹהֵינוּ *Ein k'Eiloheinu* There Is None Like Our God

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשֵׁי־עֵנוּ.
מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
מִי כְּמַלְכֵנוּ, מִי כְּמוֹשֵׁי־עֵנוּ.

Who, who's like our God?

נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ,
נֹדֶה לְמַלְכֵנוּ, נֹדֶה לְמוֹשֵׁי־עֵנוּ.

Thanks, we give thanks to our God.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשֵׁי־עֵנוּ.

Blessed, blessed is our God.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשֵׁי־עֵנוּ.

You, You are our God.

וְעָשׂוּ לִי מִקְדָּשׁ *V'asu Li Mikdash*

וְעָשׂוּ לִי מִקְדָּשׁ וְשַׁכַּנְתִּי בְּתוֹכְכֶם.
וְאַנְחֵנוּ נִבְרָךְ יְיָ מֵעַתָּה וְעַד עוֹלָם.

Lord, prepare me to be a sanctuary—pure and holy, tried and true.
With thanksgiving, I'll be a living sanctuary for You.

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"We Return." Music and lyrics by Noah Aronson and Elana Arian.

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Designed and produced by Scott-Martin Kosofsky at The Philidor Company, Rhinebeck, New York. The Hebrew type was made by Scott-Martin Kosofsky and Matthew Carter, and was based closely on the work of Guillaume Le Bé (1525–1598), which survives in its original metal form at the Plantin-Moretus Museum, Antwerp. The copyeditor was Michelle Kwitkin. Printed and bound in the United States of America.

ACKNOWLEDGMENTS

We gratefully acknowledge the inspiration of Rabbi Harold Kushner, Rabbi Jack Riemer, and Rav Kook. Our thanks to Janet Walton, Worship Consultant. Much of our liturgy is based upon *Gates of Repentance: The New Union Prayerbook for the Days of Awe*, © 1978, 1996, and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved. The CCAR also published *Mishkan T'filah*, the source for our Modeh Ani, Nisim B'chol Yom, Asher Yatzar, and Birkat Gomeil.

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