

תְּקַשְׁרוּ וְשִׂמְחוּ



*Renew and Rejoice*

תְּפִילַת שַׁחֲרִית לְרֹאשׁ הַשָּׁנָה

Rosh Hashanah  
Morning Service

Temple Adat Shalom  
Poway, California

## INTRODUCTION

In 2003, the Religious Practices Committee of Temple Adat Shalom formed a High Holy Day Task Force to consider creating a contemporary service to more completely serve the needs and desires of an increasingly diverse congregation.

The members of this Task Force spent the next 22 months researching and reading a variety of High Holiday prayer books from all over the country, searching for one that would closely match the criteria that had been established. "A Time to Pray", from Temple Emanu-El in Houston, came the closest to meeting our objectives. They graciously agreed to allow us to use their book as a template for our new *Machzor* and we sincerely acknowledge their help in our effort.

The subsequent 5 months were spent adapting the selected prayer book to meet our needs, making sure that there was translation and transliteration for each Hebrew passage, changing text to reflect gender neutrality and modernizing some of the speech. Certain readings were deleted from the original and other readings were added. Countless hours were spent selecting the music.

The last few months have been spent proof-reading, editing, and proof-reading again!

The consensus of the Task Force was to include more than we expected to use during any one service, thus giving options for future years to keep the service fresh.

The format of this book, with a large and small column on each page, is designed to offer additional opportunities for spiritual thought and reflection. The main text is found in the large, inner column, with optional readings and musical lyrics in the small, outer column. If the translation or transliteration of a Hebrew passage is not in the main text, it can be found in the small column directly to the side of the Hebrew.

We hope you enjoy and draw inspiration from this new *Machzor* and the service in which it will be used.

The High Holy Day Task Force  
September, 2006

*This prayer book is dedicated to*

*Tina and Benjamin  
Hoffman*

*The memory of the righteous  
is a blessing*



### Return Again/Hashiveinu

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ  
יְמֵינוּ כְּקֶדֶם.

Ha-shi-vei-nu A-do-nai E-lo-hei-nu  
v'na-shu-va cha-deish ya-mei-nu  
k'ke-dem.

Return again, return again,  
return to the land of your soul.

Return to who you are,  
return to what you are,

Return to where you are,  
Born and reborn and reborn.

~Adapted by Danny Maseng

### The Time Is Now

The time is now,  
We've gathered 'round  
So bring your gifts,  
And bring all your  
burdens with you.  
No need to hide  
Arms open wide.  
We gather as one

To make a Makom Kodesh.

We come to tell,

We come to hear.

We come to teach,

To learn,

We come to grow

And so we say:

The time is now.

Sing to the One.

God's presence is here,

Sh'chinah, you dwell among us.

We'll make this space

A holy place

So separate, so whole

Rejoice every soul

Who enters here.

Music & Lyrics by

Deborah Lynn Friedman &

Tamara Ruth Cohen

### BEHOLD HOW GOOD (Hinei Ma Tov)

הֲלֹלוּ הֲלֹלוּ הֲלֹלוּ הֲלֹלוּהָ, אָמֵן.

הִנֵּה מַה-טוֹב וּמַה-נְּעִים

שָׁבַת אֲחִים גַּם-יַחַד.

Ha-l'lu, ha-l'lu, ha-l'lu, ha-l'lu-yah. Ha-l'lu, ha-l'lu-yah, a-mein

Hi-nei ma tov u-mah na-im she-vet a-chim gam ya-chad.

*Behold how good it is to be together,*

*Mother, father, sister, brother, neighbor and friend.*

*Reaching out to find a way,*

*Building bridges for tomorrow,*

*Mending hearts.*

*Making peace begins today.*

~Music & Lyrics by Cantor Lisa Levine

Begin the cycle anew!

Turn and grow

Beneath the eye of the Eternal.

You bring us to beginnings,

Yearly, weekly, daily,

That we might be renewed,

Restrengthened, refreshed.

Begin the cycle anew!

Turn and share

The bounty of the Eternal.

You point the path

Away from past errors;

You clear the debris of regret

Away from present progress.

Begin the cycle anew!

Turn and walk,

Hand grasping hand.

Begin the cycle anew!

Start from today, from this moment.

Start from the waking that offers change.

Rise from waking to move forward.

Begin the cycle anew!

Begin from the Center that is constant;

Begin with the Care that never ceases.

Begin.

-by Debbie Perlman

## PSALM 150

הָלְלוּ אֵל בְּקֹדֶשׁוֹ, הָלְלוּהוּ בִּרְקִיעַ עֶזְאוֹ,  
הָלְלוּהוּ בַּגְּבוּרֹתָיו, הָלְלוּהוּ כְּרֹב גִּדְלוֹ.  
הָלְלוּהוּ בַּתִּקְעַ שׁוֹפָר, הָלְלוּהוּ בִּנְבֹל וְכִנּוֹר,  
הָלְלוּהוּ בַּתֶּף וּמַחֹל, הָלְלוּהוּ בַּמִּנִּים וְעֶגְב.  
הָלְלוּהוּ בַּצִּלְצְלִי שְׁמַע, הָלְלוּהוּ בַּצִּלְצְלִי תְרוּעָה.  
כָּל הַנְּשָׁמָה תִּהְיֶה יָהּ, הָלְלוּהָ.

Ha-l'lu el b'kod-sho, ha-l'lu-hu bir-ki-a u-zo,  
Ha-l'lu-hu big-vu-ro-tav, ha-l'lu-hu k'-rov gud-lo.

Ha-l'lu-hu b'tei-ka-sho-far, ha-l'lu-hu b'-nei-vel v'-chi-nor,  
Ha-l'lu-hu b'-tof u-ma-chol, ha-l'lu-hu b'mi-nim v'u-gav.

Ha-l'lu-hu b'tzil-tz'-lei sha-ma, ha-l'lu-hu b'tzil-tz'-lei t'ru-ah.  
Kol ha-n'sha-mah t'ha-leil Yah, ha-l'lu-yah, ha-l'lu-yah.

*Praise God in God's sanctuary, praise God's power on high,  
Give praise for God's mighty acts, give praise for God's surpassing  
greatness.*

*Praise God with a shofar blast, praise God with harp and lute, praise God  
with drum and dance, praise God with strings and pipe.*

*Praise God with cymbals sounding, praise God with cymbals resounding.  
Let everything with breath praise God.*

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*This Rosh Hashanah each of us enters this sanctuary with a  
different need.*

Some hearts are full of gratitude and joy:

*They are overflowing with the happiness of love and the joy of life;  
they are eager to confront the day, to make the world more fair; they  
are recovering from illness and have escaped misfortune. And we  
rejoice with them.*

Some hearts ache with sorrow:

*Disappointments weigh heavily upon them, and they have tasted  
despair; families have been broken; loved ones lie on a bed of pain;  
death has taken those whom they cherished. May our presence and  
sympathy bring them comfort.*

Some hearts are embittered:

*They have sought answers in vain, have had their ideals mocked and  
betrayed; life has lost its meaning and value. May the knowledge  
that we too are searching restore their hope that there is something  
to find.*

God, where shall I find You, Whose  
glory fills the universe?  
Behold I find You wherever the mind  
is free to follow its own bent.  
Wherever words come out from the  
depth of truth,  
Wherever tireless striving stretches  
its arms toward perfection,  
Wherever people struggle for  
freedom and right,  
Wherever the scientist toils to  
unbare the secrets of nature,  
Wherever the poet strings pearls of  
beauty in lyric lines,  
Wherever glorious deeds are done.

A disciple asked the Baal Shem Tov:  
Why does one who ordinarily feels  
close to God sometimes experience  
a sense of remoteness from the  
divine presence? He replied: When  
a parent begins to teach a baby to  
walk, the parent steadies the child  
with both hands, and the guiding  
presence is always felt. Then, bit by  
bit, the parent moves away,  
establishing 'growing' distances  
which the child learns to traverse on  
its own. God may seem to move  
away from us sometimes, but  
perhaps only to help us grow by  
taking hesitant steps on our own.  
18th century Chasidic tale

In our praying place, we close the door on the hectic joys and fears, the accomplishments and anguish of the year that we have left behind. What was but a moment ago the substance of our life has become its memory, and what we did must now be woven into what we are. On this day we shall not do but be: We are to walk the outer limits of our humanity, no longer ride unseeing through a world we only vaguely sense beneath our cushioned wheels. On this day heat and warmth and light must come from deep within ourselves; No longer can we tear apart the world to make our fire.

A prince assigned to a group of workmen the gigantic project of constructing imposing buildings and a spacious palace, among other edifices. Before turning the completed structures over to their owner, they carefully inspected every nook and cranny to make sure nothing was overlooked and that the prince would find nothing lacking. At this solemn season it is fitting for us, too, to search our ways and take stock of our behavior. On Rosh Hashanah it is incumbent upon us to inquire into and evaluate in retrospect our dealings during the past year so that we may repent, lest God find that our performance was incomplete.

Alexander Alan Steinbach

Some spirits hunger:

*They long for friendship; they crave understanding; they yearn for warmth. May we in our common need gain strength from one another - sharing our joys, lightening each other's burdens, and praying for the welfare of our community.*

## MORNING BLESSINGS

### MA TOVU

## ברכות השחר

### מה טבו

מַה טָּבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֶתֶיךָ יִשְׂרָאֵל!

וְאֲנִי בָרַב חֲסִידֶיךָ אָבוֹא בֵּיתְךָ,  
אֲשֶׁתַּחֲוֶה אֶל הַיָּכָל קֹדֶשְׁךָ בִּירְאָתְךָ.

יְיָ אֱהָבְתִּי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.  
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה לְפָנֶי יְיָ עָשִׂי.

וְאֲנִי תַפְלֵתִי לָךְ יְיָ, עֵת רְצוֹן.  
אֱלֹהִים בָּרַב חֲסִידֶיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

Ma to-vu o-ha-le-cha Ya-a-kov, mish-k'no-te-cha Yis-ra-eil!

Va-a-ni b'rov chas-d'cha a-vo vei-te-cha  
Esh-ta-cha-veh el hei-chal, kod-sh'cha b'yir-a-te-cha

A-do-nai a-hav-ti m'on bei-te-cha u-m'kom mish-kan k'vo-de-chah  
Va-a-ni esh-ta-cha-veh v'ech-ra-ah, ev-r'cha lif-nei A-do-nai o-si

Va-a-ni t'fi-la-ti l'cha A-do-nai, eit ra-tzon.  
E-lo-him b'rov chas-de-cha, a-nei-ni be-e-met yish-e-cha.

How lovely are Your tents, O Jacob, your dwelling places, O Israel!

In Your abundant loving-kindness, O God, let me enter Your house, reverently to worship in Your holy Temple.

I love Your house, Eternal One, the place where Your glory dwells. So I would worship with humility; I would 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 saving truth.

In this place we see God.

*In this place may we find our way in the world.*

In this place may we draw near to our people Israel

*In this place may we be bound to our fellow human beings everywhere.*

In this place may we be drawn to Torah.

*In this place may we learn:*

To do justly,

*To love mercy,*

To walk humbly with our God.

*In this place may we learn:*

To love our neighbor as ourselves,

*And our God with all our hearts,*

And souls, and might.

*Teach us, our God, to convert our thoughts into faith,*

Our words into deeds,

*Here and everywhere,*

Now and at all times.

*Teach us so to live, that as we come and go from here, day after day, year after year, we will become changed, deepened, lifted up.*

## FOR THE BODY

## אשר יצר

ברוך אתה יי אלהינו מלך העולם, אשר יצר את האדם  
בחכמה, וברא בו נקבים נקבים, חלולים חלולים, גלוי  
וידוע לפני כסא כבודך שאם יפתח אחד מהם, או יסתם  
אחד מהם, אי אפשר להתקיים ולעמוד לפניך: ברוך אתה  
יי, רופא כל בשר, ומפליא לעשות:

Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, a-she-r, ya-tzar  
et ha-a-dam b'choch-ma, u-va-rah vo n'ka-vim n'ka-vim, cha-lu-lim,  
cha-lu-lim. Ga-lu-i v'ya-du-a lif-nei chi-sei ch'vo-de-cha, she-im  
yi-pa-tei-ach e-chad mei-hem, o yi-sa-teim e-chad mei-hem, i ef-shar  
l'hit-ka-yeim v'la-a-mod l'fa-ne-cha. Ba-ruch a-ta A-do-nai, ro-fei chol  
ba-sar u-maf-li la-a-sot.

Blessed is our Eternal God, Creator of the universe, who has made our bodies with wisdom, combining veins, arteries, and vital organs in a finely balanced system. Wondrous Fashioner and Sustainer of life, Source of our health and our strength, we give You thanks and praise.



My God, the soul You have placed  
within me is pure. You created it,  
You fashioned it, You breathed it into  
me, You safeguard it within me.

Blessed is the Eternal God, Ruler of  
the universe, who hallows us with  
Mitzvot, and who commands us to  
engage in the study of Torah.

Ei-lu d'va-rim she-ein la-hem shi-ur:  
she-a-dam o-cheil pei-ro-tei-hem  
ba-o-lam ha-zeh v'ha-ke-ren  
ka-ye-met lo la-o-lam ha-ba, v'ei-lu  
hein.

ki-bud av va-eim,  
u-g'mi-lut cha-sa-dim,

## FOR THE SOUL

## אלהי נשמה

אֱלֹהֵי, נִשְׁמָה שֶׁנִּתְּתָ בִּי טְהוֹרָה הִיא. אֶתָּה בְּרָאתָהּ, אֶתָּה  
יִצְרַתָּהּ, אֶתָּה נִפְחַתָּהּ בִּי, וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

E-lo-hai, n'sha-mah she-na-ta-ta bi t'ho-rah hi. A-tah b'rata, A-tah  
y'tzar-tah, A-tah n'fachtah bi, v'A-tah m'sha-m'rah b'kir-bi.

On Rosh Hashanah we sit in judgment of ourselves. Before the  
tribunal of reason and honesty, the roster of our deeds stands  
exposed. The reality of our daily lives meets the sharp scrutiny  
of our ideals. We want to be so much more than we are. We  
want to be wiser, kinder, more vital, and more confident in the  
act of living. We want to seize the world zestfully and turn it to  
some urgent purpose. The valleys of dullness in which we  
wander threaten the meaningfulness of our lives, and we ache  
to ascend the peaks of excitement. Time passes far too quickly,  
and the boredom of routine is the terrifying symptom of wasted  
opportunity. We half live and fear the future.

*Each of us is capable of an unimagined greatness. Each of us  
is a treasure house of vital potential. Yet apprehensive love  
and inhibited talent pervade the expression of our being. Past  
failure and present fear restrict the range of our feeling and the  
purview of our thinking. While this day of meditation awakens  
us to the truth of what we are, it must also quicken within us the  
reality of what we can be.*

## FOR TORAH

## לעסוק בדברי תורה

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסֹּק בְּדִבְרֵי תוֹרָה.

Ba-ruch a-ta, A-don-ai El-o-hei-nu, me-lech ha-o-lam, a-sher  
ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu la-a-sok b'div-rei To-rah.

אֵלֹהֵי דְבָרִים שֶׁאֵין לָהֶם שְׁעוֹר: שֶׁאֵדָם אוֹכֵל פְּרוּתֵיהֶם  
בְּעוֹלָם הַזֶּה וְהִקְרָן קִיּוּמָתָ לֹא לְעוֹלָם הַבָּא, וְאֵלֹהֵי הָיִ:

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

To honor father and mother; כְּבוֹד אָב וָאֵם,  
To perform acts of love and kindness; וְגִמְלוֹת חֶסֶדִים,  
To attend the house of study daily; וְהִשְׁכַּמְתָּ בֵּית הַמִּדְרָשׁ

To welcome the stranger;  
 To visit the sick;  
 To rejoice with bride and groom;  
 To console the bereaved;  
 To pray with sincerity;  
 To make peace when there is strife.

וְהַכְנִסְתָּ אֲרָחִים,  
 וּבְקוֹר חוֹלִים,  
 וְהַכְנִסְתָּ כָּלָה,  
 וּלְוִית הַמֵּת,  
 וְעִיּוֹן תִּפְלָה,  
 וְהִבָּאת שָׁלוֹם  
 בֵּין אָדָם לַחֲבֵרוֹ,  
 וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

*But the study of Torah is equal to them all.*

v'hash-ka-mat beit ha-mid-rash,  
 sha-cha-rit v'ar-vit,  
 v'hach-na-sat or-chim,  
 u-vi-kur cho-lim,  
 v'hach-na-sat ka-lah,  
 u'l-va-yat ha-meit,  
 v'i-yun t'fi-lah,  
 va-ha-va-at sha-lom  
 bein a-dam la-cha-vei-ro,  
 v'tal-mud To-rah k'ne-ged ku-lam.

The New Year is a window;  
 Behind it we have hidden from the world.  
 Yet hide we may no more.

On this day we must open wide the windows  
 And set forth with the candle of our soul,  
 To learn through prayer where we have come,  
 And what we might become.

*Prayer is of the soul. We experience the depth of prayer in the synagogue and in the midst of a congregation. When people pray together, separateness and isolation slowly fade and vanish. The rift is made whole. The worshippers open to each other.*

*Abraham called his place of prayer 'mountain' and Isaac called it 'field'; open, unfenced areas where there can be no gathering. But Jacob called his place of prayer a 'house', a walled, enclosed space, a place of meeting and assembly, where individuals gather close and become one. Our sages urge us to pray in a community, where people can meet and reach out to one another. It is time to pray.*

Let heaven and all who dwell therein turn themselves to God;  
 Let the world and its inhabitants turn to their Creator;  
 As if all of nature were moved to rise,  
 And together praise God, to whom our praise is due.

**Please rise**

## THE SHEMA AND ITS BLESSINGS שמע וברכותיה

Praise Adonai to whom praise is due!

Praised be Adonai to whom praise is due,  
now and forever!

Praised are You, Adonai our God,  
Sovereign of the universe, Creator of light  
and darkness, who makes peace and  
fashions all things. In mercy, You  
illumine the world and those who live  
upon it. In Your goodness You daily  
renew Creation. How numerous are Your  
works, Adonai! In wisdom You formed  
them all, filling the earth with Your  
creatures. Be praised, Adonai our God,  
for the excellent work of Your hands, and  
for the lights You created; may they  
glorify You. Shine a new light upon Zion,  
and may we all swiftly merit its radiance.  
Praised are You, Adonai, Creator of all  
heavenly lights.

There is a grace that  
every dawn renews,  
A loveliness making  
every morning fresh.  
We will endure, we will prevail -

We, the children of Hope,  
Children of the One  
Who crowds the heavens with stars,  
Endows the earth with glory,  
And fills the mind with wonder!  
Chaim Stern

בְּרַחוּ אֶת יְיָ הַמְבָרָךְ!

Bar'chu et A-do-nai ham'vo-rach!

בָּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד!

Ba-ruch A-do-nai ham'vo-rach l'o-lam va-ed!

### FOR CREATION

### יוצר

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,  
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמַּאֲוִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ  
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.

מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כֻּלָּם בְּחֶכְמָה עָשִׂיתָ, מְלַאֵה הָאָרֶץ  
קִנְיָנְךָ. תִּתְבָּרָךְ יְיָ אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה יְדִיךָ, וְעַל מְאֹרֵי  
אוֹר שֶׁעָשִׂיתָ יַפְאֲרוֹךְ סִלָּה. אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר, וְנִזְכָּה  
כָּלנוּ מִהֶרָה לְאוֹרוֹ. בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.

Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, yo-tzeir or  
u-vo-rei cho-shech, o-seh sha-lom u-vo-rei et ha-kol. Ha-mei-ir  
la-a-retz v'la-da-rim a-le-ha v'ra-cha-mim, u-v'tu-vo m'cha-deish  
b'chol yom ta-mid ma-a-sei v'rei-shit. Ma ra-bu ma-a-se-cha  
A-do-nai, ku-lam b'choch-mah a-si-tah, mal-ah ha-a-retz  
kin-ya-ne-cha. Tit-ba-rach, A-do-nai e-lo-hei-nu, al she-vach ma-a-sei  
ya-de-cha, v'al m'o-rei or she-a-si-ta: y'fa-a-ru-cha se-la. Or  
cha-dash al tzi-yon ta-ir, v'niz-keh chu-la-nu m'hei-rah l'or-o. Ba-ruch  
a-ta A-do-nai, yo-tzeir ham'o-rot

It is not you alone who pray, or we, or those others; all things  
pray, and all things pour forth their souls. The heavens pray,  
the earth prays, as does every creature and living thing. In all  
life, there is longing. Creation is itself but a longing, a kind of  
prayer to the Almighty. What are the clouds, the rising and the  
setting of the sun, the soft radiance of the moon, and the  
gentleness of the night? What are the flashes of the human  
mind and the storms of the human heart? They are all prayers,  
the outpouring of the boundless longing for God.

*Blessed is the grace that crowns the sky with stars, and keeps  
the planets on their way; the law that turns our night to day,  
and fills the eye with light; the love that keeps us whole and day  
by day sustains us. Praised be the Power that brings renewal  
to the soul, the vital song that makes creation dance.*

Blessed is the murmuring dark, blessed is light to the eyes!  
*The fall of dusk, the flow of dawn, the turn of noon-*  
 O give thanks for life's renewal, the radiant return of the sun!  
*Blessed is the power of creations, praised be the light!*

אֶהְבָּה רַבָּה אֶהְבַּתְּנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה  
 חֲמֵלָתָ עָלֵינוּ. בַּעֲבוּר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבִּטְחוּ בָּךְ,  
 וַתִּלְמַדְם חֻקֵּי חַיִּים, כֵּן תַּחֲנֶנּוּ וַתִּלְמַדְנוּ. הַמְּרַחֵם, רַחֵם  
 עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,  
 לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִּלְמוּד וְתוֹרָתְךָ  
 בְּאַהֲבָה. וְהֵאָר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד  
 לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא יִבוֹשׁ, וְלֹא יִפְלֹס,  
 וְלֹא יִפְשֹׁל לְעוֹלָם וָעֶד. כִּי בְּשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא  
 בִּטְחוּנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרָבַע  
 כְּנִפּוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֲרָצֵנוּ, כִּי אֵל פּוֹעֵל  
 יִשׁוּעוֹת אֲתָהּ, וּבָנוּ בְּחֵרֶת וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה  
 בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, הַבּוֹחֵר  
 בַּעֲמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

A-ha-vah ra-bah a-hav-ta-nu, A-do-nai E-lo-hei-nu, chem-lah g'do-lah  
 vi-tei-rah cha-mal-ta a-lei-nu. Ba-a-vur a-vo-tei-nu v'i-mo-tei-nu  
 she-ba-t'chu v'cha va-t'lam'deim chu-kei cha-yim, kein t'cho-nei-nu  
 u-t'lam'dei-nu. Ham-ra-cheim, ra-cheim a-lei-nu, v'tein b'li-bei-nu  
 l'ha-vin u-l'has-kil, lish-mo-a, lil-mod u-l'la-meid, lish-mor v'la-a-sot  
 u-l'ka-yeim et kol div-rei tal-mud To-ra-te-cha b'a-ha-vah. V'ha-eir  
 ei-nei-nu b'To-ra-te-cha, v'da-beik li-bei-nu b'mitz-vo-te-cha,  
 v'ya-cheid l'va-vei-nu l'a-ha-va u-l'yi-rah et sh'me-cha, v'lo nei-vosh  
 v'lo ni-ka-leim, v'lo ni-ka-sheil l'o-lam va-ed. Ki v'sheim kod-sh'cha  
 ha-ga-dol v'ha-no-ra ba-tach-nu, na-gi-lah v'nis-m'chah  
 bi-shu-a-te-cha. Va-ha-vi-ei-nu l'sha-lom mei-ar-ba kan-fot ha-a-retz,  
 v'to-li-chei-nu ko-m'mi-yut l'ar-tzei-nu. Ki Eil po-eil y'shu-ot A-tah,  
 u-va-nu va-char-ta v'kei-rav-ta-nu l'shim-cha ha-ga-dol se-lah  
 be-e-met, l'ho-dot l'cha ul'ya-ched-cha b'a-ha-vah. Ba-ruch a-tah,  
 A-do-nai, ha-bo-cheir b'a-mo Yis-ra-el b'a-ha-vah.

Flood us with light,  
 let Torah seize our hearts,  
 and unite us to revere Your name.  
 Infuse our deeds with holiness,  
 radiant with passion for life,  
 May Your mercy ever sustain us  
 with the wisdom of Torah.  
 O Holy One, we bless You,  
 for Your blessed gift of love.

How deeply You have loved us  
 Adonai, our God, gracing us with  
 surpassing compassion! On account  
 of our forebears whose trust led You  
 to teach them the law of life, be  
 gracious to us, teaching us as well.  
 O Merciful One, have mercy on us by  
 making us able to understand and  
 discern, to heed, learn, and teach,  
 and, lovingly, to observe, perform,  
 and fulfill all that is in Your Torah.  
 Enlighten our eyes with Your Torah,  
 focus our minds on Your mitzvot,  
 unite our hearts in love and  
 reverence for Your Name. Then we  
 will never feel shame, never deserve  
 rebuke, and never stumble. Having  
 trusted in Your great and awesome  
 holiness, we shall celebrate Your  
 salvation with joy. Gather us in  
 peace from the four corners of the  
 earth and lead us upright to our land.  
 For You, O God, work wonders. You  
 chose us. Truly, you drew us near to  
 Your Great Name, that we might  
 acknowledge You, declaring You  
 One in love. Praised be You,  
 Adonai, who chooses Your people  
 Israel in love.

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

Blessed is God's glorious majesty  
forever and ever.

Love Adonai, your God, with all your  
heart, with all your soul, and with all  
your mind. And these words which I  
command to you this day, shall be in  
your heart, shall be in your heart.

Teach them faithfully unto your  
children, speak of them when you sit  
in your house, when you walk by the  
way, when you lie down, and when  
you rise.

Bind them for a sign upon your hand,  
that they may be a symbol between  
your eyes. Write them on the  
doorposts of your house and upon  
your gates, and upon your gates.

Teach them faithfully unto your  
children, speak of them when you sit  
in your house, when you walk by the  
way, when you lie down, and when  
you rise.

-adapted by Julie Silver

Thus you shall be reminded to  
observe all My commandments and  
be holy to your God. I am Adonai,  
your God, who brought you out of the  
land of Egypt to be your God: I am  
Adonai, your God.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Sh'ma Yis-ra-eil A-do-nai E-lo-hei-nu, A-do-nai e-chad!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Sheim k'vod mal-chu-to l'o-lam va-ed.

**Please be seated**

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבִלְכֻתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵמִצְרָיִם  
מִצֻּרִים לְהוֹיֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

V'a-hav-ta eit A-do-nai e-lo-he-cha, b'chol l'vav'cha uv'chol naf-sh'cha,  
u-v'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-leh a-sheir a-no-chi  
m'tza-v'cha ha-yom a-l'va-veh-cha. V'shi-nan-tam l'va-ne-cha  
v'di-bar-ta bam b'shiv-t'cha b'vei-te-cha u-v'lech-t'cha va-de-rech  
u-v'shoch-b'cha u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu  
l'tot-a-fot bein ei-ne-cha. U-k'tav-tam al-m'zu-zot bei-te-cha  
u-vish-a-re-cha.

L'ma-a-n tiz-k'ru va-a-si-tem et-kol-mitz-vo-tai vi-h'yi-tem k'do-shim  
lei-lo-hei-chem. A-ni A-do-nai e-lo-hei-chem. A-sheir ho-tzei-ti  
et-chem mei-e-retz Mitz-ra-yim li-h'yot la-chem lei-lo-him. A-ni  
A-do-nai e-lo-hei-chem.

---

It was no bush, but Moses' soul,  
Touched by the finger of God,  
That flamed and burned.

In the light of faith, the mind understands,  
In the warmth of faith, the heart loves,  
And in faith, the soul finds its joy.  
Of all Your blessings, God,  
faith is the first.  
We beseech You, Holy One of all peoples:

Touch us with Your fire,  
Burn us with your flame;  
With faith in You, make us whole.

What does it mean to be a Jew? “You shall be holy.”

*In the face of the many, to stand for the One; in the presence of fragments, to make them whole.*

What does it mean to be a Jew? “You shall be a holy people.”

*To hold fast to our vision of truth, to retain our faith in tomorrow.*

Holy in our past is the memory of redemption from Egyptian bondage.

*Holy in our day is the hope of a redemption we still await.*

Twice holy in our past are those who gave their lives to hallow this world.

*Holy is the Jew, today and tomorrow, who bears witness to the goodness of life.*

And holy are those whose lives are songs in freedom's cause:

מִי כְמוֹכָה בְּאֵלִים יִי? מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ  
עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד  
בְּלִם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יִי יִמְלֹךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרֵת יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ יְהוֹנָדָה  
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יִי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יִי  
גְּאֻל יִשְׂרָאֵל:

Mi-cha-mo-cha ba-ei-lim A-do-nai? Mi ka-mo-cha ne-dar ba-ko-desh,  
no-rah t'hi-lot o-seh fe-leh.

Shi-rah cha-da-sha shi-b'chu g'u-lim l'shim-cha al s'fat ha-yam,  
ya-chad ku-lam ho-du v'him-li-chu v'am-ru:  
A-do-nai yim-loch l'o-lam va-ed.

Tzur Yis-ra-eil, ku-ma b'ez-rat Yis-ra-eil u-f'dei chin-u-me-cha y'hu-da  
v'Yis-ra-el. Go-a-lei-nu A-do-nai tz'va-ot sh'mo, k'dosh Yis-ra-el.  
Ba-ruch a-ta A-do-nai, ga-al Yis-ra-el.

Who is like You among the gods, Eternal God? Who is like You, mighty in holiness, awesome in glory, doing wonders?

With a new song the redeemed praised Your name at the shore of the sea. Together all of them gave thanks and acknowledged Your sovereignty, and said: The Eternal God will reign forever!

Rock of Israel, rise to the aid of Israel and free, as You promised, Judah and Israel. Our Redeemer, the Eternal God and the Host, is God's name, the Holy One of Israel. Blessed are You, Eternal God, Redeemer of Israel.

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Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens, they felt You in their hearts, they sought You in their lives. Their quest is ours. Help us to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer the world we envision, one of justice, freedom, and peace.

Please rise

## TEFILAH

## תפלה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

A-do-nai, s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha

Eternal God, open my lips, that my mouth may declare Your glory.

## GOD OF ALL GENERATIONS

## אבות ואמהות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי  
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי  
רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסִדֵי אֲבוֹת וְאֲמָהוֹת, וּמַבִּיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים, מִלְּךָ חֶפֶץ בַּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מִלְּךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם, וְעִזָּרָת  
שָׂרָה:

Ba-ruch a-ta A-do-nai, e-lo-hei-nu vei-lo-he a-vo-tei-nu v'im-o-tei-nu.  
E-lo-hei Av-ra-ham, e-lo-hei Yitz-chak, v'e-lo-hei Ya-a-kov. E-lo-hei  
Sa-rah, e-lo-hei Riv-kah, el-lo-hei Ra-chel, v'e-lo-hei Lei-ah. Ha-eil  
ha-ga-dol ha-gi-bor v'ha-no-rah, eil el-yon, go-meil ha-sa-dim to-vim,  
v'ko-nei ha-kol, v'zo-cheir chas-dei a-vot v'im-a-hot, u-mei-vi g'u-lah  
liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.

Zoch-rei-nu l'cha-yim, me-lech cha-feitz ba-cha-yim, v'chot-vei-nu  
v'sei-fer ha-cha-yim l'ma-an-cha e-lo-chim cha-yim.

Me-lech o-zeir u-mo-shi-a u-ma-gein: Ba-ruch a-ta A-do-nai, ma-gein  
Av-ra-ham, v'ez-rat Sa-rah.

*Master of all the living, Your ways are ways of love. You  
remember the faithfulness of our ancestors, and in love bring  
redemption to their children's children, for the sake of Your  
name.*

## GOD'S POWER

## גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:  
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בִּרְחֻמִּים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוֹנָתוֹ  
לִישְׁנֵי עֶפֶר, מִי כְמוֹד בְּעַל גְּבוּרֹת וּמִי דּוֹמָה לָךְ, מִלְּךָ  
מִמִּית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה: מִי כְמוֹד אֵב הִרְחֻמִּים, זוֹכֵר  
יְצוּרֵינוּ לְחַיִּים בִּרְחֻמִּים. וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ  
אַתָּה יְיָ, מְחִיָּה הַכֹּל:

Blessed are You, Adonai, our God, God  
of our fathers and mothers, God of  
Abraham, God of Isaac, and God of  
Jacob, God of Sarah, God of Rebecca,  
God of Rachel and God of Leah, the  
great, mighty and awesome God,  
transcendent God who bestows loving-  
kindness, creates everything out of love,  
remembers the love of our fathers and  
mothers, and brings redemption to their  
children's children for the sake of the  
Divine Name.

Remember us for life, O Sovereign who  
delights in life, and inscribe us in the  
Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper, and Shield,  
blessed are You, Adonai, Helper of  
Sarah, Abraham's Shield.

You are mighty forever, my God, You  
give life to all, great is Your ability to  
save. God sustains the living with  
kindness, gives life to all with great  
mercy, supports the fallen, heals the  
sick, frees the imprisoned, and raises  
with faith those who sleep in the dust.  
Who is like You, Master of might, and  
who is like You Sovereign, who  
causes death, gives life, and causes  
salvation to grow? Who is like You,

A-ta gi-bor l'o-lam A-do-nai, m'cha-yei ha-kol A-ta, rav l'ho-shi-ah.  
M'chal-keil cha-yim b'che-sed, m'cha-yei ha-kol b'ra-cha-mim ra-bim,  
so-meich nof-lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yei  
e-mu-na-to li-shei-nei a-far, mi cha-mo-cha ba-al g'vu-rot u-mi  
do-meh lach, me-lech mei-mit u-m'cha-yeh u-matz-mi-ach yish-u-ah:  
Mi cha-mo-cha av ha-ra-cha-mim, zo-cheir y'tzu-rav l'cha-yim  
b'ra-cha-mim. V'ne-e-man a-ta l'ha-cha-yot ha-kol. Ba-ruch a-ta  
A-do-nai, m'cha-yei ha-kol.

Great is Your might in this world, Eternal God; and great is  
Your power in the worlds beyond.

*Your love sustains the living, Your great compassion is the  
source of life, Your power is in the help that comes to the  
fallen, in the healing that comes to the sick, in the freedom You  
bring to the captive, in the faith You keep with those who sleep  
in the dust. Who is like You, Source of mercy? In compassion  
You sustain the life of Your children. We trust in You to restore  
our life. Blessed is the Eternal, Source of all life.*

merciful Parent, who remembers with  
mercy those God formed to be living?  
And You are faithful to give life to  
everything. Blessed are You, Eternal  
God, who gives life to everything.

## UN'TANEH TOKEF

## ונתנה תקף

It is said that the words we are about to utter were born of the  
martyrdom of Rabbi Amnon of Mayence. He chose to die that  
his faith might live. He said: *Unetaneh tokef kedushat hayom*,  
Let us proclaim the sacred power of this day; it is awesome and  
full of dread. Now the divine Judge looks upon our deeds and  
determines our destiny.

A legend ... and yet, surely our deeds do not pass away  
unrecorded. Every work, every act inscribes itself in the Book  
of Life. Freely we choose, and what we have chosen to become  
stands in judgment over what we may yet hope to be. In our  
choices we are not always free. But if only we make the effort  
to turn, every force of goodness, within and without, will help  
us, while we live, to escape that death of the heart which leads  
to sin.

ונתנה תקף קדש היום, כי הוא נורא ואיום: ובו תנשא  
מלכותך, ויכון בחדס כסאך, ותשב עליו באמת. אמת כי  
אתה הוא דין ומוכית, וידע ועד, וכותב וחותר, וסופר  
ומונה, ותזכור כל הנשפחות: ותפתח את ספר הזכרונות,  
וימאלי יקרא, וחותרם יד כל אדם בו.

U-n'ta-neh to-kef k'du-shat ha-yom, ki hu no-rah v'a-yom: U-vo  
ti-na-sei mal-chu-te-cha, v'yi-kon b'che-sed kis-e-cha, v'tei-sheiv  
a-lav be-e-met. E-met ki a-ta hu da-yan u-mo-chi-ach, v'yo-dei-ah  
va-eid, v'cho-teiv v'cho-teim v'so-feir u-mo-neh, v-tiz-kor kol  
ha-nish-ka-chot: V'tif-tach et sei-fer ha-zich-ro-not u'mei-ei-lav  
yi-ka-rei, v'cho-tam yad kol a-dam bo.



On Rosh Hashanah it is written and  
on Yom Kippur it is sealed.

On Rosh Hashanah it is written and  
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On Rosh Hashanah it is written and  
on Yom Kippur it is sealed.

Let us proclaim the sacred power of this day: It is awesome and full of dread. For on this day Your dominion is exalted, Your throne established in steadfast love; there in truth You reign.

In truth You are Judge and Arbiter, Counsel and Witness. You write and You seal, You record and recount. You remember deeds long forgotten. You open the book of our days and what is written there proclaims itself, for it bears the signature of every human being.

*The great Shofar is sounded, the still, small voice is heard; the angels stopped by fear and trembling, declare in awe: This is the Day of Judgment! For even the hosts of heaven are judged, as all who dwell on earth stand arrayed before You.*

As the shepherd seeks out the flock and makes the sheep pass under the staff, so do You muster and number and consider every soul, setting the bounds of every creature's life, and decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּ, וּבַיּוֹם צוֹם כִּפּוּר יִחְתַּמּוּ.

B'Rosh Hashanah yi-ka-tei-vun, u-v'Yom tzom Ki-pur yei-cha-tei-mun.

Who shall be tormented by the fire of ambition and whose hopes shall be quenched by the waters of failure;

*Who shall be pierced by the sharp sword of envy and who shall be torn by the wild beast of resentment;*

Who shall hunger for companionship and who shall thirst for approval;

*Who shall be shattered by the earthquake of social change and who shall be plagued by the pressures of conformity;*

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּ, וּבַיּוֹם צוֹם כִּפּוּר יִחְתַּמּוּ.

B'Rosh Hashanah yi-ka-tei-vun, u-v'Yom tzom Ki-pur yei-cha-tei-mun.

Who shall be strangled by insecurity and who shall be stoned into submission;

*Who shall be content with their lot and who shall go wandering in search of satisfaction;*

Who shall be serene and who shall be distraught;

*Who shall be at ease and who shall be afflicted with anxiety;*

Who shall be poor in their own eyes and who shall be rich in tranquility;

*Who shall be brought low with futility and who shall become exalted through achievement.*

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּ, וּבַיּוֹם צוֹם כִּפּוּר יִחְתַּמּוּ.

B'Rosh Hashanah yi-ka-tei-vun, u-v'Yom tzom Ki-pur yei-cha-tei-mun.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה מַעֲבִירִין אֶת רֹעַ הַגְזֵרָה!

U-t'shu-vah, u-t'fi-lah, u-tz'da-kah ma-a-vir-in et ro-ah ha-g'zei-rah

*But repentance, prayer, and charity temper judgment's severe decree!*

## SANCTIFICATION

## קְדוּשָׁה

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שֶׁמְקַדִּישִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם, כְּכַתּוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ יְיָ אֲדִינָנוּ מֶה-אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלִכֵנוּ, הוּא מְשִׁיעֵנוּ  
וְהוּא יִשְׁמְעֵנוּ, בְּרַחֲמָיו לְעֵינֵי כָּל-חַי. אֲנִי יְיָ אֱלֹהֵיכֶם.

יְמִלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ נְקַדִּישׁ,  
וְשִׁבְחָךָ, אֱלֹהֵינוּ, מִפְּנֵינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ,  
הַמְּלֶכֶת הַקְּדוֹשׁ.

N'ka-deish et shim-cha ba-o-lam, k'sheim she-mak-di-shim o-to  
bish-mei ma-rom, ka-ka-tuv al yad n'vi-e-cha: V'ka-ra zeh el zeh  
v'a-mar:

Ka-dosh, ka-dosh, ka-dosh, A-do-nai tz'va-ot, m'lo chol ha-a-retz  
k'vo-do.

A-dir a-di-rei-nu, A-do-nai a-do-nei-nu mah a-dir shim-cha b'chol  
ha-a-retz.

Ba-ruch k'vod A-do-nai mi-m'ko-mo.

E-chad hu e-lo-hei-nu, hu a-vi-nu, hu mal-kei-nu, hu mo-shi-ein-u  
v'hu yash-mi-ein-nu b'rach-a-mav l'ei-nei kol chai. A-ni A-do-nai  
E-lo-hei-chem.

Yim-loch A-do-nai l'o-lam, e-lo-cha-yich Tzi-yon, l'dor va-dor  
ha-l'lu-ya.

L'dor va-dor na-gid god-le-cha, u-l'nei-tzach, n'tza-chim k'du-shat-cha  
nak-dish. V'shiv-cha-cha E-lo-hei-nu mi-pi-nu lo ya-mush l'o-lam  
va-ed. Ba-ruch a-ta A-do-nai, ha-me-lech ha-ka-dosh.

## Please be seated

Let us ask ourselves hard questions,  
For this is a day 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?

We will sanctify Your name in this world,  
just as they sanctify it in the heavens  
above, as it is written by the hand of Your  
prophet: And angels called one to the  
other and said:

Holy, holy, holy is the God of Hosts,  
God's glory fills the whole earth.

Mighty is Our Mighty One, the Eternal our  
God, how mighty is Your name  
throughout the earth.

Blessed is the glory of the Eternal God  
from God's place.

Our God, the Eternal God, is one; God is  
our ruler, God is our Redeemer, God is  
revealed with God's mercy in the sight of  
all life. I am the Eternal your God.

The Eternal God will reign forever, your  
God, Zion, from generation to generation.  
Halleluyah.

From generation to generation, we will tell  
of Your greatness, and to all eternity we  
will sanctify Your holiness. And Your  
praise, our God, from our mouths will not  
depart, forever and ever. Blessed are  
You, Eternal God, the holy Ruler.

Do not imagine that character is determined at birth. We have been given free will. Any person can become as righteous as Moses or as wicked as Jereboam. We ourselves decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us, no one decides for us, no one drags us along one path or the other; we ourselves, by our own volition, choose our own way.

Rabbi Moses Maimonides (Rambam)

*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?*

*With our friends -  
Were we there when they needed us?*

*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 with 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?*

---

God, a new year lies ahead. You have blessed us with the capacity to feel and to touch, to be happy, to have friends, to receive love, to realize the demands of a world that needs our encouragement, our participation, our faith. From the privacy of our homes, we have gathered with our family and people in this sanctuary. All of us are one - the rich, the poor, the educated, the illiterate, the businessperson, the unemployed, the person with spouse and children, the person who is alone. So much is new in our world, God - new people, new directions, new opportunities, new purpose. Every day can be a day of holiness, bringing into our lives friendship, promise, and love.

*We want life in the New Year, God, that we may be a partner in the magnificent task of creation. For this, we need every day that, in Your great mercy, You accept our prayers. Bless our lives and bless the whole human family with life and peace.*

(on Shabbat add)

## THE COVENANT OF SHABBAT

## ושמרו

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרוֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא  
לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

V'sha-m'ru b'nei Yis-ra-eil et ha-Sha-bat, la-a-sot et ha-Sha-bat  
l'do-ro-tam b'rit o-lam. Bei-ni u-vein b'nei Yis-ra-el o-ti l'o-lam, ki  
shei-shet ya-mim a-sa A-do-nai et ha-sha-ma-yim v'et ha-a-retz,  
u-va-yom hash'vi-i sha-vat va-yi-na-fash.

### Meditation

#### HINEINI

here I am again -  
without much to offer by way of moral worth.  
I've a rich collection of defeats -  
maybe that's to Your liking?  
I don't know, do You?  
If I'm to be quite frank,  
Your likes and dislikes have never been  
all that clear to me.  
Presumably love is something You're in favor of.  
And I've found it possible to love,  
but never without a certain anguish.  
Whether that's the way You intended it,  
or that's a problem all my own.

I can't say, can You?  
I've never wanted to pain others.  
I've never wanted to pain myself.  
I guess I can plead good intentions,  
but I needn't tell You about good intentions  
and the road to hell.

I've often wondered: did You Yourself intend  
when You got it all going  
that to live would be so complicated,  
to find a way in the world so hazardous?  
Did You have any idea at all  
that living would involve such confusion  
and such heartbreak?

I can't be sure any of this will mean much to You -  
I can't even be sure that You exist  
as more than a figment of my own mysterious psyche.  
It's a risk to open up to You.

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 God made heaven and earth, and on the seventh day God rested from all labors.

This fragile life between birth and death can nevertheless be a fulfillment - if it is a dialogue. In our life and experience we are addressed; by thought and speech and action, by producing and influencing we are able to answer. For the most part we do not listen to the address, or we break into chatter. But if the word comes to us and the answer proceeds from us, then human life exists, though brokenly, in the world. The kindling of the response in that 'spark' of the soul, the blazing up of the response, which occurs time and again, to the unexpectedly approaching speech, we term responsibility.

Martin Buber

Who knows, I may be branding myself a terrible fool,  
but what's not a risk? What's guaranteed to be foolproof?

So here I am again  
praying for some modest bravery  
so that I can go on saying to You:  
here I am again.

---

As we stand at the threshold of a New Year, we pray:  
May our dear ones be near to us,  
And may our near ones be dear to us.  
*May our road of life be smooth;  
But may it also be marked by hills that challenge,  
And by turns which add variety and interest to our journey.*

May our ideas have wings,  
but may they always find anchor in reality.  
May our lives be peaceful,  
but may our minds grapple with ideas  
And our hearts wage war with cruelty and deceit.

*May each of us be moved to proclaim:  
I am not satisfied if anyone, anywhere,  
suffers hunger and want.  
I am not free if people's lives are controlled  
and their minds fettered.  
I am not secure if, anywhere on the face of God's earth,  
There are people who fear to lift their eyes in hope  
or their voices in prayer.*

May our minds be full and our hearts fuller still.  
May we learn to find joy in that which we have, rather than  
regret for that which we have lost.

*May we understand that we have been granted the gift of being  
able to begin anew through return and repentance.*

## BLESSING FOR PEACE

## ברכת שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ , בָּרְכֵנוּ בִּבְרָכָה  
הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה:

E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu, bar-chei-nu ba-b'ra-cha  
ha-m'shu-le-shet ba-To-rah

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

יְבָרְכֵךְ יי וְיִשְׁמְרֵךְ.

Y'va-re-che-chah A-do-nai v'yish-m're-cha  
May God bless you and keep you.

כִּן יְהִי רָצוֹן!

Kein y'hi ra-tzon  
Be this God's will!

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנֶךָ.

Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-cha  
May the light of God's presence shine upon you and be  
gracious to you.

כִּן יְהִי רָצוֹן!

Kein y'hi ra-tzon  
Be this God's will!

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וִינְשֵׁם לְךָ שָׁלוֹם.

Yi-sah A-do-nai pa-nav ei-le-cha v'ya-sheim l'cha sha-lom  
May God bestow favor upon you and give you peace.

כִּן יְהִי רָצוֹן!

Kein y'hi ra-tzon  
Be this God's will!

May the blessings of SHALOM be the inheritance of all God's  
children.

*SHALOM - born of love, rooted in justice, and therefore  
everlasting.*

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר  
פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ  
יִשְׂרָאֵל בְּכָל יָמֵי וּבְכָל שָׁעָה.

בְּשָׁלוֹמְךָ בְּסֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִיָּה טוֹבָה, נִזְכֵּר  
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים  
וְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Sim sha-lom, to-vah u'v-ra-cha, chein va-che-sed v'ra-cha-mim,  
a-lei-nu v'al kol Yis-ra-eil a-me-cha. Ba-r'chei-nu, A-vi-nu, ku-la-nu  
k'e-chad b'or pa-ne-cha, ki v'or pa-ne-cha na-ta-ta la-nu, A-do-nai  
E-lo-hei-nu, To-rat cha-yim v'a-ha-vat che-sed, u-tz'da-kah u-v'ra-cha  
v'ra-cha-mim v'cha-yim v'sha-lom, v'tov b'ei-ne-cha l'va-reich et  
a-m'cha Yis-ra-eil b'chol eit uv'chol sha-ah bish-lo-me-cha.

B'sei-fer cha-yim, b'ra-cha v'sha-lom u-far-na-sa to-vah, ni-za-cheir  
v'ni-ka-teiv l'fa-ne-cha, a-nach-nu v'chol a-m'cha beit Yis-ra-eil,  
l'cha-yim to-vim u-l'sha-lom. Ba-ruch A-ta A-do-nai, o-sei  
ha-sha-lom.

## SILENT PRAYER

How does one give vent to one's innermost feelings?  
How does one liberate the words that seem not to exist?  
My mouth is tongue-tied,

Establish peace, goodness and  
blessing, graciousness, and kindness  
and mercy upon us and all Israel,  
Your people. Bless us *Avinu* all of us  
as one, with the light of Your face,  
because by the light of Your face You  
gave us, our Eternal God, the Torah  
of life and a love of kindness,  
*tzedakah*, and blessing, and mercy,  
and life, and peace. And may it be  
good in Your eyes to bless Your  
people Israel, every time and every  
hour with Your peace. Blessed are  
You, Eternal God, who blesses the  
people Israel with peace.

## Seasons of Love

five hundred, twenty five  
thousand, six hundred minutes  
five hundred, twenty five  
thousand, moments so dear  
five hundred, twenty five  
thousand, six hundred minutes  
how do you measure,  
measure a year?

in daylights,  
in sunsets,  
in midnights,  
in cups of coffee,  
in inches, in miles,  
in laughter, in strife

in five hundred, twenty five  
thousand, six hundred minutes  
how do you measure a year  
in a life?

how about love?  
measure in love...  
seasons of love...

five hundred, twenty five  
thousand, six hundred minutes  
five hundred, twenty five  
thousand, journeys to plan  
five hundred, twenty five  
thousand, six hundred minutes  
how do you measure a life of a  
woman or a man

in truths that she learned  
or in times that she cried  
in bridges he burned  
or the way that she died

it's time now to sing out though  
the story never ends  
let's celebrate, remember a year  
in a life of friends

remember the love...  
(oh you gotta remember the love)  
remember the love...  
(oh yeah, it's a gift from up above)  
remember the love...  
(sing out, give out, measure your life  
in love...!!!)  
seasons of love...  
seasons of love...

from RENT  
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My thoughts inept.  
But my heart yearns and feels,  
And the prayer that does not leave my lips  
Is nonetheless gestating within me.

Let it speak through my actions then.  
Let my deeds become the language of my thought.  
If I shall be denied the facility of words,  
I shall yet find other roads open to me.  
Let me recognize fulfillment in the love and  
Warmth of my family and friends.  
Let my ear hear the cry  
And my eye see the need  
And let my hand be extended.  
Sharpen my feelings,  
Heighten my awareness,  
Sensitize me to the beauty,  
the loneliness,  
the dream.  
Thus let me pray  
with a greater appreciation,  
with a heart of compassion

And with a prayer of thanks upon my lips.  
For being! For having been!

**or**

Slow me down, God!  
Ease the pounding of my heart, be the quieting of my mind.  
Steady my hurried pace with the vision of the Eternal reach of  
time.

Give me, amidst the confusion of my day, the calmness of the  
everlasting hills.  
Break the tensions of my nerves and muscles with the soothing  
music of the singing streams that live in my memory.

Help me to know the magical restoring power of sleep. Teach  
me the art of taking a minute vacation - of slowing down to  
look at a flower, to chat with a friend, to pat a dog, to read a  
few lines from a good book.

Remind me each day of the fable of the hare and the tortoise,  
that I may know that the race does not always go to the swift,  
that there is more to life than increasing its speed.

Let me look upward into the branches of the towering oak tree  
and know that it grew great and strong because it grew slowly  
and well.

Slow me down God, and inspire me to send my roots deep into the soil of life's enduring values that I may grow outward to touch other's lives. May I learn to live every moment, every day, every year, to the fullest -- slowly, joyfully, with my senses open, with love extended to all.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל  
יִשְׂרָאֵל וְאָמְרוּ : אָמֵן.

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu, v'al kol  
Yis-ra-eil, v'im-ru: a-mein

May the One who makes peace on high make peace for us and all  
Israel, and let us say: Amen.

## סדר קריאת התורה

### FOR THE READING OF THE TORAH

Please Rise

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה, וְעַל הַעֲבוּדָה,  
וְעַל גְּמִילוּת חַסְדִּים.

Al sh'lo-sha d'var-im ha-o-lam o-meid: al ha-to-rah, v'al ha-a-vo-dah,  
v'al g'mi-lut cha-sa-dim.

Avinu Malkeinu: A hundred generations have stood as we do now before the open Ark. That they found in themselves little merit testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You.

Many have said to the works of their hands: You are our gods. Strange, then, to see the emptiness of those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that men and women grow smaller without You, smaller without the faith that You are with them. We pray, therefore, that this day, which yet restores Your people, may help us come close to You, the living God, the God of life. For You are with us whenever we seek Your presence. You are absent only when we shut You out, only when, full of ourselves, we have no room for You within our hearts.

*We call you Avinu. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call You Malkeinu. As a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build Your sovereignty. To this vision, to this possibility, to this task, we offer ourselves anew!*

On three things the world stands: on Torah, on worship, and on acts of loving-kindness.



## אבינו מלכנו

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

A-vi-nu Mal-kei-nu, sh'ma ko-lei-nu  
*Avinu Malkeinu, hear our voice.*

אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.

A-vi-nu Mal-kei-nu, cha-ta-nu l'fa-ne-cha  
*Avinu Malkeinu, we have sinned against You.*

אָבִינוּ מַלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

A-vi-nu Mal-kei-nu, cha-mol a-lei-nu v'al o-la-lei-nu v'ta-pe-nu  
*Avinu Malkeinu, have compassion on us and on our children.*

אָבִינוּ מַלְכֵנוּ, בְּלֵה דָּבָר וְחָרֵב וְרָעָב מֵעַלֵּינוּ.

A-vi-nu Mal-kei-nu, ka-lei de-ver v'che-rev v'ra-av mei-a-lei-nu.  
*Avinu Malkeinu, make an end to sickness, war, and famine.*

אָבִינוּ מַלְכֵנוּ, בְּלֵה כָּל צָר וּמַשְׁטִין מֵעַלֵּינוּ.

A-vi-nu Mal-kei-nu, ka-lei kol tzar u-mas-tin mei-a-lei-nu.  
*Avinu Malkeinu, make an end to all oppression.*

אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

A-vi-nu Mal-kei-nu, kot-vei-nu b'sei-fer cha-yim to-vim.  
*Avinu Malkeinu, inscribe us for blessing in the Book of Life.*

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

A-vi-nu Mal-kei-nu, cha-deish a-lei-nu sha-na to-vah.  
*Avinu Malkeinu, let the new year be a good year for us.*

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

A-vi-nu Mal-kei-nu, sh'ma ko-lei-nu  
*Avinu Malkeinu, hear our voice.*

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ  
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vi-nu Mal-kei-nu, cho-nei-nu va-a-nei-nu ki ein ba-nu ma-a-sim,  
a-sei i-ma-nu tz'da-kah va-che-sed v'ho-shi-ei-nu.

*Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.*

I, the Eternal, have called you to righteousness, and taken you by the hand, and kept you; I have made you a covenant people, a light of nations.

*We are Israel: Witness to the covenant between God and God's children.*

This is the covenant I make with Israel:

I will place My Torah in your midst, and write it upon your hearts. I will be your God, and you shall be My people.

*We are Israel, O God, when we are witnesses to Your love and messengers of Your truth.*

A moment ago belongs to the past.  
Now belongs to us.  
We live in the present.  
Each moment lived in suspension  
Is a moment lost, never to return.

Each moment is full of choices.  
There is no quota to be used up.  
Shall we choose to merely listen or  
to really hear,  
To look upon or truly see,  
To remain safely insulated  
Or touch our inner core?

The choice of participation or  
Withdrawal, creation or destruction  
is ours.  
In choosing and doing our choice  
we  
Affirm life and blessing.

We have the capacity for continual  
Renewal of our lives.  
Will we free ourselves from the  
Conflicts and fears which estrange?

We reach within ourselves, we  
reach out  
Affirming choice, seeking unity,  
Asserting a plea for wholeness.

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת: נִצֵּר  
חֶסֶד לְאַלְפִים, נִשָּׂא עֶז וְנִפְשָׁע וְחִטָּאָה, וְנִקְהָ:

A-do-nai, A-do-nai, eil ra-chum v'cha-nun, e-rech a-pa-yim, v'rav  
che-sed v'e-met. No-tzeir che-sed la-a-la-fim, no-sei a-von va-fe-sha  
v'cha-ta-ah, v'na-kei.

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.

הָבוּ גֹדֶל לְאֱלֹהֵינוּ, וְתַנּוּ כְבוֹד לַתּוֹרָה.

Ha-vu go-del l'Ei-lo-hei-nu, u-t'nu cha-vod la-To-rah.

Let us declare the greatness of our God, and give glory to the Torah.

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם:

Ki mi-tzi-yon tei-tzei To-rah, u-d'var A-do-nai mi-ru-sha-la-yim.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁ שְׁתּוֹ:

Ba-ruch she-na-tan To-rah l'a-mo Yis-ra-el bik-du-sha-to.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai e-chad.

E-chad E-lo-hei-nu, ga-dol A-do-nei-nu, ka-dosh v'no-rah sh'mo.

לָךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל

בְּשָׂמַיִם וּבָאָרֶץ: לָךְ יְיָ הַמְּמֻלָּה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

L'cha A-do-nai ha-g'du-lah, v'ha-g'vu-rah, v'ha-tif-e-ret v'ha-nei-tzach  
v'ha-hod, ki chol ba-sha-ma-yim u-va-a-retz. L'cha A-do-nai,  
ha-mam-la-cha v'ha-mit-na-sei l'chol l'rosh.

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדִישׁוֹ. כִּי קְדוֹשׁ יְיָ

אֱלֹהֵינוּ:

Rom'mu A-do-nai E-lo-hei-nu v'hish-ta-cha-vu l'har kod-sho. Ki  
ka-dosh A-do-nai E-lo-hei-nu.

**Please be seated**

**Before the reading**

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Bar'chu et A-do-nai ha-m'vo-rach.

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va-ed.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל

הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sheer ba-char  
ba-nu mi-kol ha-a-mim v'na-tan la-nu et To-ra-to. Ba-ruch a-ta  
A-do-nai, no-tein ha-To-rah.

For out of Zion shall go forth Torah  
and the word of the Eternal from  
Jerusalem.

Blessed is the One who gave the  
Torah to God's people Israel with  
holiness.

Hear O Israel, the Eternal One is our  
God, The Eternal is One!

Our God is One; great, holy, and  
awesome is the Eternal One.

To You, Eternal God, is the  
greatness, and the might, and the  
splendor, and the triumph, and the  
glory. For that is all in the heavens  
and on the earth. Yours, Eternal  
God, is the dominion and the rule  
over every leader.

Let us exalt Adonai our God and  
worship at God's holy mountain. For  
Adonai, our God, is holy.

Bless Adonai who is blessed.

Blessed is Adonai who is blessed  
now and forever.

Blessed are You, Adonai our God,  
Sovereign of the universe, who has  
chosen us from among the peoples,  
and given us the Torah. Blessed are  
You, Adonai, Giver of the Torah.

There came a time when God put Abraham to the test. 'Abraham!' God said to him and he answered: 'Here I am.' Then God said: 'Take your son, your precious one, Isaac, whom you love, and go to the land of Moriah; there you shall offer him up as a burnt offering on one of the hills that I will point out to you.' Early next morning, Abraham, having first split wood for the burnt offering, saddled his donkey, took with him two of his servants and his son Isaac, and set out for the place of which God had told him. On the third day, as he looked up, Abraham saw the place from afar. He said to his lads: 'Stay here with the donkey while I and the boy go up to worship; then we will return to you.' Abraham took the wood for the sacrifice, and laid it on Isaac, his son. He himself carried the firestone and the knife; and the two walked on together.

Then Isaac broke the silence and said to his father Abraham: 'Father!' And he said: 'Here I am, my son.' And he said: 'I see the firestone and the wood; but where is the lamb for the burnt offering?' Abraham replied: 'God will see to the lamb for the burnt offering, my son.' And the two walked on together.

They came to the place of which God had told him. Abraham built an altar there. He laid on the wood. He tied up his son Isaac. He laid him on the altar on top of the wood. He reached for the knife to slay his son. But an angel of Adonai called to him from heaven: 'Abraham, Abraham!' 'Here I am,' he answered. And the angel said: 'Do not raise your hand against the boy, nor do the least thing to him; for now I know you stand in awe of God, since you did not withhold from Me your own son, your precious one.'

As Abraham looked up, his eye fell upon a ram caught in the thicket by its horns. So he went and took the ram and offered it as a burnt offering in place of his son. And Abraham named that place 'The Eternal One Sees'; as it is said to this day: 'On the mountain of the Eternal there is vision.'

The angel of the Eternal One called to Abraham out of heaven a second time and said: 'By Myself do I swear, says the Eternal One, that because you have done this, and did not

## TORAH READING

Genesis 22:1-19

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם  
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי וַיֹּאמֶר קַח־נָא  
אֶת־בְּנֶךָ אֶת־יִחִידְךָ אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וּלְךָ־לֵךְ  
אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים  
אֲשֶׁר אֹמַר אֵלֶיךָ וַיִּשָּׂא אַבְרָהָם בְּבֶקֶר וַיַּחֲבֹשׁ  
אֶת־חֲמֹרֹו וַיִּקָּח אֶת־שְׁנֵי נַעֲרָיו אֹתֹו וְאֶת יִצְחָק בְּנֹו  
וַיִּבְקַע עֲצֵי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו  
הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא  
אֶת־הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו  
שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹור וָאֲנִי וְהַנֶּעֱר נֹלֶכֶה עַד־כָּה  
וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: וַיִּקָּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה  
וַיִּשֶׂם עַל־יִצְחָק בְּנֹו וַיִּקָּח בְּיָדֹו אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת  
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו  
וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֲצִים  
וַאֲנִי הֵשֶׁה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לֹו  
הֵשֶׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל־הַמָּקוֹם  
אֲשֶׁר אָמַר־לֹו הָאֱלֹהִים וַיָּבֹן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ  
וַיַּעֲרֹךְ אֶת־הָעֲצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו וַיִּשֶׂם אֹתֹו  
עַל־הַמִּזְבֵּחַ מִמַּעַל לַעֲצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדֹו וַיִּקָּח  
אֶת־הַמַּאֲכָלֹת לִשְׂחֹט אֶת־בְּנֹו: וַיִּקְרָא אֵלָיו מִלֵּאָה יְהוָה  
מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר  
הִנְנִי: וַיֹּאמֶר אֶל־תְּשַׁלַּח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ  
מְאוּמָה כִּי | עֲתָה יָדְעֵתִי כִּי־יִרְאָ אֱלֹהִים אֶתָּה וְלֹא  
חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יִחִידְךָ מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם  
אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֹאֲתָו בְּסֹבָב: בְּקֶרְנוֹ וַיֵּלֶךְ  
אַבְרָהָם וַיִּקָּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנֹו:  
יָד וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יִרְאֶה  
אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יִרְאֶה: טו וַיִּקְרָא מִלֵּאָה  
יְהוָה אֶל־אַבְרָהָם שְׁנֵית מִן־הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי  
נָאִם יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא  
חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יִחִידְךָ: כִּי־בֵרַךְ אֲבִרְכְּךָ וְהִרְבֵּה  
אֲרִבֶּה אֶת־זַרְעֲךָ כְּכֹוכְבֵי הַשָּׁמַיִם וְכֹחֹול אֲשֶׁר עַל־שִׁפְתֵי  
הַיָּם וַיִּרְשׁ זֶרְעֲךָ אֶת שַׁעַר אֵיבָיו: וְהִתְבָּרְכוּ בְּזֶרְעֲךָ כָּל

גוֹיֵי הָאָרֶץ יִלְקָב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: יֵט וַיִּשָּׁב אֲבִרָהִם  
אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיָּשָׁב  
אֲבִרָהִם בְּבֵאֵר שֶׁבַע:

#### After the reading

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרַת  
אֱמֶת, וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ: בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sheer na-tan  
la-nu To-rat e-met, v'cha-yei o-lam na-ta b'to-chei-nu. Ba-ruch a-ta  
A-do-nai, no-tein ha-To-rah.

*Blessed are You, Adonai our God, Sovereign of the universe, who has given us a  
Torah of truth, implanting within us eternal life. Blessed are You Adonai, who gives the  
Torah.*

### HAFTARAH READING

#### Nehemiah 8

#### Before the reading

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים  
טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנִּימְרִים בְּאֱמֶת. בְּרוּךְ אַתָּה יי,  
הַבּוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי  
הָאֱמֶת וְצִדִּיק.

Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sheer ba-char  
bin-vi-im to-vim, v'ra-tza v'div-rei-hem ha-ne-e-ma-rim be-e-met.  
Ba-ruch a-ta A-do-nai, ha-bo-cheir ba-To-rah u-v'Mo-sheh av-do,  
u-v'Yis-ra-eil a-mo, u-vin-vi-ei ha-e-met va-tze-dek.

וַיַּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי וַיִּבְגֵּי יִשְׂרָאֵל בְּעֲרֵיהֶם: וַיֹּאסְפוּ כָל־הָעָם כְּאִישׁ  
אֶחָד אֶל־הֶרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם וַיֹּאמְרוּ לְעִזְרָא הַסֹּפֵר  
לְהָבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל: וַיָּבִיא  
עִזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקָּהָל מֵאִישׁ וְעַד־אִשָּׁה וְכָל מִבֵּין  
לְשֹׁמֵעַ בַּיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי: וַיִּקְרָא־בּוֹ לִפְנֵי הֶרְחוֹב אֲשֶׁר |  
לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאוֹר עַד־מַחְצִית הַיּוֹם נֹגֵד הָאֲנָשִׁים וְהַנְּשִׁים  
וְהַמְּבִנִים וְאֲזָנֵי כָל־הָעָם אֶל־סֵפֶר הַתּוֹרָה:  
וַיֹּאמֶר נְחֲמִיָּה הוּא הַתִּרְשָׁתָא וְעִזְרָא הַכֹּהֵן | הַסֹּפֵר וְהַלְוִיִּם הַמְּבִלִּים  
אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קִדְּשׁ־הוּא לַיהוָה אֱלֹהֵיכֶם אֶל־תִּתְאַבְּלוּ  
וְאַל־תִּבְכוּ כִּי בּוֹכִים כָּל־הָעָם כְּשִׁמְעוּ אֶת־דְּבָרֵי הַתּוֹרָה: וַיֹּאמֶר  
לָהֶם לָכוּ אֲכָלוּ מִשְׁמֵנִים וּשְׁתוּ מִמִּתְקִים וּשְׁלַחוּ מְנוֹת לָאֵין נָכוֹן לוֹ  
כִּי־קָדוֹשׁ הַיּוֹם לְאֲדֹנֵינוּ וְאַל־תַּעֲצִבוּ כִּי־חֲדוֹת יְהוָה הִיא מַעֲזִיכֶם:

At the coming of the seventh month, the people of Israel were  
in their towns. All the people then came together as one in the  
square that faced the Water Gate. They asked Ezra the Scribe to  
bring the scroll of the Torah of Moses that the Eternal One had  
enjoined upon Israel. On the first day of the seventh month Ezra  
the priest brought the Torah before the assembly, including both  
men and women and all who were capable of understanding it.  
There, in the square facing the Water Gate, he read from it from

withhold your son, your precious one,  
from Me, I will bless you greatly, and  
make your descendants as numerous  
as the stars of heaven and the sands  
of the seashore; and your descendants  
shall come to possess the gates of  
your enemies. All the nations of the  
earth shall be blessed through your  
descendants, because you obeyed My  
command.'

Abraham then returned to his  
servants, and they left together for  
Beer-sheba. And Abraham stayed in  
Beer-sheba.

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

Praise to You, Adonai our God,  
Sovereign of the universe, Rock of all  
creation, Righteous One of 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, Adonai our  
God, have given us (for holiness and  
rest,) for honor and glory, we thank  
and bless You. May Your name be  
blessed for ever by every living  
being, for Your word is true for ever.  
Praise to You, Adonai, for the  
holiness of (the Sabbath,) the House of  
Israel, and the Day of Remembrance.

There are many reasons for the  
sounding of the Shofar. Among them  
are these: Rosh Hashanah marks  
the beginning of Creation, and we, on  
Rosh Hashanah, accept the Creator  
as our Sovereign, as it is said: "With  
trumpets and the sound of the Shofar  
acclaim the Sovereign God." (Psalm  
98:6) Second, since Rosh Hashanah  
is the first of the Ten Days of  
Repentance, the Shofar is sounded  
to herald their beginning, as though  
to say: Let all who desire to repent,  
turn now. Third, the Shofar reminds  
us of our stand at Sinai, as it is said:  
"The blast of the Shofar grew louder  
and louder," (Exodus 19:19) in order  
that we may take upon ourselves  
what our ancestors took upon  
themselves when they said: "We will  
do and we will hear." (Exodus 24:7)

first light to midday:

Then Nehemiah the governor and Ezra the priestly scribe and  
the Levites who instructed the people said to them: 'This is a  
day holy to your Eternal God; do not mourn or weep.' [All the  
people had been weeping as they heard the words of the Torah.]  
He then said to them: "Go now, eat of the best and drink sweet  
wine and send portions to those who have nothing prepared.  
This day is holy to the Eternal One: do not be sad, for the joy of  
the Eternal is your strength."

#### After the reading

ברוך אתה יי אלהינו מלך העולם, צור כל העולמים, צדיק  
בכל הדורות, האל הנאמן האומר ועשה, המדבר ומקיים,  
שכל דבריו אמת וצדק.

על התורה, ועל העבודה, ועל הנביאים, (ועל יום השבת  
הזה) ועל יום הזכרון הזה, שנתת לנו יי אלהינו, (לקדשה  
ולמנוחה) לכבוד ולתפארת. על הכל יי אלהינו, אנחנו  
מודים לך, ומברכים אותך, יתברך שמו בפי כל חי תמיד  
לעולם ועד ודברך אמת וקיים לעד. ברוך אתה יי, מלך על  
כל הארץ, מקדש (השבת ו) ישראל ויום הזכרון.

Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam, tzur kol  
ha-o-la-mim, tza-dik b-chol ha-do-rot, ha-Eil ha-ne-e-man ha-o-meir  
v'o-seh ham-da-beir u-m'ka-yeim, she-kol d'va-rav e-met va-tze-dek.

Al ha-Torah, v'al ha-a-vo-dah, v'al ha-n'vi-im, (v'al yom ha-Sha-bat  
ha-zeh) v'al yom ha-zi-ka-ron ha-zeh, she-na-ta-ta la-nu, A-do-nai  
E-lo-hei-nu, (lik-du-shah v'lim-nu-cha) l'cha-vod u-l'ti-fa-ret. Al ha-kol  
A-do-nai E-lo-hei-nu, a-nach-nu mo-dim lach, u-m'va-r'chim o-tach,  
yit-ba-rach shim-cha b'fi kol chai ta-mid l'o-lam va-ed u-d'va-r'cha  
e-met v'ka-yam la-ad. Ba-ruch a-ta A-do-nai, me-lech al kol  
ha-a-retz, m'ka-deish (ha-Sha-bat v') Yis-ra-eil v'yom ha-zi-ka-ron.

## SHOFAR SERVICE

## סדר תקיעת שופר

ובחדש השביעי באחד לחודש מקרא קדש יהיה לכם;  
כל מלאכת עבודה לא תעשו; יום תרועה יהיה לכם;

U'va-cho-desh ha-sh'vi-i b'e-chad la-cho-desh mik-ra ko-desh  
yi-h'yeh la-chem; kol-m'le-chet a-vo-dah lo ta-a-su; Yom T'ru-ah  
yi-h'yeh la-chem.

As it is written: 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 Shofar.

*Today as well we sound the Shofar - to remind us that our  
world and its people, you and I, need desperately to be made  
whole. Our world needs Jews. It needs troubled people, men  
and women who care, men and women who are not ashamed to*

*be sensitive and tender. It needs those who are willing to become members of a community dedicated to each other's fulfillment, aware that without such a community, it will be impossible to fulfill our own humanity. Our world needs men and women who have the courage to be afraid, afraid of all the forces which have removed our humanity, which have cut us off from the unity which is humankind, the Creation we were formed to guard and the God whose spirit has made us persons. It is to such a challenge that the New Year comes in all its morning brightness, in all of its persistent hope.*

## THE CALL TO GOD

## מלכויות

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא  
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא  
שָׁם חִלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכָל הַמּוֹנִם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-lah l'yo-tzeir  
b'rei-shit, she-lo a-sa-nu k'go-yei ha-a-ra-tzot, v'lo sa-ma-nu  
k'mish-p'chot ha-da-mah, she-lo sam chel-kei-nu ka-chem,  
v'go-ra-lei-nu k'chol ha-mo-nam.

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim, lif-nei me-lech  
mal-chei ha-m'la-chim, Ha-ka-dosh Ba-ruch hu.

In the beginning God created the heavens and the earth.

*The heavens were made by the word of God;  
their starry host by the power of God's thought.*

The heavens declare the glory of God, the skies proclaim God's  
creative work.

*Yet these are a mere glimpse of Your ways, and how faint a  
whisper we hear of You!*

For You, the Eternal, are a great God, a Sovereign high above  
the idols of every age.

*I am the First, and I am the Last; besides Me there is no God.*

Dominion is Yours, and You rule the nations.

*Declare to the nations: 'God reigns; now the world is secure  
and firmly based.'*

God reigns; let the earth rejoice, and the many nations be glad.

*The Eternal will reign for ever and ever.*

Fourth, it reminds us of the binding of Isaac, who offered himself to Heaven and was replaced by the ram caught by its horns in a thicket. So ought we to be ready at all times to offer our lives for the sanctification of God's name. Finally, it reminds us of redemption, that we may long passionately for it, as it is said: "It shall come to pass on that day, that a great Shofar will be sounded; and all the lost shall return." (Isaiah 27:13)

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.

Blessed are You, Adonai our God,  
Sovereign of the universe, who  
hallows us with mitzvot and  
commands us to hear the sound of  
the Shofar.

Blessed are You, Adonai our God,  
Sovereign of the universe, who gives  
life, sustains it, and brings us to this  
time.

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

Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-she-  
ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu lish-mo-a kol sho-far.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּי וְקִיָּמָנוּ  
וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam,  
she-he-che-ya-nu v'ki-y'ma-nu v'hi-gi-a-nu la-z'-man ha-zeh.

תְּקִיעָה, שִׁבְרִים-תְּרוּעָה, תְּקִיעָה

TEKIAH, SHEVARIM-TERUAH, TEKIAH

תְּקִיעָה, שִׁבְרִים, תְּקִיעָה

TEKIAH, SHEVARIM, TEKIAH

תְּקִיעָה, תְּרוּעָה, תְּקִיעָה

TEKIAH, TERUAH, TEKIAH

## THE CALL TO REMEMBER

## זְכוֹנוֹת

O God, Your love is everlasting to those who revere You; Your righteousness continues to our children's children, to those who keep Your covenant, who remember Your commandments and do them.

*Never will I forget Your precepts, for by them You have given me life.*

I remember Your kindnesses, God. Your great goodness to the House of Israel.

*You remember Your covenant, the pledge You gave for a thousand generations.*

Adonai our God is a God of compassion who will not forget the sworn covenant with our fathers and mothers.

*I remember Your ordinances from of old, O God, and I am comforted.*

I will meditate on Your precepts, and keep Your ways before my eyes.

*I will find joy in Your statutes; I will not forget Your word.*

Justice, justice shall you pursue, that you may live.

*Let justice roll down like waters, and righteousness as a mighty stream.*

Blessed is the Eternal God, who remembers the covenant.

תְּקִיעָה, שְׁבָרִים-תְּרוּעָה, תְּקִיעָה  
**TEKIAH, SHEVARIM-TERUAH, TEKIAH**  
תְּקִיעָה, שְׁבָרִים, תְּקִיעָה  
**TEKIAH, SHEVARIM, TEKIAH**  
תְּקִיעָה, תְּרוּעָה, תְּקִיעָה  
**TEKIAH, TERUAH, TEKIAH**

## THE CALL TO HEAR

## שופרות

The dominion of heaven could begin today, if we would but harken to God's voice.

*The great trumpet will sound and summon us to serve under Your banner of truth, of purity, and of peace.*

On that day the great Shofar shall be sounded.

*You shall cause the Shofar to be sounded, and proclaim liberty throughout the earth to all its inhabitants.*

Happy are the people who know the joyful sound.

*They shall walk, O God, in the light of Your presence.*

And it shall be said on that day: "This is our God for whom we wait, whose deliverance we await in hope."

*This is the Eternal for whom we have waited, in whose deliverance we shall rejoice and be glad.*

Every valley shall be exalted, every mountain and hill made low; the uneven ground shall be made level, and the rough places a plain.

*The glory of God shall be revealed, and, united, all shall see it.*

Shout joyfully to the Eternal, all the earth! Break forth, sing aloud, shout praise!

*With trumpet-sound and Shofar-blast acclaim the Sovereign God! We praise You, the merciful God who harkens to the sound of the Shofar.*



תְּקִיעָה, שְׁבָרִים-תְּרוּעָה, תְּקִיעָה  
**TEKIAH, SHEVARIM-TERUAH, TEKIAH**  
 תְּקִיעָה, שְׁבָרִים, תְּקִיעָה  
**TEKIAH, SHEVARIM, TEKIAH**  
 תְּקִיעָה, תְּרוּעָה, תְּקִיעָה גְּדוּלָה  
**TEKIAH, TERUAH, TEKIAH GEDOLAH**

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.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לִפְנֶיךָ, אֵל רַם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין,  
 מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ: וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן  
 סֵדֶר שׁוֹפְרוֹתֵינוּ.

A-re-shet s'fa-tei-nu ye-e-rav l'fa-ne-cha, eil ram v'ni-sah, mei-vin  
 u-ma-a-zin ma-bit u-mak-shiv l'kol t'ki-a-tei-nu u-t'ka-beil  
 v'ra-cha-mim u-v'ra-tzon sei-der shof-ro-tei-nu.

This is the day of the world's birth.  
 This day all creatures stand before  
 You, whether as children or as  
 servants. As we are Your children,  
 show us a parent's compassion; as  
 we are servants, we look to You for  
 mercy: Shed the light of Your  
 judgment upon us, O holy and  
 awesome God.

הַיּוֹם הַרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוָרֵי עוֹלָמִים  
 אִם בְּבָנִים אִם בְּעֲבָדִים. אִם בְּבָנִים, רַחֲמֵנוּ בְּרַחֲמֵי אָב עַל  
 בָּנִים. וְאִם בְּעֲבָדִים, עֲיִנֵּינוּ לָךְ תְּלוּיוֹת עַד שְׁתַּחֲנֶנּוּ וְתוֹצִיא  
 כְּאוֹר מִשְׁפָּטֵנוּ, אִים קְדוֹשׁ.

Ha-yom ha-rat o-lam. Ha-yom ya-a-mid ba-mish-pat kol-y'tzu-rei  
 o-la-mim im k'va-nim im k'a-va-dim. Im k'va-nim, ra-cha-mei-nu  
 k'ra-cheim av al ba-nim. V'im ka-a-va-dim, ei-nei-nu l'cha t'lu-yot ad  
 she-t'cha-nei-nu v'to-tzi cha-or mish-pa-tei-nu, a-yom ka-dosh.

## FOR OUR CONGREGATION AND OUR PEOPLE

God, we pray to You for the whole House of Israel, scattered  
 over the earth, yet bound together by a common history, and  
 united by a common heritage of faith and hope.

*Be with our brothers and sisters whose lives are made hard  
 because they are Jews. Give them strength to endure, and lead  
 them soon from bondage to freedom, from darkness to light.*

Bless this holy congregation and all who serve it, together with  
 all other holy congregations, in all lands near and far. Uphold  
 us, shield us, and bestow upon us abundant life and health and  
 peace and happiness. Bring to fulfillment the blessing of  
 Moses: The Eternal your God will make you a thousand times  
 as many as you are, and bless you as God has promised you.  
 Amen.

*O God, send Your healing to the sick, Your comfort to all who  
 are in pain or anxiety, Your tender love to the sorrowing hearts  
 among us. Be their refuge through their time of trial, as they  
 pass from weakness to strength, from suffering to consolation,  
 from lonely fear to the courage of faith. Amen.*

## HEALING FOR OUR PEOPLE AND OUR COMMUNITY

רְפְּאֵנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנו וְנִשְׁעָה, אֵל קָרוֹב לְכָל-קִרְאֵינוּ,  
אֵל קָרוֹב לִירְאֵינוּ וְשִׁעוֹ.

R'fa-ei-nu A-do-nai v'nei-ra-fei, ho-shi-ei-nu v'-ni-va-shei-ah. Eil  
ka-rov l'-chol kor-av. Ach ka-rov li-rei-av yish-o.

We pray for healing of the body. We pray for healing of the  
soul. For strength of flesh and mind and spirit. We pray to  
once again be whole.

Eil na r'-fa-na

אֵל נָא רְפָא נָא

Oh, please, heal us now.

רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף, רְפוּאָה שְׁלֵמָה.

R'fu-at ha-ne-fesh u-r'fu-at ha-guf r'fu-ah sh'lei-mah.

Eil na r'-fa-na

אֵל נָא רְפָא נָא

Oh, please, heal us now.

רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף, רְפוּאָה שְׁלֵמָה.

R'fu-at ha-ne-fesh, u-r'fu-at ha-guf, r'fu-ah sh'lei-mah

Heal us now. Heal us now.

הוֹשִׁיעָה אֶת-עַמְּךָ וּבָרֵךְ אֶת-נַחֲלָתְךָ. וְרַעַם וְנִשְׂאִים  
עַד-הָעוֹלָם: מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ, מִי שֶׁבָּרַךְ אֲמוֹתֵינוּ. אָנָּה  
יְהוָה הוֹשִׁיעָה נָא.

Ho-shi-ah et a-me-cha u-va-reich et na-cha-la-te-cha. U-r'eim  
v'na-s'eim ad ha-o-lam. Mi she-bei-rach a-vo-tei-nu, mi she-bei-rach  
i-mo-tei-nu. A-na A-do-nai ho-shi-ah na.

We pray for healing of our people. We pray for healing of the  
land. And peace for every race and nation, every child, every  
woman, every man.

Eil na r'-fa-na

אֵל נָא רְפָא נָא

Oh, please, heal us now.

רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף, רְפוּאָה שְׁלֵמָה.

R'fu-at ha-ne-fesh, u-r'fu-at ha-guf, r'fu-ah sh'lei-mah.

Eil na r'-fa-na

אֵל נָא רְפָא נָא

Oh, please, heal us now.

רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף, רְפוּאָה שְׁלֵמָה.

R'fu-at ha-ne-fesh, u-r'fu-at ha-guf, r'fu-ah sh'lei-mah

Heal us now. Heal us now. Heal us now.

## HEALING FOR INDIVIDUALS

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi she-bei-rach a-vo-tei-nu, M'kor ha-bra-cha l'i-mo-tei-nu

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.

Heal us, Adonai, and we shall be  
healed. Save us, and we shall be  
saved. God is close to all who call  
out to God. Surely, help is near to all  
who call out to God.

Healing of the soul and healing of the  
body. A complete healing. God,  
please, please heal.

Save Your people and bless Your  
inheritance. Care for them and exalt  
them forever. You, who blessed our  
fathers, You who blessed our  
mothers, Oh, please, God, please,  
save us.

And God said to Avram, after Lot had parted from him, "Raise your eyes and look out from where you are, to the north and to the south, to the east and west, for I give this land that you see to you and your offspring forever."

Genesis 13:14-15

מִי שְׁבִרָךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַבּוֹתֵינוּ

Mi she-bei-rach i-mo-tei-nu, M'kor ha-bra-cha la-avo-tei-nu

Bless those in need of healing with *r'fu-a-sh'lei-ma*,

The renewal of body, the renewal of spirit, and let us say, Amen.

## FOR OUR NATION AND ITS RULERS

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

*Deepen our love for our country and our desire to serve it.  
Strengthen our power of self-sacrifice for our nation's welfare.  
Teach us to uphold its good name by our own right conduct.*

Cause us to see clearly that the well-being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

## FOR THE STATE OF ISRAEL

*We pray for the land of Israel and its people, may its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: Amen.*

## RETURNING THE TORAH TO THE ARK

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מֵאֲשֶׁר: דְּרָכֶיהָ  
דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם: הִשְׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה.  
חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

Eitz cha-yim hi la-ma-cha-zi-kim ba v'tom-che-ha m'u-shar.

D'ra-che-ha dar-chei no-am, v'chol n'ti-vo-te-cha sha-lom.

Ha-shi-vei-nu A-do-nai ei-le-cha v'na-shu-va. Cha-deish ya-mei-nu k'ke-dem.

It is a tree of life to those who hold fast to it and its supporters are made happy. Its ways are ways of pleasantness and all its paths are peace. Return us, Eternal God, to You, and we will return. Renew our days as in the past.

We have shared many words together. That we could speak them, and hear them spoken, means that there is a place in the world for them, that our songs of praise and prayers of hope have not gone empty from our mouths, but remain still in the air, waiting for other words to join them. Too often, they are not joined, but lost in hopeless words, rhetoric propounded but not meant, accents without acts. If the hopes that have been shared today are not to have been shared in vain, we must not leave our words here in our seats, neatly folded in our books.

*Our words must leave with us, go streaming out the doors on this New Year with us, accompany us as we walk on the road, when we sit in our houses, when we lie down and when we rise up. They must emblazon the doorposts of our houses, and seal themselves into our hands and before our eyes, that the world might remember the words it has so long forgotten, and form from them a new song which all might sing in celebration of the world we all desire. Before that hope, before the God who is the substance of that hope, let us bow the head and bend the knee in the holy spaces of our yearning.*

### **Please rise**

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא  
עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא  
שָׁם חִלְקֵנוּ כָּהֶם, וְגִרְלָנוּ כָּכָל הַמּוֹנִם.  
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-lah l'yo-tzeir  
b'rei-shit, she-lo a-sa-nu k'go-yei ha-a-ra-tzot, v'lo sa-ma-nu  
k'mish-p'chot ha-da-mah, she-lo sam chel-kei-nu ka-hem,  
v'go-ra-lei-nu k'chol ha-mo-nam.

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim, lif-nei me-lech  
mal-chei ha-m'la-chim, Ha-ka-dosh Ba-ruch hu.

### **Please be seated**

*May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your sovereignty be established on earth, and the word of*

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.

As it is said: The Eternal will reign over all the earth. On that day the Eternal will be One, and God's name will be One.

Once there was a student who was with a teacher for many years. And when the teacher felt he was going to die, he wanted to make even his death a lesson. That night, the teacher took a torch, called his student, and set off with him through the forest. Soon, they reached the middle of the woods, where the teacher extinguished the torch, without explanation. "What is the matter?" asked the student. "This torch has gone out," the teacher answered and walked on. "But," shouted the student, his voice plucking his fear, "will you leave me here in the dark?" "No, I will not leave you in the dark," returned the teacher's voice from the surrounding blackness. "I will leave you searching for the light."

Noah ben Shea

*Your prophet fulfilled: "The Eternal will reign for ever and ever."*

*On that day the Eternal shall be One and God's name shall be One.*

וְנֶאֱמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְיָ  
אֶחָד, וּשְׁמוֹ אֶחָד.

V'ne-e-mar, v'ha-ya A-do-nai l'me-lech al kol ha-a-retz. Ba-yom  
ha-hu yi-h'yeh A-do-nai e-chad, u-sh'mo e-chad.

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## KADDISH

(For them as for us, there is nothing more beautiful than memory.)

Life and death alike are mysteries. We journey through a country dimly seen by the uncertain light of thought and feeling, and death is undiscovered territory, a land without report. Yet as we now remember our loved ones who have died, we look ahead with faith and hope. They have faded from our sight, but they live on in God's presence, where nothing good can perish. In the Eternal, all beauty shines for ever.

## SILENT MEDITATION

You give us dear ones and make them the strength of our life, the light of our eyes. They depart from us and leave us bereaved; but You are the living Source of our healing. To You the stricken look for comfort and the sorrow-laden for consolation. On this solemn day of the New Year, we see life as through windows that open on eternity. We see that love abides, the soul abides, as You, O God, abide forever. We see that our years are more than grass that withers, more than flowers that fade. They weave a pattern of life that is timeless and unite us with a world that is from end to end the abode of Your love and the venture of Your glory. In life and in death we cannot go where You are not, and where You are, all is well. Sustained by this assurance, we praise Your name, O God of life.

or

When I come to the end of the road,  
And the sun has set for me,  
I want no rites in a gloom-filled room -  
Why cry for a soul set free?

Miss me a little ... but not too long,  
And not with your head bowed low;  
Remember the love that we once shared  
Miss me ... but let me go.  
For this is a journey we all must take,  
And each must go alone;  
It's all a part of Adonai's plan,  
A step on the road to home.

When you're lonely and sick of heart,  
Go to the friends we know;  
Bury your sorrow in doing good deeds and  
Miss me ... but let me go.

---

At this sacred moment we turn our thought to those who have gone from life. We recall the joy of their companionship. We feel a pang, the echo of the more intense grief when first their death lay before our stricken eyes. Now we know that they will never vanish, so long as heart and thought remain within us. By love are they remembered, and in memory they live.

O God, grant that their memory may bring strength and blessing. May the nobility in their lives and the high ideals they cherished endure in our thoughts and live on in our deeds. May we, carrying on their work, help to redeem Your promise that life shall yet prevail.

**Please rise**

### **MOURNER'S KADDISH**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba. B'al-ma di v'rah chi-ru-tei  
v'am-lich mal-chu-tei b'cha-yei-chon uv'yo-mei-chon uv'cha-yei d'chol  
beit Yis-ra-eil, ba-a-ga-lah u-viz-man ka-riv, v'im'ru a-mein.

May Your Great name grow in holiness in the world created as You willed. May Your majesty rule in our lifetimes, in our day, and in the lifetimes of the House of Israel, speedily and soon and we answer: Amen.

May Your Great Name be blessed for ever and eternity.

May the Name of the Holy Blessed One be praised and lauded, glorified and exalted, honored and respected beyond any blessing, song, hymn, or psalm that we on earth could offer, and we answer: Amen.

For us and all 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 the world, and let us say: Amen.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלָמֵי עָלְמֵינָא:

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'a-l'mei a-l'ma-ya:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֹלָא מִן  
כָּל-בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירוֹן בְּעֹלְמָא,  
וְאַמְרוּ: אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאַמְרוּ: אָמֵן.

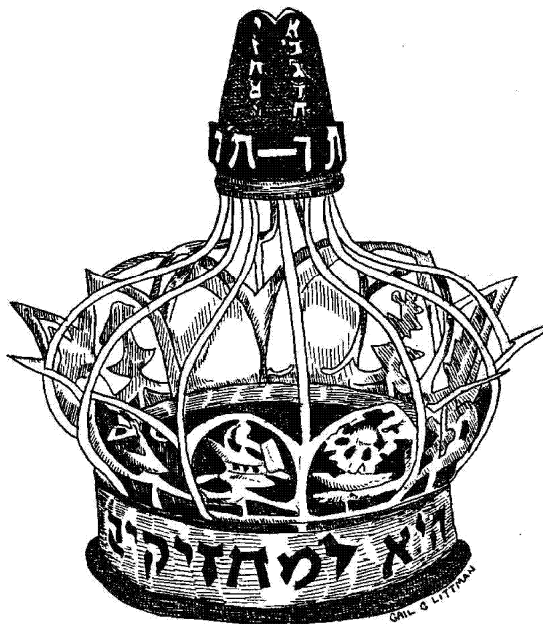
Yit-ba-rach, v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-sei  
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud-sha b'rich hu l'ei-lah  
min kol bir-cha-tah v'shi-ra-tah tush-b'cha-tah v'ne-che-ma-tah  
da-a-mi-ran b'a-l'ma, v'im-ru a-mein.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol  
Yis-ra-eil v'im'ru: a-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאַמְרוּ: אָמֵן.

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol  
Yis-ra-eil, v'im'ru: a-mein.

May the source of peace send peace to all who mourn and comfort all who are bereaved. Amen.



## CLOSING SONGS

### BUILD THIS WORLD TOGETHER

Music & Lyrics by Debbie Friedman

We're going to build this, build this world, we're going to build  
this world together! (repeat)

We hear the sound of peace, but it's different this time.  
We're going to build this world together.  
It's the eternal cry of humankind.  
We're going to build this world together.

*Chorus:*

We hear the sound of hope, the sound of peace.  
It's a new day for a new generation.  
A new time, no beginning, no end.  
We're going to build this world together.

Let the heavens be glad and the earth rejoice.  
We're going to build this world together.  
We'll sing a song of peace in a different voice.  
We're going to build this world together.

*Chorus*

We must study and teach, exploring new ways.  
We're going to build this world together.  
So the children will grow and be the teachers one day.  
We're going to build this world together.

*Chorus*

We're, each of us, different and this makes us strong.  
We're going to build this world together.  
And we need every voice to sing this new song.  
We're going to build this world together.

*Chorus*

We're going to build this, build this world, we're going to build  
this world together! (repeat)



You are our Eternal God, who reigned  
before any being had yet been created;  
when all was done according to Your  
will, already You were Ruler.

And after all ceases to be, still You will  
rule in solitary majesty. You were, are,  
and will be in glory.

And You are One; none other can  
compare to or consort with the  
eternal. You are without beginning,  
without end. To You belong power  
and dominion.

And You are my God, my living  
Redeemer, my Rock in times of  
trouble and distress. You are my  
banner and my refuge, my  
benefactor when I call on You.

Into Your hands I entrust my spirit,  
when I sleep and when I wake; and  
with my spirit and my body also;  
Adonai is with me, I shall not fear.

There is none like our God, there is  
none like our Ruler, there is none like  
our Sovereign, there is none like our  
Redeemer.

Who is like our God? Who like our  
Ruler? Who like our Sovereign? Who  
like our Redeemer?

We will give thanks to our God, we will  
give thanks to our Ruler, we will give  
thanks to our Sovereign, we will give  
thanks to our Redeemer.

Blessed is our God, blessed is our  
Ruler, blessed is our Sovereign,  
blessed is our Redeemer.

You are our God, you are our Ruler,  
you are our Sovereign, you are our  
Redeemer.

## ADON OLAM

## אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יֵצִיר נִבְרָא.  
לֵעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל, אַזִּי מֶלֶךְ שְׁמוֹ נִקְרָא.

Adon olam asher malach, b'terem kol y'tzir nivra.  
L'eit na-asah v'chef-tzo kol, azai melech sh'mo nikra.

וְאַחֲרֵי כָכָלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא.

וְהוּא הֵקָה, וְהוּא הִזָּה, וְהוּא יִהְיֶה, בְּתִפְאַרָה.

V'a-cha-rei kich-lot hakol, l'vado yimloch nora.  
V'hu haya, v'hu hoveh, v'hu yi-h'yeh, b'tif-arah.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

V'hu echad v'ein sheini, l'hamshil lo l'hachbirah.  
B'li reishit b'li tachlit, v'lo ha-oz v'ha-mis-rah.

וְהוּא אֵלִי וְחִי גִאֲלִי, וְצוֹר חֲבָלֵי בַּעַת צָרָה.

וְהוּא נָסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בָּיִם אֶקְרָא.

V'hu ei-li v'chai go-ali, v'tzur chev-li b'eit tzarah.  
V'hu nisi u-ma-nos li, m'nat kosi b'yom ekra.

בִּידּוֹ אֶפְקִיד רוּחִי, בַּעַת אִישׁוֹן וְאַעֲיָרָה.

וְעַם רוּחִי גּוֹיָתִי: יְיָ לִי וְלֹא אֲיָרָא.

B'yado af-kid ruchi, b'eit i-shan v'a-i-rah.  
V'im ruchi g'vi-ya-ti: Adonai li v'lo ira.

## EIN KEILOHEINU

## אין כאלהינו

אֵין כְּאַלְהֵינוּ, אֵין כְּאַדוֹנֵינוּ,

אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

Ein kei-lo-hei-nu, ein ka-do-nei-nu,  
Ein k'-mal-kei-nu, ein k'-mo-shi-ei-nu.

מִי כְּאַלְהֵינוּ? מִי כְּאַדוֹנֵינוּ?

מִי כְּמִלְכֵנוּ? מִי כְּמוֹשִׁיעֵנוּ?

Mi chei-lo-hei-nu? Mi cha-do-nei-nu?  
Mi ch'mal-kei-nu? Mi ch'mo-shi-ei-nu?

נוֹדָה לְאַלְהֵינוּ, נוֹדָה לְאַדוֹנֵינוּ,

נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.

No-del lei-lo-hei-nu, no-deh la-do-nei-nu,  
No-deh l'mal-kei-nu, no-deh l'mo-shi-ei-nu.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,

בָּרוּךְ מִלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

Ba-ruch e-lo-hei-nu, ba-ruch a-do-nei-nu,  
Ba-ruch mal-kei-nu, ba-ruch mo-shi-ei-nu.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,

אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

A-ta hu e-lo-hei-nu, a-ta hu a-do-nei-nu,  
A-ta hu mal-kei-nu, a-ta hu mo-shi-ei-nu.

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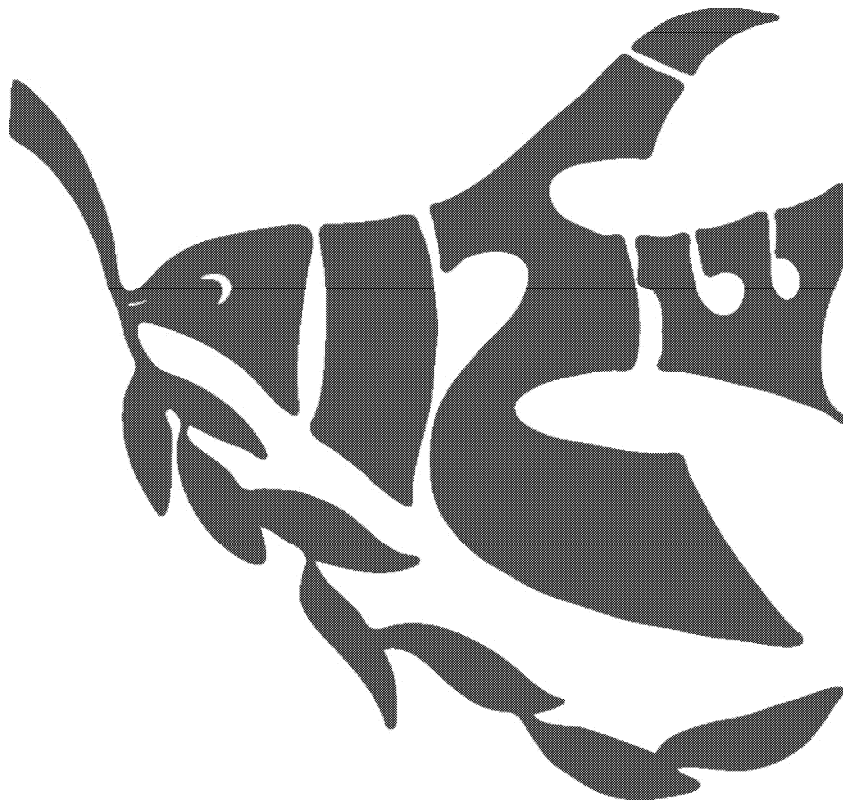
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