



SHOFAR SERVICE

TEKIAT SHOFAR

תְּקִיעַת
שׁוֹפָר

BARĤU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Baruĥ Adonai ha-m'voraĥ l'olam va-ed.

Praised be the Lord, Source of all blessing, forever.

On Rosh Hashanah:

Praised are You, Lord our God, King of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

The light of the world is found in the Source of life; He spoke, and out of darkness there came light.

On Yom Kippur:

Praised are You, Lord our God, King of the universe, who opens for us the gates of mercy, and gives light to those who wait for His pardon; who forms light and creates darkness, who ordains the harmony of all creation.

The light of the world is found in the Source of life; He spoke, and out of darkness there came light.

Reader:

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵּךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

On Rosh Hashanah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עָשָׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל:

אוֹר עוֹלָם בְּאוֹצֵר חַיִּים אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי:

*Baruĥ ata Adonai, Eloheynu meleĥ ha-olam,
yotzeyr or u-vorey ĥo-sheĥ,
oseh shalom u-vorey et ha-kol.*

Or olam b'otzar ĥa-yim, orot mey-ofel amar va-yehi.

On Yom Kippur:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי
רַחֲמִים וּמְאִיר עֵינֵי הַמְּחַכִּים לְסִלְיָחָתוֹ. יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עָשָׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל:

אוֹר עוֹלָם בְּאוֹצֵר חַיִּים אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי:

On Shabbat continue on page 140; on a weekday continue on page 145.

מִן־הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בְמִרְחֹב יָהּ:
 קוֹלִי שָׁמְעָתָּ אֶל־תַּעֲלֹם אֲזַנְךָ לְרוֹחֹתַי לְשׁוֹעֲתַי:
 רֵאשִׁיד־בְּרַךְ אָמֵת וְלַעֲוֹלָם כָּל־מִשְׁפַּט צְדָקָךָ:
 עָרַב עֲבָדֶיךָ לְטוֹב אֶל־יַעֲשֻׁקְנֵי יָדַיִם:
 שֵׁשׁ אֲנֹכִי עַל־אֲמֶרְתֶּךָ כְּמוֹצֵא שָׁלָל רָב:
 טוֹב טַעַם וְדַעַת לְמַדְנִי כִּי בְמִצְוֹתֶיךָ הָאֲמֵנֹתַי:
 נִדְבֹת פִּי רִצְהֵנָּא יְיָ וּמִשְׁפָּטֶיךָ לְמַדְנִי:

In my distress I cried out to the Lord;
He answered me and set me free.

You have heard my voice;
Do not turn away from my cry of distress.

The beginning of Your word is truth;
Your righteous judgments are everlasting.

Protect me, O Lord;
Let not the arrogant oppress me.

I rejoice over Your word,
Like one who finds great treasure.

Grant me discernment and knowledge,
For I have put my trust in Your commandments.

Accept the offerings of my lips, O Lord,
And teach me Your laws.

Biblical verses

Continue on page 244 or on page 248.

Preludes to the Shofar service

On Shabbat, the Shofar is not sounded; the service continues on page 250.

כָּל־הָעַמִּים תִּקְעוּרְפָךָ הִרְיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:
 כִּי־יְיָ עֲלִיּוֹן נוֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:

All you nations clap your hands;
Sing aloud to God with a voice of triumph.
For the Lord is awesome and supreme;
He is a great King over all the earth.

Psalms 47:2-3

בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:

With trumpets and the sound of the Shofar
Acclaim the King, the Lord.

Psalms 98:6

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the Shofar is sounded.

Numbers 29:1

Sound the Shofar on the New Moon,
At the time appointed for our New Year.
Its observance is a law for Israel,
Ordained by the God of Jacob.

Psalms 81:4-5

Awake from your slumber, and rouse yourselves from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, you who forget eternal truth in the trifles of the hour, who go astray after vain illusions which can neither profit nor deliver. Carefully examine your souls; mend your ways and your actions; forsake the evil path and unworthy purposes. Return to God, so that He may have mercy upon you.

Maimonides

Tekiat Shofar

Give heed to the sound of the Shofar,
The sharp, piercing blasts of the Shofar,
Rending the air with its message,
Its call for wholehearted repentance;
Summoning us to our Father
To render Him true devotion.

Renounce your sins and transgressions,
False aims and unworthy striving;
Fill your hearts with a new spirit
Of loving concern and forgiveness.
Give heed to the sound of the Shofar,
The blast that is blown, O my people.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַת קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲנִינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Praised are You, Lord our God, King of the universe, who has taught us the way of holiness through the *Mitzvot*, and has commanded us to hear the sound of the Shofar.

Praised are You, Lord our God, King of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

The Shofar is sounded:

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

The sound of the Shofar



May the sound of the Shofar shatter our complacency
And make us conscious of the corruptions in our lives.

*May the sound of the Shofar penetrate our souls,
And cause us to turn to our Father in Heaven.*

May the sound of the Shofar break the bonds of our
enslavement to the evil impulse,
And enable us to serve the Lord with a whole heart.

*May the sound of the Shofar renew our loyalty to the
one true King
And strengthen our determination to defy the false gods.*

May the sound of the Shofar awaken us to the enormity of
our sins,
And the vastness of God's mercy for those who truly repent.

*May the sound of the Shofar summon us to service
And stir us to respond, as did Abraham, "Here am I."*

May the sound of the Shofar recall the moment
When we stood at Mount Sinai and uttered the promise:
"All that the Lord has spoken, we will keep and obey."

*May the sound of the Shofar recall the promise of
the ingathering of the exiles,
And stir within us renewed devotion to the Land of Israel.*

May the sound of the Shofar recall the vision of the prophets,
Of the day when all people will live in peace.

*May the sound of the Shofar awaken us to the flight of time,
And summon us to spend our days with purpose.*

May the sound of the Shofar remind us that it is time to
"Proclaim liberty throughout the land
To all the inhabitants thereof."

*May the sound of the Shofar become our jubilant shout of joy
On the day of the promised, long-awaited redemption.*

May the sound of the Shofar enter our hearts;
For blessed is the people that hearkens to its call.

Hershel J. Matt

The Shofar is sounded:

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

אֲשֶׁרֵי הָעַם יוֹדְעֵי תְּרוּעָה.
יֵי בְּאוֹר־פְּנֵיךָ יְהִלְכוּן:

*Ashrey ha-am yod'ey teruah,
Adonai b'or paneha y'haleyhun.*

Blessed are the people who hear in the Shofar
A summons to walk by the light of Your presence.

(An alternate Shofar service begins on page 248.)

Give heed to the sound of the Shofar,
The *shrill, quiv'ring* notes of the Shofar,
Sounding its message of warning,
Its cry of alarm and awakening;
Urging us to labor together
To combat war and violence.

Accept the challenge to battle
Against fear, hate, and destruction.
Remove from your midst all oppression,
Banish all greed and contention.
*Give heed to the sound of the Shofar,
The blast that is blown, O my people.*

The Shofar is sounded:

תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה

Give heed to the sound of the Shofar,
The *loud clarion call* of the Shofar,
Bringing new hope to the suffering,
And strength to those stricken with sorrow;
Bringing to Israel assurance
Of healing, peace, and redemption.

Renew your faith and devotion
To God's Torah, People, and Land.
Remember the Covenant and fashion
A kingdom of law and compassion.
*Give heed to the sound of the Shofar,
The blast that is blown, O my people.*

Malḥuyot, Ziḥronot, Shofarot



MALḤUYOT

Sovereign of the universe,
establish Your sovereignty over us.

Help us to acknowledge Your rule
not only with our lips but also with our lives.

May we bend our will to conform to Your will;
and may our hearts find delight in serving You.

May our every act proclaim:
"The Lord God of Israel is King
and His sovereignty rules over all."

ZIḤRONOT

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

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

Help us remember the Jewish past we have inherited;
and keep us ever mindful of the Jewish future
which we must secure and enrich.

May the memories which guide our actions
inspire us to lead lives worthy of being remembered.

SHOFAROT

O God, who revealed Yourself to our ancestors at Sinai,
amidst the loud blasts of the Shofar,
wherever we stand we are in Your presence;
may You always be present to us.

Help us to sense Your spirit
when we yearn for truth and righteousness,
when we strive to create the good and the beautiful,
when we work for justice and peace.

May our daily deeds bear witness
that You, who revealed Yourself to our ancestors,
reveal Yourself anew through us.

GRANT ME THE CAPACITY FOR PRAYER

אוֹחִילָה לְאֵל. אֶחְלָה פְּנִי.

אֲשַׁאֲלָה מִמְּנוּ מַעֲנָה לְשׁוֹן:

אֲשֶׁר בִּקְהַל עַם אֲשִׁירָה עִזּוֹ.

אֲבִיעָה רְנוּת בְּעַד מִפְעֻלָּיו:

לְאֶדָם מַעֲרָכֵי לֵב.

וּמִי מַעֲנָה לְשׁוֹן:

אֲדַנִּי שְׁפָתַי תִּפְתָּח

וּפִי יִגִּיד תְּהִלָּתְךָ:

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.

יְיָ צוּרֵי וְנֹאֲלֵי:

I come before the Lord to entreat Him.

I plead for the gift of expression,

So that here, before the congregation,

I may sing of His power,

Celebrate in song the glory of His works.

Preparing the heart is a human task;

The power of expression is the gift of God.

"O Lord, open my lips,

That my mouth may declare Your praise."

"May the words of my mouth

And the meditation of my heart

Find favor before You,

My Rock and my Redeemer."

ESTABLISH YOUR SOVEREIGNTY

On Shabbat add the words in brackets.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power. Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is King and His dominion extends over all creation.

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your *Mitzvot* lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth, for You are a God of truth; Your word is truth, and endures forever.

Praised are You, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

The Shofar is sounded. (Omit on Shabbat.)

TEKIAH SHEVARIM TERUAH TEKIAH

Omitted on Shabbat:

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of *Malhuyot*.

HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment, some as children, some as servants. If You look upon us as children, then pity us as a father pities His children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כָּל־
בְּכוֹרֶךָ וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר וְאִוֹן
עוֹף עַל כָּל־יְוֹשְׁבֵי תֵבֶל אֶרֶץ־ךָ. וַיֵּדַע כָּל־פֶּעִיל כִּי אַתָּה
פָּעַלְתָּ וַיָּבִין כָּל־יִצְאוֹר כִּי אַתָּה יִצְרָתוֹ. וַיֹּאמֶר כָּל־אִשׁר
נִשְׁמָה בָּאָפוֹ יי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ וּמְלִכּוֹתוֹ בְּכָל־מְשָׁלָה:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְרָצָה בְּמִנוּחֵינוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹן חֶלְקֵנוּ בְּחֻדְרֶיךָ שְׂבַעֲנוּ מִטוֹבֶיךָ וְשִׂמְחָנוּ בִישׁוּעֶיךָ.
וְהִנָּחִילָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ וַיְנַחֲנוּ בָּךְ
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמַיִךְ וְנִטְהַר לְבָבֵנו לְעִבְדֶּיךָ בְּאַמֶּת. כִּי אַתָּה
אֱלֹהִים אֱמֶת וְדַבְרֶךָ אֱמֶת וְקוֹם לְעַד. בְּרוּךְ אַתָּה יי מְלֹךְ
עַל כָּל־הָאָרֶץ מְקֻדָּשׁ וְהַשְּׁבַת וַיִּשְׂרָאֵל יוֹם הַזְּכוֹרוֹן:

The Shofar is sounded. (Omit on Shabbat.)

תְּקִיעָה שְׂבָרִים תְּרוּעָה תְּקִיעָה

Omitted on Shabbat:

אֶרֶשֶׁת שְׂפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רִם וְנִשְׂא.
מִבִּין וּמֵאִזִּין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ.
וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר מְלִכְיוֹתֵינוּ:

*Are-shet s'fateynu ye-erav l'faneha Eil ram v'nisa,
meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu,
ut-kabeyl b'ra-ḥamim uv-ratzon seyder mal-huyo-teynu.*

הַיּוֹם הַרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יִצְאוֹרֵי
עוֹלָמִים. אִם בְּבָנִים אִם כְּעִבְדִּים: אִם בְּבָנִים רַחֲמָנוּ
כְּרַחֵם אָב עַל בָּנָיו. וְאִם כְּעִבְדִּים עֵינֵינוּ לָךְ תְּלוּיוֹת.
עַד שִׁתְּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ אִיוֹם קְדוֹשׁ:

REMEMBRANCE VERSES (Zihronot)

Thus is it written in Your Torah:

"And God remembered Noah and all the animals and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided."

"And God heard their groaning in Egyptian bondage and He remembered His covenant with Abraham and Isaac and Jacob."

"I will remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land."

Genesis 8:1; Exodus 2:24; Leviticus 26:42

And so the Psalmist sang:

"Gracious and merciful is the Lord, who made His wonders to be remembered."

"He sustains those who revere Him; He will remember His covenant forever."

"He remembered His covenant and He forgave them because of His abundant kindness."

Psalms 111:4, 111:5, 106:45

And thus Your prophets proclaimed:

"Go and proclaim to Jerusalem: Thus says the Lord: I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me in the wilderness, through a barren land."

"I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant."

"Is not Ephraim My precious son, My beloved child? Even when I rebuke him, I remember him with tenderness, My heart yearns for him. I will surely show him compassion, says the Lord."

Jeremiah 2:2; Ezekiel 16:60; Jeremiah 31:20

ZIHRONOT VERSES

בְּכַתּוּב בְּתוֹרַתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־
הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבְיָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכַּחוּ
הַמַּיִם:

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־
אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

וַיִּשְׁמַע תְּכַרְתֵּי אֶת־בְּרִיתִי יַעֲקֹב וְאֶת־בְּרִיתִי יִצְחָק וְאֶת־
בְּרִיתִי אַבְרָהָם אֶת־כָּל־וְהָאָרֶץ אֶת־כָּר:

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר. זָכַר עָשָׂה לְנַפְלָאוֹתָיו חֲנוּן וְרַחוּם יי:

וַיִּשְׁמַע טָרַף נֶמֶן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

וַיִּשְׁמַע. וַיִּזְכֹּר לְהֵם בְּרִיתוֹ וַיִּנְחַם כָּרֵב חֲסָדָיו:

וְעַל יְדֵי עֲבָרֶיךָ הִנְבִּיאִים כָּתוּב לֵאמֹר. הִלֵּךְ וַקְרָאתָ בְּאֲזִי
יְרוּשָׁלַיִם לֵאמֹר. כֹּה אָמַר יי וְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֶהְבֵּת
כְּלוֹלֶתֶיךָ. לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ לֹא יְרוּעָה:

וַיִּשְׁמַע. וְכַרְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ בְּיַמֵּי נְעוּרֶיךָ וְהִקִּימוֹתִי לְךָ
בְּרִית עוֹלָם:

וַיִּשְׁמַע. הֲבֵן וְקִיר לִי אֶפְרַיִם אִם יֶלֶד שְׁעִשׂוּעִים. כִּי־מַדִּי דַבְרֵי בּוֹ
זָכַר אֶזְכְּרֶנּוּ עוֹד. עַל־כֵּן הִמּוּ מַעֲי לֹא רַחֵם אֶרְחַמֶנּוּ. נְאֻם־יי:

Zaharti lah hesed n'ura-yih ahavat k'lulota-yih,
Lehteyh aharai ba-midbar b'erez lo z'rua.

Ha-veyn yakir li efra-yim im yeled sha-a-shuim,
Ki mi-dey dabri bo zahor ezkerenu od,
Al keyn hamu mey-ai lo raheyim araha-menu, n'um Adonai.

REMEMBER US WITH BLESSING

Our God and God of our ancestors, remember us with blessing, with deliverance, and with Your mercy.

Remember the covenant which You made with Abraham our father and the pledge which You lovingly gave him on Mount Moriah.

Remember how he bound his son Isaac on the altar, subduing his fatherly compassion so that he might do Your will wholeheartedly. So may Your compassion for us subdue Your wrath. In Your great goodness, favor Your people and Your city Jerusalem. Fulfill for us the promise contained in Your Torah, transmitted by Your servant Moses:

“For their sake will I remember the covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations to be their God. I am the Lord.”

You remember all things forgotten; for You there is no forgetfulness. Remember today the binding of Isaac and may it arouse Your mercy for his descendants. Praised are You, O Lord, who remembers the covenant.

The Shofar is sounded. (Omit on Shabbat.)

TEKIAH SHEVARIM TERUAH TEKIAH

Omitted on Shabbat:

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Zihronot.

HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment, some as children, some as servants. If You look upon us as children, then pity us as a father pities His children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
וּפְקֻדָּנוּ בְּפֻקְדֹת יְשׁוּעָה וּרְחֻמִּים מִשְׁמֵי שָׁמַיִם קְדָם: וְזָכַר-
לָנוּ יי אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׂבוּעָה אֲשֶׁר
נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרְיָה. וְתִרְאֶה לְפָנֶיךָ
עֲקֻדָּה שְׁעָקַד אֲבָרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל גִּב הַמִּזְבֵּחַ
וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רַצוֹנְךָ בְּלִבְבֵנו שְׁלָם. כֵּן יִכְבְּשׁוּ
רַחֲמֶיךָ אֶת־כַּעֲסֶךָ מֵעַלְיָנוּ. וּבִטּוּבֶךָ הַגָּדוֹל יֵשׁוּב חַרוֹן
אַפֶּךָ מֵעַמְּךָ וּמֵעִירֶךָ וּמִנִּחַלְתֶּךָ: וְקִיַּם־לָנוּ יי אֱלֹהֵינוּ אֶת־
הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ עַל־יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי
כְּבוֹדְךָ כְּאֹמֹר. וְזָכַרְתִּי לָהֶם בְּרִית רְאשִׁימִים אֲשֶׁר
הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם
לְאֱלֹהִים אֲנִי יי: כִּי זָכַר כָּל־הַנִּשְׁכַּחֹת אֲתָה הוּא מַעֲוֹלָם
וְאִין שְׂכָחָה לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ. וְעֲקֻדַת יִצְחָק לְזֵרְעוֹ הַיּוֹם
בְּרַחֲמִים תִּזְכֹּר. בְּרוּךְ אַתָּה יי זָכַר הַבְּרִית:

The Shofar is sounded. (Omit on Shabbat.)

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Omitted on Shabbat:

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רֵם וְנִשְׂא.
מִבִּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ.
וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכַרְנוֹתֵינוּ:

Are-shet s'fataynu ye-erav l'faneha Eil ram v'nisa,
meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu,
ut-kabeyl b'ra-hamim uv-ratzon seyder zihrono-teynu.

הַיּוֹם הִרְתָּ עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יִצְרָיִךָ
עוֹלָמִים. אִם בְּנֵינִים אִם בְּעַבְדִּים: אִם בְּבָנִים רַחֲמָנוּ
בְּרַחֲם אָב עַל בָּנִים. וְאִם בְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת.
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ אִיּוֹם קְדוֹשׁ:

SHOFAROT: Recalling the revelation

You revealed Yourself to Your holy people at Mount Sinai amid clouds of glory. Your voice was heard in a mist of purity.

The whole world trembled before You, all creation stood in awe, when You, our King, manifested Your presence to teach Your people Torah and Mitzvot.

Out of flaming fire, amid peals of thunder and flashes of lightning, amid blasts of the *Shofar*, You enabled them to hear Your divine words.

SHOFAROT VERSES

Thus is it written in Your Torah: "On the third day, as morning dawned, there was thunder and lightning, a thick cloud upon the mountain and the mighty blast of a *Shofar*; everyone in the camp trembled." "The sound of the *Shofar* grew louder and louder. Moses spoke and God answered him." "As all the people witnessed the thunder and lightning, the sound of the *Shofar* and the mountain smoking, they trembled and stood at a distance."

Exodus 19:16, 19:19, 20:15

And so the Psalmist sang: "God has ascended with the sound of the *Shofar*, the piercing cry of the *Shofar*." "With trumpets and *Shofar* acclaim the King, the Lord." "Sound the *Shofar* on the New Moon, at the time appointed for our New Year. Its observance is a law for Israel, ordained by the God of Jacob." "Hallelujah! Praise God in His Sanctuary; praise Him in His mighty heavens. Praise Him for His vast power, praise Him for His abundant greatness. Praise Him with the sound of the *Shofar*, praise Him with lute and lyre. Praise Him with drum and dance, praise Him with strings and flute. Praise Him with resounding cymbals, praise Him with clanging cymbals. Praise Him everything that breathes. Hallelujah! Praise the Lord!"

Psalms 47:6, 98:6, 81:4-5, 150

And thus Your prophets proclaimed: "All inhabitants of the world, all dwellers on earth, look when a banner is raised upon the mountains, and when the *Shofar* is sounded, listen." "On that day a great *Shofar* will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow down to the Lord on His holy mountain in Jerusalem." "The Lord will be revealed to them and His arrow will flash like lightning. The Lord God will sound the *Shofar* and march amid the storm-winds of the South. The Lord of hosts will defend them."

Isaiah 18:3, 27:13; Zechariah 9:14-15

אתה נגלית בענן כבודך על עם קדשך לדבר עם:
מן השמים השמעתם קולך ונגלית עליהם בערפלי טהר:
גם כלהעולם כלו חל מפניך ובריות בראשית חרדו
ממך. בהגלותך מלכנו על הר סיני ללמד לעמך תורה
ומצות. ותשמיעם אתהוד קולך ודברות קדשך מלהבות
אש: בקולת וברקים עליהם נגלית ובקול שופר עליהם
הופעת:

בכתוב בתורתך. ויהי ביום השלישי בהית הבקר ויהי קולת
וברקים ופענן כבד עליההר וקול שפר חזק מאד ויחרד כלהעם
אשר במחנה: ונאמר. ויהי קול השפר הולך וחזק מאד. משה
ידבר והאלהים יענו בקול: ונאמר. וכלהעם ראים אתהקולת
ואתהלפידים ואת קול השפר ואתהההר עשן. וירא העם ויגעו
ויצמדו מרחק:

ובדברי קדשך כתוב לאמר. עלה אלהים בתרועה יי בקול
שופר: ונאמר. בחצצרות וקול שופר הריעו לפני המלך יי:
ונאמר. תקעו בחדש שופר בכסה ליום חגנו: כי חק לישראל הוא
משפט לאלהי יעקב: ונאמר. הללויה. הללויה אל בקדשו הללויה
ברקיע עזו: הללויה ובבורתיו הללויה כרב גדלו: הללויה בתקע
שופר הללויה בגבל וכנור: הללויה בתוף ומחול הללויה במנים
וענב: הללויה בצלצלי שמע הללויה בצלצלי תרועה: כל
הנשמה תהלל יה. הללויה:

ועל ידי עבדיך הנביאים כתוב לאמר. כלישבי תבל ושכני
ארץ. כנשאים הרים תראו וכתקע שופר תשמעו: ונאמר. והיה
ביום ההוא יתקע בשופר גדול. ובאו האבדים בארץ אשור
והנדחים בארץ מצרים. והשתחוו ליי בהר הקדש בירושלים:
ונאמר. ויי עליהם יראה ויצא כפרק חצו. ואדני אלהים בשופר
יתקע והלך בסערות תימן: יי צבאות ינו עליהם: כן תגן על עמך
ישראל בשלומך:

SOUND THE GREAT SHOFAR FOR OUR LIBERATION

Our God and God of our ancestors, sound the great Shofar for our liberation and lift high a banner to gather our exiles.

Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth.

Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy.

For it was there that our ancestors brought to You the offerings prescribed in Your Torah, given to us by Your inspired servant Moses:

"On your joyous occasions, your fixed festivals, and on your new moons, you shall sound the trumpets as you bring the designated offerings and they shall be a reminder to you before the Lord your God; I, the Lord, am your God."

For You hear the sound of the Shofar and heed its summons; none may be compared to You.

Praised are You, O Lord, who mercifully listens to His people Israel as they call on Him with the sound of the Shofar.

The Shofar is sounded. (Omit on Shabbat.)

TEKIAH SHEVARIM TERUAH TEKIAH

Omitted on Shabbat:

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Shofarot.

HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment, some as children, some as servants. If You look upon us as children, then pity us as a father pities His children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ.
וְשֵׂא גַם לְקַבֵּץ נְלִיּוֹתֵינוּ. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם.
וּנְפֹצוֹתֵינוּ כַּגֶּם מִיַּרְכְּתֵי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה.
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֲחִי־קִרְבָּנוֹת חוֹבוֹתֵיהֶם כְּמוֹ שֶׁכָּתַבְתָּ
בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ כְּאִמּוֹר.
וּבַיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשְׁכֶם וּתְקַעְתֶּם
בַּחֲצֹצְרוֹת עַל עֲלֵתֵיכֶם וְעַל זְבָחֵי שְׁלֵמֵיכֶם וְהָיוּ לָכֶם
לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם. אֲנִי יי אֱלֹהֵיכֶם: כִּי אִתָּהּ שׁוֹמֵעַ
קוֹל שׁוֹפָר וּמֵאֲזִין תְּרוּעָה וְאִין דּוֹמְהֵלָךְ: בְּרוּךְ אַתָּה
יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

The Shofar is sounded. (Omit on Shabbat.)

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Omitted on Shabbat:

אֲרֵשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנֹשֵׂא.
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ.
וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר שׁוֹפְרוֹתֵינוּ:

*Are-shet s'fateynu ye-erav l'faneha Eil ram v'nisa,
meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu,
ut-kabeyl b'ra-hamim uv-ratzon seyder shofro-teynu.*

הַיּוֹם הִרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפַּט כָּל-יִצְוֵרֵי
עוֹלָמִים. אִם כְּבָנִים אִם כְּעֲבָדִים: אִם כְּבָנִים רַחֲמֵנוּ
בְּרַחֲם אָב עַל בָּנִים. וְאִם כְּעֲבָדִים עֵינֵינוּ לְךָ תְּלִיּוֹת.
עַד שֶׁתִּחַנְּנֵנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ אִיּוֹם קָדוֹשׁ:

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.


For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

WE INSCRIBE OURSELVES

 "In the Book of Life" must be understood in a spiritual sense. We are not asking for mere existence; we are asking for a life of special quality. And whether or not the prayer is answered depends on us.

If we remain enslaved by our passions, if we are so unmoved by the love of God that we fail to repent and to return to Him, then we have forfeited a year of true life.

However, if we love God, if we put our trust in Him, if we enlist in His service and take upon ourselves the yoke of the kingship of Heaven, we thereby inscribe ourselves in the Book of Life!

Based on the Baal Shem Tov

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנֵיךְ. כִּי בְּאוֹר פְּנֵיךְ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשְׁלוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻיָּסָה טוֹבָה. נִזְכָּר וְנוֹכַח
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְלְשְׁלוֹם:

Sim shalom tovah uv-rahah ba-olam,
Heyn va-hesed v'rahamim aleynu v'al kol yisrael ameha.
Bar-heyenu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheyenu
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahah, v'rahamim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt uv-hol sha-a bi-sh'lomeha.

B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,
Niza-heyv v'nikateyv l'faneha,
Anahnu v'hol amha beyt yisrael,
L'ha-yim tovim ul-shalom.

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-ħutey
B'ħa-yey-ħon uv-yomey-ħon uv-ħa-yey d'ħol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla ul-eyla mi-kol bir-ħata v'shi-rata
Tush-b'ħata v'ne-ħemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya
V'ħa-yim aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

REMEMBERING: A meditation before the Kaddish

☞ We pause on this Day of Remembrance to remember our loved ones, from whom we have been separated by death, but to whom we remain close through the binding links of memory.

We are grateful, O God, for our capacity to remember, for the ability to retain in treasured possession that which we once held dear. We are grateful for those precious things which death cannot take from us—the lessons and experiences which our loved ones shared with us and bequeathed to us. Above all, we are grateful for the assurance that "there is no forgetting before You," that our loved ones are held in everlasting remembrance.

May the memories of those whom we lovingly recall inspire us to lead lives worth remembering. In tribute to our departed, those who mourn now rise to praise Your holy name.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וְלְעֵלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Grant us life



May it be Your will, O Lord our God and God of our ancestors, that the new year bring us well-being and blessing.

Inscribe us in the book of life, O God,
and grant us in the new year:

a life of peace and goodness;
a life of blessing, sustenance, and health;
a life marked by true piety and the avoidance of sin;
a life free from all shame and reproach;
a life of abundance and honor;
a life ennobled by love of Torah and reverence for You;
a life in which all the worthy desires of our hearts will be fulfilled.

Based on Talmud, Berakhot 16b

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שֶׁתַּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה:

Y'hi ratzon mil-faneha
Adonai Eloheynu vey-lohey avo-teynu,
Sheh-t'hadeysh aleynu shanah tovah um-tukah.

May it be Your will, Lord our God and God of our ancestors,
That we be blessed with a good and sweet new year.

The prayer of our lips



"Areshet sefateynu ye-erav lefaneha . . ."

"May the prayers of our lips be pleasing to You, O God."

May our prayers be pleasing to You because they are spoken with sincerity and with truth.

May our prayers be pleasing to You because they are uttered in humility, as we acknowledge our frailty and our need for Your sustaining strength.

May our prayers be pleasing to You because they are offered in gratitude for Your manifold blessings, too numerous to be counted, too constant to be deserved.

May our prayers be pleasing to You because we firmly resolve to take these noble words with us and to permit them to guide our actions in the year ahead.

May our prayers be pleasing to You because the lips which speak them also speak words of hope to the discouraged, cheer to the distressed, solace to the bereaved, and kindness to all.

May our prayers be pleasing to You because they reflect not only our own needs but also the needs of others, and the needs of our people.

May our prayers be pleasing to You because they remind us of what You expect of us and because they challenge us to become all that we are capable of being.