



Temple Emanu-El

עֶרֶב רֹאשׁ הַשָּׁנָה

Erev Rosh HaShanah

Hashiveinu p.6

הַשִּׁיבֵנוּ, יי, אֵלֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu, Adonai, eilecha v'nashuvah; chadeish yameinu k'kedem.

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 again.

Start Fresh p.7

Judith-Kate Friedman

Summer's gone. Nights grow cold
These are the days of awe — the shofar blows
With bread in hand — down to the sea
We take time, give thanks
And cast our sadness free

That we may start fresh
That we may come clear
That we may know sweetness and peace
Throughout the year
That we may find love
Where we need it most
And open our hearts and hands
And draw each other close

A day to fast and count the ways
We've promised and fallen short — we meet each other's gaze
Begin again — life won't wait
Time turns and we return
And walk on through the gates

הַשִּׁבְנוּ, יי, אֵלֶיךָ וְנִשְׁוָבָה, חֵדֵשׁ יָמֵינוּ בְּקֶדֶם.

Hashiveinu, Adonai, eilecha v'nashuvah; chadeish yameinu k'kedem.

Under the moon — a roof of trees
We bring in the harvest — beneath the stars we eat
And sing for joy — Make ourselves strong
We'll reap what we've sown
May it last all year long

(continues on following page)

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 again.

That we may start fresh
That we may come clear
That we may know sweetness and peace
Throughout the year
That we may find love
Where we need it most
And open our hearts and hands
And draw each other close

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 again.

Shabbat and Holiday Candles p.11

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

*Baruch atah, Adonai, Eloheinu melech haolam, asher kid'shanu
b'mitzvotav, v'tzivanu l'hadlik ner shel Shabbat v'shel yom tov.*

Source of blessing, Eternal our God, You fill the universe with majestic
might, teaching us holiness through sacred obligations, giving us the
mitzvah of bringing light on Shabbat and this festival.

Shehechyanu p.11

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

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

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

Hin'ni: A Prayer for the Prayer Leader p.17

הִנְנִי הָעֹנֵי מִמַּעַשׂ וְנִרְעָשֶׁת וְנִפְחָדָת מִפֶּחַד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. בְּאִתִּי
לְעַמֵּד וּלְחַנּוּן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוִנִי. וְאִף עַל פִּי שְׂאִינִי כְּדָאִית
וְהַגּוֹנָה לְכָךְ. עַל כֵּן אֲבַקֶּשְׁךָ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, יי, יי אֵל רְחוּם וְחַנּוּן,
אֱלֹהִים שְׂדֵי אִים וְנוֹרָא: הִיָּה נָא מְצַלִּיחַ דְּרַבִּי אֲשֶׁר אָנֹכִי הוֹלֶכֶת לְעַמֵּד
לְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחִי. בְּרוּךְ אַתָּה, שׁוֹמֵעַ תְּפִלָּה.

Here I am. So poor in deeds, I tremble in fear, overwhelmed and apprehensive before You to whom Israel sings praise. Although unworthy, I rise to pray and seek favor for Your people Israel, for they have entrusted me with this task. Therefore — God of Abraham, Isaac, and Jacob; God of Sarah, Rebecca, Rachel, and Leah... Adonai, Adonai — merciful, gracious God, who inspires awe — I pray to You for success on my path; I pray for myself and my community. Do not hold them responsible for my wrongs and offenses. May my deeds cause them no shame; and may their deeds cause me no shame.

Announcement of the New Year p.19

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יְהִי רָצוֹן שְׁנִזְכָּה
לְבִרְכוֹתֶיךָ בְּשָׁנַת חֲמֵשֶׁת אֲלָפִים וּשְׁמוֹנִים וְאַחַד.
אֱלֹהֵי עוֹלָם, בְּרִךְ אוֹתָנוּ וְאֵת כָּל בַּיִת יִשְׂרָאֵל
בְּחִדוּשׁ יָמֵינוּ, בְּשִׂמְחָה וּבְשָׁלוֹם, בְּנִחְמָה וּבְאַמֶּץ
לֵב, בְּחִלוּץ עֲצָמוֹת וּבְרוּחַ אֵיתָנָה. יְהִי פְרִי שְׁפָתֵינוּ
מְקַבֵּל וְרָצוּי מִלְּפָנֶיךָ בְּפָרוֹס הַשָּׁנָה הַחֲדָשָׁה. לְעַד
מוֹדִים אֲנַחְנוּ לָךְ עַל מַתַּנַּת הַחַיִּים.

Eloheinu v'Elohei avoteinu v'imoteinu, y'hi ratzon
shenizkeh l'virchotecha bishnat chameshet alafim
u'shmonim v'echat Elohei olam, bareich otanu v'et kol
beit Yisrael b'chidush yameinu, b'simchah uvshalom,
b'nechamah uv'ometz lev, B'chilutz atzamos uvruach
eitanah. Y'hi p'ri s'fateinu m'kubal v'ratzui mil'fanecha
bifros hashanah hachadashah. Laad modim anachnu
lach al mat'nat hachayim.

Our God and God of our ancestors, may we know Your blessings in the year five thousand seven hundred eighty one. Eternal One, bless us and the whole House of Israel with renewed life, happiness and peace, comfort and courage, resilience and strength. May the words of our heart be acceptable to You in the New Year that stretches before us. We are forever grateful for the gift of life.

Barchu p.20

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!

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

Shema p.26

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.

Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Baruch shem k'vod malchuto l'olam va-ed.

Hear O' Israel, Adonai is our God, Adonai is one.
Blessed is God's glorious majesty forever and ever.

V'ahavta p.28–30

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָן, וְדִבַּרְתָּ בָם,
בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרַתָּם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ
אֱלֹהֵיכֶם.

(transliteration on following page)

V'ahavta et Adonai Elohecha, b'chol l'vavcha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

L'maan tizk'ru, vaasitem et kol mitzvotai vih'yitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mizrayim lih'yot lachem l'Elohim ani Adonai Eloheichem.

Love Adonai your God with all your heart, with all your soul, and with all your might. These words which I command you today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be a sign between your eyes. Write them on the doorposts of your house and gates.

Thus you will be reminded to keep 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.

Mi Chamocha p.34

מִי כְּמֹכָה בְּאֵלִים, יי. מִי כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פְלֵא.
מַלְכוּתָךְ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם. זֶה אֱלֹהֵי, עָנּוּ וְאָמְרוּ, יי יִמְלֹךְ
לְעֵלָם וָעֶד.
וְנֹאמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יי, גְּאֹל
יִשְׂרָאֵל.

Mi chamochah ba-eilim, Adonai! Mi kamochoh nedar bakodesh, nora t'hilot, oseh fele!
Malchut'cha ra-u vanecha, bokei-a yam lifnei Moshe uMiryam. Zeh Eli, anu v'amru, Adonai yimloch l'olam va-ed.
V'ne-emar: ki fadah Adonai et Yaakov, ug'alo miyad chazak mimenu. Baruch atah, Adonai, gaal Yisrael.

(translation on following page)

Who is like You, O God, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, working wonders?
Your children witnessed Your sovereignty, the sea spitting before Moses and Miriam. “This is our God!” they cried. “Adonai will reign forever and ever!”
Thus it is said, “Adonai redeemed Jacob, from a hand stronger than his own.” Praised are You, Adonai, for redeeming Israel.

Hashkiveinu p.36

הַשְּׁכִיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים, וּפְרֹשׁ עָלֵינוּ סֶכֶת
שְׁלוֹמָךָ, וְתַקַּנֵּנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ.
וּשְׁמֹר צְאִתָּנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.

*Hashkiveinu, Adonai Eloheinu, l'shalom, v'haamideinu shomreinu
l'chayim, ufros aleinu sukat sh'lomecha, v'takneinu b'eitzah tovah
milfanacha, v'hoshi-einu l'maan sh'mecha.*

Ushmor tzeiteinu uvo-einu l'chayim ul'shalom, mei-atah v'ad olam.

Bless our sleep with peace, Adonai, and awaken us to life when we rise. With power sublime, spread over us Your shelter of shalom; and through Your wisdom restore us — make us whole. Let Your name proclaim Your presence in our lives — be our shield; make us stronger than the enemies we face: illness and war, famine and sorrow; and stronger than the enemies in our hearts: wickedness and sin. Carry us to safety as on wings — for You are the Monarch of grace, the Sovereign of compassion; You are the One who cares for us and sets us free. Watch over us, we who go forth to life; watch over us, that we may come home in peace — now, and till the end of time.

Blessed One, You spread over us a canopy of peace — a shelter of shalom over all Israel, Your people, and over Jerusalem.

V'Shamru p.38

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשְּׁבֶת, לַעֲשׂוֹת אֶת הַשְּׁבֶת, לְדֹרְתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעָלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

(transliteration on following page)

V'shamru v'nei Yisrael et HaShabbat. La'asot et HaShabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et haaretz, u'vayom hashvi-i shavat vayinafash.

The people of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

Amidah p.44–49

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.
זְכִּירֵנוּ לְחַיִּים מְלֶכֶד חַפְצֵי בְחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים
מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch atah, Adonai Eloheinu v'Elohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak v'Elohei Yaakov, Elohei Sarah, Elohei Rivkah, Elohei Rachel v'Elohei Leah. Ha-El hagadol hagibor v'hanora, El elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah liv'nei v'neihem l'maan sh'mo b'ahavah. Zochreinu l'chayim, Melech chafetz bachayim. V'chotveinu b'sefer hachayim, l'maancha, Elohim chayim. Melech ozeir umoshia umagen. Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You, Adonai our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, God of Leah; the great, mighty and awesome God, God Most High, who bestows acts of loving-kindness and creates all, who remembers the loving-kindness of the ancestors and brings redemption to their children's children for the sake of God's name, in love.

Remember us for life, sovereign God who treasures life. Inscribe us in the Book of Life, for
Your sake, God of life.

Ruler, Helper, Savior, Shield: Blessed are You, Adonai, Shield of Abraham and Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ
מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׂרָאֵל עַפְרָה, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.
מִי כְמוֹךָ, אֵל הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים
וְנֹאמָן אַתָּה לְהַחְיֹת הַכֹּל.
בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל.

Atah gibor l'olam, Adonai, m'chayeih hakol atah, rav l'hoshia.

Morid hatal.

*M'chalkeil chayim b'chesed, m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato
lisheinei afar. Mi chamochah baal g'vurot umi domeh lach, melech
meimit um'chayeh umatzmiach y'shuah.*

*Mi chamocha, El harachamim? — zocheir y'tzurav l'chayim
b'rachamim.*

*V'ne-eman atah l'hachayot hakol. Baruch atah, Adonai, m'chayeih
hakol.*

You are forever mighty, Adonai; You give life to all. You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all?

Merciful God, who compares with You? With tender compassion You remember all creatures for life.

Blessed are You, Adonai, who gives life to all.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁימִים בְּכֹל יוֹם יִהְיֶה לְלוֹדָּךְ סֵלָה.

Atah kadosh v'shimcha kadosh uk'doshim b'chol yom y'hal'lucha, selah.

You are Holy, Your Name is holy, and those who are holy praise You every day.

Blessed are You, Adonai, the Holy God.

Psalm 126

A reaching-up song:

When God returned us to Zion from exile,
we thought we were dreaming.

Then our mouths filled with laughter
and cheers were on our tongue.

The other nations saw and said:

“Adonai has done great things for them.”

Adonai has done great things for us,
and we were very glad.

Return us again to freedom, Adonai,
like streams, long dry, to the Negev returning.

Those who sow in tears will reap in joy.

The farmer wants to weep when he buries the precious seed,
but, singing, he comes back—his arms filled with grain.

Return Again

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 again.

My Fiftieth Year p.63

My Fiftieth Year had come and gone,
I sat, a solitary man,
In a crowded London shop,
An open book and empty cup
On the marble table-top.
While on the shop and street I gazed
My body of a sudden blazed;
And twenty minutes more or less
It seemed, so great my happiness,
That I was blessèd and could bless.

Shalom Rav p.66

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן, לְכֹל
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוֹמְךָ.
בְּסֵפֶר חַיִּים, בְּרַחָה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נְזַכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכֹל
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Shalom rav al Yisrael am'cha tasim l'olam — ki atah hu melech adon
l'chol hashalom; v'tov b'einecha l'vareich et am'cha Yisrael, b'chol eit
uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom, ufarnasah tovah, nizacheir
v'nikateiv l'fanecha, anachnu v'chol am'cha beit Yisrael, l'chayim
tovim ulshalom!*

Baruch atah, Adonai, oseh hashalom.

Peace — profound and lasting, all-embracing. Peace — let this be Your gift to Israel, Your people. In Your goodness, Author of peace, bless us and all people — every season, every hour — with the peace that is Yours to give. Let us, and the whole family of Israel, be remembered and inscribed in the Book of Life. May it be a life of goodness, blessing, and prosperity! May it be a life of peace!

Mi Shebeirach L'Cholim p.245

מִי שִׁבְרַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ.

Mi shebeirach avoteinu m'kor hab'rachah l'imoteinu

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

מִי שִׁבְרַךְ אֲמוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Mi shebeirach imoteinu m'kor hab'rachah laavoteinu

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

Elohai N'tzor p.68

אֱלֹהֵי נֹצַר לְשׁוֹנֵי מְרַע וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּסִים, וְנַפְשֵׁי
כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרַתְךָ
יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ צוּרֵי וְגוֹאֲלֵי.

*Elohai: N'tzor l'shoni meira; usfatai midabeir mirmah. V'limkal'lai
nafshi tidom; v'nafshi ke-afar lakol tiyeh. P'tach libi b'Toratecha;
Yiyu l'ratzon imrei-fi v'hegyon libi l'fanecha, Adonai, tzuri v'go-ali.*

My God: Keep my tongue from doing harm, and my lips from lies and deceit. Before those who wrong me with words, may silence be my practice. Before all human beings, let humility be my stance. Open my heart to Your Torah, that I may follow its sacred path of duty. Shatter, at once, the malicious plans of those who would do me harm. Act, for the sake of Your name. Act, for the sake of Your shielding hand. Act, for the sake of Your holiness. Act, for the sake of Your Torah. For the sake of those who love You — their rescue and safety — let Your shielding hand be the answer to my prayer.

May the words of my mouth and the meditation of my heart be acceptable to You, Soul of eternity, my Rock and my Redeemer.

Sermon by Rabbi Rachael Klein Miller

Avinu Malkeinu p.77

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ:

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu — Almighty and Merciful — hear our voice.

אָבִינוּ מֶלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:

Avinu Malkeinu, chatanu l'fanecha.

Avinu Malkeinu, we have strayed and sinned before You.

אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:

Avinu Malkeinu, chatanu l'fanecha

Avinu Malkeinu, have compassion on us and our families.

אָבִינוּ מֶלְכֵנוּ פְּלֵה דָבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ:

Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu.

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

אָבִינוּ מֶלְכֵנוּ פְּלֵה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ:

Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.

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

אָבִינוּ מֶלְכֵנוּ כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeinu, kotveinu b'sefer chayim tovim.

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

אָבִינוּ מֶלְכֵנוּ חֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeinu, chadeish aleinu shanah tovah.

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

אָבִינוּ מֶלְכֵנוּ חַנּוּנוּ וְעִנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

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

Festival Kiddush p.79–80

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מִכָּל עָם, וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן-לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם הַשַּׁבָּת הַזֶּה
וְאֶת יוֹם הַזְכָּרוֹן הַזֶּה יוֹם זְכָרוֹן תְּרוּעָה בְּאַהֲבָה, מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת
מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּדְבַרְךָ אִמְתָּ וְקִיָּם לְעַד.
בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ עַל כָּל הָאָרֶץ מִקְדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם
הַזְכָּרוֹן.

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

*Baruch atah, Adonai, Eloheinu melech haolam, borei p'ri hagafen.
Baruch atah, Adonai, Eloheinu melech haolam, asher bachar-banu
mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav.
Vatiten-lanu, Adonai Eloheinu, b'ahavah et [Yom haShabbat hazeh v'et]
Yom HaZikaron hazeh: yom [zichron] t'ruah [b'ahavah], mikra-
kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta, v'otanu kidashta
mikol haamim; udvar'cha emet v'kayam laad. Baruch atah, Adonai,
melech al kol haaretz, m'kadeish [haShabbat v'] Yisrael v'Yom
HaZikaron.*

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

(translation on following page)

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

In Your love, Eternal our God, You have given us this Shabbat and this Day of Remembrance: a day for the shofar's joyful sound remembered and cherished in our hearts; a day of sacred assembly; a day to be mindful of our people's going-out from Egypt. A unique place among nations You have chosen for us — and Your word is true; it endures forever. Blessed are You, Eternal Sovereign over all the earth, who sanctifies Shabbat, Israel and the Day of Remembrance.

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

Aleinu p.82

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה.
שֶׁלֹּא שָׁם חִלְקֵנוּ כִּהֵם, וְגִרְלָנוּ כְּכֹל-הַמּוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ
הוּא.
וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִי יי אֶחָד וְשֵׁמוֹ אֶחָד.

*Aleinu l'shabei-ach laadon hakol, lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot, v'lo samanu k'mishp'chot haadamah;
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Vaanachnu
korim, umishtachavim, umodim lifnei melech malchei ham'lachim:
HaKadosh, baruch hu,
V'ne-emar: "V'hayah Adonai l'melech al-kol-haaretz. Bayom hahu
yiyeh Adonai echad, ushmo echad."*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing,

As the prophet announced, “The Eternal shall be sovereign over all the earth. On that day the Eternal shall be one, and God's name shall be one.”

A Sacred Pilgrimage p.86

Birth is a beginning
and death a destination.
But life is a journey:
from childhood to maturity
and youth to age;
from innocence to awareness
and ignorance to knowing;
from foolishness to discretion
and then, perhaps to wisdom;
from weakness to strength
or strength to weakness—
and often, back again.
From health to sickness
and back, we pray, to health again;
from offense to forgiveness,
from loneliness to love,
from joy to gratitude,
from pain to compassion,
and grief to understanding—
from fear to faith;
from defeat to defeat to defeat—
until, looking backward or ahead
we see that victory lies
not at some high place along the way,
but in having made the journey, stage by stage,
a sacred pilgrimage.
Birth is a beginning
and death a destination.
But life is a journey,
a sacred pilgrimage—
made stage by stage—
from birth to death
to life everlasting.

At Temple Emanu-El we are mourning the following, those who have died in recent days, weeks, and months, and those whose yahrzeits occur around this Shabbat and Rosh HaShanah.

Shiva

Deceased Name	Mourner
Allen Rabin	Nephew of Ann Fine

Shloshim

Deceased Name	Mourner
Esther Marcus	Mother of Michele Marcus
Richard Weiner	Father of Wendy Ruffcorn
Selma Gumer	Mother of Artie Gumer
Patsy Hummel	Grandmother of Caitlin Pascarelli

Yahrzeits

Deceased Name	Mourner
Alexander M. Abrams	father of Karen Colbert
Mike Ashapa	father of Melissa Miller
Simmie Blumenfeld	Mother of Jack Blumenfeld
Laura Miriam Edelson	mother of Binnie Edelson
Jane Flacks	Aunt of Richard Lapin
George Eduardo Freund	Father of Marcelo Freund
Rhoda Fruchter	mother of Barry Fruchter
Murray Gallant	Brother-in-law of Jane Schiff

Rosh HaShanah Day I & Day II Machzor
 Temple Emanu-El 2020/5781

Deceased Name	Mourner
Charlene Hathaway	Mother of Donald Hathaway
Saul Holtzman	Father of Deborah Holtzman
Mildred Horn	mother of Helene Siegel
Terry Kline	mother of Linda Anderson
Borys Kobrynski	father of Lisa Kobrynski
Andrew Kotz	Brother of David Kotz, Brother in law of Laurie Kotz, Uncle of Adam Kotz, Uncle of Stephen Kotz
Leon Lipman	father of Charles Lipman
Evelyn T. Locke	mother of Andra Jamieson
Harry Ludmeyer	father of Barbara Teller
Alexander Marcus	father of of Marita Anderson
Don Mendel	brother of Herb Mendel
Michael Brian Miller	brother of Robert Miller
Julius Mintz	Grandfather of Andrew Mintz, Father of Alan Mintz
Bernard Mirvis	father of Ilene Leff
Perry B. Morris	cousin of Hylde Wilson
Gary Lee Parker	brother-in-law of Nathan Mordler
Jerry Robins	father of Howard Robins
Kenneth Rosenberg	father of Laurie Silverman
Gertrude "Gigi" Salenfriend	grandmother of Richard Salenfriend
Zenda Schwartz	mother of Barbara Schwartz
Flora Schwartz	grandmother of Sharon Sokolik

Rosh HaShanah Day I & Day II Machzor
Temple Emanu-El 2020/5781

Deceased Name	Mourner
Irene Schwartz	Grandmother of Stephen Gordon, Mother of Lisa Gordon, Mother in law of Kenneth Gordon
Judy Shifrin	cousin of Sandy Ferko
Celia Sinclair	mother of Marcia Boaz
Kenneth Warschoff	Grandfather of Laurie Goldstein, Father of Bruce Warschoff
Ann Willner	Grandmother of Sandy Zusmann
Eva Canter Wolf	mother of Marilyn Cohen

Mourner's Kaddish p.90

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ, בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאֲמִירָן בְּעֶלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

*Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chirutei, v'yamlich
malchutei, b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv. V'im'ru: Amen.*

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

*Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal sh'mei d'Kud'sha B'rich Hu, l'eila min kol birchata
v'shirata, tushb'chata v'nechemata, daamiran b'alma. V'imru: Amen.*

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

*Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael.
V'imru: Amen.*

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: Amen. May God's great name be blessed to the end of time. May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is entirely beyond all the blessings and

hymns, all the praises and words of comfort that we speak in the world; and let us say: Amen. Let perfect peace abound; let there be abundant life for us and for all Israel. May the One who makes peace in the high heavens make peace for us, all Israel, and all who dwell on earth; and let us say: Amen.

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

*Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael.
V'imru: Amen.*

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

A Blessing for a New Year p.99

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה
וּמְתוֹקָה.

*Y'hi ratzon mil'fanecha, Adonai Eloheinu v'Elohei avoteinu
v'imoteinu, shet'chadeish aleinu shanah tovah umtukah!*

Our God and God of our ancestors, Eternal God of all generations: May Your presence in our lives this New Year renew our spirits and renew our strength. May it be a good year. May it be a sweet year.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ—וְתִחַתְּמוּ

L'shanah tovah tikateivu — v'teichateimu!

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

***Rosh HaShanah Day I Morning Services Begin
Tomorrow (September 19) at 10:00 AM***

Rosh HaShanah Morning Day I

בוקר טוב גוט יונטיף שנה טובה

Boker Tov, Gut Yontif, Shana Tovah,

Good Morning! Happy Holiday!
Happy New Year!

תְּקִיָּה!
T'kiah!

Mah Tovu p.110

מֵה טָבוּ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

Mah tovu ohalecha Yaakov, mishk'notecha, Yisrael!

How beautiful are your tents, Yaakov, your dwelling places, Yisrael!

Barchu p.142

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!

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

Life's Treasure p.142n

Life's treasure-house אוֹצֵר חַיִּים Each of us is a repository of life. We are where life is stored, and this eternal light rests inside each of us, waiting for us to manifest it with our actions. When we act justly, we bring this light into the world, answering God's dictum, "Dights from the darkness" When we help another, we bring the "it was so" into the present, an ongoing creation of light in darkness.

(Rabbi David Cominsky, b. 1971)

Shema p.150

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Baruch shem k'vod malchuto l'olam va-ed.*

Hear O' Israel, Adonai is our God, Adonai is one.
Blessed is God's glorious majesty forever and ever.

V'ahavta p.152–153

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָן, וְדַבַּרְתָּ בָם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכִתַּבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לְכֶם לֵאלֹהִים, אֲנִי יְיָ
אֱלֹהֵיכֶם.

V'ahavta et Adonai Elohecha, b'chol l'avcha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'avvecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

L'maan tizk'ru, vaasitem et kol mitzvotai vih'yitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mizrayim lih'yot lachem l'Elohim ani Adonai Eloheichem.

Love Adonai your God with all your heart, with all your soul, and with all your might. These words which I command you today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be a sign between your eyes. Write them on the doorposts of your house and gates.

Thus you will be reminded to keep 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.

Geulah “The Beginning of Your Word” p.161

THE BEGINNING of Your word is truth.
If You exist at all, I know You can't abide hypocrisy.
And most of all You don't want prayers that lie;
You'd rather get an honest fight than strings of empty platitudes.
So I can't pretend or hide in pious phrases
given to me by the past.
It's hard to speak my own imperfect truth.
In fact, the more I say, the less I seem to know—
and the farther away I get from You, whatever You might be.
I've heard that what You really want is not more words;
You want the heart.
That might be more than I can give,
but I can try.

Mi Chamocha p.164

מִי כְּמֹכָה בְּאֵלִים, יי. מִי כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פְלֵא.
*Mi chamochah ba-eilim, Adonai! Mi kamochah nedar bakodesh, nora
t'hilot, oseh fele!*

Who is like You, O God, among the gods that are worshipped? Who is like You,
majestic in holiness, awesome in splendor, working wonders?

Amidah pp.168–170

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.
זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן. בְּרוּךְ אַתָּה יי, מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה.

*Baruch atah, Adonai Eloheinu v'Elohei avoteinu v'imoteinu, Elohei
Avraham, Elohei Yitzchak v'Elohei Yaakov, Elohei Sarah, Elohei Rivkah,
Elohei Rachel v'Elohei Leah. Ha-El hagadol hagibor v'hanora, El
elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot
v'imahot, umeivi g'ulah liv'nei v'neihem l'maan sh'mo b'ahavah.
Zochreinu l'chayim, Melech chafeitz bachayim. V'chotveinu b'sefer
hachayim, l'maancha, Elohim chayim.*

*Melech ozeir umoshia umagen. Baruch atah, Adonai, magein Avraham
v'ezrat Sarah.*

Blessed are You, Adonai our God and God of our ancestors, God of Abraham, God of Isaac and
God of Jacob; God of Sarah, God of Rebecca, God of Rachel, God of Leah; the great, mighty
and awesome God, God Most High, who bestows acts of loving-kindness and creates all, who
remembers the loving-kindness of the ancestors and brings redemption to their children's
children for the sake of God's name, in love.

Remember us for life, sovereign God who treasures life. Inscribe us in the Book of Life, for
Your sake, God of life.

Ruler, Helper, Savior, Shield: Blessed are You, Adonai, Shield of Abraham and Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ
מוֹרִיד הַטֵּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַפְרָה, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.
מִי כְמוֹךָ, אֵל הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים
וְנֹאמָן אַתָּה לְהַחְיֹת הַכֹּל.
בָּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל.

*Atah gibor l'olam, Adonai, m'chayeih hakol atah, rav l'hoshia.
Morid hatal.*

*M'chalkeil chayim b'chesed, m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato
lisheinei afar. Mi chamochoh baal g'vurot umi domeh lach, melech
meimit um'chayah umatzmiach y'shuah.*

*Mi chamocho, El harachamim? — zocheir y'tzurav l'chayim
b'rachamim.*

*V'ne-eman atah l'hachayot hakol. Baruch atah, Adonai, m'chayeih
hakol.*

You are forever mighty, Adonai; You give life to all. You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all?

Merciful God, who compares with You? With tender compassion You remember all creatures for life.

Blessed are You, Adonai, who gives life to all.

Our Actions p.173

OUR ACTIONS help us live in such a way that when we suffer life's darkest depredations, we will always have ways of coping with them. Our actions may not change the ultimate outcome one iota, but they alter our attitude, bolster our ability to withstand challenges, help us handle unavoidable misfortunes better, and see life's value amid chaos and dismay.

—Rabbi Aaron Panken z"l

Unetaneh Tokef p.174–176

וּנְתַנְּה תְּקוּף קְדוּשַׁת הַיּוֹם – כִּי הוּא נוֹרָא וְאִים וְבוֹ תִנְשֵׂא
מַלְכוּתְךָ, וַיִּכּוֹן בְּחֶסֶד בְּסֵאֶדְךָ, וְתִשֵּׁב עָלָיו בְּאֵמֶת.

Untaneh-tokef k'dushat hayom — ki hu nora v'ayom. Uvo tinasei malchutecha, v'yikon b'chesed kisecha; v'teiseiv alav be-emet.

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

And so a great shofar will cry — *t'kiah*.

A still small voice will be heard.

Angels, in a whirl of fear and trembling, will say:

“Behold the day of judgment” —

for they too are judged;

in Your eyes even they are not blameless.

All who come into the world pass before You

like sheep before their shepherd.

As a shepherd considers the flock,

when it passes beneath the staff,

You count and consider every life.

You set bounds; You decide destiny;

You inscribe judgments.

B'Rosh HaShanah p.178

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן
וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן:
כִּמָּה יַעֲבִרוּן, וְכִמָּה יִבְרָאוּן.
מִי יִחֶיָּהּ, וּמִי יָמוּת.
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.
מִי בְאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֲרֵב, וּמִי בַחַיָּה.
מִי בְרַעֲב, וּמִי בַצָּמָא.
מִי בְרַעֲשׁ, וּמִי בַמַּגֵּפָה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשְׁקִיט, וּמִי יִטְרַף.
מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר.
מִי יַעֲשִׂיר, וּמִי יַעֲשִׂיר.
מִי יִשְׁפֹּל, וּמִי יָרוּם

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

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

“On Rosh HaShanah” p.178

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

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

U'Teshuva p.180

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה
מֵעֲבִירִין אֶת רַע הַגְּזֵירָה.

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

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

L'dor VaDor p.185

לְדוֹר וָדוֹר נִגִּיד גֹּדְלָךְ.
וּלְנֵיצַח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וּשְׁבַחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

*L'dor vador nagid godlecha. Ulneitzach n'tzachim k'dushat'cha
nakdish. V'shivchacha, Eloheinu, mipinu lo yamush l'olam va-ed, ki El
melech gadol v'kadosh atah.*

We will teach Your greatness *l'dor vador* —from generation to generation.
And to the end of time we will affirm Your holiness.
Our God, Your praise shall ever be on our lips, for Your power is boundless — sovereign and
holy.

Psalm 15 p.191

God, who is able to live for You, and enjoy Your holy presence?
She who lives uprightly, works for justice, and speaks the truth;
she who does not revile others, or do evil to a friend, or harass her
neighbor;
she who keeps company with others who love and revere God,
but avoids intimacy with those who ignore or forsake Her;
she who keeps her promises and lives with integrity;
she who lends money generously, without expecting interest,
and will not condemn the innocent.
She who lives this way will never be shaken.

בָּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

Baruch atah, Adonai, haMelech hakadosh.

Blessed are You, Adonai, holy Sovereign.

Sermon by Rabbi Spike Anderson

The Great Aleinu p.202

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׁם חִלְקֵנוּ בָהֶם, וְגָרְלָנוּ
בְּכֹל-הַמּוֹנָם. וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei-ach laadon hakol, lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot, v'lo samanu k'mishp'chot haadamah;
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Vaanachnu
korim, umishtachavim, umodim lifnei melech malchei ham'lachim:
HaKadosh, baruch hu.*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing, who spread out the sky and fashioned the land, who dwells in beauty far beyond sight, whose powerful presence is the loftiest height. You are our God; there is none else. We take as true Your sovereignty; there is no other — as Torah teaches: “Embrace and carry in your heart this day: In heaven above, on earth below, the Eternal is God. There is no other.”

Kavanot: Focusing Meditations for the Sounding of the Shofar p.205

Ribono Shel Olam — Power of All have compassion on the souls of Israel. Open their hearts to do *t'shuvah* before You; open their souls for the sake of returning to You.

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

T'kiah —

One whole note

Sh'varim-T'ruah —

Three broken notes; nine staccato notes

T'kiah —

One whole note

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

T'kiah —

Once I was whole.

Sh'varim-T'ruah —

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

T'kiah —

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

Blessed are hearts that respond to the majestic music of the shofar.
Blessed is the gift of life, the power of renewal that brings us to this day.
kavanot.

Shofar Blessings p.206

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל
שׁוֹפָר. בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן
הַזֶּה.

*Baruch atah, Adonai, Eloheinu melech haolam, asher kid'shanu
b'mitzvotav, v'tzivanu lishmoa kol shofar. Baruch atah, Adonai,
Eloheinu melech haolam, shehecheyanu v'kiy'manu v'higianu*

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

Sounding of the Shofar p.206

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

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

Areshet p.206–207

אַרְשׁ שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם וְנִשָּׂא,
מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ.
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּיֹתֵינוּ.

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

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

Avinu Malkeinu p.223

אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu Avinu Malkeinu, sh'ma koleinu
Avinu Malkeinu — Almighty and Merciful — hear our voice.

אָבִינוּ מֶלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Avinu Malkeinu, chatanu l'fanecha
Avinu Malkeinu — we have strayed and sinned before You.

אָבִינוּ מֶלְכֵנוּ, חַמַּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

Avinu Malkeinu, chamol aleinu v'al olaleinu v'tapeinu.
Avinu Malkeinu — have compassion on us and our families.

אָבִינוּ מֶלְכֵנוּ, כֹּל צָר וּמִשְׁטִין מֵעָלֵינוּ.

Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.
Avinu Malkeinu — halt the reign of those who cause pain and terror.

אָבִינוּ מַלְכֵנוּ, כְּלֵה דְבַר וְחָרֵב וְרָעַב מֵעֲלֵינוּ.

Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu.

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

אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, kotveinu b'sefer chayim tovim.

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

אָבִינוּ מַלְכֵנוּ, חִדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu — renew for us a year of goodness.

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

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, choneinu vaaneinu; ki ein banu maasim.

Aseih imanu tz'dakah vachessed, v'hoshi-einu.

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

High Holy Day State of the Shul

by President of the Board of Trustees, Robert Wittenstein

Rosh HaShanah Torah Service

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנּוּן,
אֶרְךְּ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאֱלֹפַיִם,
נִשָּׂא עוֹן וּפְשַׁע וְחַטָּאָה, וְנִקָּה.

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

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

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָה שְׁמוֹ.

Echad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.

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

גִּדְלוּ לַיְיָ אֱתִי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'Adonai iti; unrom'mah sh'mo yachdav.

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

לְךָ, יְיָ, הַגְדֹלָה וְהַגְבוּרָה וְהַתְפָּאָרָה וְהַנִּיצָח וְהַהוֹדָה,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ, יְיָ, הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

*L'cha, Adonai, hag'dulah, v'hag'vurah, v'hatiferet, v'haneitzach,
v'hahod — ki-chol bashamayim uvaaretz. L'cha, Adonai, hamamlachah
v'hamitnasei, l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty — yes, all that is in heaven
and earth; to You, God, belong majesty and preeminence above all.

Blessing Before the Reading of the Torah p.230

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Bar'chu et Adonai ham'vorach

(קהל - בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.)

(Congregation responds: Baruch Adonai ham'vorach l'olam va-ed.)

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va-ed

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ
אֶת תּוֹרָתוֹ.

*Baruch Atah Adonai, Eloheinu melech ha-olam, asher bachar banu mi-
kol ha-amim, v'natan lanu et Torah-to.*

בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Baruch atah Adonai, notein ha-Torah.

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, who gives the Torah.

Torah Reading: Genesis 22:4–16

First Aliyah Genesis 22:4–8

4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרְחֹק: 5 וַיֹּאמֶר
אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וְאֲנִי וְהַנֶּגֶר נֵלְכָה עַד־כַּה
וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: 6 וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֵלֶה וַיִּשֶׂם עַל־יֶצְחָק
בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: 7 וַיֹּאמֶר יֶצְחָק
אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים
וַאֲיֵה הַשֶּׁה לְעֹלָה: 8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ
שְׁנֵיהֶם יַחְדָּו:

4 On the third day Abraham looked up and saw the place from afar. 5 Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.” 6 Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7 Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” 8 And Abraham said, “God will see to the sheep for His burnt offering, my son.” And the two of them walked on together.

Second Aliyah Genesis 22:9–12

9 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבִן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ
וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל
לְעֵצִים: 10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לְשַׁחֵט אֶת־בְּנוֹ: 11
וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: 12
וַיֹּאמֶר אֶל־תְּשַׁלַּח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עֵתָה יָדַעְתִּי
כִּי־יִרָא אֱלֹהִים אֶתָּה וְלֹא חָשַׁבְתָּ אֶת־בְּנְךָ אֶת־יַחֲדָךְ מִמֶּנִּי:

9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10 And Abraham picked up the knife to slay his son. 11 Then an angel of Adonai called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” 12 And he said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.”

Third Aliyah Genesis 22:14–16

14 וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר
יְהוָה יִרְאֶה: 15 וַיִּקְרָא מִלְאָךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמַיִם: 16 וַיֹּאמֶר
בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁבְתָּ
אֶת־בְּנְךָ אֶת־יַחֲדָךְ:

14 And Abraham named that site Adonai yireh, whence the present saying, “On the mount of Adonai there is vision.” 15 The angel of Adonai called to Abraham a second time from heaven, 16 and said, “By Myself I swear, Adonai declares: Because you have done this and have not withheld your son, your favored one.

Blessing After the Reading of the Torah

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
Baruch atah Adonai, Eloheinu melech ha-olam

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
asher natan lanu Torat emet,

וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
v'cha-yei olam nata b'to-cheinu.

בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.
Baruch atah Adonai, notein ha-Torah.

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.

Mi Shebeirach L'cholim | Prayer of Healing for the Sick p.245

מִי שִׁבְרַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ.

Mi shebeirach avoteinu m'kor hab'rachah l'imoteinu

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

מִי שִׁבְרַךְ אֲמוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Mi shebeirach imoteinu m'kor hab'rachah laavoteinu

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

Hagbah and G'lilah | Raising and Dressing of the Torah p.246

וזאת התורה אשר שם משה לפני בני ישראל, על פי יי ביד משה.
V'zot haTorah asher sam Moshe lifnei b'nei Yisrael, al pi Adonai b'yad Moshe.

This is the Torah which Moses placed before the people of Israel, God's word through the hand of Moses.

Before Haftarah Blessing p.247

ברוך אתה, יי, אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה
בדבריהם הנאמרים באמת.
ברוך אתה, יי, הבוחר בתורה, ובמשה עבדו, וב ישראל עמו, ובנביאי
האמת וצדק.

*Baruch atah, Adonai, Eloheinu melech haolam, asher bachar binvi-im
tovim, v'ratzah v'divreihem hane-emarim be-emet. Baruch atah, Adonai,
habocheir baTorah, uvMosheh avdo, uvYisrael amo, uvinvi-ei ha-emet
vatzedek.*

Blessed are You, our God Eternal, supreme Power of the universe, who called forth noble
prophets to speak the truth.

Blessed are You, God of eternity, who delights in the Torah; in Moses, God's servant; in Israel,
God's people; and in prophets of truth and right.

1 Samuel 1:14–18 p. 251

14 ויאמר אליה עלי עדמתי תשתכרין הסירי אתי ייגד מעליך: 15 ותען חנה
ותאמר לא אדני אשה קשתרוח אנכי ויין ושכר לא שתיתי ואשפך
אתנפשי לפני יהוה: 16 אלתתן אתאמתך לפני בתבליעל כמרב שיחי
וכעסי דברתי עדהנה: 17 ויען עלי ויאמר לכי לשלום ואלהי ישראל יתן
אתשלתך אשר שאלת מעמו: 18 ותאמר תמצא שפחתך חן בעיניך ותלך
האשה לדרכה ותאכל ופניה לאהיולה עוד:

14 And Eli said to her: “How long will you persist in drunkenness? Put away your wine—get rid of it.” 15 And Channah answered, and said: “No, my lord. A woman of sorrow am I. I drank neither wine nor spirits, but poured out my soul before the Eternal. 16 Do not take your servant for a worthless woman. All this time I have spoken from the depth of my anger, from the greatness of my grievance.” 17 Then Eli answered and said: “Go in peace, and may the God of Israel grant the request you have made.” 18 And she said: “May your servant find grace in your sight.” And the woman went on her way; and she ate, and her face was no longer as it had been.

After Haftarah Blessing p.259

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכֹל הַדּוֹרוֹת,
הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכָל דְּבָרָיו אֱמֶת וְצַדִּיק. עַל
הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה], וְעַל יוֹם
הַזְכָּרוֹן הַזֶּה, שְׁנַתָּת לָנוּ יי אֱלֹהֵינוּ, [לְקַדְּשָׁה וְלִמְנוּחָה], לְכָבוֹד וְלִתְפָאֶרֶת.
עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל
חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ אֱמֶת וְקַיִם לְעַד.
בָּרוּךְ אַתָּה, יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

*Baruch atah, Adonai, Eloheinu melech haolam, tzur kol haolamim,
tzadik b'chol hadorot; haEl hane-eman haomeir v'oseh hamdabeir
umkayeim — shekol d'varav Emet vatzedek. Al haTorah, v'al haavodah,
v'al han'vi-im [v'al yom haShabbat hazeh,] v'al Yom HaZikaron hazeh,
shenatata lanu, Adonai Eloheinu [likdushah v'limnuchah,] l'chavod
ultifaret — al hakol, Adonai Eloheinu, anachnu modim lach, umvar'chim
otach. Yitbarach shimcha b'fi kol chai tamid l'olam va-ed; udvar'cha
emet v'kayam laad.*

*Baruch atah, Adonai melech al kol haaretz, m'kadeish [haShabbat v']
Yisrael v'Yom HaZikaron.*

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, who word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; [this Sabbath day] and this Day of Remembrance — given to us [for holiness and rest,] for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.
Blessed are You, our God Eternal, Sovereign of all the earth — You sanctify [the Sabbath day,] Israel and the Day of Remembrance.

Prayer for America p.272

God of holiness, we hear Your message: Justice, justice you shall pursue. God of freedom, we hear Your charge: Proclaim liberty throughout the land. Inspire us through Your teachings and commandments to love and uphold our precious democracy. Let every citizen take responsibility for the rights and freedoms we cherish. Let each of us be an advocate for justice, an activist for liberty, a defender of dignity. And let us champion the values that make our nation a haven for the persecuted, a beacon of hope among the nations. May our actions

Prayer for Israel p.274

אָבִינוּ שְׁבַשְׁמִים,
צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רְשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

*Avinu shebashamayim,
Tzur Yisrael v'go-alo:
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.*

Avinu — You who are high above all nation-states and peoples — Rock of Israel, the One who has saved us and preserved us in life, bless the State of Israel, first flowering of our redemption. Be her loving shield, a shelter of lasting peace. Guide her leaders and advisors by Your light of truth; instruct them with Your good counsel. Strengthen the hands of those who build and protect our Holy Land. Deliver them from danger; crown their efforts with success. Grant peace to the land, lasting joy to all of her people. And together we say: Amen.

Return the Torah to the Ark p.277

עץ חיים היא למחזיקים בה, ותמכה מאשר. דרכיה דרכי נעם, וכל
נתיבותיה שלום. השיבנו יי אליך ונשובה, חדש ימינו כקדם.

*Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar. D'rachehah
darchei no-am, v'chol n'tivoteha shalom. Hashiveinu Adonai eilecha
v'nashuvah, chadesih yameinu k'kedem.*

It is a tree of life for those who hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness and all its paths are peace. Return us to You, Adonai, and we will return; renew our days as of old.

Aleinu p.286–288

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָהֶם, וְגָרְלָנוּ כְּכֹל-הַמּוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ
הוּא.

וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִי יי אֶחָד וְשֵׁמוֹ אֶחָד.

*Aleinu l'shabei-ach laadon hakol, lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot, v'lo saman k'mishp'chot haadamah;
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Vaanachnu
korim, umishtachavim, umodim lifnei melech malchei ham'lachim:
HaKadosh, baruch hu,*

*V'ne-emar: "V'hayah Adonai l'mylech al-kol-haaretz. Bayom hahu
yiyeh Adonai echad, ushmo echad."*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing,

As the prophet announced, “The Eternal shall be sovereign over all the earth. On that day the Eternal shall be one, and God’s name shall be one.”

“There are Stars” p.291

There are stars up above, so far away we only see their light long, long after the star itself is gone. So it is with people that we loved— their memories keep shining ever brightly, though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us. As we live our days, these are the ways we remember.

Mourner's Kaddish p.292

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקַדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא,
דְּאָמְרִין בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:
אָמֵן.

*Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chirutei, v'yamlich
malchutei, b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv. V'im'ru: Amen.*

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

*Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal sh'mei d'Kud'sha B'rich Hu, l'eila min kol birchata
v'shirata, tushb'chata v'nechemata, daamiran b'alma. V'imru: Amen.*

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael.

V'imru: Amen.

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: Amen. May God's great name be blessed to the end of time. May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is entirely beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: Amen. Let perfect peace abound; let there be abundant life for us and for all Israel. May the One who makes peace in the high heavens make peace for us, all Israel, and all who dwell on earth; and let us say: Amen.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:
אָמֵן.

*Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael.
V'imru: Amen.*

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

T'kiah G'dolah p.301

תְּקִיָּעָה גְּדוֹלָה!

T'kiah g'dolah!

L'Shana Tova p.301

לְשָׁנָה טוֹבָה תִּכְתְּבוּ—וְתִחַתְּמוּ!

L'shanah tovah tikateivu — v'teichateimu!

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

***Rosh HaShanah Day II Morning Services Begin
Tomorrow (September 20) at 10:00 AM***

Rosh HaShanah Day II

Mah Tov u p.110

מַה טּוֹב אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

Mah tovu ohalecha Yaakov, mishk'notecha, Yisrael!

How beautiful are your tents, Yaakov, your dwelling places, Yisrael!

Blessed Are The Works p.129

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

Blessed are hands that have touched life.

Blessed are hands that have nurtured a child.

Blessed are hands that have embraced with love and friendship.

Blessed are hands that have planted new seeds.

Blessed are hands that have harvested ripe fields.

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

Blessed are hands that have held pain.

Blessed are hands that have become knotty with age.

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

Blessed are hands that hold the promise of the future.

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

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

*Y'hi ratzon mil'fanecha, Adonai Eloheinu v'Elohei avoteinu
v'imoteinu...*

May it be Your will, Adonai, our God and God of our ancestors, that we discipline ourselves in Torah and devote ourselves to mitzvot. Help us to keep far from sin, to master temptation, and to avoid falling under its spell. May our darker passions not rule us, nor evil companions lead us astray. Rather, strengthen in us the voice of conscience; prompt us to deeds of goodness, and bend our every impulse to Your service. Today and every day, let us be gracious, loving, and compassionate in Your eyes and in the eyes of all humanity.

בְּרוּךְ אַתָּה, יי, גּוֹמֵל חַסְדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, gomeil chasadim tovim l'amo Yisrael.

Blessed are You, Adonai, whose love for the people Israel is revealed in acts of goodness.

Esa Einai p.131

אֲשָׂא עֵינַי אֶל־הַהָרִים, מֵאֵין יבֵּא עֲזָרִי. עֲזָרִי מֵעַם יי עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Esa einai el-heharim: mei-ayin yavo ezri? Ezri mei-im Adonai, oseih shamayim vaaretz.

I lift my eyes to the mountains: From where will my help come? My help comes from the Eternal, Maker of heaven and earth.

Blessed is the One p.130

Blessed is the One who spoke the world into being.
Praised is God. Praised — the One who is ever creating.
Praised — the One who creates with a word.
Praised — the One whose vision is made real.
Praised — the One who loves the earth.
Praised — the One who loves earth's creatures.
Praised — the One whose worshipers know goodness.

Praised — the One whose life and being last forever.
Praised — the One who rescues and sets free. Blessed is Your name.
Our sovereign, we praise You with songs of celebration.
Your Oneness is the life of the cosmos.

בְּרוּךְ אַתָּה, יי, מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

Baruch atah, Adonai, melech m'hulal batishbachot.

Blessed are You, Adonai. Your majesty is celebrated in songs of praise.

Adonai Ori – Achat Shaalti p.131

יי אורי וישעי, ממי אירא, יי מעוז-חיי, ממי אפחד.
אחת שאלתי מאת-יי אותה אבקש:
שבתי בבית-יי כל-ימי חיי,
לחזות בנעם-יי ולבקר בהיכלו.

Adonai ori v'yishi — mimi ira? Adonai maoz-chayai — mimi efchad?
Achat shaalti mei-eit-Adonai; otah avakeish: shivti b'veit-Adonai kol-
y'mei chayai, lachazot b'no-am-Adonai, ulvakeir b'heichalo.

God is my light and my refuge secure — whom shall I fear? God is the stronghold of my life — of whom should I be afraid? Just one thing I have asked of God; only this do I seek: to dwell in God's House all the days of my life, to behold divine sweetness and beauty, and to gaze in delight at God's Temple.

Shofar The Voice of Community p.136

Blessed are we, blessed our gathering,
as we open our hearts to the voice of the shofar.

Happy are we
who hear its call to return —
the sacred trumpet of t'shuvah.

Blessed are we
held close by an ancient sound
that echoes l'dor vador —
from generation to generation.

*Happy are we,
rising to the joyful cry of a new year.*

Blessed are we
who hear in these blasts of sound the voice of community.

*Happy are we
who know its embrace,
its season of celebration,
its quest for connection and purpose.*

Holy is this gift of community,
blessed the act of belonging.

Shema Yisrael p.137

שְׁמַע, יִשְׂרָאֵל: הַקְדָּשָׁה שׁוֹפְעַת בְּכֹל, אֲלֵפֵי רַבְבָּה פְּנֵיהָ, מְלֵא עוֹלָם שְׁכִינָה.
הַכֹּל אֶחָד.

*Sh'ma, Yisrael: hak'dushah shofaat bakol, alfei r'vavah paneha, m'lo
olam sh'chinatah. Hakol echad.*

Hear, O Israel — The divine abounds everywhere and dwells in
everything. Its faces are infinite, Its source suffuses all. The many are
One.

Shofar Calls p.137

תְּקִיעָה

T'kiah

שְׁבָרִים־תְּרוּעָה

Sh'varim-T'ruah

תְּקִיעָה

T'kiah

Blessed is the soul p.137

Blessed is the soul-reaching sound of the shofar; it proclaims the purpose of this day.

Blessed is community — source of joy, solace, and strength to every living soul.

Chatzi Kaddish p.141

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקַדְשָׁא בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*Yitgadal v'yitkadash sh'meih raba b'alma di v'ra chiruteih, v'yamlich
malchuteih b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv, v'imru: Amen.*

Y'hei sh'meih raba m'varach l'alam ul'almei almaya.

*Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yitaleh
v'yithalal sh'meih d'kud'sha b'rich hu, l'eila min kol birchata v'shirata,
tushb'chata v'nechemata, daamirna b'alma, v'imru: Amen.*

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

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

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

Barchu p.142

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!

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

Yotzeir Or p.142–144

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם
וּבוֹרֵא אֶת הַכֹּל. הַמְּאִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל
יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשָׂיֶךָ, יְיָ, כֹּלֵם בְּחֶכְמָה עֹשִׂית, מְלֵאָה
הָאָרֶץ קִנְיָנֶיךָ. תִּתְּבָרָךְ, יְיָ אֱלֹהֵינוּ, עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ וְעַל מְאוּרֵי אוֹר
שְׁעֵשִׂית, יִפְאַרוּךְ סְלָה.
אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר, וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוּרוֹ.
בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוּרוֹת.

Baruch atah, Adonai, Eloheinu melech haolam, yotzeir or uvorei choshech; oseh shalom uvorei et hakol. Or olam b'otzar chayim. Orot mei-ofel amar: "Vayehi." Hamei-ir laaretz v'ladarim aleha b'rachamim; uvtuvo m'chadeish b'chol yom tamid maaseih v'reishit. Mah rabu maasecha, Adonai — kulam b'chochmah asita; mal'ah haaretz kinyanecha! Titbarach, Adonai Eloheinu, al shevach maaseih yadecha; v'al m'orei or she-asita — y'faarucha selah. Or chadash al Tziyon ta-ir; v'nizkeh chulanu m'heirah l'oro. Baruch atah, Adonai, yotzeir ham'orot.

Source of Blessings, our Eternal God, Your power fills the cosmos: shaping light, creating darkness, making peace and fashioning all things. Infinite light is preserved in life's treasure-house; "Lights from the darkness!" said God — it was so. In love You bring light to the earth and its creatures; Your goodness renews the Creation each day. Infinite, varied, and rich are Your works, Divine Artist — all of them wrought with wisdom; the whole earth is teeming with life! Awe-struck by the universe, work of Your hands, let all life bless You, praise You, and celebrate the beauty of Your lights. May You shine a new light on Zion; and may we soon be privileged to share in that light. Our praise to You, Adonai, Creator of the cosmic lights.

Love Abundant p.146

Love abundant, love unstinting — our God, You have enfolded us in love. Tender compassion beyond all bounds — Your precious gift. Our fathers and mothers gave You their trust and You gave them Torah, laws by which to live. For their sake, teach us, as well; grace us with Your guidance. Loving Father, Merciful Mother of us all: Grant us clear understanding that we may listen, learn, and teach, preserve, practice, and fulfill with love every lesson of Your Torah. May learning Your Torah light up our eyes; may our hearts embrace Your mitzvot. Unite us in love and reverence for You, that we may never feel ashamed of our deeds.

V'haer Einenu p.146–148

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ. וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה
אֶת שְׁמֶךָ. וְלֹא נִבּוֹשׁ וְלֹא נִכְלִים, וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.
בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*V'ha-eir eineinu b'Toratecha; v'dabeik libeinu b'mitzvotcha.
V'yacheid l'vaveinu l'ahavah ulyirah et sh'mecha. V'lo neivosh v'lo
nikaleim; v'lo nikasheil l'olam va-ed.
Ki v'shem kodsh'cha hagadol v'hanora batachnu; nagilah v'nism'chah
bishuatecha.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.*

May learning Your Torah light up our eyes; may our hearts embrace Your mitzvot. Unite us in
love and reverence for You, that we may never feel ashamed of our deeds.
We have trusted in Your great and holy name; now let us celebrate at last the joy of Your
salvation.
Our praise to You, Adonai: You have singled out Your people Israel with love.

Shema p.150

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Baruch shem k'vod malchuto l'olam va-ed.*

Hear O' Israel, Adonai is our God, Adonai is one.
Blessed is God's glorious majesty forever and ever.

V'ahavta p.152–153

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבְנֵיךָ, וְדַבַּרְתָּ בָם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לְכֶם לֵאלֹהִים, אֲנִי יי
אֱלֹהֵיכֶם.

*V'ahavta et Adonai Elohecha, b'chol l'avcha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al
l'avvecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha
uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al
yadecha v'hayu l'totafot beinecha. Uch'tavtam al m'zuzot beitecha
uvish'arecha.*

*L'maan tizk'ru, vaasitem et kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim ani Adonai Eloheichem.*

Love Adonai your God with all your heart, with all your soul, and with all your might. These words which I command you today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be a sign between your eyes. Write them on the doorposts of your house and gates.

Thus you will be reminded to keep 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.

“The Beginning of Your Word” p.161

THE BEGINNING of Your word is truth.
If You exist at all, I know You can't abide hypocrisy.
And most of all You don't want prayers that lie;
You'd rather get an honest fight than strings of empty platitudes.
So I can't pretend or hide in pious phrases
given to me by the past.
It's hard to speak my own imperfect truth.
In fact, the more I say, the less I seem to know—
and the farther away I get from You, whatever You might be.
I've heard that what You really want is not more words;
You want the heart.
That might be more than I can give,
but I can try.

Mi Chamocha p.164

מִי כְמוֹכָה בְּאֵלִים, יי. מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פְלֵא.

*Mi chamochah ba-eilim, Adonai! Mi kamochoh nedar bakodesh, nora
t'hilot, oseh fele!*

Who is like You, O God, among the gods that are worshipped? Who is like You, majestic in
holiness, awesome in splendor, working wonders?

Imagine p.169

IMAGINE a beautiful mountain spring:
pure and clear, full of freshness and power,
it descends from the highest peaks,
flowing down to water the floor of the valley.
So it is with the souls of those who came before us.
The beauty of their lives still flows down to their descendants;
renewing our will, restoring our faith;
giving us the power to act as they did;

inspiring us to reach higher,
to grow in strength, in courage, in generosity.
And so we are taught: “Each of us is obligated to say:
When will my deeds reach the level of the deeds of my ancestors?”
Let us cherish what we’ve learned from beloved family, friends, and
teachers.

Their memory comes to us as an inheritance,
an ever-flowing stream of goodness and blessing:
let us drink deep, and remember.

Amidah p.168–170

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.
זְכִּירֵנוּ לְחַיִּים מְלֶכֶד חַפְצֵי בְּחַיִּים וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים
מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגִן. בְּרוּךְ אַתָּה יי, מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch atah, Adonai Eloheinu v'Elohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak v'Elohei Yaakov, Elohei Sarah, Elohei Rivkah, Elohei Rachel v'Elohei Leah. Ha-El hagadol hagibor v'hanora, El elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah liv'nei v'neihem l'maan sh'mo b'ahavah. Zochreinu l'chayim, Melech chafeitz bachayim. V'chotveinu b'sefer hachayim, l'maancha, Elohim chayim. Melech ozeir umoshia umagen. Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You, Adonai our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, God of Leah; the great, mighty and awesome God, God Most High, who bestows acts of loving-kindness and creates all, who remembers the loving-kindness of the ancestors and brings redemption to their children's children for the sake of God's name, in love.

Remember us for life, sovereign God who treasures life. Inscribe us in the Book of Life, for Your sake, God of life.

Ruler, Helper, Savior, Shield: Blessed are You, Adonai, Shield of Abraham and Sarah.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ

מוֹרִיד הַטָּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁרָאֵל עַפְרָה, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.
מִי כְמוֹךָ, אֵל הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים
וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל.

בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל.

Atah gibor l'olam, Adonai, m'chayeih hakol atah, rav l'hoshia.

Morid hatal.

*M'chalkeil chayim b'chesed, m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato
lisheinei afar. Mi chamochoh baal g'vurot umi domeh lach, melech
meimit um'chayeh umatzmiach y'shuah.*

*Mi chamocho, El harachamim? — zocheir y'tzurav l'chayim
b'rachamim.*

V'ne-eman atah l'hachayot hakol.

Baruch atah, Adonai, m'chayeih hakol.

You are forever mighty, Adonai; You give life to all. You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all?

Merciful God, who compares with You? With tender compassion You remember all creatures for life.

Blessed are You, Adonai, who gives life to all.

The Fantasy p.172

THE FANTASY of the Book of Life and God's judgment is memorable, but the extraordinary aspect of the prayer is its emotional impress: Any of us might die of anything, any time. When? Now or later? With or without warning? Who by stroke and who by cancer, who by famine and who by plague, who by collision and who by explosion? We are grass, glass, shadow, cloud, Adam. Certainly it is imaginary; how else but through imagination do you talk about death in the community where you spend your life—with the people you know, the people you do business with, the people who help you, love you, employ you, exasperate you? Indirection and fable are forms of delicacy; they create an atmosphere in which painful subjects can be raised without speaking of specific deaths that have wounded the people you know. The Untaneh Tokef was written in a time when fear and sorrow were closer to the surface of public life than they are now, but in private life we still know that security is a thin veneer.

-Catherine Madsen

Untaneh Tokef p.174–176

וּנְתַנֶּה תְּקֵף קִדְשֵׁת הַיּוֹם—כִּי הוּא נוֹרָא וְאִים
וּבוֹ תִנְשֵׂא מַלְכוּתְךָ, וַיִּכּוֹן בְּחֶסֶד כִּסְאֶךָ, וַתִּשָּׁב עָלָיו בְּאֵמֶת.
אֵמֶת כִּי אַתָּה הוּא דִין, וּמוֹכִיחַ וַיּוֹדַע וַיַּעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וַתִּזְכֹּר כָּל
הַנְּשֻׁכָּחוֹת. וַתִּפְתַּח אֶת סֵפֶר הַזְּכוּרוֹנוֹת, וּמֵאֲלֵיו יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ.
וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דְקָה יִשְׁמַע. וּמִלְאָכִים יַחֲפִזוּן,
וְחִיל וְרַעְדָּה יֵאֱחָזוּן וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין—לִפְקֹד עַל צְבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכוּ
בְּעֵינֶיךָ בְּדִין.
וְכָל בָּאֵי עוֹלָם יַעֲבִרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת רוּעָה עֹדְרוּ, מִעֲבִיר צֹאנֹו תַחַת
שִׁבְטוֹ, כֵּן תַעֲבִיר וְתִסְפֹּר וְתִמְנֶה, וְתִפְקֹד נֶפֶשׁ כָּל חַי. וְתַחֲתֶיךָ קֶצֶבָה לְכָל
בְּרִיָּה, וְתִכְתֹּב אֶת גְּזַר דִּינָם.

*Untaneh-tokef k'dushat hayom — ki hu nora v'ayom. Uvo tinasei
malchutecha, v'yikon b'chesed kisecha; v'teiseiv alav be-emet.
Emet ki atah hu dayan, umochiach v'yodei-a va-eid, v'choteiv
v'choteim, v'sofeir umoneh, v'tizkor kol hanishkachot. V'tiftach et sefer
hazichronot, umei-eilav yikarei — v'chotam yad kol adam bo.
Uvshofar gadol yitaka. V'kol d'mamah dakah yishama. Umalachim
yeichafeizun, v'chil uradah yocheizun, v'yomru: "Hineih yom hadin"—
lifkod al tz'va marom badin; ki lo yizku v'einecha badin. V'chol ba-ei
olam yaavrun l'fanecha kivnei maron. K'vakarat ro-ei edro, maavir
tzono tachat shivto, kein taavir v'tispor v'timneh, v'tifkod nefesh kol
chai. V'tachtoch kitzbah l'chol b'riyah; v'tichtov et g'zar dinam.*

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

In truth, You are judge and plaintiff, counselor and witness. You inscribe and seal. You record
and recount. You remember all that we have forgotten. And when You open the Book of
Memories, it speaks for itself — for every human hand leaves its mark, an imprint like no
other.

And so a great shofar will cry — t'kiah. A still small voice will be heard. Angels, in a whirl of
fear and trembling, will say: “Behold the day of judgment” — for they too are judged; in Your
eyes even they are not blameless. All who come into the world pass before You like sheep
before their shepherd. As a shepherd considers the flock, when it passes beneath the staff, You
count and consider every life. You set bounds; You decide destiny; You inscribe judgments.

A Great Shofar p.176

And so a great shofar will cry — *t'kiah*. A still small voice will be heard. Angels, in a whirl of fear and trembling, will say: “Behold the day of judgment” — for they too are judged; in Your eyes even they are not blameless. All who come into the world pass before You like sheep before their shepherd. As a shepherd considers the flock, when it passes beneath the staff, You count and consider every life. You set bounds; You decide destiny; You inscribe judgments.

On Rosh HaShanah p.178

בְּרֹאשׁ הַשָּׁנָה יִפְתְּבוּן וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן:
כַּמָּה יַעֲבִרוּן, וְכַמָּה יִבְרִאוּן.
מִי יִחִיָּה, וּמִי יָמוּת. מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ.
מִי בְּאֵשׁ, וּמִי בַמַּיִם. מִי בַחֲרֵב, וּמִי בַחַיָּה.
מִי בְרָעַב, וּמִי בַצָּמָא. מִי בְרַעַשׁ, וּמִי בַמְּגִפָּה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה. מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשְׁקִיט, וּמִי יִטְרַף. מִי יִשְׁלֹ, וּמִי יִתִּיסַר.
מִי יַעֲנִי, וּמִי יַעֲשִׂיר. מִי יִשְׁפַּל, וּמִי יָרוּם

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

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

“On Rosh HaShanah” p.178

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

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

U'Teshuva p.180

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה
מַעְבִּירִין אֶת רֵעַ הַגְּזֵירָה.

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

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

We who are mortal p.182

We who are mortal — our origin is dust, and so is our end. We wear out our lives to get our bread — like broken vessels, like withered grass, like a flower that must fade, a shadow moving on, a cloud passing by, mere dust on the wind, a dream that flies away.

But for You, ever-living Sovereign, time has no limits. Your presence, unbounded by days and years, is everywhere — a glorious mystery none can decipher. Your name is worthy of You, and You are worthy of Your name. And our name You have linked with Yours.

Kedusha p.184

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתוּב עַל יַד
נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָּל חַי. אָנִי יְיָ אֱלֹהֵיכֶם.
יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.

N'kadeish et shimcha baolam, k'shem shemakdishim oto bishmei marom; kakatuv al yad n'vi-echa: V'kara zeh el-zeh v'amar: "Kadosh, kadosh, kadosh Adonai tz'vaot, m'lo chol-haaretz k'vodo." Adir adireinu, Adonai adoneinu — mah-adir shimcha b'chol haaretz. "Baruch k'vod-Adonai mim'komo." Echad hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu — v'hu yashmi-einu b'rachamav l'einei kol chai: "Ani Adonai Eloheichem." "Yimloch Adonai l'olam; Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"

לְדוֹר וָדוֹר נֶגִיד גְּדֻלָּךְ וּלְנִצַּח נְצָחִים קְדֻשַׁתְךָ נְקַדִּישׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ
לֹא יָמוּשׁ לְעוֹלָם וָעֶד.

L'dor vador nagid godlecha. Ulneitzach n'tzachim k'dushat'cha nakdish. V'shivchacha, Eloheinu, mipinu lo yamush l'olam va-ed, ki El melech gadol v'kadosh atah.

We sanctify Your name in the world, as celestial song sanctifies You in realms beyond our world, in the words of Your prophet: “Holy Holy Holy is the God of heaven’s hosts. The fullness of the whole earth is God’s glory.” God of Strength who gives us strength, God of Might who gives us might — how magnificent the signs of Your Being throughout the earth. “Blessed is the splendor that shines forth from the Eternal.” Our God is one — Avinu and Malkeinu, sovereign Source of life and liberation — revealing with mercy to all who live: “I am Adonai your God.”

“The Eternal shall reign for all time, your God for all generations, Zion — Halleluyah!” We will teach Your greatness l’dor vador — from generation to generation. And to the end of time we will affirm Your holiness. Our God, Your praise shall ever be on our lips, for Your power is boundless — sovereign and holy.

Uvchein Tzadikim p.190

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָהּ
תִּקְפֹּץ-פִּיהָ וְכָל הָרִשְׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה, כִּי תִעָבֵיר מִמְּשָׁלַת זְדוֹן מִן
הָאָרֶץ.

*Uvchein tzadikim yiru v'yismachu, visharim yaalozu, vachasidim
b'rinah yagilu; v'olatah tikpotz-piha, v'chol harishah kulah k'ashan
tichleh, ki taavir memshelet zadon min haaretz.*

And so, in Your holiness, give the righteous the gift of a vision bright with joy: a world where evil has no voice and the rule of malevolence fades like wisps of smoke. Good people everywhere will celebrate the stunning sight of arrogance gone from the earth.

Psalm 15 p.191

God, who is able to live for You, and enjoy Your holy presence?
She who lives uprightly, works for justice, and speaks the truth;
she who does not revile others, or do evil to a friend, or harass her
neighbor;

she who keeps company with others who love and revere God,
but avoids intimacy with those who ignore or forsake Her;

she who keeps her promises and lives with integrity;
she who lends money generously, without expecting interest,
and will not condemn the innocent.

She who lives this way will never be shaken.

בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

Baruch atah, Adonai, haMelech hakadosh.

Blessed are You, Adonai, Holy Sovereign.

The Voice of Sovereignty: Malchuyot p.199

According to Rabbah, the Holy One said: “On Rosh HaShanah, recite before Me words of Malchuyot (sovereignty), Zichronot (remembrance), and Shofarot. ‘Sovereignty’—so that you may acknowledge Me as ruler over you; ‘remembrance’—so that remembrances of you may rise up favorably before Me. And how shall all of this be accomplished? Through the sounds of the shofar.” —Talmud Rosh HaShanah 34b

Like musical preludes, three traditional motifs announce the highest “peak” of Rosh HaShanah, the calls of the shofar—the ancient sounds that we call *t’kiah*, *sh’varim*, *t’ruah*, and *t’kiah g’dolah*.

The first motif is *Malchuyot* (sovereignty). Here, on the first day of the year, we encounter the challenges of the *Aleinu* prayer: to reflect on our unique identity as Jews; to meditate on what it means to praise God as the All-Sovereign, the Monarch of all; and to bow in reverence and submission to the Creator of all.

Passages from Torah, Psalms, and Prophets encourage us to consider the ways that God’s power is expressed in our lives, as well as on the role of the human spirit in the fulfillment of Zechariah’s prophecy: “On that day, God shall be one; and God’s name shall be one” (14:9).

Wondering what it means to say “on that day,” Henry Slonimsky wrote: “Maybe God and perfection are at the end and not at the beginning....

For how can God be called one—that is, real, if humankind is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God’s reality and unity. Till then God is merely an idea, an ideal: the world’s history consists in making that ideal real. In simple religious earnestness it can be said that God does not exist. Till now God merely subsists in the vision of a few great people’s hearts, and exists only in part, and is slowly being translated into reality.”

Great Aleinu p.202

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׁם חָלַקְנוּ בָהֶם, וְגָרְלָנוּ
בְּכָל-הַמּוֹנָם. וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei-ach laadon hakol, lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot, v'lo samanu k'mishp'chot haadamah;
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Vaanachnu
korim, umishtachavim, umodim lifnei melech malchei ham'lachim:
HaKadosh, baruch hu.*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing, who spread out the sky and fashioned the land, who dwells in beauty far beyond sight, whose powerful presence is the loftiest height. You are our God; there is none else. We take as true Your sovereignty; there is no other — as Torah teaches: “Embrace and carry in your heart this day: In heaven above, on earth below, the Eternal is God. There is no other.”

Ribono Shel Olam p.205

Kavanot: Focusing Meditations for the Sounding of the Shofar p.205

Ribono Shel Olam — Power of All have compassion on the souls of Israel. Open their hearts to do *t'shuvah* before You; open their souls for the sake of returning to You.

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

T'kiah —

One whole note

Sh'varim-T'ruah —

Three broken notes; nine staccato notes

T'kiah —
One whole note

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

T'kiah —

Once I was whole.

Sh'varim-T'ruah —

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

T'kiah —

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

Blessed are hearts that respond to the majestic music of the shofar.
Blessed is the gift of life, the power of renewal that brings us to this day.

Blessing for the Sounding of the Shofar

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

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

*Baruch atah, Adonai, Eloheinu melech haolam, asher kid'shanu
b'mitzvotav, v'tzivanu lishmoa kol shofar. Baruch atah, Adonai,
Eloheinu melech haolam, shehecheyanu v'kiy'manu v'higianu.*

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

Sounding of the Shofar p.206

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

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

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

Areshet p.206–207

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם וְנִשָּׂא,

מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵינוּ.

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

Areshet s'fateinu ye·erav l'fanecha, El ram v'nisa —

meivin umaazin, mabit umakshiv l'kol t'kiateinu.

Utkabeil b'rachamim uvratzon seder malchuyoteinu.

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

בָּרוּךְ אַתָּה, יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ יִשְׂרָאֵל יוֹם הַזִּכְרוֹן.

*Baruch atah, Adonai, melech al kol haaretz, m'kadeish Yisrael v'Yom
HaZikaron.*

Our praise to You, Eternal One, whose power pervades all the earth: You bring holiness [to Shabbat,] to the people Israel and to this Day of Remembrance.

Sim Shalom p.216

שִׁים שְׁלוֹם טוֹב וּבְרָכָה

Sim shalom tovah uvrachah,

Let there be peace.

Silent Prayer

Oseh Shalom p.220

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

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

May the Maker of peace above make peace for us, all Israel, and all who dwell on earth. Amen.

Avinu Malkeinu p.223

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ:

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu — Almighty and Merciful — hear our voice.

אָבִינוּ מֶלְכֵנוּ חָטְאוּנוּ לְפָנֶיךָ:

Avinu Malkeinu, chatanu l'fanecha.

Avinu Malkeinu, we have strayed and sinned before You.

אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְנוּ:

Avinu Malkeinu, chatanu l'fanecha

Avinu Malkeinu, have compassion on us and our families.

אָבִינוּ מֶלְכֵנוּ כִּלְיָה דְבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ:

Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu.

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

אָבִינוּ מֶלְכֵנוּ כִּלְיָה כָּל צָר וּמִשְׁטִין מֵעָלֵינוּ:

Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.

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

אָבִינוּ מֶלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeinu, kotveinu b'sefer chayim tovim.

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

אָבִינוּ מֶלְכֵנוּ חֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu, renew for us a year of goodness.

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

אָבִינוּ מְלִכֵנוּ חַנּוּנוּ וְעִנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ:

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

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

Torah Service p.228–229

יְיָ אֱלֹהֵי רַחוּם וְחַנּוּן,
אֶרְךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאֱלֹפַיִם,
נִשָּׂא עֹז וּפִשֵׁעַ וְחַטָּאָה, וְנִקָּה.

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

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

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנֹרָא שְׁמוֹ.

Echad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.

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

גִּדְלוּ לַיְיָ אֱתֵי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'Adonai iti; unrom 'mah sh'mo yachdav.

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

לְךָ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחַח וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ, יְיָ, הַמַּמְלָכָה
וְהַמְּתִנְשֵׂא, לְכֹל לְרֹאשׁ.

*L'cha, Adonai, hag'dulah, v'hag'vurah, v'hatiferet, v'haneitzach,
v'hahod — ki-chol bashamayim uvaaretz. L'cha, Adonai, hamamlachah
v'hamitnasei, l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty — yes, all that is in heaven and earth; to You, God, belong majesty and preeminence above all.

Blessing Before the Reading of the Torah p.230

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Bar'chu et Adonai ham'vorach

(קהל - בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.)

(Congregation responds: Baruch Adonai ham'vorach l'olam va-ed.)

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va-ed

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ
אֶת תּוֹרָתוֹ.

*Baruch Atah Adonai, Eloheinu melech ha-olam, asher bachar banu mi-
kol ha-amim, v'natan lanu et Torah-to.*

בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Baruch atah Adonai, notein ha-Torah.

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, who gives the Torah.

Genesis 2:1–3 p.333

¹וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: ² וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: ³ וַיְבָרֶךְ אֱלֹהִים
אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

¹The heaven and the earth were finished, and all their array.²On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done.³And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.

Blessing After the Reading of the Torah p.230

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu melech ha-olam

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

asher natan lanu Torat emet,

וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

v'cha-yei olam nata b'to-cheinu.

בָּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

Baruch atah Adonai, notein ha-Torah.

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.

Prayer of Healing for the Sick | Mi Shebeirach L'Cholim p.245

מִי שִׁבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

Mi shebeirach avoteinu m'kor hab'rachah l'imoteinu

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

מִי שִׁבְרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִבּוֹתֵינוּ.

Mi shebeirach imoteinu m'kor hab'rachah laavoteinu

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

Hagbah and G'lilah | Raising and Dressing of the Torah p.246

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ בְּיַד מֹשֶׁה.

V'zot haTorah asher sam Moshe lifnei b'nei Yisrael, al pi Adonai b'yad Moshe.

This is the Torah which Moses placed before the people of Israel, God's word through the hand of Moses.

Before Haftarah Blessing p.247

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בַּנְּבִיאִים טוֹבִים, וְרָצָה
בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.
בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה, וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבַנְּבִיאֵי
הָאֵמֶת וְצֶדֶק.

*Baruch atah, Adonai, Eloheinu melech haolam, asher bachar binvi-im
tovim, v'ratzah v'divreihem hane-amarim be-emet. Baruch atah, Adonai,
habocheir baTorah, uvMosheh avdo, uvYisrael amo, uvinvi-ei ha-emet
vatzedek.*

Blessed are You, our God Eternal, supreme Power of the universe, who called forth noble
prophets to speak the truth.

Blessed are You, God of eternity, who delights in the Torah; in Moses, God's servant; in Israel,
God's people; and in prophets of truth and right.

Jeremiah 31:2–6

²כֹּה אָמַר יְהוָה מְצָא חַן בַּמִּדְבָּר עִם שְׂרִידֵי חֶרֶב הַלֹּזֶף לְהַרְגִיעוֹ יִשְׂרָאֵל:
³מִרְחוֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֶּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֶסֶד: ⁴עוֹד
אֶבְנֶיךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד תַּעֲדִי תַפִּיךָ וַיִּצְאֵת בְּמַחֹל מִשְׁחַקִּים:
⁵עוֹד תִּטְעִי כְרָמִים בְּהָרֵי שְׁמֶרוֹן נְטַעוּ נְטַעִים וְחִלְלוּ: ⁶כִּי יִשְׁיֹם קָרְאוּ
נְצָרִים בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֵה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:

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

Haftarah After Blessings p.259

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכֹל הַדּוֹרוֹת,
הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכָל דְּבַרְיוֹ אֱמֶת וְצֶדֶק. עַל
הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה,] וְעַל יוֹם
הַזְכָּרוֹן הַזֶּה, שְׁנַתְּתָ לָנוּ יי אֱלֹהֵינוּ, [לְקַדְּשָׁה וְלִמְנוּחָה,] לְכַבוֹד וְלִתְפָּאֶרֶת.
עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל
חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבַרְךָ אֱמֶת וְקַיִם לְעַד.

בְּרוּךְ אַתָּה, יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

*Baruch atah, Adonai, Eloheinu melech haolam, tzur kol haolamim,
tzadik b'chol hadorot; haEl hane-eman haomeir v'oseh hamdabeir
umkayeim — shekol d'varav Emet vatzedek. Al haTorah, v'al haavodah,
v'al han'vi-im [v'al yom haShabbat hazeh,] v'al Yom HaZikaron hazeh,
shenatata lanu, Adonai Eloheinu [likdushah v'limnuchah,] l'chavod
ultifaret — al hakol, Adonai Eloheinu, anachnu modim lach, umvar'chim
otach. Yitbarach shimcha b'fi kol chai tamid l'olam va-ed; udvar'cha
emet v'kayam laad.*

*Baruch atah, Adonai melech al kol haaretz, m'kadeish [haShabbat v']
Yisrael v'Yom HaZikaron.*

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; [this Sabbath day] and this Day of Remembrance — given to us [for holiness and rest,] for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.

Blessed are You, our God Eternal, Sovereign of all the earth — You sanctify [the Sabbath day,] Israel and the Day of Remembrance.

Zichronot: The Divine Awakens within Us p.264–265

The Divine awakens within us —
a sudden awareness of Your presence:

Seeing signs of Your compassion, we say “God remembered” —
*God remembered Noah and all the beasts that were with him in the ark,
and God caused a wind to blow across the earth, and the waters
subsided.*

When cruelty and hate diminish, we say “God remembered” —
*The Israelites were groaning under the bondage and cried out;
God heard their moaning, and God remembered the covenant with
Abraham and Isaac and Jacob.*

Surprised by joy, we say “God remembered” —
*Then God remembered Rachel, and God gave heed to her
and opened her womb.*

Overcoming anger, finding strength to forgive, we say “God
remembered” —
*God remembered the covenant and, with great love, had a change of
heart.*

The Divine awakens within us — a sudden awareness of Your presence:

When we feel our kinship with all creatures of earth, we say “God,
remember” —
*I will remember My covenant between Me and you and all living
creatures.*

When we long to be forgiven, we say “God, remember” —
*Adonai, remember Your compassion and Your faithfulness; they are old
as time.
Remember not the wrongs of my youth and my defiance.*

The Divine awakens within us — a sudden awareness of Your presence:

Overcome by awe in places of grandeur, we say “God remembers” —
God sustains the reverent; God remembers the covenant forever.

When memories of the Exodus are renewed, we say “God remembers”
Thus said Adonai:
I remember the devotion of your youth, your love as a bride —
how you followed Me in the wilderness, a land unsown.

The Divine awakens within us — a sudden awareness of Your presence:
Even when sorrow is in our heart, we say “God will remember” —
Truly, Ephraim is My precious child, my delight — and though I speak
against him, I remember him with tenderness. That is why My heart
yearns for him; I will receive him back in love —declares Adonai.

When we remember who we are, we say “God will remember” —
I will remember for their sake the covenant of the ancients, whom I
freed from the land of Egypt — in the sight of the nations — to be their
God: I, Adonai.

Shofar Calls p.268

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

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

Returning the Torah p.277

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזוּבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶיהָ מְאֹשָׁר. דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל
נְתִיבוֹתֶיהָ שְׁלוֹם. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Ki lekach tov natati lachem, Torati al taazovu. Eitz chayim hi
lamachazikim bah, v'tom'cheha m'ushar. D'rachehah darchei no-am,
v'chol n'tivoteha shalom. Hashiveinu Adonai eilecha v'nashuvah,
chadesih yameinu k'kedem.*

For I have given you good instruction; do not abandon My Torah. It is a tree of life for those who hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness and all its paths are peace. Return us to You, Adonai, and we will return; renew our days as of old.

“I Know” p.283

I KNOW

that poverty must cease.

I know this through the brokenness
and conflict in my heart.

I know that protest is my most prophetic act
and that the world is longing
for a new soul, a new healing moment.

I know that when we awaken to our origins
and become truly human
we bring hope to the children and to the earth.

I feel called today
to bring the people together to break the bread
and tell the story.

I feel called today
to be a mystic in action,
aligned to the dynamics of the universe.

I feel called today
to give my gift,
to listen to the heartbeat of the broken world;
to heal the fragmentation of people and planet.

I feel called today
to celebrate the wonder of creation
and respond to sacredness and the
challenges of life.

I feel called today
to participate in the work of my time,
to fall in love,
to feel at home.

I feel called today
to be inflamed with enduring hope,
to be at one with the universe,
to be touched by God.

I feel called today
to compose a new paragraph for life.

by James Conlon

Shofar Calls p.284

בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל. בְּרַחֲמִים.

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

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

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

*T'kiah Sh'varim-T'ruah T'kiah
T'kiah Sh'varim T'kiah
T'kiah T'ruah T'kiah G'dolah*

Aleinu p.286–288

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ כִּהֶם, וְגִרְלָנוּ כְּכֹל-הַמּוֹנֵם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ
הוּא.

וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.

*Aleinu l'shabei-ach laadon hakol, lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot, v'lo saman k'mishp'chot haadamah;
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Vaanachnu
korim, umishtachavim, umodim lifnei melech malchei ham'lachim:
HaKadosh, baruch hu,*

*V'ne-emar: "V'hayah Adonai l'melech al-kol-haaretz. Bayom hahu
yiyeh Adonai echad, ushmo echad."*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique
in the human family, with a destiny all our own. For this we bend our knees and bow with
gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and
blessing,

As the prophet announced, “The Eternal shall be sovereign over all the earth. On that day the
Eternal shall be one, and God’s name shall be one.”

Mourner's Kaddish p.292

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעָלְמֵי עָלְמַיָּא.
יְתְבַרְךָ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקַדְשָׁא בְרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,
דְּאִמְרִין בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:
אָמֵן.

*Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chirutei, v'yamlich
malchutei, b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv. V'im'ru: Amen.*

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

*Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal sh'mei d'Kud'sha B'rich Hu, l'eila min kol birchata
v'shirata, tushb'chata v'nechemata, daamiran b'alma. V'imru: Amen.*

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael.

V'imru: Amen.

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: Amen. May God's great name be blessed to the end of time. May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is entirely beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: Amen. Let perfect peace abound; let there be abundant life for us and for all Israel. May the One who makes peace in the high heavens make peace for us, all Israel, and all who dwell on earth; and let us say: Amen.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:
אָמֵן.

*Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael.
V'imru: Amen.*

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

Tekiah G'dolah p.301

תְּקִיעַה גְּדוֹלָה!

T'kiah g'dolah!

L'Shana Tova p.301

לְשָׁנָה טוֹבָה תִּכְתְּבוּ—וְתִחַתְּמוּ!

L'shanah tovah tikateivu — v'teichateimu!

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

The Memorial Service at Arlington Cemetery begins at 1:00 PM