



Rosh Hashanah
Daytime Service



Rosh Hashanah Daytime Service

OPENING OF THE SPIRIT

How good it is
to be in this congregation
together, especially on this day.
Here I have time to think, to reflect,
to look back and to look ahead.
What does it mean to live?
For what shall I live?
What do the people who share my life mean to me?
What do I mean to You?
May my prayers be acceptable to You.
May they be worthy of being answered.

מָה טָבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל.
מָה טָבוֹ אֱהָלֶיךָ שָׂרָה, מִשְׁכְּנֶיךָ רִבְקָה.

*Ma to-vu a-ha-le-cha Ya-a-kov, mish-ke-no-tech-a Yis-ra-eil. Ma to-
vu o-ha-le-yich Sa-ra, mish-ke-no-ta-yich Riv-ka.*

How goodly are your tents, O Jacob.
Your dwelling places, O Israel.
How goodly are your tents, O Sarah.
Your dwelling places, O Rebecca.

FROM PRAYER TO ACTION

Beyond simply reading the words of the service, Rosh Hashanah urges us to change ourselves and our world. Let us designate our bodies as vehicles for change. We charge every fiber of our being to do its work to enable us to build a more just world for the year to come.

We pray that ...

Our hearts will open to the suffering we see around the world.

Our minds will expand to seek solutions.

Our mouths will speak out against inequity.

Our hands will embrace others, creating a human bond and uniting us with the oppressed.

Our arms will labor to build community and pursue change.

Our feet will run to take action, refusing to remain still in the face of injustice.

Let our prayers this High Holiday season be an accounting of our potential. Let our chanting be a catalyst for the transformation that we hope to achieve in the year to come. With each prayer we commit our bodies to *teshuvah* – a personal and global pursuit of justice.

SHEMA SERVICE

In the *Shema* we are reminded of the oneness of God and the unity of God's creation. As we are all equal in the eyes of God, so do we have a responsibility to treat all human beings as images of the Divine.

בְּרַחוּ אֶת יְיָ הַמְּבֹרָךְ!
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

Ba-re-chu et A-do-nai ha-me-vo-rach!

Ba-ruch A-do-nai ha-me-vo-rach le-o-lam va-ed!

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

Lord of darkness and dawn,
the God who opens the gates of mercy,
who gives light to all who await forgiveness,
be with us at the beginning of this New Year.

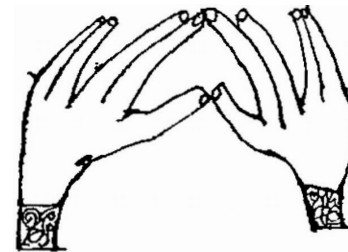
Creator of times and seasons, be with us this day.
Source of hope and joy, be with us this day.
God of the loving heart, be with us this day.

שְׁמַע יִשְׂרָאֵל:
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד!

She-ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai e-chad!
Ba-ruch sheim ke-vod mal-chu-to le-o-lam va-ed!

Hear O Israel: the Lord our God, the Lord is One! .
Blessed is God's glorious kingdom for ever and ever!



ואהבת VEAHAVTA / AND YOU SHALL LOVE

ואהבת את יי אלהיך, בכל-לִבְּךָ, ובְּכָל-נַפְשְׁךָ,
ובְּכָל-מְאֵדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי
מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ: וְשָׁנַנְתָּם לִבְנִיךָ, וְדַבַּרְתָּ בָם
בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֶטְפֶּת בֵּין עֵינֶיךָ,
וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*Ve-a-hav-ta eit A-do-nai E-lo-he-cha,
be-chol le-va-ve-cha, u-ve-chol naf-she-cha,
u-ve-chol me-o-de-cha.
Ve-ha-yu ha-de-va-rim ha-ei-leh, a-sher a-no-chi
me-tsa-ve-cha ha-yom, al le-va-ve-cha.
Ve-shi-nan-tam le-va-ne-cha, ve-di-bar-ta bam
be-shiv-te-cha be-vei-te-cha, u-ve-lech-te-cha va-de-rech,
u-ve-shoch-be-cha, u-ve-ku-me-cha.
U-ke-shar-tam le-ot al ya-de-cha,
ve-ha-yu le-to-ta-fot bein ei-ne-cha,
U-che-tav-tam al me-zu-zot bei-te-cha u-vish-a-re-cha.*

And you shall love your Creator with all
your heart, soul, and energy.
Let these teachings become a bond connecting
your heart to your Source.
Exemplify these teachings in your interactions
with your children.
Manifest them in all your actions;
as you rest, travel, dream and wake.

Make symbols to remind you daily of your sacred bonds;
they shall be like beacons before your eyes.
And place these reminders also at the entrance-ways
of your homes and cities,
That your dwelling places may be sanctuaries for
God's presence.

based on Aquarian Minyan

מִי כְמוֹכָה בָּאֵלִים יִי?
מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִילַת, עֲשֵׂה פְלֶא?

*Mi cha-mo-cha be-ei-lim, A-do-nai?
Mi ka-mo-cha, ne-dar ba-ko-desh,
no-ra te-hi-lot, o-sei fe-leh?*



AMIDAH SERVICE

At times it may seem as though our world is in a knot, too fine for anyone to untie. The knot is created by our lack of insight, our carelessness, our lack of interest, our inability to think or care about others, and sometimes, by our feeling powerless to help solve complicated problems. We can always find an opportunity to look inside and think about ways to do better. But this time of year is a special reminder of our responsibility to do so. If we start this New Year fresh, we can also start to unravel the knot.

Marva Friedman, Evie Rosenberg, Katheryn Saltzman

www.westendsynagogue.org

Let us take several minutes for silent reflection

אבות
AVOT V'IMOT / ANCESTORS

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמָּהֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי
שָׂרָה, אֱלֹהֵי רִבְקָה, וְאֱלֹהֵי רָחֵל וְלֵאָה.

*Ba-ruch a-ta A-do-nai E-lo-hei-nu, vei-lo-hei a-vo-tei-nu,
v'i-ma-tei-nu, e-lo-hei Av-ra-ham, e-lo-hei Yitz-chak,
vei-lo-hei Ya-a-kov,
e-lo-hei Sara, e-lo-hei Riv-ka,
vei-lo-hei Ra-cheil, v'Lei-a.*

Blessed is the God of our ancestors, God of Abraham Isaac, and Jacob, God of Sarah, Rebecca, Rachel, and Leah. Our lives are inseparable from those of our parents, our grandparents, and our other ancestors.

They beheld God in the heavens; they felt God in their hearts; they sought God in their lives. Now their quest is ours. May we see the wonder of being. May we have the courage to search for truth. May we learn the path to a better life.

So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice, and peace.

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

Prayer for Healing

The *Mi Shebeirach* prayer for healing is said when someone is ill. We pray and give voice to our hope for *refua shleima*, complete healing, including a healing of the body and a healing of the spirit. The concept of healing in the Jewish tradition does not promise a physical cure, although in some cases spiritual care can indeed facilitate physical improvements. Whether or not there is a physical cure, in asking for healing of the spirit we pray that the individual be blessed with support, comfort, and peace.

Let us take a moment to reflect on those in need of healing.

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi she-bei-rach a-vo-tei-nu me-kor ha-bra-cha le-i-mo-tei-nu

May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing,
and let us say: *A-mein*.

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi she-bei-rach i-mo-tei-nu me-kor ha-bra-cha la-a-vo-tei-nu

Bless those in need of healing with *refua shleima*:
Renewal of body, renewal of spirit, and let us say: *A-mein*.

Music: Debbie Friedman; Text: Debbie Friedman and Drorah Setel

תקון עולם

TIKKUN OLAM / HEALING THE WORLD

We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and for the dying. And we pray for our fragile earth, for all her inhabitants, and for life itself.

We ask your blessing, O God, on all those engaged in *tikkun olam*, the healing and transforming of our planet. Open our hearts and stir us to struggle in behalf of your creations. May each of us, all of us, become your limbs and hands, bringing healing and compassion, justice and peace to your world.

OSEH SHALOM

Giver of peace,
teach us to see ourselves
in the face of the Other,
that we may learn to be
patient with fault,
generous with love,
sparing with anger.

Help us to understand
that our little lives
are potent with great good,
that we are healers in Your image,
that in reaching out to others more in need
we find You near.

Give us the grace simply to be kind.

Then peace must surely come to dwell among us.

Barbara D. Holender (adapted)

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom
a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru a-mein.*

May the one who creates harmony above make peace for us
and for all Israel, and for all who dwell on earth.
And say: Amen.



אבינו מלכנו
AVINU MALKEINU

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

*A-vi-nu mal-kei-nu, cho-nei-nu va-a-nei-nu,
ki ein ba-nu ma-a-sim,
a-sei i-ma-nu tse-da-kah va-che-sed
ve-ho-shi-ei-nu.*

Our Source, Our Creator, hear our voice.
Our Source, Our Creator, let the New Year be a good year for us.
Our Source, Our Creator, make an end to sickness, war and famine.
Our Source, Our Creator, send thorough healing to all those who ail.
Our Source, Our Creator, have compassion on us and on our children.
Our Source, Our Creator, make an end to all oppression.
Our Source, Our Creator, give strength to your people everywhere.
Our Source, Our Creator, seal us for blessing in the Book of Life.

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

*A-vi-nu mal-kei-nu, cho-nei-nu va-a-nei-nu,
ki ein ba-nu ma-a-sim,
a-sei i-ma-nu tse-da-kah va-che-sed
ve-ho-shi-ei-nu.*

TORAH SERVICE

Genesis 22:1-19

The story of the binding of Isaac is traditionally read on the second day of Rosh Hashanah. It is one of the best known — and most troubling — stories in the Bible. In it, God tells Abraham to sacrifice his son, Isaac, on Mount Moriah. Abraham agrees, but at the last minute God sends an angel who stops Abraham. This story speaks to the necessity of being willing to sacrifice for values we hold dear, but it also reminds us that the active sacrifice of human life is never appropriate.

Blessings Before the Torah Reading

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ.
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ;
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Reader: *Ba-re-chu et A-do-nai ha-me-vo-rach.*

Congregation: *Ba-ruch A-do-nai ha-me-vo-rach le-o-lam va-ed.*

Reader: *Ba-ruch A-do-nai ha-me-vo-rach le-o-lam va-ed.*

Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,

A-sher ba-char ba-nu mi-kol ha-a-mim

ve-na-tan la-nu et to-ra-to.

Ba-ruch A-ta A-do-nai, no-tein ha-to-rah.

Praise the Lord, Source of all blessing.

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

Praised are you, O Lord, Giver of the Torah.

Gen. 22:1-19 There came a time when God put Abraham to a test of faith, saying “Take your son, your precious one, Isaac, whom you love, and go to the land of Moriah, and offer him up as a burnt offering there.” Early the next morning, Abraham and Isaac set out together. As they walked, Isaac asked, “Father, I see the firestone and the wood, but where is the sheep for the burnt offering?” And Abraham responded, “God will see to the sheep.”

When they came to the place of which God had spoken, Abraham built an altar. He laid on wood. He tied up his son, Isaac, and laid him on the altar on top of the wood. He reached for the knife to slay his son. But an angel called to him and said: “Do not raise your hand against the boy, for now I know that you have faith in God, since you did not withhold your son.”

Abraham looked up and saw a ram caught in a thicket by its horns. He took the ram and offered it as a burnt offering in place of his son. The angel called to Abraham again and said: “Because you did not withhold your son from me, I will bless you, and make your descendants as numerous as the stars of heaven and the sands of the seashore.”

Blessings After the Torah Reading

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

*Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,
A-sheer na-tan la-nu to-rat e-met,
ve-chai-yei o-lam na-ta be-to-che-nu:
Ba-ruch A-ta A-do-nai, no-tein ha-to-rah.*

Praised are you, Creator of the universe.
Who gave us the Torah to guide our lives,
and planted within us the tree of eternal life.

THE HAFTORAH - I Samuel 1-1:1-28

The first day's Torah reading deals with Sarah's longing for a child, which is finally answered by Isaac's birth. This theme of birth after barrenness, and the broader theme of God's judgment, is repeated in the Haftorah reading of the story of the birth of Samuel, and underscored by Hannah's prayer praising the justice of God.

Blessings before the Haftorah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת,
בְּרוּךְ אַתָּה יְיָ,
הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁה עֲבָדוֹ,
וּבִישְׂרָאֵל עַמּוֹ,
וּבְנָבִיאֵי הָאֵמֶת וְצֶדֶק.

*Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,
a-sheer ba-char bin-vi-im to-vim,
ve-ra-tza ve-div-rei-hem ha-ne-e-ma-rim be-e-met.
Ba-ruch A-ta A-do-nai,
ha-bo-cher ba-to-rah u-ve-mo-sheh av-do,
u-ve-yis-ra-eil a-mo,
u-vin-vi-yei ha-e-met va-tse-dek.*

Blessed is our God, Creator of the universe. We are grateful for the faithful Prophets, whose words teach us lessons of truth and justice.

We give thanks for the Torah, for God's servant Moses and for the prophets of truth and righteousness.

I Sam.1:1-3 There was a man of Ephraim, whose name was Elkanah. He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah had none. Peninnah used to taunt Hannah bitterly. Hannah would weep and could not eat.

1:9-18 One day in front of the temple of the Lord at Shiloh, she prayed with a sore heart to the Lord. As she prayed, she spoke inwardly, her mouth moving but no words coming out. The priest Eli, who was sitting nearby, thought she was drunk, saying to her, "How long will you be drunk?" But Hannah responded, "I have not drunk. I have been pouring out my heart before the Lord. if he will give me a son, I will give him to the Lord for all his life." Then Eli responded. "Go in peace. May the God of Israel grant you what you have asked of Him."

1:19-28 The Lord remembered Hannah, and at the turn of the year Hannah conceived and bore a son, whom she named Samuel, meaning *I asked the Lord for him*. After Samuel was weaned, she brought him to Eli and said, " I prayed for this boy, and the Lord granted me what I asked. So I lend him to the Lord. As long as he lives, he is loaned to the Lord." And he worshiped the Lord there.

Blessings after the Haftarah:

*Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam, tsur kd
ha-o-la-mim, tsa-dik be-chd ha-do-rot, ha-eil ha-ne-e-man, ha-o-meir
ve-o-seh, ha-me-da-beir u-me-ka-yeim, she-kol de-va-rave-met va-tse-dek.*

*Al ha-to-rah, ve-al ha-a-vo-dah, ve-al ha-ne-vi-im, (ve-al yom
ha-sha-bat ha-zeh) ve-al yom ha-zi-ka-ron ha-zeh, she-na-ta-ta la-nu,
A-do-nai E-lo-hei-nu, (le-ke-du-sha ve-li-me-nu cha) le-cha-vod u-le-tif-
a-ret.*

*Al ha-kol, A-do-nai E-lo-hei-nu, A-nach-nu mo-dim lach,
u-me-va-re-chim o-tach,
yit-ba-rach shi-me-cha be-fi kol chai ta-mid le-o-lam va-ed.
Ba-ruch a-ta, A-do-nai me-ka-desh (ha-sha-bat ve)
Yis-ra-eil ve-yom ha-zi-ka-ron.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל
הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר
וְעֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שְׁכָל־דְּבָרָיו אֱמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם
הַשַּׁבָּת הַזֶּה,) וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שְׁנַתָּה לָנוּ יי
אֱלֹהֵינוּ, (לְקַדְשָׁה וּלְמַנוּחָה,) לְכָבוֹד וּלְתַפְאֶרֶת. עַל
הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,
יְתַבָּרֶךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ
אֱמֶת וְקַיִם לְעֶד. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

We give thanks for the Torah, for the privilege of worship and gathering here together, for the prophets, and for (this Shabbat and) this Day of Remembrance. May every living being be united under one God.

Blessed is the holiness of (the Sabbath and) the Day of Remembrance.

Conclusion of the Torah Service

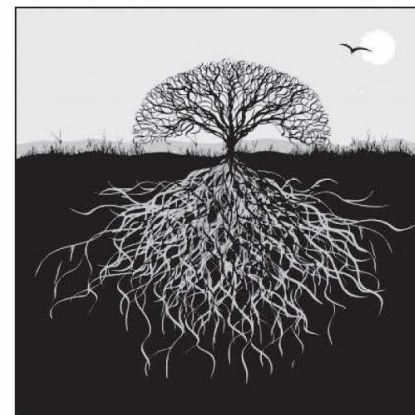
הַשְׁמַעְתָּנוּ אֱלֹהֵינוּ הַיּוֹם
בְּהַשְׁמִיעְךָ אֶת הַתּוֹרָה הַזֹּאת

Behold, a good doctrine has been given you. Do not forsake it.

It is a tree of life to those who eat of its fruit, and those who
care for it are blessed.

Its roots are deep and wide,
its branches filled with light,
and all its paths are peace.

וְהָיָה כִּי יִשְׁכַּח יִשְׂרָאֵל
אֶת הַתּוֹרָה הַזֹּאת



Its roots are deep and wide...

וְהָיָה כִּי יִשְׁכַּח יִשְׂרָאֵל
אֶת הַתּוֹרָה הַזֹּאת

עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי-נֶעֱם, וְכָל-נְתִיבֹתֶיהָ שְׁלֹום.
הַשִּׁיבָנוּ, יי, אֵלֶיךָ וְנָשׁוּבָה; חֲדָשׁ יִמֵּינוּ כְּקֶדֶם.

*Eits cha-yim hi la-ma-cha-zi-kim ba,
ve-to-me-che-ha me-u-shar.
De-ra-che-ha da-re-chei no-am,
ve-chol ne-ti-vo-te-ha sha-lom.*

*Ha-shi-vei-nu, A-do-nai,
ei-le-cha ve-na-shuu-va;
Cha-deish ya-mei-nu ke-ke-dem.*

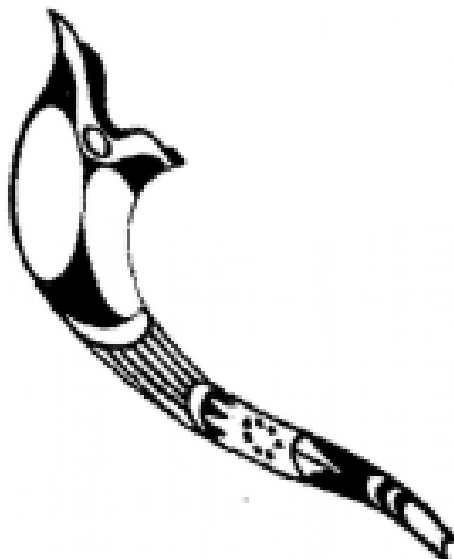
אָמֵן

תקיעת שופר

THE SOUNDING OF THE SHOFAR

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

Numbers 29:1



The shofar calls: ***Tekiah***

Arise! Awake! come from your beds, your homes
to the blast that calls you,
the siren that warns you:
seek shelter for your spirit
enter now the opening gates.

The ram's horn cries: ***Shevarim***

Worship in truth, pray together
in confidence and trust,
determined that promises shall be kept,
oaths fulfilled, words spoken thoughtfully
in honor and truth.

The shrill notes tremble: ***Teruah***

Listen to the cries of the ancient martyrs,
Sense the unbearable silence of the dead,
Contemplate in reverence and awe
all those who died "Kiddush ha-Shem".

The shofar blasts: ***Tekiah gedolah***

Remember! Recall the ages of our people,
Dwell on your own life in the year that has passed,
Call up from the darkness the mistakes, the errors,
the evil deeds that you must deal with now.

Three times three the great horn blows:

Tekiah, shevarim, teruah

Return! Return to God Who made you.
Arise to prayer, awake to memory, achieve repentance.
Return to God Who loves you,
Now while the days of awe are passing
before the closing of the gates.

Ruth F. Brin

מלכויות
MALCHUYOT / CREATION / SOVEREIGNTY

God of space and time, as you shaped all things from the beginning, so do you rule and sustain them day by day. You are Infinite Spirit, giving all things their form. Amid the ebb and flow of the ages, only you abide unchanged. Yours is the kingdom, and your dominion will endure for ever.

ברוך אתה יי מלך על כל-הארץ, מקדש (השבת ו)
ישראל ויום הזכרון.

*Ba-ruch a-ta A-do-nai me-lech al kol ha-a-rets,
me-ka-deish (ha-sha-bat ve-) Yis-ra-eil ve-yom ha-zi-ca-ron.*

Blessed is our Creator, for the holiness of (the Sabbath,) the House of Israel and people everywhere, and the Day of Remembrance.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו
במצותיו, וצונו לשמוע קול שופר.

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

Blessed is our Creator, who makes us holy through the commandments and who calls us to hear the voice of the shofar.

ברוך אתה, יי אלהינו, מלך העולם, שהחינו
וקיימנו והגיענו לזמן הזה.

*Ba-ruch a-tah A-don-ai E-lo-hei-nu me-lech ha-o-lam,
she-he-che-ya-nu v'ki-e-ma-nu v'hig-i-ya-nu laz-man ha-zeh.*

Blessed is our Creator, who gave us life, kept us alive, and who helped us reach this moment.

The Shofar is sounded:

TEKIAH SHEVARIM-TERUAH תקיעה שברים-תרועה
TEKIAH תקיעה

TEKIAH SHEVARIM TEKIAH תקיעה שברים תקיעה

TEKIAH TERUAH TEKIAH תקיעה תרועה תקיעה

O God, accept the offering of our lips, the sound of the Shofar. The world is established, it cannot be moved. Your throne is established from on old; You are from everlasting.

זכרונות ZICHRONOT / MEANING IN TIME / REVELATION

We remember Abraham and Isaac walking together toward their mountain; Sarah, Rebekkah, Leah and Rachel, linking the generations; Jacob dreaming of a ladder to connect heaven and earth; Moses turning aside to look at the common bush burning with a divine flame; Miriam dancing as we found our freedom; David, a shepherd prophet roaring your word like a lion; Deborah setting the foundation for a united Israel; the days and years of our own lives -- a search for light in a dark and dusty time. And we remember a rainbow.

The Shofar is sounded:

בְּרוּךְ אַתָּה יְיָ, זוֹכֵר הַבְּרִית.

Ba-ruch a-ta A-do-nai, zo-cheir ha-be-rit.

Blessed is the Eternal God, who remembers
the covenant.

TEKIAH SHEVARIM-TERUAH
TEKIAH

תְּקִיעָה שְׁבָרִים-תְּרוּעָה
תְּקִיעָה

TEKIAH SHEVARIM TEKIAH

תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIAH TERUAH TEKIAH

תְּקִיעָה תְּרוּעָה תְּקִיעָה

O God, accept the offering of our lips, the sound of the Shofar. For you are the one that remembers all that has been forgotten; there is no forgetfulness in your presence. Blessed is the Lord, who remembers the covenant.

שופרות
SHOFAROT / REVELATION AND REDEMPTION

Now we call to mind the great moment when Israel stood at Sinai and heard the voice of the Shofar. There our people entered into your covenant, to be your witness to the world. You revealed your Torah to us at Sinai.

The prophet declares: All you who dwell on earth, who inhabit the world, when a banner is raised, take note; and when the Shofar is sounded, take heed!

Our God and God of all generations: Sound the great Shofar to proclaim our freedom; signal liberty for all who are in exile; bring lasting joy to Zion, to Jerusalem,

בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

*Ba-ruch a-ta A-do-nai, sho-mei-a kol te-ru-at
a-mo Yis-ra-eil be-ra-cha-mim.*

We praise you, the merciful God who hearkens to the sound of the Shofar.

The Shofar is sounded:

TEKIAH SHEVARIM-TERUAH
TEKIAH

תְּקִיעָה שְׁבָרִים-תְּרוּעָה
תְּקִיעָה

TEKIAH SHEVARIM TEKIAH

תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIAH TERUAH TEKIAH
GEDOLAH

תְּקִיעָה תְּרוּעָה תְּקִיעָה
גְּדוֹלָה

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



ונתנה תקף
UNETANEH TOKEF

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

As shepherds seek out their flock
and make the sheep pass under their staff,
so do you muster and number and consider every
soul, setting the bounds of every creature's life,
and decreeing its destiny.

וְנִתְּנָה תִּקְוָה קְדוּשַׁת הַיּוֹם

Unetaneh tokef kedushat hayom

Let us proclaim the sacred power of this day.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוֹן וּבַיּוֹם כְּפוּר יִתְחַמּוֹן.

*Be-rosh ha-sha-na yi-ka-tei-vun
U-ve-yom tsom ki-pur yei-cha-tei-mun.*

On Rosh Hashanah it is written
On Yom Kippur it is sealed:
How many shall pass on, how many shall come to be;
Who shall live and who shall die;
Who shall see ripe age and who shall not;
Who shall perish by fire and who by water.

Who shall be secure and who shall be driven;
Who shall be tranquil and who shall be troubled;
Who shall be poor and who shall be rich;
Who shall be humbled and who exalted.

But we can avoid the fate our actions have written for us
By seeking forgiveness of those we have hurt
By forgiving those who have hurt us
By forgiving ourselves our shortcomings.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוֹן וּבַיּוֹם כְּפוּר יִתְחַמּוֹן.

*Be-rosh ha-sha-na yi-ka-tei-vun
U-ve-yom tsom ki-pur yei-cha-tei-mun.*

INSCRIBE US IN THE BOOK OF LIFE

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



עלינו ALEINU

עלינו לשבח לאדון הכל, לתת גדלה ליוצר
בראשית, שלא עשנו כגויי הארצות, ולא שמנו
כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו
ככל המונם ואנחנו כורעים ומשתחוים ומודים,
לפני מלך, מלכי המלכים, הקדוש ברוך הוא.
שהוא נוטה שמים ויסד ארץ.

*A-lei-nu le-sha-bei-ach la-a-don ha-kol,
La-teit ge-du-lah le-yo-tseir be-rei-shit,
She-lo a-sa-nu ke-go-yei ha-a-ra-tsot,
Ve-lo sa-ma-nu ke-mish-pe-chot ha-a-da-mah;*

*She-lo sam chel-kei-nu ka-hem,
Ve-go-ra-lei-nu ke-chol ha-mo-nam.*

*Va-a-nach-nu ko-re-im u-mish-ta-cha-vim u-mo-dim,
Li-fe-nei me-lech ma-le-chei ha-me-la-cheim,
Ha-ka-dosh ba-ruch Hu.*

May God continue the work of creating a world of equality and just living, where the whole of creation enjoys life at its fullest, where there is neither the ruler and the ruled, nor the powerful and powerless, nor the dominant and dominated, but where all experience grace and live happily, knowing that it is God, the Giver of Life, who cares for all of us.

ונאמר: יהיה יי למלך על כל הארץ.
ביום ההוא יהיה יי אחד ושדמו אחד.

*Ve-ne-e-mar: "Ve-ha-ya A-do-nai le-me-lech al kol ha-a-rets.
Ba-yom ha-hu yi-he-yeh A-do-nai e-chad, u-she-mo e-chad."*

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



MOURNER'S KADDISH

Let us recall the lives of those who were close to us, and who have now gone to their eternal rest.

Their memories are with us; their legacy has become our own. They live in our hearts and through our deeds.

יְהִי שְׁמֵךְ רַבָּא מִן שְׁמַיָּא, בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ,
וַיְמַלִּיךְ מַלְכוּתִיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי כָּל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמַן קָרִיב וְאָמְרוּ אָמֵן:

*Yit-ga-dal va-yit ka-dash she-mei ra-ba. Be-al-ma di-ve-ra
chi-re-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon
u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-eil. Ba-a-ga-la
u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.*

יְהִי שְׁמֵךְ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתַבְּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵךְ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאָמִירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן:

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

*Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam
ve-yit-na-sai, ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei
de-ku-de-sha be-rich hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta
tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran be-al-ma,
ve-i-me-ru: a-mein.*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

*Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-im
a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.*

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

*O-seh sha-lom be-me-ro-mav, hu ya-a-seh sha-lom
a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.*

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

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

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. And let us say: **Amen.**

CLOSING PRAYER

And now, at the beginning of a new year, we pray for blessing:

The spirit of wisdom and understanding. **Amein**

The spirit of insight and knowledge. **Amein**

The spirit of knowledge and reverence. **Amein**

May we overcome trouble, pain, and sorrow. **Amein**

May our days and years increase. **Amein**

Eternal our God and God of our people,
renew us for a good year. **Amein and Amein**

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

*O-seh sha-lom be-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu
ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.*

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

And let us say, Amen.

L'shanah Tovah!

ADON OLAM

בְּשֵׁרָם כָּל-יִצִיר נִבְרָא,	אֲדוֹן עוֹלָם, אֲשֶׁר מְלֶךְ
אִזִּי מְלֶךְ שָׁמַיִם נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחֻכָּיו כָּל,
לְבָדּוֹ יִמְלֹךְ נִרָא,	וְאֶהְרִי בְּכָלוֹת הַכֹּל,
וְהוּא יִהְיֶה בְּתַפְאֲרָה.	וְהוּא קָדָם, וְהוּא הַנֵּה,
לְהַמְשִׁיל לוֹ, לְהַחֲבִירָה,	וְהוּא אֶחָד, וְאֵין שֵׁנִי
וְלוֹ הָעֹז וְהַמְשָׁרָה.	כָּלִי רֵאשִׁית, כָּלִי תְּכֵלִית,
וְצוּר חֲבִלִי בְּעֵת צָרָה,	וְהוּא אֵלִי, וְחִי גּוֹאֲלִי,
מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.	וְהוּא נֹסִי וּמְנוּס לִי,
בְּעֵת אִישָׁן וְאֶעֱיָדָה,	בְּיָדּוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵירָא.	וְעַם-רוּחִי גִּוְיָתִי:

*A-don o-lam, a-she-ma-lach, be-te-rem kol ye-tsir niv-ra,
le-eit na-a-sa ve-chev-tso kol, a-zai me-lech she-mo nik-ra.*

*Ve-a-cha-rei ki-che-lot ha-kol, le-va-do yim-loch no-ra,
ve-hu ha-ya, ve-hu ho-veh, ve-hu yi-he-yeh be-tif-a-ra.*

*Ve-hu e-chad, ve-ein shei-ni le-ham-shil lo, be-hach-bi-ra,
be-li rei-shit, be-li tach-lit, ve-lo ha-oz ve-ha-mis-ra.*

*Ve-hu Ei-li, ve-chai go-a-li, ve-tsur chev-li be-eit tsa-ra,
ve-hu ni-si u-ma-nos li, me-nat ko-si be-yom ek-ra.*

*Be-ya-do af-kid ru-chi be-eit i-shan ve-a-i-ra,
ve-im ru-chi ge-vi-ya-ti: A-do-nai li, ve-lo i-ra.*

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