



Rosh Hashanah Evening Service



On the Meaning of Rosh Hashanah

At this season we turn from our ordinary ways to contemplate extraordinary issues, to ponder large -- and largely unanswerable -- questions: What are we? Where do we come from? Where are we going? What is the divine, and what is our relation to divinity?

Measuring ourselves against our ideals during this season, we are moved to express regret for past errors and to reaffirm our aspirations for the future. This our tradition calls *cheshbon hanefesh*, "the examined life." This is the season of self-judgment.

Though self-examination is difficult, still we believe that it must ultimately succeed. To the extent that our effort is honest and undeceived, constant and undespairing, we gain strength though it comes in small, undramatic, perhaps unnoticed accretions.

And this is a season equally for the individual and the group. Universal in its message, reaching out to all humanity, it derives much of its power from its particularity: it is our searching, our aspiration, our unique path to self-transcendence and self-renewal.

Indeed, most Rosh Hashanah and Yom Kippur prayers we say for all of us and not merely as individuals. We share a common bond that makes us brothers and sisters. We come together to give meaning to our feeling of community, and to share responsibility for each other. In Jewish tradition, this holiday has been a time to say "Forgive us," not merely "Forgive me."

Hence the timeless hold of these holidays upon the imagination of the Jew. One confronts this season, its stern demands, its awesome potential, with joy and solemnity.

There is much ambiguity in the mood of Rosh Hashanah. On the one hand, it is the beginning of the new year, the anniversary of creation, a day of joy and celebration. To express that happiness, we will eat apples dipped in honey after this evening's service.

On the other hand, it is the traditional day of Judgment, the day on which our fate for the coming year is written but not sealed. This gives us time to change that judgment before it is sealed on Yom Kippur, ten days from now. Rosh Hashanah thus marks the beginning of the traditional ten-day period of repentance.

This blend of solemnity and excitement is a central aspect of the holiday.

Evening Service

A Year Like No Other

This has been a year like no other year. In less than twelve months, both the world and our country have changed radically, perhaps forever.

We have had to reorder our ways of living, our ways of working, and our ways of learning. More important, we have had to change our ways of relating to each other, as we have struggled not to lose the senses of personal closeness and physical presence that are part of love and friendship.

We have seen rise to the surface the depth of the pain of others that we may not previously have understood or acknowledged. At the same time, a national atmosphere of divisiveness, hostility, and disrespect has threatened our sense of common purpose and common ground.

In this new year, may we work together to increase our understanding of each other, to span differences that have exploded before our eyes, to find ways to cross every bridge that separates us.

May we convert our perceptions, our knowledge, and our commonality into action that will bring us closer together.

Lighting the Candles

It is a custom at the beginning of every holiday to light the candles. These candles symbolize our hope that we will enter the new year amidst light and joy.

With the setting of this evening's sun, united with Jews of every place and time, we proclaim a new year of hope. May the light of the divine shine forth to lead us, to show us the good we must do, the harmony we must create. Let the fire we kindle be for us a warming flame, whose brightness shows us the path of life.

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו להדליק נר
של [שבת ו] יום טוב.

*Baruch ata Adonai, Eloheynu Melech ha-olam,
Asher kid-shanu b'mitz-votav, v'tzivanu
L'hadlik neyr shel [Shabbat ve] yom tov.*

Blessed is the spirit that inspires us to kindle the lights of
(Sabbath and of) the holidays.

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

*Baruch ata Adonai, Eloheynu Melech ha-olam,
Sheh-heh-heh-yanu, v'kiy'manu, v'higi-yanu
La-z'man hazeh.*

Blessed is the source of life that sustains us, and enables us to reach this season.

מה טובו אהליו יעקב, משפנתיו ישראל.
מה טובו אהליו שרה, משפנתיו רבקה.

*Ma to-vu o-ha-le-cha Ya-a-kov, mish-ke-no-tch-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.



ROSH HASHANAH -- a new year.

A time to put to rest the year just done.
A time to pause, to start afresh,
to cast off the burdens of the old
so that we may face the new with a lighter load
and a lighter heart.
A time of cleansing and of rebirth.
Come. Let us welcome the new year.



For All People

Not for ourselves alone do we pray,
not for ourselves alone,
but for all people.

*Knowing our failings,
let us be patient with those of others.*

Knowing our will to goodness,
may we see in others a dignity that is human, a
beauty inviolate forever.

*Every soul is precious in the sight of the Lord, and every
life is a gift to us.*

Yet one stands poised to strike the next; armies
uproot vines and fig trees,
as war and war's alarms make all afraid.

*Not for ourselves alone, therefore,
not for ourselves alone,
but for all people do we invoke God's love.*

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 הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ 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 our praise is due!
Praised be the Lord, to whom our praise is due,
now and for ever!

From eternity we come and to eternity we go. It is nature's patterns that bring sense into our lives.

With wisdom the gates of heaven open; with understanding the ages pass and the seasons alternate.

With order the stars travel through the sky.

The light rolls away before the darkness and the darkness before light. The days pass and bring on the nights. We are grateful for the order that makes evening fall.

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!

Veahavta

The V'ahavta is a call to action; we must not only remember God's *mitzvot*, but we must teach them to future generations. The essence of Torah is the vision of a just society. How must we live in order to realize this vision and teach it to our children?

*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-she-er 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-vi-sha-re-cha.*

Loving life and its mysterious source
With all our heart and all our spirit,
All our senses and strength,
We take upon ourselves and into ourselves these
promises:
To care for the earth and those who live upon it,
To pursue justice and peace,

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׁרַתָּם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ,
וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

To love kindness and compassion.
We will teach this to our children throughout the
passage of the day –
As we dwell in our homes and as we go on our journeys,
From the time we rise until we fall asleep.

Marcia Falk, *The Book of Blessings*

Between Past and Future

Head of the year,
Between Shema and Amidah
At the doorway
Between past and future,
Personal and communal,
Known and unknown,
Trust and fear,
Coming or going,
Stepping or standing.
Do you jump in with joy?
Hang on to what you know?
Celebrate possibility?
Or cling to what has been?
The process of acknowledgement,
Appreciation and wonder
Between gratitude and promise.
Mi Chamocha
Who is like unto you?

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מִי כַמּוֹכָה בְּאֵלִים יִי?
מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִילָת, עֲשֵׂה פֶלֶא?

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

Who is like our God, among the gods that are
worshipped?

Majestic in holiness, awesome in splendor, doing
wonders?

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 שֶׁיִּבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

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 שֶׁיִּבְרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

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

The Amidah

The Shemoneh Esrei -- the Amidah of "18 Blessings" -- is the heart of every Jewish worship service. Amidah means "standing". The prayer is called this because it reflects our having stopped to stand in the presence of God.

An empty page, an open book, a day of ultimate questions.
Will I still be here next year at this time, with the ones I love beside me?
What is in store for my family, and what will become of my friends?
Who will have reason to celebrate? Who will contend with grief?
On the edge of the unknown we tremble: What lies ahead for us all?
An empty book, an open page, nothing is written and nothing is sealed.
Yet this we possess: the strength to persist, to prevail,
To comfort one another in the dark.

Congregation Beth Israel, Rosh Hashanah Contemporary Service

Let us take several minutes for silent reflection.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמָּהֵתֵינוּ,
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 ve-i-ma-tei-nu,
E-lo-hei Av-ra-ham, E-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov,
E-lo-hei Sa-ra, e-lo-hei Riv-ka, vei-lo-hei Ra-cheil ve-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.

Shalom / Complete Peace

Draw us through the Gate of Peace
and into Your embrace.
Heal our hearts, so that we can forgive ourselves
and our neighbors.
Strengthen our spirit to make peace
with those around us,
within the House of Israel,
and among all who dwell on earth.

Mark Nazimova
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עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ 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 peace reign in the high heavens and may peace
descend on us, on all Israel, and all the world.



Avinu Malkeinu

In the Avinu Malkeinu prayer we ask to be inscribed in the Book of Life and that the new year be a good one for us.

As with other High Holiday prayers, the Avinu Malkeinu is written in the plural. We pray not only for ourselves but for all of us, together.

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

*A-vi-nu mal-kei-nu!
cha-nei-nu va-a-nei-nu, ki ein ba-nu ma-a-sim,
a-sei i-ma-nu tse-da-ka 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! חֲנֻנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

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 Judgment!”
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.

Let us proclaim the sacred power of this day.

בְּרֹאשׁ הַשָּׁנָה יִכְתֹּבֵנוּ,
וּבְיוֹם צוֹם כְּפוּר יִחְתַּמּוּנוּ.

*Be-rosh Ha-sha-na yi-ka-tei-vun,
Uv-yom-tsom-ki-pur [repeat] 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.

בְּרֹאשׁ הַשָּׁנָה יִכְתֹּבֵנוּ,
וּבְיוֹם צוֹם כְּפוּר יִחְתַּמּוּנוּ.

*Be-rosh Ha-sha-na yi-ka-tei-vun,
Uv-yom-tsom-ki-pur [repeat] yei-cha-tei-mun.*

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.

Aleinu

The Aleinu declares the ultimate sovereignty of divine and moral forces over our lives. As we say it, we express the hope that someday all humanity will be united under a single moral law.

*A-lei-nu le-sha-bei-ach la-don ha-kol,
La-teit ge-du-la le-yo-tseir be-rei-shit,
She-lo a-sa-nu ke-go-yei ha-ra-tsot,
Ve-lo sa-ma-nu ke-mish-pe-chot ha-a-da-ma;
She-lo sam chel-kei-nu ka-hem,
Ve-go-ra-lei-nu ke-chol ha-mo-nam.
Va-a-nach-nu ko-rim u-mish-ta-cha-vim u-mo-dim,
Lif-nei me-lech ma-le-chei ha-me-la-chim,
Ha-ka-dosh ba-ruch Hu.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לִתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֻקֵּנוּ כֵּהֶם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם
וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מֶלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

We look forward to the day in which
all inhabitants of the world,
Diverse peoples of different nationalities and faiths,
Will live together in friendship and tolerance.
May we all strive to uproot enmity and division
From our land and throughout the world,
Fulfilling the vision of the prophet:
"Nation shall not lift up sword against nation;
Let them learn no longer the ways of war."

May all people become one in spirit and one in
friendship, forever united in their hearts. Then shall it be
said that God's kingdom is established on earth, and the
words of the prophet fulfilled: "The Lord will reign for
ever and ever."

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

וְנֵאמַר: "וְהָיָה יי
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד."

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

Mourners' Kaddish

We remember those who are no longer with us.
 We miss them at celebrations,
 When there's an empty seat at the table.
 We miss them when the community gathers,
 And there's an empty place beside us.
 We miss them today, and every day,
 With every year that passes,
 As our life goes on without them.
 Their faces, their voices, the feel of our arms around
 them,
 They are with us forever.
 For so it is written:
 Love is as strong as death.
 The love that we gave, the love we received –
 These endure amid the pain of loss.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן.

*Yit-ga-dal ve-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-ye de-chol beit Yis-ra-eil.
 Ba-a-ga-la u-vi-ze-man ka-riv ve-i-me-ru: a-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

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

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
 לְעַלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
 דְּאִמְרִין בְּעָלְמָא וְאָמְרוּ: אָמֵן.

*Yit-ba-rach ve-yish-ta-bach ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei,
 ve-yit-ha-dar ve-yit-a-leh ve-hit-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.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֻמּוֹת עוֹלָם: אָמֵן.

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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֻמּוֹת עוֹלָם: אָמֵן.

*O-seh shal-om 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 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, here and everywhere. And let us say: Amen.

Closing Prayer on the Eve of the New Year

We have come together to welcome the new year,
To celebrate its promise,
To ponder its responsibilities.

Let us give thanks for the new opportunities it brings us,
For the new and deeper relationships it offers us,
And for the larger vision to which it summons us.

Let us preserve joyous and worthy memories,
And let us carry forward our noblest hopes,
To enrich and uplift the year which now begins.

As we pray for a year of good health and fulfillment,
May the thoughts we think and the deeds we perform,
Help make this truly a Shanah Tovah!

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

Amen.

Adon Olam

This song says God is One. None other can compare with the Lord. God is without beginning, without end.

*A-don o-lam, a-sheer ma-lach,
be-te-rem kol ye-tsir niv-ra,
le-eit na-a-sa ve-chef-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, le-hach-bi-ra,
be-li rei-shit, be-li tach-lit,
ve-lo ha-oz ve-ha-mis-ra.*

אֲדוֹן עוֹלָם, אֲשֶׁר מֶלֶךְ
בְּטָרֵם כָּל-יִצִיר נִבְרָא,
לֵעֵת נַעֲשֶׂה בְּחֶכְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַהֲרֵי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נִרָא,
וְהוּא הָיָא, וְהוּא הָיָה,
וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד, וְאֵין שְׁנֵי
לְהַמְשִׁיל לוֹ, לְהַחֲבִירָה,
בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.

*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.*

וְהוּא אֵלִי, וְחַי גּוֹאֲלִי,
וְצוּר חֲבִלִי בְּעֵת צָרָה,
וְהוּא נֹסִי וּמְנוּס לִי,
מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא.

*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.*

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישָׁן וְאֶעִירָה,
וְעִם-רוּחִי גְוִיתִי:
יְיָ לִי וְלֹא אִירָא.



L'shanah Tovah!

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