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ראש השנה

# rosh hashanah

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days of awe / the new year

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## BLESSINGS AND MEDITATIONS

These are the Days of Awe in the Jewish calendar, holy days which are ancient. They go back thousands of years to a time when months and days were marked differently. The ancient day began with the setting of the sun. And so, like our ancestors, with the onset of evening, we light the candles. Since Judaism emphasizes the holiness or specialness of every action, we say a blessing—a *b'racha*—as we light these candles.

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

*Ba-ruch a-tah A-do-nai E-lo-hei-nu meh-lech ha-olam, a-sher ki de-sha-nu be-mitz-vo-tav ve-tsi-va-nu le-had-lik neir shel {Shabbat v'shel} Yom Tov.*

*Blessed art Thou, Adonai, our God, Ruler of the Universe, who hallows us with mitzvot and calls us to kindle the lights of {Shabbat and of } the holiday*

*Ba-ruch a-tah A-do-nai E-lo-hei-nu meh-lech ha-olam she-heh-cheh-ya-nu ve-ki-ye-ma-nu ve-hi-gi-a-nu la-ze-man ha-zeh*

*Blessed art Thou, Adonai, our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.*

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This is the holy day of *Rosh Hashanah*. It begins a ten-day period of serious thought about how each of us lives our lives. It is a time to reflect, to repent, and to renew ourselves. For thousands of years, Jews have observed Rosh Hashanah in this way. Today,

Jews all over the world continue this observance. It is very important to pause and contemplate our lives. The press of daily responsibilities leaves little time for such contemplation, but great religions prompt us to do so.

Appreciating the value of the Jewish High Holidays can be difficult for interfaith families, where many are unfamiliar with the traditions, the chants and the Hebrew language. Our children have their own spiritual lives, and they will and should make their own religious choices. One day, our children may choose to practice one faith or the other. Today, we hope to help them—and all members of our community—understand what is inspiring and eternal about Jewish High Holiday services.

Now we begin, as we do with all Jewish services, with a prayer.



#### IN THE TWILIGHT

In the twilight of the vanishing year, we lift up our hearts in thanksgiving.

*Our souls are stirred by the memory of joy as the new year begins.*

We were sustained by love and kindness, comforted in times of sorrow, found happiness in our homes, and gladness with our friends. We lift up our hearts in thanksgiving, as the new year begins.

*As the new year begins, our spirits rise in grateful song.*

But there were dreams that came to naught and times when we refused to dream. These, with much regret, we now remember, as the new year begins.

*As the new year begins, contrition fills our thoughts.*

Some of our days were dark with grief. Many a tear furrowed our cheeks; alas for the tender ties that were broken! We look back with sorrow, as the new year begins.

*As the new year begins, tears well up within us.*

Yet we look ahead with hope, giving thanks for the daily miracle of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of rebirth into life and peace, serenity and safety, as the new year begins.

*As the new year begins, so is hope reborn with us!*



This service should help us think about the wonders of life and the world, it should make us more observant of those wonders, it should give us the opportunity to reflect on how well we have used the gift of life this past year, and to ask for forgiveness and for renewed energy to live next year better. In the High Holy Day services, Jews come together to remember, to reflect, and to repent in unity. Let us now all join in singing the familiar "*Hinei Mah Tov.*" The words mean "How good it is for people to be together in unity."

HINEI MAH TOV

*(All sing)*

*Hi-nei mah tov u-mah na-im she-vet a-chim gam ya-chad*  
(repeat three times)



BARECHU

We now chant in Hebrew, then recite in English the *Barechu*, the call to prayer.

בָּרְכוּ אֶת־יְיָ הַמְבָרָךְ!

בָּרוּךְ יְיָ הַמְבָרָךְ 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.*

*Praised be Adonai, to whom our praise is due. Blessed be Adonai, to whom our praise is due, now and forever!*



SHEMA

Let us all rise and chant the watchword of Judaism, the basic statement of faith of the Jewish people.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

*She-ma Yis-ra-eil: A do nai eh-lo-hei-nu, A do nai eh chad!*

*Hear, O Israel, Adonai is our God, Adonai is One.*

*Ba-ruch sheim ke-vod mal-chu-to le-o-lam va-ed!*

*Blessed be God's name, whose glorious realm is forever and ever.*

*You shall love the Lord your God with all your heart, with all your soul, and with all your might. These words that I command you this day, shall be in your heart. You shall teach them to your children. You shall speak about them when you are at home or away from home, when you lie down, and when you rise up. You shall bind them for a sign upon your hand, and they shall be as a reminder between your eyes. And you shall write them up on the doorposts of your house, and upon your gates*



READER'S KADDISH

The *Kaddish*, is an ancient prayer with similarities to the Lord's Prayer, and there has been speculation about whether one was derived from the other. Variations on the *Kaddish* are recited many times in traditional services. The "Mourners' *Kaddish*" is said by mourners to commemorate loved ones who have died. Today we will say the "Reader's *Kaddish*" together.

יתגדל ויתקדש שמה רבא  
 בעלמא די-ברא כרעותה,  
 וימליך מלכותה בחייכון  
 וביומיכון ובחיי  
 דכל-בית ישראל,  
 בעגלא ובזמן קריב,  
 ואמרו: אמן.

יהא שמה רבא מברך  
 לעלם ולעלמי עלמיא.

יתברך וישתבח,  
 ויתפאר ויתרומם ויתנשא,  
 ויתהדר ויתעלה ויתהלל  
 שמה דקודשא, בריך הוא,  
 לעלא מן כל-ברכתא ושירתא,  
 תשבחתא ונחמתא  
 דאמירן בעלמא, ואמרו: אמן.

*Yit-ga-dal ve-yit-ka-dash she-mei ra-ba  
 be-al-ma di-ver-a 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,  
 be-a-ga-la u-vi-ze-man ka-riv,  
 ve-i-me-ru: a-mein.*

*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-sei,  
 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.*

*Hallowed and glorified be the name of God throughout the world which He has created. May He soon establish his kingdom during the days of your life and during the life of all Israel. And let us say: Amen .*

*May God's great name be blessed for ever and ever.*

*Glorified and celebrated, lauded and worshiped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.*



On this special day of *Rosh Hashanah*, which is also known as the Day of Remembrance, we remember our ancestors who struggled to keep their covenant of faith with God and for whom these holy days had infinite meaning. We recite together a prayer that legend says was composed nearly 1000 years ago on *Rosh Hashanah* by an eleventh century Jewish martyr, Rabbi Amnon of Mayence, when he was about to be put to death for refusing to give up his faith. The prayer is called the *UnetanaH Tokef*.

#### UNETANAH TOKEF

Let us proclaim the sacred power of this day; it is awesome and full of dread. For on this day Your dominion is exalted, Your throne established in steadfast love; there in truth You reign. In truth You are Judge and Arbiter, Counsel and Witness. You write and You seal, You record and recount. You remember deeds long forgotten. You open the book of our days, and what is written there proclaims itself, for it bears the signature of every human being.

*The great Shofar is sounded,  
the still small voice is heard;  
the angels,  
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 the shepherd seeks out his flock,  
and makes the sheep pass under his staff,  
so do You muster and number and consider  
every soul,

setting the bounds of every creature's life,  
and decreeing its destiny.  
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 by sword and who by beast;  
who by hunger and who by thirst;  
who by earthquake and who by plague;  
who by strangling and who by stoning;  
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 REPENTANCE, PRAYER, AND CHARITY  
temper judgment's severe decree.*

This is Your glory: You are  
slow to anger, ready to forgive.  
Lord, it is not the death of sinners You seek,  
but that they should turn from their ways  
and live.  
Until the last day You wait for them,  
welcoming them  
as soon as they turn to You.

*You have created us and know what we are;  
we are but flesh and blood.*

Humanity's origin is dust,  
and dust is our end.  
Each of us is a shattered urn,  
grass that must wither,  
a flower that will fade,  
a shadow moving,  
a cloud passing by,  
a particle of dust floating on the wind,  
a dream soon forgotten.

*But You are the King,  
the everlasting God!*

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## TORAH SERVICE

The centerpiece of a Jewish service is the reading from the *Torah*. On the holy day of *Rosh Hashanah*, we begin the segment of the service with a special prayer: the *Avinu Malkeinu*. *Avinu Malkeinu*, which means "Our Father, Our King," is a prayer for forgiveness. We rise as the ark is opened.

*(Congregation rises as the Ark is opened)*

### AVINU MALKEINU

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

We call You *Avinu*. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call You *Malkeinu*. As a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build Your Kingdom.

To this vision, to this possibility, to this task, we offer ourselves anew.

*Avinu Malkeinu, hear our prayer.*

*Avinu Malkeinu, we have sinned before thee.*

*Avinu Malkeinu, have compassion on us and on our children.*

*Avinu Malkeinu, make an end to sickness, war, and famine.*

*Avinu Malkeinu, cause all hate and oppression to vanish from the earth.*

*Avinu Malkeinu, inscribe us for blessing in the Book of Life.*

*Avinu Malkeinu, let the new year be a good year for us.*

(All sing:)

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

THE TORAH IS TAKEN FROM THE ARK

As we take the *Torah* from the Ark, we repeat its most famous words.

*Shema Yisraeil Adonai Eloheinu Adonai Echad*

Hear, O Israel, *Adonai* is our God, *Adonai* is one.

THE TORAH READING

BLESSING BEFORE THE READING OF THE TORAH

(All chant)

בְּרַחוּ אֶת־יְיָ הַמְּבַרְךְ!  
בְּרוּךְ יְיָ הַמְּבַרְךְ  
לְעוֹלָם נְעַד!  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-  
בָּנוּ מִכָּל־הָעַמִּים  
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*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!  
Ba-ruch a-ta, A-do-nai E-lo-hei-nu, meh-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-ra.*

*Praise Adonai to whom our praise is due!  
Blessed be Adonai, to whom our praise is due, now and forever!  
Blessed art Thou, Adonai our God, Ruler of the universe, who has  
chosen us from all peoples by giving us the Torah.  
Blessed art Thou, Adonai, Giver of the Torah.*

*THE TORAH PORTION : GENESIS 1.1 - 2.3*

In the beginning, God created the heavens and the earth. And the earth was without form and void, and there was darkness upon the face of the deep, and the spirit of God moved over the surface of the waters. Then God said, "Let there be light!" and there was light. God saw that the light was good, and God separated the light from the darkness. God called the light Day, and the darkness Night. And there was evening, and there was morning, one day.

God said, "Let there be an expanse in the midst of the water, that it may separate water from water. God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. God called the expanse sky. And there was evening and there was morning, a second day.

God said: "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so. God called the dry land earth, and the gathering of the waters, seas. And God saw that it was good. And God said, "Let the Earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind with the seed in it. And God saw that it was good. And there was evening and there was morning, a third day.

God said, "Let there be light in the expanse of the sky to separate day from night; they shall serve as signs for the set times--the days and the years; and they shall serve as lights in the expanse of the sky to shine up on the earth." And it was so. God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and to separate light from darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth across the vault of heaven." God made the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that it was good. God

blessed them, saying, "Be fruitful and multiply, fill the waters in the seas, and let the birds multiply on the earth." And there was evening and there was morning, a fifth day.

God said, "Let the earth bring forth living creatures, according to their kinds: cattle, reptiles, and land animals, according to their kinds." And it was so. God made wild beasts of every kind and cattle of every kind, and every kind of reptile. And God saw that it was good. And God said, "Let us make a being in our image, after our likeness, and let it have dominion over the fish of the sea, and the birds of the air, and over the cattle, over all the earth and over every creature that crawls upon it." Thus God created us in the divine image, creating us in the image of God, creating us male and female. And God blessed us, and said to us, "Be fruitful and multiply. Fill the earth and subdue it, and have dominion over the fish of the sea and the birds of the air, and over every living thing that moves upon the earth."

God said, "See, I have given you every seed-bearing plant that is upon all the earth and every tree that has seed-bearing fruit. They shall be yours for food. And to all the animals on land, to all the birds of the air, and to everything that creeps on earth, in which there is the breath of life, I give all the green plants for food." And it was so. And God saw all creation, and found it very good. And there was evening and there was morning, the sixth day.

Now the whole universe—earth, sky, and all their array—was completed. With the seventh day, God ended the work of creation, resting on the seventh day, with all the work completed. Then God blessed the seventh day and called it holy, for with it God had completed the work of creation.



ALTERNATIVE TORAH READING: GENESIS 22.1 - 19

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

sacrifice, and laid it on Isaac, his son. He himself carried the firestone and the knife; and the two walked on together.

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

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

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

The angel of the Lord called to Abraham out of heaven a second time and said: 'By Myself do I swear, says the Lord, that because you have done this, and did not withhold your son, your precious one, from Me, I will bless you greatly, and make your descendants as numerous as the stars of heaven and the sands of the seashore; and your descendants shall come to possess the gates of your enemies. All the nations of the earth shall be blessed through your descendants, because you obeyed My command.'

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



BLESSING AFTER THE READING OF THE TORAH

(All chant)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן-לָנוּ תוֹרַת אֱמֶת  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Ba-ruch a-ta A-do-nai Eh-lo-hei-nu, meh-lech ha-o-lam a-she-  
na-tan la-nu To-rat eh-met ve-cha-yei o-lam na-ta be-to-chei-  
nu Ba-ruch a-ta A-do-nai no-tein ha-to-rah.*

*Blessed art Thou, Adonai our God, Ruler of the universe, who has  
given us a Torah of truth, implanting within us eternal life. Blessed  
art Thou, Adonai, Giver of the Torah.*



Now that we have completed the *Torah* reading, we rise and say together:

*This is the Torah that Moses placed before the people of Israel to fulfill the word of God.*

(Congregation is seated)

The reading of the *Torah* is always central to a Jewish service because for Jews, the *Torah* is the essence of the Bible. It is the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Through stories of the Jewish people, it communicates the "Law," the ways in which people should live a good life, a life of good deeds and *mitzvot*. Jews have always read and studied *Torah*, learning from it, questioning it, stretching their minds. It is this dedication to learning, to knowledge that has helped Judaism survive and thrive.

*The Law has been our garden of delight; the Law has been our life. In deepest darkness, we have held it fast; in the valley of tears, it has upheld us. Therefore shall we learn this law and reveal it to our children; our truth, our way, our joy. It makes us one, a single heart.*



HAFTARAH READING

As Jews study the first five books of the Old Testament, they also enrich their study by reading other parts of the Bible; and so, in a Jewish service, the reading from the *Torah* is followed by a reading from one of the other parts of the Bible, the *Haftarah*, or the Prophets.

BLESSING BEFORE THE READING OF THE HAFTARAH

*Blessed art Thou, Adonai, our God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed be Adonai, for the revelation of Torah, for Moses His servant and Israel His people, and for the prophets of truth and righteousness.*

THE HAFTARAH PORTION:ISAIAH 55.6-13

Seek the Lord while there is yet time; cry out while God is near. Let the wicked forsake their ways, those bent on evil, their thoughts. Let them return to the Lord, who will show them mercy; to our God, who will graciously pardon.

For my thoughts are not your thoughts, nor are my ways your ways, says the Lord. But as the heavens are high above the earth, so are my ways high above your ways, and my thoughts above yours. For as rain and snow come down from heaven and do not return until they have watered the earth, making it blossom and bear fruit, giving you seed to sow and bread to eat, so shall the word that comes from my mouth prevail; it shall not return to me empty, without having accomplished its purpose or having succeeded in its mission.

You shall then go out with joy, and be led forth in peace. The mountains and hills shall burst into song before you, and all the trees of the field shall clap their hands. Fir trees shall grow instead of thorns, myrtles instead of briars. These shall stand as a testimony to the Lord, as a sign for ever that shall not perish.

BLESSING AFTER THE READING OF THE HAFTARAH

*Blessed art Thou, Adonai our God, Ruler of the universe, rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.*

*For the Torah, for the privilege of worship, for the prophets, and for this Day of Remembrance that You, Adonai, our God, have given us honor and glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true for ever. Blessed art Thou, Adonai, Ruler of all the earth, for the holiness of the House of Israel and the Day of Remembrance.*



SHOFAR SERVICE

*Rosh Hashanah* has many meanings. It is known as the “Day of Remembrance” and as the “Birthday of the World.” It is also known as *Yom Teruah*, the day of the *Shofar’s* blast. Now we move on to the *Shofar* service, when we blow the *Shofar* three times.

The *Shofar* is the most ancient of instruments—a ram’s horn, the horn of a male sheep. It makes a strange, eerie, piercing sound, recalling our ancient past. Our ancestors blew the *Shofar* to call people together when God gave us the Ten Commandments and the *Torah* at Mount Sinai. Our ancestors blew the *Shofar* to alert people in times of danger and times of gathering. Today it calls us to come together to remember to live our lives well and to make this world a better place.

The blowing of the *Shofar* is the only specific commandment for *Rosh Hashanah*; and the basic mitzvah of the *Torah* is fulfilled by hearing the nine sounds—three sounds of the *Shofar* blown three times.

BLESSING BEFORE THE BLOWING OF THE SHOFAR

*Ba-ruch a-tah A do nai Eh-lo-hei-nu meh-lech ha-olom, a-sher ki-de-sha-nu be-mitz-vo-tav ve-tsi-va-nu, le-she-mo-ah kol-shofar.*

*Blessed art Thou, Adonai, our God, Ruler of the Universe, who hallows us with Mitzvot, and calls us to hear the sound of the Shofar.*

## rosh hashanah

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(Congregation rises)

Reader:

TEKIAH SHEVARIM-TERUAH

shofar

TEKIAH

shofar

TEKIAH SHEVARIM-TERUAH

shofar

We blow the *Shofar* three times, the first to bring to mind God's sovereignty and the wonders of creation, for *Rosh Hashanah* is the Birthday of the World. Now, we blow the *Shofar* for the second time for remembrance: for God's remembrance of us and of God's covenant with us, and to remember our past, the chain that binds us to our history, back to Creation, to Abraham and Isaac, to Moses, to our redemption from Egypt.

TEKIAH SHEVARIM-TERUAH

shofar

TEKIAH

shofar

TEKIAH SHEVARIM-TERUAH

shofar

We blow the *Shofar* for the third and final time to celebrate God's revelation to us of the laws and the wisdom that guide us to 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. From there they went forth to proclaim the laws by which the free may live and the enslaved find hope. That covenant we renew when we hear the sound of the Shofar.*

And that *Shofar*-sound heralds yet another day, whose promise is our hope. Then shall begin the time of peace of which we dream, a world of truth shall be revealed to us, and together we shall rejoice in the Realm of God.

TEKIAH SHEVARIM-TERUAH

shofar

TEKIAH

shofar

TEKIAH SHEVARIM TEKIAH

shofar

TEKIAH TERUAH TEKIAH GEDOLAH

shofar

◆◆◆ ◆◆◆

RETURNING THE TORAH TO THE ARK  
(Congregation rises)

The law of *Adonai* is perfect, restoring the soul.

*The teaching of Adonai is right, rejoicing the heart.*

The commandment of *Adonai* is pure, enlightening the eyes.

*The love of Adonai is strong, lasting forever.*

A good teaching has been given you; keep it and live it. It is a tree of life to those who hold firmly to it, and those who cling to it are made happy. Its ways are ways of pleasantness, and all its paths are peace.

(All sing)

*Eitz cha-yim hi la-ma-cha-zi-kim ba,*

*ve-to-me-che-ha me-u-shar.*

*De-ra-che-ha dar-chei no-am, ve-chol ne-ti-vo teh-ha shalom*



## CONCLUSION

### PSALMS AND MEDITATIONS

#### MEDITATION

Great is the eternal power at the heart of life; mighty the love that is stronger than death.

Faithful love gives life to all, and acts of grace restore our strength.

Life's harsh words uproot the weak, its hard rains bear down upon our kin. Let those who stand support the falling, keeping faith with those who lie in the dust.

To the sick, we must bring healing; and to those who are bound. release.

How good to redeem the ancient pledge, for joy to blossom in arid soil.

We give thanks for the power to live and act, for the blessing of love that is stronger than death.

PSALM 29

Acclaim the Lord, His majestic glory.  
Worship the Lord in sacred splendor.

The God of glory thunders over rushing waters.  
The voice of the Lord echoes with majesty and might.

The voice of the Lord shatters the cedars.  
The Lord shatters the cedars of Lebanon,

Making the hills skip like rams,  
The mountains leap like lambs.

The Lord commands rock-splitting lightning.  
The voice of the Lord stirs the wilderness.

The voice of the Lord strips the forest bare,  
While in his sanctuary all chant: Glory.

The Lord sat enthroned at the Flood;  
The Lord will sit enthroned forever,

Bestowing strength upon His People,  
Blessing His people with peace.



ALEINU

*(Congregation rises)*

*Let us adore the everliving God,  
who spread out the heavens  
And established the earth!  
Adonai is our god and there is none else!  
We therefore bend the knee and give thanks  
To the Sovereign of Sovereigns,  
The Holy One, blessed is Adonai.*

This is the *Aleinu*, praise to God, recited at all Jewish services. Let us now chant it together, bending the knee and bowing your head, if you wish, at the underlined portion.

*A-lei-nu le-sha-bei-ach le-a-don ha-kol,  
la-teit ge-du-lah le-yo-tseir be-rei-sheet,  
sheh-lo a-sa-nu ke-go-yei ha-a-ra-tsot,  
ve-lo sa-ma-nu ke-mish-pe-chot ha-a-da-mah,  
sheh-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  
lif-nei meh-lech ma-le-chei ha me-la-chim  
ha-ka-dosh ba-ruch Hu.

(Congregation is seated)

EIN KEILOHEINU  
(All sing:)

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

אין כֵּאלֹהֵינוּ, אין כְּאֲדֹנָינוּ,  
אין כְּמֶלְכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.

Mi chei-lo-hei-nu,  
mi cha-do-nei-nu,  
mi che-mal-kei-nu,  
mi che-mo-shi-ei-nu.

מִי כֵּאלֹהֵינוּ? מִי כְּאֲדֹנָינוּ?  
מִי כְּמֶלְכֵנוּ? מִי כְּמוֹשִׁיעֵנוּ?

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

נֹדֶה לֵאלֹהֵינוּ, נֹדֶה לְאֲדֹנָינוּ,  
נֹדֶה לְמֶלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.

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

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדֹנָינוּ,  
בְּרוּךְ מֶלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

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

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנָינוּ,  
אַתָּה הוּא מֶלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

There is none like our God; there is none like our Lord; there is none like our Sovereign; there is none like our Savior.  
Who is like our God? Who is like our Lord? Who is like our Sovereign? Who is like our Savior?  
We will give thanks to our God; we will give thanks to our Lord; we will give thanks to our Sovereign; we will give thanks to our Savior.  
Blessed is our God; blessed is our Lord; blessed is our Sovereign; blessed is our Savior.  
You are our God; You are our Lord; You are our Sovereign; You are our Savior.

BENEDICTION

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

*Yi-va-reh-che-cha Adonai ve-yish-me-reh-cha.*  
May the Lord bless you and keep you.  
*Be this God's will.*

*Ya-air Adonai pa-nav ei-leh-cha vi-chu-neh-cha.*  
May the light of the Lord's presence shine upon you and be gracious to you.  
*Be this God's will.*

*Yi-sa Adonai pa-nav ei-leh-cha ve-ya-seim le-cha sha-lom*  
May the Lord bestow favor upon you and give you peace.  
*Be this God's will.*

***SHANA TOVA TIKA TEI- VU !***

MAY YOU BE INSCRIBED AND SEALED FOR A GOOD YEAR!