



*Second Day*  
*Rosh Hashanah*  
*Service*





Morning Blessings

Morning has broken, like the first morning  
 Blackbird has spoken, like the first bird  
 Praise for the singing, praise for the morning  
 Praise for the springing fresh from the earth

<i>Modeh / Modah ani, I'fanecha, Melech</i>	מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ
<i>chai v'kayam Shehechezarta bi'nishmati</i>	חַי וְקַיִם שְׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי
<i>B'chemla raba emunatecha</i>	בְּחֶמְלָה רַבָּה אֶמְוֹנְתְּךָ

Mine is the sunlight, mine is the morning  
 Born of the one light Eden saw play  
 Praise with elation, praise every morning  
 God's recreation of the new day

<i>Modeh / Modah ani, I'fanecha, Melech</i>	מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ
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(Adapted from Eleanor Farjeon's poem & Cat Stevens' music )

<b>A</b> utumn light in maple leaves	<b>I</b> nvitations to improve our lives
<b>B</b> luest sky, new-washed dawn	<b>J</b> oyful season and judgement day
<b>C</b> horus of birds, southward-bound	<b>K</b> now this truth: we are free to change.
<b>D</b> eep red chrysanthemums	<b>L</b> et the shofar summon us home
<b>E</b> arth's first rains, smoky breeze	<b>M</b> ake this moment our return to You
<b>F</b> resh-picked apples, honey sweet	<b>N</b> ow in celebration join
<b>G</b> olden morning and the world reborn.	<b>O</b> pen us to the gifts of life.
<b>H</b> ere we gather, to greet the year	

(Mishkan HaNefesh Rosh Hashanah)

Reader 1

I have awakened again  
and I give thanks.  
Before me: the blessing of this day –  
a feast of choices and possibilities.  
And the breath within me says:  
Great is Your faithfulness.  
You offer me another chance.  
You offer me life.  
This day I am created  
to create this day.

(Mishkan HaNefesh Rosh Hashanah)

Nisim Sheb'chol Yom

נסִים שְׁבֹכֵל יוֹם

Everyday Miracles

*Baruch atah Adonai Eloheinu Melech haolam,  
asher natan lasechvi vinah l'havchin bein  
yom uvein lailah.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכְוִי בִינָה לְהַבְחִין בֵּין  
יוֹם וּבֵין לַיְלָה.

You are the Source of blessings, Adonai;  
Your great power gave the mind discernment to distinguish light from darkness.

*Baruch atah Adonai Eloheinu Melech haolam,  
pokei-ach ivrim.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
פוֹקֵחַ עֵוְרִים.

You are the Source of blessings, Adonai; Your great power opens eyes that cannot see.

*Baruch atah Adonai Eloheinu Melech haolam,  
matir asurim.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
מַתִּיר אֲסוּרִים.

You are the Source of blessings, Adonai; Your great power brings freedom to the captive.

*Baruch atah Adonai Eloheinu Melech haolam,  
zokeif k'fufim.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
זוֹקֵף כְּפוּפִים.

You are the Source of blessings, Adonai; Your great power lifts up the fallen.

*Baruch atah Adonai Eloheinu Melech haolam,  
roka haaretz al hamayim.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

You are the Source of blessings, Adonai; Your great power spreads the land upon the waters.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*hameichin mitzadei gaver.* הַמְכִּין מִצְעָדֵי-גֹבֵר.

You are the Source of blessings, Adonai; Your great power gives firmness to our steps.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*malbish arumim.* מַלְבִּישׁ עֲרֻמִּים.

You are the Source of blessings, Adonai; Your great power clothes the naked.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*hanotein laya-eif ko-ach.* הַנוֹתֵן לַיַּעַף כֹּחַ.

You are the Source of blessings, Adonai; Your great power gives strength to the weary.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*hamaavir sheinah mei-enai, ut'numah* הַמְעַבִּיר שְׁנָה מֵעֵינַי וְתַנּוּמָה  
*mei-afapai.* מֵעַפְעָפִי.

You are the Source of blessings, Adonai;

Your great power removes sleep from my eyes, slumber from my eyelids.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*she-asani b'tzelem Elohim.* שָׁעֲשֵׂנִי בְצֶלֶם אֱלֹהִים.

You are the Source of blessings, Adonai; Your great power made me in the image of God.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*she-asani ben/bat chorin.* שָׁעֲשֵׂנִי בֶן/בַּת חוֹרִין.

You are the Source of blessings, Adonai;

Your great power endowed me with human freedom.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*she-asani Yisrael.* שָׁעֲשֵׂנִי יִשְׂרָאֵל.

You are the Source of blessings, Adonai; Your great power has made me Yisrael.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*ozeir Yisrael big'vurah.* אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

You are the Source of blessings, Adonai; Your great power gives strength to Yisrael.

*Baruch atah Adonai Eloheinu Melech haolam,* בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*oteir Yisrael b'tifarah.* עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

You are the Source of blessings, Adonai; Your Great power crowns Yisrael with glory.

## For Those Who Cannot Rise

It is written in our blessings: “Your great power lifts up the fallen.”  
But what of those who cannot stand up?

The Hebrew letter *vav* appears in the word *zokeif* (lifts up).  
*Vav* is also a connection-word, meaning “and”:  
it signifies the link between heaven and earth, between human and divine.

Those who stand up straight align themselves with heaven,  
signifying their aspiration to stretch upward  
and fulfill their highest potential.

Yet the letter *vav* appears also in the word *k'fufim* (the fallen; the bent).  
Those whose bodies cannot rise possess the same divine essence, the same potential.

Despite their physical limitations, they can rise within –  
in their hearts and in their minds.



Elohai n'shama

אֱלֹהֵי נְשָׁמָה

### My Soul

*Elohai n'shama shenatata bi, T'hora hi*  
*Atah b'rata, atah y'tzarta, atah*  
*n'fachta bi. V'Atah m'sham'rah, b'kirbi.*

אֱלֹהֵי נְשָׁמָה שֶׁנִּתְּתָ בִּי טְהוֹרָה הִיא  
אַתָּה בְּרָאֲתָה אֶתָּה יִצְרָתָה אֶתָּה  
נִפְחָתָה בִּי. וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.

You created me, you shaped me, you breathed me into life.





To awake from sleep each morning  
 recalls Your mystifying promise  
 that death is not the end,  
 but when this world awakens to the messianic dawn  
 souls and bodies will somehow join together once again  
 in one grand reunion of the human race.  
 When I awoke this morning  
 it was as though that mystery was rehearsed  
 for as I gradually emerged from sleep  
 my soul became aware of my body once again  
 in a small but wondrous reunion of my own humanity.  
 (Rabbi Richard N. Levy)

*Baruch atah, Adonai, asher b'yado nefesh kol chai,  
 v'ruach kol b'sar ish.*

ברוך אתה, יי, אשר בידו נפש כל חי,  
 ורוח כל בשר איש.

We give You praise, Adonai: all life is in Your hand; and in Your care, the soul of every human being.

## Chatzi Kaddish

## חצי קדיש

### Readers Kaddish

*Yitgadal v'yit'kadash sh'mei rabah. B'alma di v'ra  
 chirutei, v'yam'lich mal'chutei b'chayeichon  
 uv'yomeichon uv'chayei d'chol beit Yisrael, ba'agalah  
 uviz'man kariv, v'im'ru: Amen. Y'hei sh'meih raba  
 m'varach l'alam u'lal'mei al'maya. Yit'barach  
 v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'nasei  
 v'yit'hadar v'yit'aleh v'yit'halal sh'meih d'kud'sha,  
 B'rich hu, L'eila ul'eila mikol bir'chata  
 v'shirata tush'b'chata v'nechemata da'amiran  
 b'alma v'imru: Amen.*

יתגדל ויתקדש שמה רבא בעלמא די ברא  
 כרעותה, וימליך מלכותה בתיכון  
 וביומיו ובתי דכל בית ישראל, בעגלא  
 ובזמן קריב, ואמרו: אמן. יהא שמה רבא  
 מברך לעלם ולעלמי עלמיא. יתברך  
 וישתבח ויתפאר ויתרומם ויתנשא,  
 ויתהדר ויתעלה ויתהלל שמה דקדשא  
 בריך הוא, לעלא ולעלא מכל ברבתא  
 ושירתא, תשבחתא ונחמתא דאמירן  
 בעלמא, ואמרו: אמן.

Magnified and sanctified is God's great name in the world created by Your will.  
 And may Your majesty endure in our lifetime, and in our day, in the lives of the House of Israel, speedily and soon.  
 And let us say: Amen.

May God's great name be blessed forever and through eternity.  
 May the Name of the Holy Blessed one be praised and lauded and glorified, elevated and exalted, though God is  
 beyond all blessing and song, praise and consolation that we can offer on earth.  
 And let us say: Amen.

# Sh'ma Uvirchoteha

# שְׁמַע וּבְרַכּוֹתֶיךָ

*Bar'chu et Adonai ham'vorach!*

בָּרְכוּ אֶת-יְיָ הַמְּבָרֵךְ!

*Baruch Adonai ham'vorach l'olam va'ed!*

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

Praise Adonai to whom praise is due forever!

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



Betsy McCall

## Reader 2

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.

*Baruch atah, Adonai.*

בָּרוּךְ אַתָּה, יְיָ.

*Yotzeir ham'orot.*

יוֹצֵר הַמְּאוֹרוֹת.

Our praise to You, Adonai, Creator of the cosmic lights.



## Hiking Toward Sinai

"the sound of the shofar grew louder and louder..." (Exodus 19:19)

Now the new year is born  
 beginning with the wail of shofar  
 like life begins with the baby's first cry.  
 How many deserts to cross,  
 peaks to climb,  
 as we grow  
 hiking through the harsh wilderness toward Sinai,  
 always attempting  
 to rise up  
 following pillars of radiant clouds,  
 and mountains painted purple with sunset.  
 Straining our ears  
 to hear, to apprehend  
 the shofar when it blows,  
 in the middle of our ascent,  
 not as a wail  
 but as a blast of revelation  
 full of thunderous wonder  
 and praise  
 that we have been able  
 in such a short time  
 to come  
 so far.

(Tamar Stern)

Sh'ma

*Sh'ma Yisrael Adonai Eloheinu, Adonai Echad.*

*Baruch sheim k'vod mal'chuto l'olam vaed.*

שְׁמַע

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Listen, Israel: Adonai is our God, Adonai is One!  
 Blessed is God's glorious majesty forever and ever.

*V'ahavta et Adonai Elohecha, b'chol l'vav'cha uv'chol  
 naf'sh'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'shiv't'cha  
 b'veitecha uv'lech't'cha vaderech uv'shoch'b'cha  
 uv'kumecha. Uk'shartam l'ot al yadecha v'hayu  
 l'totafot bein einecha. Uch'tavtam al m'zuzot  
 beitecha uvish'arecha.*

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-  
 נַפְשְׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים  
 הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ.  
 וְשִׁנַּנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ  
 וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
 לְטַטְפֹּת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל-מְזוּזוֹת  
 בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*L'ma'an tizk'ru va'asitem et kol mitz'votai  
 v'hiyitem k'doshim l'Eiloheichem. Ani Adonai  
 Eloheichem asher hotzeiti et'chem me'eretz  
 Mitz'rayim l'hiyot lachem leilohim. Ani Adonai  
 eloheichem.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי  
 וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ  
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם  
 מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ  
 אֱלֹהֵיכֶם.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates. Thus you shall remember to observe all My commandments and to be holy to your God. I am your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.

**Reader 4**

## I Want a Clear Sign

O God  
 I want a miracle –  
 a clear  
 unequivocal  
 inescapable sign –  
 a thing I cannot explain  
 a proof I cannot debate  
 an earnest of Your existence  
 and my faith.  
 Why do You not act?  
 I want a miracle –  
 not a baby born well and normal  
 not a sunrise seen  
 not a rain's whisper heard  
 but a REAL miracle.

I WANT a miracle  
I ...  
My God how I need Your forgiveness of my presumption  
arrogance  
unfaith  
death  
for the dimness and numbness of my soul.  
There are those who see the skies open  
and explain it away;  
there are others who see the common uncommonly  
and understand.  
I will promise to do what I can  
to wake up and come alive  
to take time  
and risk solitude  
to hear a tree  
see a poem  
swim in the rain  
look INTO her eyes  
to REALLY see and hear and feel  
even a tiny portion of  
the million mysteries  
the constant magic that is  
afoot ...  
and underfoot  
and all around  
and all within.

O God  
take the sleepers from my eyes  
the wax from my ears  
the cataracts from my soul.  
I need the gift of Your spirit  
Your Holy Spirit  
to bring clarity to my perception  
joy to my heart  
and eternity to my daily round.  
Amen

(Robert Ohler)

## Mi Chamocha

*Mi chamocha ba'eilim Adonai!  
Mi kamocha nedar bakodesh,  
Nora t'hilot, oseh feleh!*

*Shirah chadashah shib'chu g'ulim  
I'shimcha al s'fat hayam.  
Yachad kulam hodu v'himlichu, v'am'ru  
"Adonai yimloch l'olalm va-ed."*

## מי כמֹכָה

מי כמֹכָה בְּאֵלִים, יְיָ!  
מי כמֹכָה נֶאֱדָר בְּקֹדֶשׁ,  
נֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים  
לְשִׁמְךָ עַל שְׁפַת הַיָּם,  
יַחַד בְּלֵם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:  
"יְיָ יִמְלֹךְ לְעֹלָם וָעֶד"

Of all that is worshiped, is there another like You?  
Maker of wonders, who is like You —  
in holiness sublime, evoking awe and praise?"

At the sea — with a new song on their lips —  
the redeemed praised Your name.  
Overflowing with gratitude, they proclaimed Your sovereignty  
and spoke as one, declaring:  
"The Eternal will reign till the end of time."

*Tzur Yisrael, kumah b'ezrat Yisrael.  
Go-aleinu, Adonai Tzvaot sh'mo,  
k'dosh Yisrael  
Baruch atah, Adonaei, gaal Yisrael.*

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.  
גֹּאֲלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ,  
קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

Rock of Israel, arise and come to the help of Your people Israel.  
Keep Your word by redeeming the Judah and Israel.  
The Eternal and Infinite One is our redeemer,  
our source of holiness.

## How Do We Begin To Pray?

### Reader 5


It is in order to feel ourselves in God's presence, I believe, that we take three steps forward [at the beginning of the *Amidah*, also called the *T'filah*]. I think of them as a spiritual Copernican revolution. During most of my waking hours I see myself at the center of existence. This is a healthy and existentially necessary perspective. As Hillel is reputed to have said, "If I am not for myself, then who will be?"

When I pray, however, I am called upon to view myself in a radically different way. I am not the fixed point around which all else revolves. I am merely one of God's satellites, launched in order to fulfill a mission that I must strive to become aware of through study and prayer. I am but a temporary manifestation of God's eternal reality.

The three steps, like the camera that zooms in, move me out of my self-centeredness and into connectedness with a reality that includes and transcends my own. Not only is God's presence now felt, it is also clear that my own presence, my reality, is inextricably linked to God's.

The three steps and the transformation of consciousness they trigger are important not only because they put my relationship to God into proper perspective, they also transform the very nature of my prayer. I may have approached prayer as a consumer, seeing my prayers as an opportunity to ask what God has done for me lately and to present my list of requests. The three steps help me reconfigure myself as a servant of God, for whom the essential question is not "How can I get what I want?" but rather "What is it that God wants of me?" The three steps transform the *Amidah* into a meditation on God's will and an attempt to unite with that will.

Rabbi Eliezer Diamond (b. 1952)



### Reader 6

Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Eternal One. (Rabbi Nachman of Breslov)

T'fillah

תפלה

Prayer

*Adonai s'fatai tiftach, ufi yagid t'hilatecha.*

אֲדֹנָי שְׁפָתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

*Baruch atah Adonai Eloheinu veilohei avoteinu  
v'imoteinu. Elohei Avraham, Elohei  
Yitzchak, v'Elohei Ya'akov. Elohei Sarah, Elohei  
Rivkah, Elohei Rachel v'Elohei Leah. Hael  
hagadol, hagibor v'hanora, el elyon. Gomeil  
chasadim tovim, v'konei hakol, v'zocheir chasdei  
avot v'imahot, umeivi g'ulah liv'nei  
v'neihem, l'ma'an sh'mo b'ahava.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי  
רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי  
אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי  
בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Zochreinu l'chayim, Melech chafeitz bachayim.  
V'chotveinu b'sefer hachayim, l'manacha, Elohim  
chayim.*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים.  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים  
חַיִּים.

*Melech ozeir umoshia umagein.  
Baruch atah Adonai magain Avraham v'ezrat Sarah.*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בָּרוּךְ אַתָּה, יְיָ, מְגֵן אַבְרָהָם וְעֲזֶרֶת שָׂרָה.

Blessed are you, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows loving kindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name.

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

Sovereign, Deliverer, Helper and Shield, Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

Atah gibor l'olam Adonai, m'chayei hakol  
 atah, rav l'hoshia.  
 Morid hatal.  
 M'chalkeil chayim b'chesed, m'chayei hakol  
 b'rachamim rabim. Someich noflim, v'rofeh  
 cholim, umatir asurim, um'kayeim emunato  
 lisheinei afar. Mi chamocha, 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'chayeh hakol.

אתה גבור לעולם, אדוני, מחיה הכל  
 אתה, רב להושיע.  
 מוריד הטל.  
 מכלכל חיים בְּחֶסֶד, מחיה הכל  
 בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא  
 חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ  
 לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי  
 דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמַחְיֶה וּמְצַמֵּחַ  
 יְשׁוּעָה?  
 מִי כְמוֹכָה אֵל הַרְחָמִים, זוֹכֵר יְצוּרָיו  
 לְחַיִּים בְּרַחֲמִים.  
 וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל.  
 בְּרוּךְ אַתָּה יְיָ, מַחְיֶה הַכֹּל.

You are forever mighty, Adonai; You give life to all. You rain dew upon us. 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?

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

Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all? Blessed are You, Adonai, who gives life to all.





Untaneh Tokef

וּנְתַנֶּה תְּקֵף

## The Power of This Day

*Untaneh-tokef k'dushat ha-yom*

וּנְתַנֶּה תְּקֵף קְדוּשַׁת הַיּוֹם

Let us proclaim the power of this day.

Who shall live and who shall die? We shudder at the question itself as we hear the pronouncement of the Judge, Jury, and Executioner. Are these determinations made by God, or by forces at work in the universe? Does it matter as we sit here today, pondering the year that has past, with hope for the year to come? U'ntaneh Tokef Kedushat Ha-Yom. Let us acknowledge the true power of this day, of this moment, as we come to terms with the uncertainty of our lives, of what tomorrow may bring. This day is one of true awe, that strange mix that instills fear and brings forth a sense of wonder.

We make ourselves vulnerable today, vulnerable to the will of God. Perhaps even more frightening, though, is the way we must judge ourselves as we are stirred by the call of the shofar, as we hear in our minds and in our souls the call of the still small voice.

Are we at peace with ourselves, or are we troubled when we look in the mirror? Are we at peace with those around us, or are our homes and families filled with discord? Have we responded to our best instincts, or have we turned away? Do we live with hope or with despair?

Not for us are the determinations of who shall live and who shall die, but how we live and how we die may very well have answers that are in our own hands. And well we know that the realities of God's decrees, no matter how harsh and random they may at times seem, can be softened by our own T'shuvah, introspection and repentance, by T'filah, not the words on the page but soulful prayer from deep in our hearts as we strengthen our connections to God, and by Tzedakah, acts of righteousness and generosity as we seek to bring wholeness to our world.

Untaneh Tokef Kedushat Ha-Yom, let us proclaim the power of this day, and in that power, may we find the strength to seek paths of holiness in the year to come.

(Rabbi Jack Paskoff)

Untaneh Tokef ...

Let us embrace the day and its holiness,  
for this day is a throne of goodness and power.

When the people of Israel do God's will,  
they strengthen God's power on high.  
But when the people of Israel fail to do God's will,  
they weaken — if one might say it —  
God's great power on high.

So let this day recall Your power — and ours.  
Let it remind us of our promises kept and broken,  
as we remind You of Yours.  
Let this day be a throne of forgiveness —  
for today we are the accountants of our souls,  
the navigators of our hearts,  
seeking wholeness and new direction.

And we seek You — through signs of Your presence —  
in the arc of sacred history ...

I make this covenant ... not with you alone,  
but with those who are standing here with us this day ...  
and with those who are not.

God of ages past and future, God of this day:  
as You were with our mothers and fathers,  
be with us as well.

(Mishkan HaNefesh Rosh Hashanah)

*We read responsively, beginning with the congregation*

*I speak these words, but I don't believe them*

The Lord God formed man from the dust of the earth.

*Clearly, there's no scientific foundation*

You know how we are formed;

You remember that we are dust.

*and human beings are the gloriously complex product*

Remember that we are dust

*of evolution from single-celled organisms*

Remember that we are dust

*And as for our end . . . well, no need to dwell on that right now*

By the sweat of your brow

shall you get to eat,

until you return to the ground —

*So much to do and so many ways to keep busy*

For from it were you taken.

For dust you are,

and to dust you shall return.

*For what would it mean if it were true after all?*

(Mishkan HaNefesh Rosh Hashanah)

*K'dushat HaShem*

קְדוּשַׁת הַשֵּׁם

*God's Holiness*

**Reader 7**

What is the purpose of our prayers? Connection with the past; the expression of hopes for the future; a moment of personal transcendence and clarity; a strong bond with a community that shares our values and sings the melodies we cherish; these are all worthy reasons to pray. But on this holy day, our worship has another dimension. Embedded in Jewish tradition is the idea that the essential purpose of prayer on Rosh Hashanah is the sanctification of God's name.

(Mishkan HaNefesh Rosh Hashanah)

*N'kadeish et shimcha baolam, k'shem shemakdishim  
oto bishmei marom kakatuv al yad n'vi-echa,  
V'kara zeh el-zeh v'amar:*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים  
אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶיךָ:  
וְקָרָא זֶה אֶל זֶה וְאָמַר:

*"Kadosh, kadosh, kadosh Adonai tz'vaot m'lo chol-  
haaretz k'vodo." Adir adirenu, Adonai adoneinu — mah  
adir shimcha b'chol haaretz*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל  
הָאָרֶץ כְּבוֹדוֹ. אֲדִיר אֲדִירֵנוּ, יְיָ אֲדוֹנֵינוּ,  
מִה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

*"Baruch k'vod-Adonai mim'komo."*

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

*Echad hu eloheinu, hu avinu, hu malkeinu,  
hu moshi-einu — v'hu yashmi-einu b'rachamav  
l'einei kol chai:*

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ,  
הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו  
לְעֵינֵי כָּל חַי:

*Ani Adonai Elocheichem.*

אֲנִי יְיָ אֱלֹהֵיכֶם.

*Yimloch Adonai l'olam; Elohayich, Tziyon, l'dor  
vador— hal'lu-Yah!" 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.*

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר  
וְדוֹר, הִלְלוּ יְהוָה. לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּתְךָ.  
וּלְנִצָּח נִצָּחִים קִדְשָׁתְךָ נְקַדִּישׁ.  
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם  
וָעַד, כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

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.

## The Day's Holiness

## Reader 8

Our God, and God of the generations before us,  
 may a memory of us ascend and come before You.  
 May it be heard and seen by You,  
 winning Your favor and reaching Your awareness —  
 together with the memory of our ancestors,  
 the memory of Your sacred city, Jerusalem,  
 and the memory of Your people, the family of Israel.

May we be remembered —  
 for safety, well-being, and favor,  
 for love and compassion,  
 for life,  
 and for peace —  
 on this Day of Remembrance.

(Mishkan HaNefesh Rosh Hashanah)

## L'dor Vador

We are gifts and we are blessings, we are history in song  
 We are hope and we are healing, we are learning to be strong  
 We are words and we are stories, we are pictures of the past  
 We are carriers of wisdom, not the first and not the last

*L'dor vador naqid godlecha*                      לְדוֹר וְדוֹר נֶגִיד גְּדֻלָּה

L'dor vador ... we protect this chain

From generation to generation

L'dor vador, these lips will praise Your name

Looking back on the journey that we carry in our heart  
 From the shadow of the mountain to the waters that would part  
 We are blessed and we are holy, we are children of Your way  
 And the words that bring us meaning, we will have the strength to say

*L'dor vador naqid godlecha*                      לְדוֹר וְדוֹר נֶגִיד גְּדֻלָּה

L'dor vador... we protect this chain

From generation to generation

L'dor vador, these lips will praise Your name

(Josh Nelson)

## Zochreinu

## זְכוּרֵנוּ

*Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.*

זְכוּרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

Eternal our God, Remember us, Amen.

*Ufchkeinu vo livrachah. Amen.*

וּפְחַדְנוּ לְבְרָכָה. אָמֵן.

be mindful of us, Amen.

*V'hoshi-einu vo l'chayim. Amen.*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

And redeem us for a life of goodness and blessing, Amen.



## Sim Shalom

## שִׁים שְׁלוֹם

*Sim Shalom tovah uvracha, chein vachehsed  
v'rachamim*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים,

*aleinu, v'al kol Yisrael amecha.*

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

*Bar'cheinu Avinu — kulanu k'echad — b'or panecha;*

*Ki v'or panecha natata lanu, Adonai Eloheinu,*

*Torat chayim v'ahavat chesed, utzdakah uvrachah*

*v'rachamim v'chaim v'shalom.*

בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ,  
כִּי בְּאוֹר פְּנִיךָ נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה  
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

Let there be peace. Grant goodness, blessing, and grace, constancy and compassion to us and all Israel, Your people.

Avinu — bless and unite all human beings in the light of Your presence; for Your light has shown us a holy path for living; devotion to love, generosity, blessedness, mercy, life, and peace.



Reader 9 You have called us to peace, for You are Peace.

Grant us the vision to realize these aims:

Where there are ignorance and superstition,  
let there be enlightenment and knowledge.

Where there are prejudice and hatred,  
let there be acceptance and love.

Where there are fear and suspicion,  
let there be confidence and trust.

Where there are tyranny and oppression,  
let there be freedom and justice.

Where there are poverty and disease,  
let there be prosperity and health.

Where there are strife and discord,  
Let there be harmony and peace.

(Mishkan T'Filah)

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We pray silently.

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*Yih'yu l'ratzon imrei fi v'hegyon libi  
l'fanecha, Adonai tzuri v'go-ali*

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי  
לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Oh may the words of my mouth, the meditations of my heart  
be acceptable before You, oh Lord, my Rock and my Redeemer

*Oseh shalom bim'romav, hu ya-aseh  
Shalom Aleinu v'al-kol-Yisrael,  
V'imru: Amen.*

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

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



Avinu Malkeinu

אָבִינוּ מֶלְכֵנוּ

## Almighty and Merciful

*Avinu Malkeinu, sh'ma koleinu.* אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלֵנוּ.  
Our Father, our King – Almighty and Merciful – hear our voice.

*Avinu Malkeinu, chatanu l'fanecha.* אָבִינוּ מֶלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ.  
Our Mother, our Queen – we have strayed and sinned before You.

*Avinu Malkeinu, chamol aleinu v'al olaleinu v'tapeinu.* אָבִינוּ מֶלְכֵנוּ, חַמֹּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.  
Our source and our Destiny – have compassion on us and our families.

*Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu.* אָבִינוּ מֶלְכֵנוּ, כֹּלֵה דָבָר וְחֶרֶב וְרָעַב מֵעָלֵנוּ.  
Our Guide and our Truth – halt the onslaught of sickness, violence, and hunger.

*Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.* אָבִינוּ מֶלְכֵנוּ, כֹּלֵה כָּל צָר וּמַשְׁטִין מֵעָלֵנוּ.  
Our Father, our King – halt the reign of those who cause pain and terror.

*Avinu Malkeinu, kotveinu b'sefer chayim tovim.* אָבִינוּ מֶלְכֵנוּ, כֹּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
Our Mother, our Queen – enter our names in the Book of Lives Well Lived.

*Avinu Malkeinu, chadeish aleinu Shanah tovah.* אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עָלֵנוּ שָׁנָה טוֹבָה.  
Our source and our destiny – renew for us a year of goodness.

Shofar Service

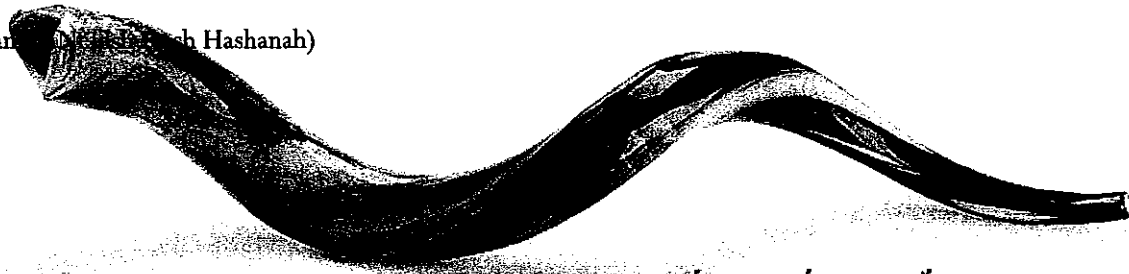
Reader 10

Awake, you sleepers, from your sleep! Rouse yourselves, you slumberers, out of your slumber! Examine your deeds, and turn to God in repentance. Remember your Creator, you who are caught up in the daily round, losing sight of eternal truth; you who are wasting your years in vain pursuits that neither profit nor save. Look closely at yourselves; improve your ways and your deeds.

Today the world is born anew.  
This day, the whole of creation stands before You to be judged.  
As we are Your children, love us in the way of mothers and fathers.  
As we are Yours in service, guide us by the light of Your justice, grace, and holiness.

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 Zichronot!

(Mishkan Hashanah)



Baruch atah, Adonai, Eloheinu melech haolam,  
asher kid'shanu b'mitzvotav, v'tzivanu  
lishmoa kol shofar.

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

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
Summoning us to hear the sound of the shofar.

T'kiah תקיעה

Joy

Sh'varim - T'ruah שברים-תרועה

Broken Shout

T'kiah תקיעה

Joy

Reader 11

Another year has gone by!

What are you doing with your days?

The shofar does not come to comfort the afflicted.

The shofar comes to afflict the comfortable.

To shock and shame the smug and arrogant,

and to say: Stop! Look! And think about your life!

May the shofar's notes break through our defenses.

as they once did through the walls of Jericho.

and may they move us to repent

before it is too late.

Blessed are the people

who not only hear but who take to heart

the sound of the shofar

for they shall walk

by the light of God.

Rabbi Daniel Pressman

*T'kiah*

תְּקִיעָה

Joy

*Sh'varim*

שְׁבָרִים

Broken

*T'kiah*

תְּקִיעָה

Joy

Reader 12

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.

(Mishkan HaNefesh Rosh Hashanah)



*T'kiah*

תְּקִיעָה

Joy

*Truah*

תְּרוּעָה

Shout

*T'kiah G'dolah*

תְּקִיעָה גְּדוֹלָה

Great Joy

## Our Destiny

*Aleinu l'shabei'ach la'adon hakol, lateit g'dulah  
l'yotzeir b'reishit, shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadama. Shelo sam  
chelkeinu kahem, v'goraleinu k'chol hamonam.*

עלינו לשבת לאדון הכל, לתת גדלה  
ליוצר בראשית, שלא עשנו כגויי הארצות  
ולא שמנו כמשפחות האדמה. שלא שם  
חלקנו בהם, וגרלנו בכל-המונים.

*Vaanachnu kor'im umishtachavim umodim, lifnei  
Melech mal'chei hamlachim haKadosh Baruch Hu.*

ואנחנו כורעים ומשתחוים ומודים, לפני  
מלך מלכי המלכים הקדוש ברוך הוא.

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.

And so, Adonai our God, we look to You,  
hoping soon to behold the splendor of Your power revealed:  
a world free of idolatry and false gods;  
a world growing more perfect through divine governance;  
a world in which all human beings make known Your name,  
while those who do evil turn toward You instead.

*V'ne'emar: v'hayah Adonai l'melech al kol ha'aretz;  
Bayom hahu yih'yeh Adonai echad, ush'mo echad*

ונאמר והיה יי למלך על כל הארץ;  
ביום ההוא יהיה יי אחד ושמו אחד.

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."

## We Remember Them

In the rising of the sun and in its going down  
We remember them.  
In the blowing of the wind and in the chill of winter  
We remember them.  
In the opening of the buds and in the rebirth of spring,  
We remember them,  
In the blueness of the sky and in the warmth of summer,  
We remember them.  
In the rustling of the leaves and in the beauty of autumn,  
We remember them.  
In the beginning of the year and when it ends,  
We remember them.  
When we are weary and in need of strength,  
We remember them.  
When we have joys we yearn and share,  
So long as we live, they too shall live, for they are now a part of us  
As we remember them.

## Mourners' Kaddish

*Yitgadal v'yitkadash sh'mei raba. B'alma div  
ra chiruteih, v'yamlich malchuteih, b'chayeichon  
uv'yomeichon uv'chayei d'chol beit Yisrael, ba-agala  
uviz'm an kariv. V'im'ru: Amen. Y'hei sh'mei raba  
m'varach l'alamul'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 ul'eila mikol bir'chata  
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'im'ru: Amen.  
Oseh shalom bimromav, Hu yaaseh shalom  
Aleinu, v'al kol Yisrael. V'imru: Amen.*

## קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן  
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא  
וּבְזֵמַן קָרִיב. וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא  
מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא. יִתְבָּרַךְ  
וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא,  
בְּרִיךְ הוּא, לְעֵלָא וּלְעֵלְמָא מְכַל בְּרַכְתָּא  
וּשְׂרִיתָא, תְּשַׁבַּחְתָּא וְנַחֲמְתָא, דְאִמְרִין  
בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן  
שְׁמַיָּא, וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ: אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם  
עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Exalted and hallowed be God's great name  
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime  
and the life of all Israel – speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,  
praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.  
To which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.  
To which we say Amen.

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## Yigdal

*Yigdal Elohim chai v'yishtabach,  
nimtza v'ein eit el m'tziuto.  
Echad v'ein yachid k'yichudo,  
nelam v'gam ein sof l'achduto.  
Ein lo d'mut haguf v'eino guf,  
lo naaroch eilav k'dushato.  
Kadmon l'chol davar asher nivra,  
rishon v'ein reshit l'reishito.  
Chayei olam nata b'tocheinu  
Baruch adei ad shem t'hilato.*

יגדל אלהים חי וישתבח,  
נמצא, ואין עת אל מציאותו:  
אחד ואין יחיד ביחודו,  
נעלם, וגם אין סוף לאחדותו:  
אין לו דמות הגוף ואינו גוף,  
לא נערוף אליו קדשתו:  
קדמון לכל דבר אשר נברא,  
ראשון ואין ראשית לראשיתו:  
חיי עולם נטע בתוכנו,  
ברוך עדי עד שם תהלתו.

Great is the Living Source.

Praised be the Existence that exists beyond time.

One and Unique,

You are fathomless Unity — infinite and alone.

Without body, form, or image,

You are Holiness immeasurable.

Before all creation — You!

You are the Beginning with no beginning of its own.

You implanted within us eternal life —  
our immortal yearnings, our undying hopes.

Blessed is Your glorious name from eternity to eternity.







Selamat Tahun Baru  
Gelukkig Nieuwjaar  
Blwyddyn Newydd Dda

新年快樂

מזל ניו יאר  
세 해 꼭 많이 받으세요  
ΕΥΧΑΙΣΤΟΜΕΝΟ ΤΟ ΝΕΟ ΈΤΟΣ  
שנה טובה  
قدي عس قدي دج قن س  
с Новым годом  
Godt Nyttår  
שנה טובה  
**SHANA TOVA**  
שנה **HAPPY NEW YEAR**  
שנה **GLÜCKLICHES NEUES JAHR**  
**FELIZ AÑO NUEVO** שנה טובה  
Joyeux Nouvel An  
**FELIZ ANO NOVO**  
明けましておめでとうございます  
Szczęśliwego Nowego Roku  
Šťastný Nový Rok felix Any No.u  
onnellista uutta vuotta Yeni Yılıız Kutlu Olsun  
Kalendis Ianuariis **Buon anno**

Congregation  
Shaarai Shomayim



Compiled by Miriam Baumgartner, Janine Riben, Mike Rostolsky, Judy Shenk and Nikki Wilson

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