

The Shofar Service

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SEDER T'KIAT SHOFAR

The Shofar Service

Kavanot - Spiritual Insights

THE SHOFAR: MANY MEANINGS

Yehezkel Kaufman explains that the blowing of the shofar is man's means of expressing hope for salvation, awe and praise of God, and acceptance of God's sovereignty from everlasting to everlasting (Toldot Ha'emunah Hayisra'elit, 1:584). Professor Mordecai Kaplan gives a similarly relevant explanation. The sounding of the shofar, the most ancient rite in the Rosh HaShanah observances, has been interpreted as a summons to the soul to present itself before God's judgment seat. It has also been construed as *teruat melekh*, the salute to the sovereign, with all its implications of fealty and allegiance. It has functioned, and should still function, in the life of the Jewish people as an invitation to the individual Jew to review his oath of unqualified allegiance and loyalty to those ideals, the realization of which would convert human society into a Kingdom of God.

-- Kaplan, *The Meaning of God in Modern Jewish Religion*, p. 118

The Talmud and Midrash are replete with homilies on the meaning of the shofar. Most of these are incorporated in Sa'adiah's ten points. One, which is completely homiletical, is based on a play on words. Rabbi Berechiah comments on the verse *Tik'u Ba-hodesh Shofar* "blow the shofar at the new moon," that the word *hodesh* - "new moon" - implies *hadshu ma'asaichem* - "renew your deeds," and the word *shofar* implies *shapru ma'asaichem* "improve your deeds." The Holy One, Blessed be He, said: "My children, if you will improve your deeds, I will act unto you as the shofar. Just as you blow into one end of the shofar, and the sound comes out at the other end, so will I rise from the throne of law and sit on the throne of mercy, changing my attribute of law to that of mercy".

(ibid., 29:6)

The shofar service begins with Psalm 47 because the verse *alah elohim b'truah* is interpreted by the Midrash as referring to the sounding of the shofar on Rosh HaShanah (Wayiqra Rabbah 29:3). The significance became mystical under the influence of the Lurianic Kabbalah. The name of God occurs seven times in Psalm 47, and the psalm is repeated seven times, corresponding to the seven heavens that God created, Rosh HaShanah being the anniversary of the creation of the world (Singer, *Ziv Haminhagim*, p. 169).

-- Rabbi Isaac Klein, *A Guide to Jewish Religious Practice*

THE SHOFAR - THEN AND NOW

Rosh HaShanah is known as Yom T'ru'ah, "The Day of the Sounding (of the Shofar)," but the Shofar was sounded on a different day in Jewish history – the day the Torah was given. The book of Exodus (ch. 19:19) tells us that when the people of Israel were gathered at Mt. Sinai and God revealed the Ten Commandments, that revelation was accompanied by the "powerful sound of the Shofar." So why is today "Yom T'ru'ah," "the day of the sounding"? Perhaps because at Mt. Sinai, God gave Torah, but we were not actually able to receive its deeper meanings. Perhaps we were not aware how much we would have to change in a fundamental way, at least commit ourselves to such change. Rosh HaShanah marks a time of return, of accepting the sovereignty of the Holy in our lives. While our focus today is on that sovereignty and our return, we look back to the holiday of Shavu'ot, which marked the giving of the Torah, amid powerful blasts of the Shofar. Perhaps today we can truly hear what Torah demands from us, perhaps today we can truly understand what a life of holiness and virtue can mean for us.

--Rabbi Mordecai Finley

Kavanot - Spiritual Insights
THE SHOFAR SOUNDS

In the world of matter, sound travels great distances from place to place, connecting two places far away from each other. In the realm of spirit, sound can also transcend space and rise to that Place in which all lesser places merge. On Rosh Hashanah, the first of The Ten Days of Returning, we begin our returning from all the bad places whither our missteps have carried us, returning to that true Place which is our proper home. But it is possible to rise to that place only through the sacred sounds which rise from lips moving in prayer and from pushing sounds out of the Shofar up to heaven. As we stand in the place where we have gone astray and lift the words and Shofar sounds toward heaven, God hears our voice, and leads us out beyond our present place, up and up onto the realm which transcends place and space to the Place of the World, to God, where everyone is returned to the perfection of our creation.

-- Rabbi Nachman of Bratzlav (adapted)

There are sounds which first we heard as children which have engraved themselves, like ancient river beds long dry, into our inner ear. Years later, when we've grown, those early sounds will open up those ancient streams, and the place and moment of that early music will flow again across our memory, and we are at once transported there, splashing in the cooling spray like the children we still are, with all the joy and playfulness and awe we thought had dried up in our long-sought maturity. Buried even deeper in us than our childhood is the childhood of our people, when we were wandering and playing at the foot of Sinai, full of wonder and confusion, as the cloud appeared, and holy fire, and thunder and voices out of heaven and the sounds of a Shofar. Each year when the Shofar sounds for us again, the cloud appears above the riverbed of memory and we know that if sufficient wonder and confusion fill our minds, the holy fire will burn once more, and voices from our modest Shofar will thunder out of heaven once again. If only we can listen, the moment and the place will flow again, and we can splash with the child our people was at the beginning, in the stream.

-- Author unknown

THE SOUND OF WEEPING HUMANITY

The mystics have their own interpretation of the shofar- they use the illustration of a lover serenading his beloved Israel, seeks to awaken the Divine love and to link the higher and lower worlds. Others speak of the shofar sounds as a prayer without words. There is a longing in the human soul too deep to be conveyed in speech, which finds expression in the yearning notes of the shofar. The shofar, the wind instrument, is further said to symbolize the spiritual side of life (in Hebrew the word *ruah* means both "wind" and "spirit"). On Rosh HaShanah, man should be aware of the demands of the spirit in the year ahead and thus awaken the higher mercies. Modern Jewish thinkers have given their interpretations of the shofar. One of the finest of these is Milton Steinberg's exposition that the shofar is a call to man to hear the sound of weeping humanity, to feel what the poet calls the Weltschmerz, the unspeakable pain of the world, and to resolve to do battle against all those forces working for man's oppression and subjugation, to the end that the day might come when the tear is wiped from every cheek and the sigh from every lip.

-- Rabbi Louis Jacobs, *A Guide to Rosh Hashanah*

Hadrakha - Instruction
THE SHOFAR SERVICE

After the introductory section, the Shofar service contains three main parts: *Malkhuyot*, relating to God's sovereignty; *Zikhronot*, relating to God's "rememberances," that is, consciousness regarding our lives; and *Shofarot* - verses regarding how the Shofar punctuated two great anchors in history - the revelation of Torah and the redemption of all humankind. Each of these three sections contain readings about the theme, and then verses from the Torah, and from Prophets and Writings on each theme. Finally, each theme is lifted from the verbal to the purely experiential with the blasting of the Shofar.

-- Rabbi Mordecai Finley

PRELUDES TO THE SHOFAR SERVICE

Psalms 47: 2-3

כָּל-הָעַמִּים תִּקְעוּ-כַף הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה: כִּי-יְהוָה עֲלִיּוֹן נוֹרָא מֶלֶךְ גָּדוֹל
עַל-כָּל-הָאָרֶץ: יִדְבַר עַמִּים תַּחְתִּינוּ וּלְאֲמִים תַּחַת רַגְלֵינוּ:

Kol ha'amim tik'u khaf hari'u le'elohim b'kol rinah. Ki Adonai elyon nora melekh ga'dol al kol ha'aretz. Yad'ber amim tach'teinu ul'umim tachat rag'leinu.

All you nations clap your hands; sing aloud to God with a voice of triumph. For Adonai is awesome and supreme, and is a great sovereign over all the earth.

Psalms 98:6

בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:

Ba'chatzotz'rot v'kol shofar ha'ri'u lifnei ha'melekh Adonai.

With trumpets and the sound of the Shofar acclaim our sovereign, Adonai.

Psalms 81:4-5

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב

Tik'u vachodesh shofar, bakeseh l'yom chagenu. Ki chok l'yisra'el hu, mishpat l'elohei Ya'akov.

וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֲדָשׁ מִקְרָא־קֹדֶשׁ יְהִי־לָכֶם כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם הַתְּרוּעָה
יְהִי־לָכֶם:

U'va'chodesh ha'sh'vi'i b'echad la'chodesh mikra kodesh y'hiyeh lakhem kol m'lekhet avodah lo ta'asu yom t'ru'ah y'hiyeh lakhem.

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the Shofar is sounded.

Kavanah - Spiritual Insight

Awake from your slumber, and rouse yourselves from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, you who forget eternal truth in the trifles of the hour, who goes astray after vain illusions which can neither profit nor deliver. Carefully examine your souls; mend your ways and actions; forsake the evil path and unworthy purposes. Return to God, so that God may have mercy upon you.

-- Maimonides

Kavanah - Spiritual Insight
THE SOUND OF THE SHOFAR

May the sound of the Shofar shatter our complacency, and make us conscious of the corruptions in our lives. May the sound of the Shofar penetrate our souls, and cause us to turn to our Creator in truth. May the sound of the Shofar break the bonds of our enslavement to the evil impulse, and enable us to serve the Lord with a whole heart. May the sound of the Shofar renew our loyalty to the one true God, and strengthen our determination to defy the false gods. May the sound of the Shofar awaken us to the enormity of our sins, and the vastness of God's mercy for those who truly repent. May the sound of the Shofar summon us to service, and stir us to respond, as did Abraham, "Here am I." May the sound of the Shofar recall the moment when we stood at Mount Sinai and uttered the promise: "all that the Lord has spoken, we will keep and obey." May the sound of the Shofar recall the promise of the ingathering of the exiles, and stir within us renewed devotion to the Land of Israel. May the sound of the Shofar recall the vision of the Prophets, of the day when all people will live in peace. May the sound of the Shofar awaken us to the flight of time, and summon us to spend our days with purpose. May the sound of the Shofar remind us that it is time to "proclaim liberty throughout the land to all the inhabitants thereof." May the sound of the Shofar become our jubilant shout of joy on the day of the promised, long-awaited redemption. May the sound of the Shofar enter our hearts; for blessed is the people that harkens to its call.

-- Hershel J. Matt (adapted)

מִן הַמְצַר קָרָאתִי יְהוָה, עֲנֵנִי בַמֶּרְחָב יְהוָה.

Min ha'metzar karati Yah, anani ba'merchav Yah.

קוֹלִי שָׁמַעְתָּ, אֵל תִּעָלֶם אֲזִנְךָ לְרוֹחַתִּי לְשׁוֹעַתִּי.
רֹאשׁ דְּבָרְךָ אֱמֶת, וְלְעוֹלָם כָּל מִשְׁפַּט צְדָקָךָ.
עֲרַב עֲבָדְךָ לְטוֹב, אֵל יַעֲשֶׂקוּנִי יָדַיִם.
שֵׁשׁ אֲנֹכִי עַל אֲמֶרְתְּךָ, כְּמוֹצֵא שָׁלָל רַב.
טוֹב טַעַם וְדַעַת לְמַדְנִי, כִּי בְּמִצְוֹתֶיךָ הֵאֱמַנְתִּי.

Koli shamata, al ta'lem ozn'kha l'rav'chati l'shav'ati. Rosh d'varkha emet, ul'olam kol mishpat tzid'kekha. Arov av'dkha l'tov, al ya'ashkuni zedim. Sas anokhi al im'ratekha, k'moze shalal rav. Tuv ta'am va'da'at lam'deni, ki b'mitzvotekha he'emanti.

נִדְבוֹת פִּי רִצְהָ נָא, יְיָ, וּמִשְׁפָּטֶיךָ לְמַדְנִי.

Nidvot pi r'tzeh na, Adonai, u'mishpatekha lamdeni.

In my distress I cried out to the Adonai, who answered me and set me free.
You have heard my voice; do not turn away from my cry of distress. The beginning of Your word is truth; Your righteous judgments are everlasting. Protect me, Adonai; let not the arrogant oppress me. I rejoice over Your word, Like one who finds great treasure. Grant me discernment and knowledge, for I have put my trust in Your commandments. Accept the offerings of my lips, Adonai, and teach me
Your laws.

Kavanot - Spiritual Insights
TO RULE OUR LIVES

In the Jewish view, the "Kingdom of God" is not that which is to be established "at the end of time" or "beyond history" or in an other worldly existence. The "Kingdom" of God is already here, now. God's sovereign will is established and still maintains the law of heaven and earth (Jer. 33:25); and by God's will the destinies of individuals and nations are decreed. Therefore, it is not the "Kingdom" of God which we must affirm, but rather God's Kingship. Our moral freedom necessitates our being given the choice of obeying the moral law or of rebelling against it. We must, of our own volition, "accept the Kingship of God," ordering our conduct in accordance with those imperatives, whereby God's will becomes the rule of our lives.

-- Max Arzt (adapted)

Sovereign of the universe, establish Your sovereignty over us.

Help us to acknowledge Your rule not only with our lips but also with our lives.

May we bend our will to conform to Your will; and may our hearts find delight in serving You.

May our every act proclaim: "The Lord God of Israel is sovereign and God's sovereignty rules over all."

-- *Mahzor Hadash*

All rise.

MALKHUYOT

מַלְכוּיּוֹת

SOVEREIGNTY

Minhag - Tradition
BOWING AND KNEELING

Although kneeling and prostration are not part of the daily synagogue service, unlike in the Temple where it was, an exception is made during the Days of Awe. The prostration during the Aleinu symbolizes both individual and communal acceptance of God's sovereignty as we are at the threshold of the Shofar service.

When the congregation arrives at *V'anachnu Korim* everyone kneels, and when we chant *U-mishtachavim*, we bring our faces to the floor, if possible. It is also customary to put something between yourself and the actual floor, particularly if it is stone, as the Torah forbade such prostrations on actual stone.

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית, שְׁלֵא עֲשָׂנוּ כְּנוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאָדָמָה, שְׁלֵא שָׁם חִלְקֵנוּ פָּהֶם, וְנִגְלָנוּ כְּכֹל הַמוֹנָם.

Aleinu l'shabe'ach la'adon ha'kol, latet g'dulah l'yotzer b'reshit, shelo asanu k'goyei ha'aratzot v'lo samanu k'mishpechot ha'adama, shelo sam chel'kenu ka'hem v'goralenu k'khol ha'monam.

We bow and kneel at "Anachnu Kor'im" and bring the face close to the floor at "Mishtachavim."

וְאִנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Va'anachnu kor'im umishtachavim
umodim, lif'nei melekh mal'khei ha'mlakhim, ha'kadosh barukh hu.*

שְׁהוּא נוֹטָה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשָׁכִינַת עִזּוֹ בְּנִבְהֵי מְרוֹמִים, הוּא
 אֱלֹהֵינוּ אִין עוֹד. אַמֶּת מִלְּכָנוּ אַפָּס זוּלָּתוֹ, בְּכַתּוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָהּ, כִּי יִי
 הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אִין עוֹד:

*She'hu noteh sha'mayim v'yosed aretz, umoshav y'karo ba'sha'mayim mi'ma'al, ush'khinat uzo
 b'gov'hei m'romim, hu eloheinu ein od. Emet mal'kenu efes zulato, ka'katuv b'torato: v'yadata
 ha'yom va'hashevota el l'vavekha, ki Adonai hu ha'elohim ba'sha'mayim mi'ma'al, v'al ha'aretz
 mi'tachat,
 ein od.*

Let us now praise God of all things; let us acclaim the Author of creation, who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, who made our heritage different from theirs and assigned to us a unique destiny.

For we bend the knee and reverently prostrate ourselves before the supreme sovereign, the Holy One, who is to be praised, who spread forth the heavens and established the earth, and whose glorious presence can be found everywhere.

Adonai is our God; there is no other. Truly, our sovereign Adonai is incomparable. As it is written in the Torah: "This day accept, with mind and heart, that Adonai is God of heaven and earth; there is no other."

עַל בֶּן נִבְוָה לָךְ יִי אֱלֹהֵינוּ, לְרֵאוֹת מְהִרָה בְּתַפְאֵרַת עֲוֹדָה, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים
 כְּרוֹת יִכְרַתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בַּשִּׁמְךָ. לְהַפְנוֹת אֱלֹהִים כָּל רִשְׁעֵי
 אֶרֶץ. יִכִּירוּ וַיְדַעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל בְּרֵךְ, תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יִי אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהִרָה לְעוֹלָם
 וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד:

*Al ken n'kaveh l'kha Adonai eloheinu, lir'ot m'herah b'tif'eret uzekha, l'ha'avir gilulim min
 ha'aretz v'ha'elilim karot yi'karetun. L'taken olam b'mal'khut Shadai, v'kol bnei vasar yik'ru
 vish'mekha. L'hafnot eilekha kol rishei aretz. Yakiru v'yedu kol yoshvei tevel, ki l'kha tikh'ra kol
 berekh, tishava kol lashon. L'fanekha Adonai eloheinu yikh'ru v'yipolu. V'likhvod shim'kha y'kar
 yitenu. Vi'kablu khulam et ol mal'khutekha. V'timlokh aleihem m'herah l'olam va'ed. Ki ha'mal'khut
 shelkha hi, ul'olmei ad timlokh b'khavod.*

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore.

Kavanah - Spiritual Insight
THE WILL OF THE LIVING GOD

What does the sovereignty of God mean in the context of Hebraic religion? Its implications are inexhaustible, but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all their lives under the whole will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from divine rule is branded as an attempt to set up a rival, an idolatrous claim against the sovereignty of God: "I am the Lord thy God ... thou shalt have no other gods before Me" (Ex. 20:2-3). All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

-- Will Herberg

SOVEREIGNTY VERSES (MALCHUYOT)

בְּכִתּוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה
יְיָ אֶחָד, וְשִׁמוֹ אֶחָד:

So is it written in Your **Torah**: "Adonai shall reign for ever and ever."

The prophet too, proclaimed this promise: "Adonai shall be sovereign over all the earth; on that day Adonai shall be One and God's name One."

וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לְאמֹר: כִּי לַיְיָ הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם. וְנֹאמַר: יְיָ מֶלֶךְ, גְּאוֹת לְבֶשׂ
לְבֶשׂ יְיָ, עֵז הַתְּאוֹרָה, אֵף תִּכּוֹן תִּבְּל בַּל תִּמוּט. וְנֹאמַר: שְׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְהִנְשֹׂאוּ פִתְחֵי
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֶזּוֹ וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאִישֵׁיכֶם, וְשֹׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ
הַכְּבוֹד, מְלֵךְ.

And so the **Psalmist** sang: "Sovereignty belongs to Adonai, who rules over nations." "You, Adonai, are sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely, You created a world that stands firm." "Lift up your heads, O gates! Lift up high, O ancient doors, so that the sovereign of glory may enter! Who is the sovereign of glory? Adonai, who is strong and mighty; Adonai who is valiant in battle. Lift up your heads, O gates! Lift them up, O ancient doors, so that the sovereign of glory may enter! Who is the sovereign of glory?
The God of the myriads is truly the sovereign of glory.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לְאמֹר: כֹּה אָמַר יְיָ, מֶלֶךְ יִשְׂרָאֵל וְנֹאמַר, יְיָ צְבָאוֹת, אֲנִי
רִאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים. וְנֹאמַר: וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת הַר עֵשׂוֹ,
וְהָיְתָה לַיְיָ הַמְּלוּכָה. וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ: בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.
וּבְתוֹרָתְךָ כְּתוּב לְאמֹר: שְׂמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

And thus Your prophets proclaimed: "Thus says Adonai, the sovereign and Redeemer of Israel: I am the first and I am the last, and besides Me there is no God." "Liberators shall ascend Mount Zion to bring judgment upon Mount Esau and God's sovereignty will be acknowledged in the world." "Adonai shall be sovereign over all the earth; on that day Adonai shall be One and the God's name One."

Kavanah - Spiritual Insight
THE SOVEREIGNTY OF GOD

Is the "kingship of God," for which we pray, a utopia - only a vision of a far-off age?
Is it an image from a dead past when monarchs ruled those who never elected them?
God is our sovereign when our hearts have healed, no longer pursuing compulsively the false gods.
God rules over us when we prepare ourselves to act in response to Divine commands.
The sovereignty of God can be here and now if we accept the burdens of our freedom.
The sovereignty of God is a yoke which we can willingly choose and gladly bear.
It is the greater freedom we attain when we respond to the demands of justice and love.
God is our sovereign when our eyes are open, when we see God's love and deeds through time.
God can become the sovereign of each of us today, if we will build the kingdom which will surely come, when all people will be united under the oneness of God.

-- Nahum Waldman

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכֹכְוֹדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ,
וְהוֹפֵעַ בְּהַרְרָ גְּאוֹן עֲזָךְ, עַל כָּל יוֹשְׁבֵי תְּהוֹמֵי אֶרֶץְךָ, וְיִדְעוּ כָּל פְּעוּלֵי כִּי אַתָּה פִּעֲלָתוֹ, וְיִבִּין כָּל יְצוּר
כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יֵי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמְלִכּוֹתוֹ בְּכָל מְשָׁלָה.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power. Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: Adonai, God of Israel, is the sovereign, whose dominion extends over all creation.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רַצָּה בְּמִנוּחֵתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ
מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. (וְהִנְחִילֵנוּ, יֵי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךְ, וְיִנּוּחוּ בָּהּ
יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ). וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרָךְ אֱמֶת
וְקַיָּם לְעַד.
בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ עַל כָּל הָאָרֶץ, מְקִדְּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן.

*Eloheinu v'elohei avoteinu, (r'tzeh vim'nuchatenu), kadsheinu b'mitzvotekha v'ten chelkenu
b'toratekha, sab'enu mi'tuvekha, v'samchenu bi'yeshu'atekha. (V'han'chilenu Adonai eloheinu
b'ahavah u'v'ratzon shabat kodshekha, v'yanuchu va Yisrael, m'kadshei sh'mekha). V'taher libenu
l'ov'dekha b'emet, ki atah elohim emet, u'd'var'kha emet v'kayam la'ad.
Barukh atah Adonai, melekh al kol ha'arets, m'kadesh (ha'shabat v') Yisrael v'yom ha'zikaron.*

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. [Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.] Purify our hearts to serve You in truth, for You are a God of truth; Your word is truth, and endures forever. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

All rise.

TEKIAT HA'SHOFAR

תקיעת השופר

SOUNDING THE SHOFAR - MALKHUYOT

Give heed to the sound of the shofar, the sharp, piercing blasts of the shofar, rending the air with its message, its call for wholehearted repentance; summoning us to our Creator to render God true devotion.

Renounce your sins and transgressions, false aims and unworthy striving; fill your hearts with a new spirit of loving concern and forgiveness. Give heed to the sound of the shofar, the blast that is blown, O my people.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו, וצונו לשמוע קול שופר.
*Barukh atah Adonai eloheinu melek ha'olam asher kid'shanu b'mitz'votav v'tzivanu
 lish'mo'a kol shofar.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has taught us the way of holiness through the Mitzvot, and has commanded us to hear the sound of the shofar.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה.
*Barukh atah Adonai eloheinu melek ha'olam she'hechyanu v'kiy'manu v'higi'anu
 la'zman ha'zeh.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

The shofar is sounded.

תקיעה -- שברים תרועה -- תקיעה
Teki'yah sh'varim t'ru'ah teki'yah

תקיעה -- שברים תרועה -- תקיעה
Teki'yah sh'varim t'ru'ah teki'yah

תקיעה -- שברים תרועה -- תקיעה
Teki'yah sh'varim t'ru'ah teki'yah

All are seated.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֵתֵנוּ;
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּיֹתֵנוּ.

*Areshet s'fateinu ye'erav l'fanekha, el ram v'nisa, mevin u'ma'azin, mabit u'makshiv l'kol t'ki'atenu
u'tkabel b'rachamim uv'ratzon seder malkhuyotenu.*

May the prayers of our lips be pleasing to You, O exalted God, who hears our shofar sounds.
May You lovingly accept our recitation of Malhuyot.

Kavanah - Spiritual Insight
THE CALLS OF THE SHOFAR

For untold generations, on this day, our ancestors listened to the sound of the shofar. What did they hear in its piercing tones? What solemn truths did they detect in its calls which stirred them so profoundly each year? And what does the shofar say to us today, as we stand at the dawn of the New Year, groping for a light to guide us and a faith to sustain us?

Tekiah! Awake! Let not habit dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, turn to God. As we hear the sharp Tekiah blast, let us rouse ourselves from smugness and self-satisfaction, from callousness and self-righteousness.

Shevarim! The broken refrain! Listen to the staccato cry. Hear the echoes of sighing and weeping. The deprived and the distressed, the neglected and the enslaved, the bruised and the broken - all cry out for relief from their pain, for release from their torment. As we hear the anguished wail of Shevarim, let us open our ears to the cries of the afflicted and the oppressed, and let our hearts respond with compassion and love.

Teruah! The call to battle is sounded: Join the struggle against evil and suffering. Give of your bread to those who hunger; give of your strength to those who stumble; give of your time to the lonely and forsaken; heal the wounded; comfort the bereaved. Let us hearken to the Teruah's call to action. For in our hands, in our hearts, and in our minds are the means for building a better world, for fulfilling the promise of peace and justice, and for hastening the day when all will hear the sound of the great shofar of liberation.

-- Milton Steinberg (adapted)

TODAY IS THE BIRTHDAY OF THE WORLD

הַיּוֹם הַרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים, אִם בְּבָנִים אִם בְּעֶבְדִּים. אִם בְּבָנִים,
רַחֲמֵנוּ בְּרַחֲם אָב עַל בְּנֵים: וְאִם בְּעֶבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת, עַד שֶׁתְּחַנְּנֵנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,
אִיּוֹם קָדוֹשׁ.

*Ha'yom harat olam, ha'yom ya'amid ba'mishpat kol y'tzurei olamim, im k'vanim im ka'avadim. Im
k'vanim, rachamenu k'rachem av al banim, V'im ka'avadim eineinu l'kha t'huyot, ad she'techanenu
v'totzi kha'or mishpatenu, ayom kadosh.*

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us, as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us, O revered and holy God.

Kavanot - Spiritual Insights
MEMORY OF THE SHOFAR

There are sounds, which we first heard as children which have engraved themselves, like ancient river beds long dry, into our inner ear. Years later, when we've grown, those early sounds will open up those ancient streams, and the place and moment of that early music will flow again across our memory, and we are at once transported there, splashing in the cooling spray like the children we still are, with all the joy and playfulness and awe we thought had dried up in our long-sought maturity. Buried even deeper in us than our childhood is the childhood of our people, when we were wandering and playing at the foot of Sinai, full of wonder and confusion, as the cloud appeared, and holy fire, and thunder voices out of heaven and the sounds of a shofar. Each year when the shofar sounds for us again, the cloud appears above the riverbed of memory and we know that if sufficient wonder and confusion fill our minds, the holy fire will burn once more, and voices from our modest shofar will thunder out of heaven once again. If only we can listen, the moment and the place will flow again, and we can splash with the child our people was at the beginning, in the stream.

-- Author Unknown

O God, who remembers even what we forget, help us to remember who we are and what we are. Keep us from forgetting that we are Your children, and that You want us to love each other as ourselves. Help us remember the Jewish past we have inherited, and keep us ever mindful of the Jewish future which we must secure and enrich. May the memories which guide our actions inspire us to lead lives worthy of being remembered.

-- Mahzor Hadash

ZIKHRONOT

זכרונות

REMEMBRANCE

אתה זוכר מעשה עולם, ופוקד כל יצורי קדם. לפניך נגלו כל תעלומות, והמזון נסתרות שמבראשית. אין שכחה לפני כסא כבודך, ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל, וגם כל היצור לא נבחר ממך. הכל גלוי וידוע לפניך, יי אלהינו, צופה ומביט עד סוף כל הדורות. כי תביא חק וזרון, להפקד כל רוח ונפש, להזכר מעשים רבים והמזון בריות לאין תכלית, מראשית בואת הודעתך, ומלפנים אותה גלית.

You remember all that has transpired since the beginning of time. Before You all the secrets, all the hidden things of the ages are revealed. For You there is no forgetfulness; from You nothing is concealed. You remember all deeds and their authors are not forgotten by You. To You everything is clear, Adonai our God; You foresee the generations to the end of time. You have appointed a time for bringing to judgment a multitude of human beings and their countless actions. From the beginning You made this known; in ancient days You revealed it to us.

זה היום תחלת מעשיך, וזרון ליום ראשון: כי חק לישראל הוא, משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב, ואיזו לשלום, איזו לרעב, ואיזו לשבע. ובריות בו יפקדו, להזכרם לחיים ולמות. מי לא נפקד בהיום הזה:

This day commemorates the beginning of Your creation, a remembrance of the very first day. Its observance is a statute for Israel, ordained by the God of Jacob. And on this day the destiny of nations hangs in the balance: war or peace, famine or plenty. Individuals too are judged on this day, for life or for death. Who is not judged on this day?

כי זכר כל היצור לפניך בא, מעשה איש ופקדתו, ועלילות מצעדי גבר, מחשבות אדם

וְתַחבּוּלוֹתַי, וַיִּצְרֵי מַעֲלָלֵי אִישׁ. אֲשֶׁרֵי אִישׁ שָׁלָא יִשְׁכַּחְךָ, וּבִן־אָדָם יִתְאַמֵּץ־בְּךָ. כִּי דוֹרְשֵׁיךָ
לְעוֹלָם לֹא יִכְשָׁלוּ, וְלֹא יִכְלְמוּ לְנִצַּח כָּל הַחַוְסִים בְּךָ. כִּי זָכַר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא, וְאַתָּה
דוֹרֵשׁ מַעֲשֵׂה כָלֵם.

*Ki zekher kol ha'yetzur l'fanekha ba, ma'aseh ish uf'kudato, va'alilot mitz'adei gaver, machshevot
adam v'tach'bulotav, v'yitzrei ma'alelei ish. Ashrei ish shelo yishkachekha, u'ven adam yit'ametz
bakh. Ki dorshayikh l'olam lo yi'kashelu, v'lo yi'kalmu la'netzach kol ha'chosim bakh. Ki zekher kol
ha'ma'asim l'fanaykha ba, v'atah doresh ma'aseh khulam.*

Every human being comes before You; deeds and designs, ways and wishes--all are judged. Blessed is the person who does not forget You, who draws courage and strength from You. For those who seek You shall not stumble; those who trust in You shall not be put to shame when the record of all deeds is set before You and You examine every action.

וְגַם אֶת נֹחַ בְּאַהֲבָה וְזָכַרְתָּ, וְתִפְקְדֶהוּ בְּדָבָר יְשׁוּעָה וְרַחֲמִים, בְּהִבְיָאֵךְ אֶת מִי הַמַּבּוּל לְשַׁחַת כָּל
בָּשָׂר מִפְּנֵי רָע מַעֲלָלֵיהֶם. עַל כֵּן זָכַרְנוּ בָּא לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, לְהַרְבּוֹת זְרַעוֹ בְּעִפְרוֹת תִּבְלָה,
וַיַּצְאֵצְאֵנוּ בְּחוּל הַיָּם.

*V'gam et Noach b'ahavah zakharta, va'tifkedehu bidvar y'shuah v'rachamim, ba'havi'akha et mei
ha'mabul l'shachet kol basar mipnei roa ma'alaleihem. Al ken zikhrono ba l'fanekha, Adonai
eloheinu, l'harbot zaro k'afrot tevel, v'tze'etza'av k'chol ha'yam.*

You remembered Noah in love, mercifully saving him when You brought the flood to destroy all creatures because of their evil deeds. Because the record of his righteousness was known to You, Adonai our God, You multiplied his children like the dust of the earth and his descendants as the sand of the sea.

--REMEMBERING

You remember, O Lord our God, the past which has molded us; that past which those who went before, preserved and bequeathed to us. Help us to remember that we shall be the past to countless others who will come after us; and may we live so that we will transmit to them our love and reverence for all that we cherish.

You remember, O Lord our God, the past which lives in our minds; the heritage, rooted in the ages, which was nurtured by psalmist and sage, by poet and prophet. Help us to remember that we are the guardians of this sacred trust we are commanded to honor; may it be our way of life all the days of our years, to pass on to future heirs, strengthened and enhanced.

You remember, O Lord our God, the past which lives in our hearts; that past, wrought out of the hopes of our people, renewed in the dreams of every generation. Let us remember that we must now renew our loyalty, our devotion to those hopes and dreams; that our lives may be hallowed and our days enriched, by our links to our people's noblest ideals.

You remember, O Lord our God, our past which stressed righteousness, that past which now summons us to justice and to mercy, proclaiming that we meet You in deed as well as prayer. Help us to remember that we must faithfully champion those eternal truths, and inspired teachings, Which link our lives to Your Torah of love, and make us worthy of being remembered by You.

-- Morris Silverman (adapted)

REMEMBRANCE VERSES (ZICHRONOT)

בְּתוֹב בְּתוֹרָתְךָ: וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ, וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבְיָה, וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל הָאָרֶץ, וַיֵּשְׁבוּ הַמַּיִם וַיִּנְאַמֶּר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתְךָ, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב. וַיִּנְאַמֶּר: וַיִּזְכְּרֵנִי אֶת בְּרִיתִי יַעֲקֹב, וְאִם אֶת בְּרִיתִי יִצְחָק, וְאִם אֶת בְּרִיתִי אַבְרָהָם אִזְכֹּר, וְהָאָרֶץ אִזְכֹּר.

Thus is it written in Your **Torah**: "and God remembered Noah and all the animals and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided." "And God heard their groaning in Egyptian bondage and remembered the Covenant with Abraham and Isaac and Jacob." "I will remember My covenant with Jacob; I will remember also My covenant with Isaac and also My covenant with Abraham; and I will remember the land."

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר: זָכַר עָשָׂה לְנַפְלְאוֹתָיו, חֲנוּן וְרַחוּם יִי. וַיִּנְאַמֶּר: מָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. וַיִּנְאַמֶּר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנְחַם כָּרַב הַסְּדָיו.

And so the **Psalmist** sang: "gracious and merciful is Adonai, whose wonders are to be remembered." Adonai sustains those who are reverent and will remember the covenant forever." "Adonai remembered the covenant and, in abundant kindness, forgave them.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר: הַלּוֹךְ וּקְרָאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְיָ, זָכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ, אֲהַבְתָּ בְּלוּלְתֶיךָ, לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר, בְּאֶרֶץ לֹא זְרוּעָה. וַיִּנְאַמֶּר: וַיִּזְכְּרֵנִי אֲנִי אֶת בְּרִיתִי אוֹתְךָ בִּימֵי נְעוּרֶיךָ, וְהַקִּימוֹתִי לְךָ בְּרִית עוֹלָם. וַיִּנְאַמֶּר: הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם יָלַד שְׁעֵשׂוּעִים, כִּי מָדִי דַבְּרֵי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד, עַל בֶּן הַמּוֹ מַעִי לוֹ, רַחֵם אֶרְחַמְנוּ, נָא יְיָ.

And thus Your **prophets** proclaimed: "Go and proclaim to Jerusalem: thus says Adonai: I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me in the wilderness, through a barren land." "I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant." "Is not Ephraim My precious son, My beloved child? Even when I rebuke him, I remember him with tenderness, My heart yearns for him. I will surely show him compassion, says Adonai."

REMEMBER US WITH BLESSING

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זָכְרֵנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֹדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם. וּזְכֹר-לָנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַבְּרִית וְאֶת הַחֶסֶד, וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר מוֹרִיָּה. וְתִרְאֵה לְפָנֶיךָ עֲקֵדָה שְׁעָקַד אַבְרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לְעִשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. בֶּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסְךָ מֵעַלְיָנוּ, וּבִטּוּבְךָ הַגָּדוֹל יֵשׁוּב חֲרוֹן אַפֶּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנְחַלְתֶּךָ. וְקִיַּם-לָנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַדְּבָר שֶׁהַבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר: וַיִּזְכְּרֵנִי לָהֶם בְּרִית רַחוּמִים, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ.

Our God and God of our ancestors, remember us with blessing, with deliverance, and with Your mercy. Remember the covenant which You made with Abraham, our father, and the pledge which You lovingly gave him on Mount Moriah. Remember how he bound his son, Isaac, on the altar, subduing his fatherly compassion so that he might do Your will wholeheartedly. So may Your compassion for us subdue Your wrath. In Your great goodness, favor Your people and Your city

Jerusalem. Fulfill for us the promise contained in Your Torah, transmitted by Your servant Moses: "for their sake will I remember the covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations to be their God. I am Adonai."

Kavanot - Spiritual Insights
THE COVENANT AS HERITAGE AND CHALLENGE

A timeless truth to tell, an invaluable service to render, a prophetic mission to deliver, a deathless message to preach, an abiding principle to enunciate - these and more, constitute the heritage which the house of Israel carries on the high road toward human ennoblement.

-- Abraham A. Kellner

TO GUARD THE WORLD

When God created Adam, God showed him all the trees in the Garden of Eden and said. "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you."

-- Ecclesiastes Rabbah 7:28

כי זוכר כל הנשכחות אתה הוא מעולם, ואין שכחה לפני כסא כבודך. ועקדת יצחק לזרעו
היום ברחמים תזכור. ברוך אתה, יי, זוכר הברית.

*Ki zokher kol ha'nish'kachot atah hu me'olam, v'ein shikh'cha lifnei khise kh'vodekha. Va'akedat
Yitzhak l'zar'o ha'yom b'rachamim tizkor.
Barukh atah, Adonai, zokher ha'brit.*

You remember all things forgotten; for You there is no forgetfulness. Remember today the binding of Isaac and may it arouse Your mercy for his descendants. You are the Source of blessing Adonai, who remembers the Covenant.

The shofar is sounded.

תקיעה -- שברים תרועה -- תקיעה
Teki'yah sh'varim t'ru'ah teki'yah

תקיעה -- שברים תרועה -- תקיעה
Teki'yah sh'varim t'ru'ah teki'yah

תקיעה -- שברים תרועה -- תקיעה
Teki'yah sh'varim t'ru'ah teki'yah

All are seated.

ארשת שפתינו יערב לפניה, אל רם ונשא, מבין ומאזין, מביט ומקשיב לקול תקיעתנו: ותקבל
ברחמים וברצון סדר זכרונותינו.

*Areshet s'fateinu ye'erav l'fanekha el ram v'nisa, mevin u'ma'azin mabit u'makshiv l'kol tekiateinu
u'tekabel b'rachamim uv'ratzon seder zichronoteinu.*

May the prayers of our lips be pleasing to You, O exalted God, who hears our shofar sounds. May You lovingly accept our recitation of Zichronot.

TODAY IS THE BIRTHDAY OF THE WORLD

היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים, אם פבנים אם פעבדים. אם פבנים, רחמנו פרחם אב על פנים: ואם פעבדים עינינו לך תלויות, עד שתחננו ותוציא כאור משפטנו, איום קדוש.

Ha'yom harat olam, ha'yom ya'amid ba'mishpat kol yetzurei olamim, im k'vanim im ka'avadim. Im k'vanim, rachamenu k'rachem av al banim, V'im ka'avadim eineinu l'kha t'luyot, ad she'techanenu v'totzi kha'or mishpatenu, ayom kadosh.

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us, O revered and holy God.

Kavanah - Spiritual Insight

O God, who revealed Yourself to our ancestors at Sinai, amidst the loud blasts of the Shofar, wherever we stand we are in Your presence; may You always be present to us. Help us to sense Your spirit when we yearn for truth and righteousness, when we strive to create the good and the beautiful, when we work for justice and peace. May our daily deeds bear witness that You, who revealed Yourself to our ancestors, reveal Yourself anew through us.

-- Mahzor Hadash

SHOFAROT

שופרות

SHOFAR BLASTS -- REVELATION AND REDEMPTION

אתה נגלית פענן פבודיה, על עם קדשך, לדבר עם. מן השמים השמעתם קולך, ונגלית עליהם בערפלי טהר. גם כל העולם כלו חל מפניך ובריות פראשית חררו ממך, בהגלותך מלכנו על הר סיני ללמד לעמך תורה ומצוות, ותשמיעם את הוד קולך, ודברות קדשך מלהבות אש. בקלת וברקים עליהם נגלית, ובקול שפר עליהם הופעת.

You revealed Yourself to Your holy people at Mount Sinai amid clouds of glory. Your voice was heard in a mist of purity. The whole world trembled before You, all creation stood in awe, when You, our sovereign, manifested Your presence to teach Your people Torah and Mitzvot. Out of flaming fire, amid peals of thunder and flashes of lightning, amid blasts of the shofar, You enabled them to hear Your divine words.

Kavanah - Spiritual Insight
REVEAL YOURSELF ANEW

You revealed Yourself, O God, amid Sinai's thunder, amid the sounds of the shofar, which we recall today. O Lord of wondrous revelation, reveal Yourself to us anew! As we seek to grow, as we seek to learn Your truth, Your law, and Your will amid the sounds of today's shofar, reveal Yourself to us anew! And may the knowledge thus revealed be as the echo of Your voice which our ancestors heard at Sinai, so that we may respond, as did they, "All that God has spoken we will do." Open our hearts to Your great love, our eyes to the beauty of Your world. Let not selfishness or pride blind us to the glory of Your revelations, nor willfulness obscure the splendor of Your creation.

May Your Torah be a light unto our path, dispelling mists of doubt and shadows of despair, guiding us safely past all snares and pitfalls on the road to fulfillment and serenity. Keep us ever grateful for our heritage, so that the teachings of our prophets and sages may enrich and guide our lives. May we teach Your precepts to our children with love and with diligence, while sitting at home and walking on the way, speaking of them when lying down and when rising up. Renew in us the memory of Your covenant, so that neither the allure of ease nor the threat of pain will swerve us from loyalty to You. May the time come soon when all the world will know that the fruit of righteousness is peace, and that You reveal Yourself anew to those who seek You with a perfect heart.

-- Ben Aronin (adapted)

SHOFAROT VERSES

בְּתוֹב בְּתוֹרַתְךָ; וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיֵּת הַבִּקְרָה, וַיְהִי קֶלֶת וּבְרָקִים, וַעֲנַן כְּבֹד עַל הָהָר, וְקוֹל שׁוֹפָר חֲזָק מְאֹד, וַיִּתְרַד כָּל הָעָם אֲשֶׁר בְּמַחֲנֶה. וַנֹּאמֶר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד, מִשָּׁה יַדְבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל. וַנֹּאמֶר: וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם, וְאֵת קוֹל הַשׁוֹפָר, וְאֵת הָהָר עֹשֵׂן; וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמִדוּ מֵרְחוֹק.

Thus is it written in Your Torah: "On the third day, as morning dawned, there was thunder and lightning, a thick cloud upon the mountain and the mighty blast of a shofar; everyone in the camp trembled." "The sound of the shofar grew louder and louder. Moses spoke and God answered him." "As all the people witnessed the thunder and lightning the sound of the shofar and thus mountain smoking, they trembled and stood at a distance."

וּבְדַבְרֵי קְדֻשָּׁה בְּתוֹב לֵאמֹר: עָלָה אֱלֹהִים בְּתְרוּעָה, יֵי בְּקוֹל שׁוֹפָר. וַנֹּאמֶר: בְּחַצְצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יֵי. וַנֹּאמֶר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם הַגָּנוּ. כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. וַנֹּאמֶר: הִלְלוּהָ, הִלְלוּ אֵל בְּקִדְשׁוֹ, הִלְלוּהוּ בְּרִקִיעַ עֶזוֹ. הִלְלוּהוּ בְּגִבּוֹרֹתָיו, הִלְלוּהוּ כְּרַב גְּדָלוֹ. הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנִגְבַל וּבְנֹר. הִלְלוּהוּ בְּתֵף וּמְחוּל, הִלְלוּהוּ בְּמִנִּים וְעִנְב. הִלְלוּהוּ בְּצִלְצְלֵי שִׁמְעָה, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הִלְלוּהָ.

And so the Psalmist sang: "God has ascended with the sound of the shofar, the piercing cry of the shofar." "With trumpets and shofar acclaim our sovereign, Adonai." "Sound the shofar on the New Moon, at the time appointed for our New Year. Its observance is a law for Israel, ordained by the God of Jacob." "Hallelujah! Praise God in the sacred sanctuary; praise God in the mighty heavens. Praise God who is vast in power; praise God who abounds in greatness. Praise God with the sound of the shofar, praise God with lute and lyre. Praise God with drum and dance, praise God with strings and flute. Praise God with resounding cymbals, praise God with clanging cymbals. Praise God for all that breathe.

Halleluyah! Praise Adonai!

ועל ידי עבְדֵיךָ הנְבִיאִים כָּתוּב לֵאמֹר: כָּל יֹשְׁבֵי תֵבֵל וְשׁוֹכְנֵי אֶרֶץ, כַּנְּשֵׂא נִם הָרִים תִּרְאוּ,
 וּבִתְקַע שׁוֹפָר תִּשְׁמָעוּ. וְנֹאמַר: וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל, וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר
 וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם, וְהִשְׁתַּחֲוּוּ לַיְי בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. וְנֹאמַר: וַיִּי עֲלֵיהֶם יְרָאָה, וַיֵּצֵא
 כַּבָּרְק חֲצוֹ; וְאֲדַנִּי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן. יִי צְבָאוֹת יְיָן עֲלֵיהֶם. כֵּן תִּגַּן עַל
 עַמְּךָ יִשְׂרָאֵל בְּשִׁלּוּמֶךָ.

And thus Your prophets proclaimed: "all inhabitants of the world, all dwellers on earth: look when a banner is raised upon the mountains, and when the shofar is sounded, listen." "On that day a great shofar will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow down to God on God's holy mountain in Jerusalem." "God will be revealed to them with a piercing presence which will flash like lightning. God will sound the shofar and march amid the storm-winds of the South. God of the myriads will defend them."

SOUND THE GREAT SHOFAR FOR OUR LIBERATION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא נִם לְקַבֵּץ גְּלוֹתֵינוּ, וְקַרְב פְּזוּרֵינוּ
 מִבֵּין הַגּוֹיִם, וּנְפּוּצוֹתֵינוּ כִּנְס מִיַּרְכְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
 בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֵינוּ כַּמִּצְוָה עֲלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה
 עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאֹמֹר:

Our God and God of our ancestors, sound the great shofar for our liberation and lift high a banner to gather our exiles. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the offerings prescribed in Your Torah, given to us by Your inspired servant Moses:

וּבַיּוֹם שִׂמְחַתְכֶם, וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשֵׁיכֶם, וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עַלְתֵיכֶם וְעַל זְבָחֵי
 שְׁלָמֵיכֶם; וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם, אֲנִי יְיָ אֱלֹהֵיכֶם. כִּי אֶתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין
 תְּרוּעָה, וְאִין דּוֹמָה לָךְ. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

"On your joyous occasions, your fixed festivals, and on your new moons, you shall sound the trumpets as you bring the designated offerings and they shall be a reminder to you before your God; I, Adonai, am your God." For You hear the sound of the shofar and heed its summons; none may be compared to You. You are the Source of blessing, Adonai, who mercifully listens to Your people Israel as they call on You with the sound of the shofar.

The shofar is sounded.

תְּקִיעָה -- שְׁבָרִים תְּרוּעָה -- תְּקִיעָה
Teki'yah sh'varim t'ru'ah teki'yah

תְּקִיעָה -- שְׁבָרִים תְּרוּעָה -- תְּקִיעָה
Teki'yah sh'varim t'ru'ah teki'yah

תְּקִיעָה -- שְׁבָרִים תְּרוּעָה -- תְּקִיעָה
Teki'yah sh'varim t'ru'ah teki'yah

תְּקִיעָה גְּדוּלָה
Teki'ah Gedolah!

All are seated.

אֲרִשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵינוּ: וְתִקְבַּל
 בְּרַחֲמִים וּבְרַצוֹן סֵדֶר שׁוֹפָרוֹתֵינוּ.

*Areshet s'fateinu ye'erav l'fanekha el ram v'nisa, mevin u'ma'azin mabit u'mak'shiv l'kol teki'ateinu
 u'tekabel b'rachamim u'b'ratzon seder Shofaroteinu.*

May the prayers of our lips be pleasing to You, O exalted God, who hears our shofar sounds. May
 You lovingly accept our recitation of Shofarot.

TODAY IS THE BIRTHDAY OF THE WORLD

הַיּוֹם הַרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפַּט כָּל יְצוּרֵי עוֹלָמִים, אִם בְּבָנִים אִם פְּעֻבָּדִים. אִם בְּבָנִים,
 רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים: וְאִם פְּעֻבָּדִים עֵינֵינוּ לְךָ תְּלוּיֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,
 אִיּוֹם קָדוֹשׁ.

*Ha'yom harat olam, ha'yom ya'amid ba'mish'pat kol yetzurei olamim, im k'vanim im ka'avadim. Im
 k'vanim, rachamenu k'rachem av al banim: v'im ka'avadim eineinu l'kha t'luyot, ad she'techanenu
 v'totzi kha'or mish'patenu, ayom kadosh.*

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment:
 some as children, some as servants. If You look upon us as children, then pity us as parents pity
 children. If You look upon us as servants, then we depend on Your graciousness when You judge us,
 O revered and holy God.

SEFER TORASEDER HAKH'NASAT

סדר הכנסת ספר תורה

RETURNING THE TORAH TO THE ARK

Cantor:

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שִׁמּוֹ לְבָדוֹ:
Y'halelu et shem Adonai ki nishgav sh'mo l'vado
 "Praise God, who alone is to be exalted!"

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.
Ho'do al eretz v'shamayim. Va'yarem keren l'amo, t'hilah l'khol chasidav, liv'nei Yisrael
am k'rovo, haleluya.

"God's glory is revealed on earth and in the heavens. God has raised the honor of our people, the glory of the faithful, thus exalting the Children of Israel, the people near to God, Hallelujah."

וּבְנָחָה יֹאמַר: שׁוֹבָה, יְיָ רַבּוֹת אֵלֶיךָ יִשְׂרָאֵל קוּמָה יְיָ לְמִנוּחֶתֶךָ, אַתָּה וְאַרְוֵן עִנְיֶךָ כְּהַנִּיחַ יְלִבְשׁוּ
 צִדְקָ וְחַסִּידֶיךָ יִרְנְנוּ. בְּעֵבֹר דָּוִד עֲבַדְךָ, אֵל תֵּשֵׁב פָּנָי מְשִׁיחֶךָ. כִּי לָקַח טוֹב נָתַתָּי לָכֶם תּוֹרָתִי
 אֵל תֵּעֲזָבוּ.

Uv'nuchoh yomar: Adonai rivevot al'fei Yisrael kumah Adonai lim'nuchatekha, atah va'aron uzekha.
Kohaneckha yil'b'shu tzedek va'chasidekha y'ranenu. Ba'avur David av'dekha, al tashev p'nei
meshichekha. Ki lekach tov natati lakhem torati al ta'azovo.

When the Ark was set down, Moses prayed: "Adonai, dwell among the myriad families of Israel." Come up, Adonai, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice. I have given you precious teaching, forsake not My Torah.

As the Torah Scrolls are placed in the Ark, the congregation recites:

ETZ CHAYIM

עֵץ חַיִּים

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיהָ מְאִשְׁרָה. דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. הַשִּׁיבֵנו
 יְיָ, אֱלֹהֵיךָ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם

Etz chayim hi la'mach'zikum bah v'tomkheiha meushar d'rakheiha darkhei no'am v'khol n'tivoteiha
shalom. Ha'shivenu Adonai, eleikha v'nashuvah, chadesh yameinu k'kedem.

It is a tree of life to those who cling to it, blessed are they who uphold it.
 Its ways are ways of pleasantness, all its paths are peace.
 Turn us to You, Adonai, and we shall return; renew us as in days of old.

The ark is closed.

The Concluding Prayers

All days continue here with *Aleinu*.

All rise.

ALEINU

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם, וְגִדְלָנוּ כְּכֹל הַמוֹנָם.

*Aleinu l'shabe'ach la'adon ha'kol, la'tet g'dulah l'yotzer b'reishit, shelo asanu k'goyei ha'aratzot
v'lo samanu k'mishpechot ha'adama, shelo sam chel'keinu ka'hem v'goralenu k'khol ha'monam.*

We bow at *Kor'im* and straighten up at *Lif'nei*.

וְאֲנַחְנוּ בֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלֻכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Va'anachnu kor'im umishtachavim umodim, lif'nei melekh mal'khei ha'mlakhim,
ha'kadosh barukh hu.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשָׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל, וּשְׂכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים, הוּא
אֱלֹהֵינוּ אִין עוֹד. אִמֶּת מִלְּכָנוּ אַפְס זולָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יי
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אִין עוֹד:

*She'hu noteh sha'mayim v'yosed aretz, umoshav y'karo ba'sha'mayim mi'ma'al, ush'khinat uzo
b'gov'hei m'romim, hu eloheinu ein od. Emet mal'kenu efes zulato, ka'katuv b'torato: v'yadata
ha'yom va'hashevota el l'vavekha, ki Adonai hu elohim ba'sha'mayim mi'ma'al, v'al ha'aretz
mi'tachat, ein od.*

Let us now praise God of all things; let us acclaim the Author of creation, who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, who made our heritage different from theirs and assigned to us a unique destiny.

For we bend the knee and reverently bow before the supreme sovereign, the Holy One, who is to be praised, who spread forth the heavens and established the earth, and whose glorious presence can be found everywhere. Adonai is our God; there is no other. Truly, our sovereign Adonai is incomparable. As it is written in the Torah: "This day accept, with mind and heart, that Adonai is God of heaven and earth; there is no other."

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֶךָ, לְהַעֲבִיר גְּלוּלֵים מִן הָאֶרֶץ וְהָאֱלִילִים
כָּרוֹת יִפְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלֹהִים כָּל רִשְׁעֵי
אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרֵי יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעֵד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד:

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all

who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore.

כַּפְתּוֹב בְּתוֹרַתְךָ, יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי
אָחַד, וְשְׁמוֹ אָחַד:

Ka'katuv b'toratekha, Adonai yim'lokh l'olam va'ed: V'ne'emar, v'haya Adonai l'melekh al kol ha'aretz, ba'yom ha'hu yi'hiyeh Adonai echad, ush'mo echad.

So is it written in Your Torah: "Adonai shall reign for ever and ever."
The prophet too, proclaimed this promise: "Adonai shall be sovereign over all the earth; that day Adonai shall be One and God's name One."

We remain standing for the Mourner's Kaddish

Meditations before the Mourner's Kaddish

SANCTIFICATION EVEN IN SORROW

Kaddish means "sanctification." From beginning to end, the *Kaddish* sanctifies the name of God, thus affirming our submission to, and acceptance of, God's will. Despite our loss, we are among those who praise God's name. The structure of our faith may totter in the winds of bereavement; the *Kaddish* helps to steady it. It helps to restore our perspective. In the midst of grief, we maintain a sense of gratitude. Death cannot erase the years of shared experience; memory remains our eternal possession.

The *Kaddish* affirms further that this is a world which God "created according to the Divine will." Though sorrow may temporarily dull our vision or threaten to rob life of meaning, we affirm that there is a purpose to life because God is at the heart of it. Moreover, if we do not permit sorrow to embitter us, we can use it creatively. Sorrow can help us to become more sympathetic to the hurt of others, more compassionate toward the afflicted, more sensitive to life's spiritual values - realities which never die.

SOLACE AND SOLIDARITY

By requiring that the Kaddish be recited with a Minyan (quorum of ten worshipers) our tradition rendered a profound service. A Minyan will usually include other mourners. Thus, the person reciting Kaddish realizes that bereavement is not the malevolent work of a spiteful fate. The mourner is not a lonely traveler in the valley of the shadow. Other people-decent, upright, and kind-are also making the heavy pilgrimage. Death is thus seen for what it is: part of the incomprehensible mystery of human existence, in which light and dark, laughter and tears, joy and sadness, birth and death are not only interwoven but inseparable.

A contemporary writer has noted that the mourner who recites the Kaddish feels an instinctive solace and release in the act, as though for the moment, the survivor is reaching out to the far shore and touching the hand of the departed. The Kaddish does this and more. It joins us to our people. It adjusts our perspective. It fortifies our faith. It reassures us with a promise of inner peace. It summons us to labor for a better world. The Kaddish itself has acquired a quality of immortality. It is a gracious way to honor the dead and to ennoble the living.

-- Likrat Shabbat (adapted)

KADDISH YATOM

קדיש יתום

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Congregation followed by mourners:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵי:

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרְוֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba be'alma div're khir'ute v'yam'likh mal'khutei b'chayeikhon
uv'yomeikhon uv'chayei d'khol beit Yisrael ba'agalah u'vizman kariv v'imru: amen,*

Y'hei shmei rabah mevorakh l'olam ul'olmei olmaya.

*Yit'barakh v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei
d'kudshah b'rikh hu. L'eila u'l'eilah min kol bir'khatah v'shiratah tush'bechata v'nechamatah
d'amiran b'alma v'imru: amen.*

*Y'he shlama raba min sh'maya v'chayim tovim aleinu v'al kol Yisrael, v'imru amen. Oseh shalom
b'imromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all of Israel. And let us say: Amen.

ADON OLAM

אָדוֹן עוֹלָם

בְּמִרְם כָּל יַצִּיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מְלַךְ,
אָזי מְלַךְ שְׁמוֹ נִקְרָא.	לְעַת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
לְבַדּוֹ יִמְלוֹךְ נִזְרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל,
וְהוּא יִהְיֶה, בְּתַפְאֲרָה.	וְהוּא הָיָה, וְהוּא הָיָה,
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הֵעִז וְהַמְשַׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבְלֵי בְעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גֹאֲלִי,
מִנְת כּוֹסֵי בַיּוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי
בְּעַת אִישָׁן וְאַעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יֵי לִי וְלֹא אֵירָא	וְעַם רוּחִי גְּוִיָתִי,

*Adon olam asher malakh, b'terem kol y'tzir ni'vra.
L'et na'asah b'cheftzo kol, a'zai melekh sh'mo nikra.*

*V'acharei kikhlot ha'kol, l'vado yim'lokh nora.
V'hu ha'ya, v'hu ho've, v'hu y'hiyeh, b'tif'ara.*

*V'hu echad v'ain sheni, l'hamshil lo l'ha'chbira.
B'li reshit b'li takhlit, v'lo ha'oz v'ha'misra.*

*V'hu eli v'chai go'ali, v'tzur chevli b'et tzara.
V'hu nisi umanos li m'nat kosi b'yom ek'ra.*

*B'yado afkid ruchi, b'et ishan v'a'ira.
V'im ruchi g'viyati, Adonai li v'lo ira.*

The Eternal Adonai reigned alone while yet the universe was naught;
When by Divine will all things were wrought, God's sovereign name was first known.
And when this all shall cease to be in dread splendor shall God yet reign;
God was, God is, God shall remain in glorious eternity.
For God is one, no other shares God's nature or uniqueness;
Unending and beginningless, all strength is God's; all sway God bears.
Acclaim the living God to save, my Rock while sorrow's toils endure,
My banner and my stronghold sure, the cup of life whene'er I crave.
I place my soul within God's palm before I sleep as when I wake,
And though my body I forsake, rest in Adonai in fearless calm.

לְשִׁנָּה מוֹבָה

תְּכַתֵּב וְתַחַתֶּם
תְּכַתֵּבִי וְתַחַתְּמִי
תְּכַתְּבוּ וְתַחַתְּמוּ
תְּכַתְּבֵנָה וְתַחַתְּמֵנָה

*L'shana tova
tikatev v'techatem
tikhatevi v'techatemi
tikatevu v'techatemu
Tikatavna v'techatamna*

May it be Your will, Adonai our God and God of our ancestors, that we be blessed with a good and sweet new year.

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

WE INSCRIBE OURSELVES

"In the Book of Life" must be understood in a spiritual sense. We are not asking for mere existence; we are asking for a life of special quality. And whether or not the prayer is answered depends largely on us. If we remain enslaved by our passions, if we are so unmoved by the love of God that we fail to repent and to return to God, then we have forfeited a year of true life. However, if we love God, if we put our trust in God, if we enlist in God's service and take upon ourselves the yoke of serving the will of heaven, we thereby inscribe ourselves in the Book of Life!

-- Based on the Baal Shem Tov

A GOOD AND SWEET YEAR

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּחֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה וְמְתוּקָה.

*Y'hi ratzon mil'fanekha Adonai eloheinu v'elohei avoteinu sh'techadesh aleinu shanah tovah
um'tukah.*

May it be Your will, Adonai our God and God of our ancestors, that we be blessed with a good and sweet new year.

Amen and Amen.