

עֲבֹדוּ אֶת יי' בְּשִׂמְחָה

Serve God In Joy

A
Rosh Hashanah
Service

Temple Emanuel
Newton Centre, Massachusetts
2021 5782

3-HAM'IRAH

Music: Coleen Dieker and Josh Warshawsky Text: Morning Liturgy

*Ham'irah la'aretz v'ladarim aleha b'rachamim
Uv'tuvah m'chadeshet b'chol yom tamid ma'aseih b'reshit.*

הַמְאִירָה לְאֶרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים.
וּבְטוֹבָה מְחַדְשֶׁת בְּכָל יוֹם תָּמִיד מְעִשָׂה בְּרֵאשִׁית.

The Holy One, who lights up the world
And all her inhabitants with mercy,
And in Her goodness each day,
Renews the act of creation.

Handout

1-KI EITI BEIT T'FILAH

MUSIC: SHLOMO GRONICH TEXT: ISAIAH 56: 7

כִּי בֵיתִי בֵית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.

Ki veiti veit t'filah yikarei l'khol ha'amim.
For My House shall be called a house of prayer for all peoples.

2-A NEW YEAR

BY MICHAEL HUNTER OCHS

May this be the year of love and kindness.
May strangers come to be friends.
May truth and compassion always guide us, Amen

May this be the year of hope and healing
For all of those in need.
May all of our deeds be a blessing, Amen.

A new year, a good year, a chance to start all over
A new year, a sweet year, a chance to bring us closer

May this be a year of selfless giving.
May this be a year of peace.
And may we forgive and be forgiven, Amen

A new year, a good year, a chance to start all over
A new year, a sweet year, a chance to bring us closer

Closer to the ones we love
A world that we can be proud of
As long as there are stars above,
There comes a new year, and let us say, Amen

Handout

Psalm 126

Bar'chu

בְּרַכּוּ אֶת יְיָ הַמְבַרֵךְ:

Praise Adonai, Source of Blessing!

בְּרוּךְ יְיָ הַמְבַרֵךְ לְעוֹלָם וָעֶד:

Ba-rukh A-do-nai ha-m'vo-rakh l'o-lam va-ed

Praised be Adonai, Source of Blessing, throughout all time!

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Praised are You, Adonai our God, Sovereign of the Universe,
forming light and fashioning darkness,
making peace and creating all that is.

אוֹר עוֹלָם בְּאֶצְר חַיִּים, אוֹרוֹת מֵאִפְּל אָמַר וַיְהִי.

God spoke, and there was light out of darkness, life-giving treasure,
eternal light.

A song of ascents:

When God restores the fortunes of Zion
– we see it as in a dream –

*Our mouths shall be filled with laughter,
Our tongues, with songs of joy.*

Then shall they say among the nations,
“God has done great things for them!”

*God will do great things for us
And we shall rejoice.*

Restore our fortunes, O God,
Like rivers in the Negev.

*They who sow in tears
Shall reap with songs of joy.*

Though we go along weeping,
Carrying the seed bag,
We shall come back with songs of joy,
Carrying our sheaves.

**Hear, O Israel:
Adonai Is Our God,
Adonai Is One**

Praised be God's sovereign glory forever and ever.

You shall love Adonai your God with all your heart, with all your soul, and with all your might.

These words which I command you this day shall be in your heart. You shall teach them diligently to your children. You shall talk about them at home and abroad, night and day.

You shall bind them as a sign upon your hand; they shall be as a reminder above your eyes, and you shall inscribe them on the doorposts of your homes and upon your gates.

If you will earnestly heed the commandments that I give you this day, to love Adonai your God, and to serve God with all your heart and with all your soul, then I will favor your land with rain at the proper season – rain in autumn and rain in spring – so that you will have an ample harvest of grain and wine and oil. I will assure grass in the fields for your cattle. You will eat in contentment.

Take care lest you be tempted to forsake God and turn to false gods and worship them. For then the wrath of God will be directed against you. God will close up the heavens and there will be no rain; the earth will not yield her produce. You will soon disappear from the good land which God is giving you.

Therefore, keep these words of Mine in your heart and in your soul. You shall bind them as a sign upon your hand; they shall be a reminder above your eyes. You shall teach them to your children. You shall talk about them at home and abroad, night and day. You shall inscribe them upon the doorposts of your homes and upon your gates.

Then your days and the days of your children will be as many as the days of the heavens over the earth on the land that God swore to give to your ancestors.

Sh'ma

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

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיִי
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ
וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאֶהְבָּה
אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטְר-אֲרָצְכֶם
בְּעֵתוֹ, יוֹרֵה וּמְלֻקוֹשׁ, וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ
לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְיָ בְּכֶם, וְעָצַר
אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטֶּר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדֹתֶם מְהֵרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם
וְעַל-נַפְשְׁכֶם וְקִשְׂרָתֶם אֹתָם לְאוֹת עַל-יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וְלִמְדֹתֶם אֹתָם אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בַדֶּרֶךְ,
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְיָ לְאַבְרָהָם לָתֵת לָהֶם, כִּימֵי
הַשָּׁמַיִם עַל-הָאָרֶץ:

Halleluyah

הַלְלוּ יְיָ הַלְלוּ אֱלֹהֵינוּ בְּקוֹדְשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ: הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כְּרַב גְּדֻלוֹ: הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:
הַלְלוּהוּ בְּתִפְף וּמַחּוֹל הַלְלוּהוּ בְּמִנִּים וְעוּגָב: הַלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יְיָ הַלְלוּ יְיָ:

Praise God in the sanctuary;
Praise God in the mighty heavens.
Praise God for acts of power;
Praise God for surpassing greatness.
Praise God with the sound of the shofar;
Praise God with the harp and the lyre.
Praise God with tambourines and dance;
Praise God with strings and the pipe.
Praise God with the clash of cymbals;
Praise God with resounding cymbals.
Let every soul that breathes praise God. Halleluyah.

וַיֹּאמֶר יְיָ אֱלֹהֵי מֹשֶׁה לְאָמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם
צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת.
וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם,
וְלֹא תִתּוּרוּ אַחֲרַי לְבִבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר־אֲתֶם זִנִּים אַחֲרֵיהֶם: לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְיָ
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ
אֱלֹהֵיכֶם: *Chazzan* יְיָ אֱלֹהֵיכֶם אָמֵן

God said to Moses: Tell the children of Israel that, throughout their generations, they shall make fringes on the corners of their garments, and add a thread of blue to the fringe of each corner.

When you look upon these fringes you will be reminded of all the commandments of God and fulfill them. You will not be led astray by the inclinations of your hearts or the allurements of your eyes.

Then you will remember and fulfill all My commandments and be holy before your God. I am Adonai your God, who brought you out of the land of Egypt to be your God. I, Adonai, am your God.

Avinu Malkeinu

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

*Avinu malkeinu chaneinu va-aneinu ki ein banu ma-asim.
Asei imanu tzedakah vachessed v'hoshi-einu.*

Our Father, our King, have mercy on us and answer our prayers, though we are undeserving. Show us Your righteousness and kindness, and save us.

Rom'mu

Craig Taubman

[A]

Em D C B7 Em D

Ro-m' - mu A - do - nai, ro - m' - mu.

4 C B7 Em D C B7 Em

Ro-m' - mu A - do - nai E - lo - hei - nu.

8 **[B]** G D Em

v' - hish - ta - cha - vu I' - har kod - sho,

13 G D Em

ki ka - dosh A - do - nai E - lo hei - nu. Ro - m' - mu,

17 **[C]** Am7 D G

ro - m' - mu, A - do - nai E - lo - hei - nu.

20 Em Am7 D Em

ki ka - dosh A - do - nai E - lo - hei - nu.

24 E7 Am7 D

Ro - m' - mu, ro - m' - mu A - do - nai

27 G Em Am7

E - lo - hei - nu, ki ka - dosh A - do - nai

30 D Em D C B7 Em D C B7

E - lo - hei - nu.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ כִּי קְדֹשׁ יְהוָה אֱלֹהֵינוּ

Exalt Adonai our God and worship at God's holy mountain
for Adonai our God is holy.

***Seder Hotza'at HaTorah:
Taking out the Torah Scrolls***

לְךָ יְיָ הַגְדֵּלָהּ וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ: לְךָ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֵאשׁ:

*L'kha Adonai hag'dulah v'hag'vurah v'hatiferet
v'haneitzach v'hahod.*

Ki khol bashamayim u-va'aretz (2x)

L'kha Adonai hamam'lakha v'hamitnasei l'khol l'rosh.

Yours, O God, is the greatness, the power, the glory,
the majesty and the honor; for all on heaven and on earth is Yours.
Yours, O God, is supreme sovereignty.

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה,
קוּמָה יְיָ, וַיִּפְצוּ אִבְרָיִם, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Va-y'hi bin'so-ah ha-aron va-yomer Moshe:

Kumah Adonai v'yafutzu oyvehkha v'yanusu m'sanekha mi-panekha

Ki mi'Tzion teitzei Torah u-d'var Adonai miY'rushalayim.

Barukh shenatan Torah l'amo Yisrael bik'dushato.

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אַרְךְּ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת:
נִצַּר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפְשַׁע וְחַטָּאָה, וְנִקְוָה:

*Adonai, Adonai, Eil rachum v'chanun,
erekh apayim v'rav chesed ve'emet*

Notzeir chesed la'alafim nosei avon vafesha v'chata'ah v'nakei.

Adonai, Adonai is gracious, compassionate, patient, abounding in
kindness and faithfulness, assuring love for a thousand generations,
forgiving iniquity, transgression and sin, and granting pardon.

Exodus 34:6-7

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שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.
גִּדְלוֹ לֵי אֵתִי, וְנוֹרְמָמָה שְׁמוֹ יַחְדָּו.

Sh'ma Yisrael Adonai Eloheinu Adonai echad.

Echad Eloheinu, gadol Adoneinu, kadosh v'norah sh'mo.

Gad'lu ladonai iti u-n'ro-m'ma sh'mo yachdav.

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

Our God is one, Adonai is great, holy and awesome.

Let us acknowledge God's greatness and together exalt Adonai.

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READING FROM THE FIRST SEFER TORAH

Genesis 22:1-24

First Aliyah

The time came when God put Abraham to the test. “Abraham,” he called, and Abraham replied, “Here I am.” God said, “Take your son Isaac, your only son, whom you love, and go to the land of Moriah. There you shall offer him as a sacrifice on one of the hills which I will show you.” So Abraham rose early in the morning and saddled his donkey, and he took with him two of his men and his son Isaac; and he split the firewood for the sacrifice and set out for the place of which God had spoken.

Second Aliyah

On the third day, Abraham looked up and saw the place in the distance. He said to his men, “Stay here with the donkey while I and the boy go over there; and when we have worshipped, we will come back to you.” So Abraham took the wood for the sacrifice and laid it on his son Isaac’s shoulder; he himself carried the fire and the knife, and the two of them went on together. Isaac said to Abraham, “Father,” and he answered, “What is it, my son?” Isaac said, “Here are the fire and the wood, but where is the sheep for the sacrifice?” Abraham answered, “God will provide Himself with a sheep for a sacrifice, my son.” And the two of them went on together.

Third Aliyah

They came to the place of which God had spoken. There Abraham built an altar and arranged the wood. He bound his son Isaac and laid him on the altar on top of the wood. Then he stretched out his hand and took the knife to kill his son. But the angel of Adonai called to him from heaven, “Abraham, Abraham.” He answered, “Here I am.” The angel of God said, “Do not raise your hand against the boy; do not touch him. Now I know that you are a God-fearing man. You have not withheld from me your son, your only son.” Abraham looked up, and there he saw a ram caught by its horns in a thicket. So he went and took the ram and offered it as a sacrifice instead of his son. Abraham named that place Adonai-yireh (Adonai will provide), and to this day the saying is: “In the mountains of Adonai, it was provided.”

READING FROM THE FIRST SEFER TORAH

Genesis 22:1-24

First Aliyah

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי וַיֹּאמֶר קַח־נָא אֶת־יִצְחָק אֶת־יְחִידֶךָ אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמִּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים וַיִּשָּׁב אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹט אֶת־הַמֶּלֶךְ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵוֹ וַיִּבְשֶׁל עֵצֵי עֹלָה וַיִּקֶם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים:

Second Aliyah

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־יְעִיבֵנו וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק וַיֹּאמֶר אַבְרָהָם אֵלָיו־נַעֲרָיו שְׂבוֹלְכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי וְהַנֶּפֶר גֹּלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׂבַּח אֱלֹהִים וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשָּׂם עַל־יִצְחָק בְּנֵוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלֶכְוּ שְׁנֵיהֶם יחדוֹ וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנֵי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים וְאִנִּי הַשֶּׁה לְעֹלָה וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לּוֹ הַשֶּׁה לְעֹלָה בְנֵי וַיֵּלֶכְוּ שְׁנֵיהֶם יחדוֹ:

Third Aliyah

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים וַיִּבְנוּ שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֲצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֵוֹ וַיִּשָּׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֲצִים וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׂחֹט אֶת־בְּנֵוֹ וַיִּקְרָא אֵלָיו מִלֶּאךָ יְהוָה מִזֵּה־שָׁמַיִם וַיֹּאמֶר אַבְרָהָם אֶבְרָהָם וַיֹּאמֶר הֲנִנִּי וַיֹּאמֶר אֱלֹהִים אַתָּה וְלֹא חֲשַׁבְתָּ אֶת־יְחִידֶךָ מִמִּנִּי וַיִּשָּׂא אַבְרָהָם אֶת־יְעִיבֵנו וַיֵּרָא וְהִנֵּה־אֵיל אַחֵר גָּאֹתוֹ בַּסֶּבֶף בְּקִרְנֵי וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנֵוֹ וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה וַיִּרְאֵה אֲשֶׁר יֹאמֶר הַיּוֹם בְּתֵר יְהוָה יִרְאֵה:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

*Mi shebeirakh avoteinu,
M'kor hab'rakha l'imoteinu,*

May the source of strength, Who blessed the ones before us,
Help us find the courage to make our lives a blessing,
And let us say, Amen.

מִי שֶׁבֵרַךְ אֲמוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

*Mi shebeirakh imoteinu,
M'kor hab'rakha la-avoteinu,*

Bless those in need of healing with *r'fua sh'leima*,
The renewal of body, the renewal of spirit,
And let us say, Amen.

Chatzi Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻלְמָא וּבְיוֹמָן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
Y'hei sh'mei raba m'varakh l'alam ul'almei almayya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי מְכָל כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחֶתָּא
וְנַחֲמֶתָּא, דְּאִמְרוּן בְּעֻלְמָא, וְאִמְרוּ אָמֵן:

V'zot Ha-Torah

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

*V'zot ha-Torah asher sam Moshe lifnei b'nei Yisrael
al pi Adonai b'yad Moshe.*

This is the Torah proclaimed by Moses to the Children of Israel
at Adonai's command.

Shofar Service

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 Father
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.

The Baal Tekiah recites:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִכֵּה הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Praised are You, 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.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִכֵּה הָעוֹלָם,
שֶׁהַחַיִּים וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Praised are You, 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:

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

May the shofar sound shatter our complacency;
may it help turn us back to our Father, our King.

IM ESHKACHECH YERUSHALAIM

IF I FORGET THEE JERUSALEM

אִם-אֶשְׁכַּחְךָ יְרוּשָׁלַיִם
תִּשְׁכַּח יְמִינִי.
תִּדְבַּק-לְשׁוֹנִי, לְחִפֵּי
אִם-לֹא אֶזְכְּרֶכֶּי:
אִם-לֹא אֶעֱלֶה, אֶת-יְרוּשָׁלַיִם
עַל, רֹאשׁ שְׂמֹחַתִּי.

Im eshcachech Yerushalayim,

Tishkach yemini.

Tid'bak leshoni lechiki,

Im-lo ezkereichi:

Im-lo a'aleh et Yerushalayim al rosh simchati.

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not; If I set not Jerusalem
above my chiefest joy.

אֲשֶׁרֵי הָעַם יִדְעֵי תְרוּעָה,
יִּבְאוּר פְּנִידָה יִהְיֶה לָּכֹן.

*Ashrei ha-am yod'ei t'ruah,
Adonai b'or panekha y'ha-leikhun.*

Blessed are the people who hear in the shofar
A summons to walk by the light of Your presence.

Give heed to the sound of the shofar,
The shrill, quivering notes of the shofar.
Sounding its message of warning,
Its cry of alarm and awakening;
Urging us to labor together
To combat war and violence.

Accept the challenge to battle
Against fear, hate, and destruction.
Remove from your midst all oppression,
Banish all greed and contention.
*Give heed to the sound of the shofar,
The blast that is blown, O my people.*

The shofar is sounded:

תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה

Give heed to the sound of the shofar,
The loud clarion call of the shofar,
Bringing new hope to the suffering,
And strength to those stricken with sorrow;
Bringing to Israel assurance
Of healing, peace, and redemption.

Renew your faith and devotion
To God's Torah, People, and Land.
Remember the Covenant and fashion
A kingdom of law and compassion.
*Give heed to the sound of the shofar,
The blast that is blown, O my people.*

The shofar is sounded:

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

**Seder Haknasat HaTorah:
Returning the Torah Scrolls**

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכֹל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל
עַם קְרוֹבוֹ, הַלְלוּיָהּ.

*Hodo al eretz v'shamayim, vayarem keren l'amo, t'hilah l'khol chasidav,
liv'nei Yisrael am k'rovo. Hal'luyah.*

God's glory encompasses heaven and earth. God lifts up and extols
God's faithful, the people Israel who are close to God. Praise Adonai.

עֵץ חַיִּים הִיא לַמְחַזְקִים בָּהּ,
וְתִמְכֶיהָ מְאֹשֶׁר.
דְּרָכֶיהָ דְרָכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

*Eitz chayim hi lamachazikim bah,
v'tom'kheha m'ushar.
D'rakheha darkhei no-am,
v'khol n'tivoteha shalom.*

It is a tree of life to those who hold fast to it,
and everyone that upholds it is happy.
Its ways are ways of pleasantness,
and all its paths are peace.

הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבָה,
חַדָּשׁ יָמֵינוּ כְּקֶדֶם.

*Hashiveinu Adonai eilekha v'nashuva,
chadeish yameinu k'kedem.*
Turn us unto You, O God, and we shall return.
Re new our days as of old.

4- HALLELI

Music by Noam Katz.- Text: Psalm 146:1

Hal-le-li naf-shi et Adonai (x4)

Halleluyah Halleluyah Halleluyah Hallelu (x4)

A-hal-le-la Adonai b'-chai-yai, A-zam'-ra l'Elo-hai b'-o-di

A-hal-le-la Adonai b'-chai-yai, A-zam'-ra l'Elo-hai (x3) b'-o-di

הַלְלֵי נַפְשִׁי אֶת־יְהוָה:

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּיָהּ הַלְלֵי

אֶהְלֶלָה יְהוָה בְּחַיֵּי אֲזַמְרָה לְאֱלֹהֵי בְעוֹדִי.

Let my soul praise God. Halleluyah!

I will praise God all my life, sing to my God with all my being!

Chatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Y'hei shmei raba m'varakh l'alam ul'almei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא וּלְעֵלְא מְכַל כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא, דְּאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Hallowed and enhanced may God be throughout the world of God's own creation. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God be praised throughout all time.

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

Hin'ni

הִנְנִי הָעֲנִי מִמְעַשׂ, נִרְעַשׂ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. בְּאֵתִי לְעַמּוֹד
וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר שָׁלַחְנוּנִי אִיךָ עַל פִּי שְׂאֵינִי כְּדָאִי וְהִגּוֹן
לְכֹף. לְכֹן אֲבַקֵּשׁ מִמְּךָ אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה,
אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה. יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֱלֹהֵי יִשְׂרָאֵל.
שְׂדֵי אִיוֹם וְנוֹרָא, הֵיךְ נָא מְצַלִּיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ לְעַמּוֹד וּלְבַקֵּשׁ רַחֲמִים
עָלַי וְעַל שׁוּלְחָי.

וְנָא אֵל תַּפְשִׁיעַם בְּחִטְאֵתִי וְאֵל תַּחֲיִיבֵם בְּעֻנּוֹתַי. כִּי חוֹטֵא וּפּוֹשֵׁעַ אָנִי. וְאֵל
יְכַלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׂוּ בִּי וְאֵל אֲבוֹשָׂה אָנִי בְּהֵם. וְקַבֵּל תְּפִלָּתִי כְּתַפִּלַּת רַגִּיל
וְקוּלוֹ נְעִים וּפְרָקוּ נְאֻה וּמַעְרַב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְעֵר בְּשִׁטְן לְבַל יִשְׁטִינְנִי.
וְיְהִי נָא דְלוֹגְנִי עָלַיךְ אֶהְבֵּה. וְעַל כָּל פִּשְׁעֵים תִּכְסֶּה בְּאַהֲבָה. וְכָל צְרוּת וְרַעוּת
הַפֶּךְ לְנוּ וּלְכָל יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הַאֲמַת וְהַשְּׁלוֹם אֶהְבּוּ
וְלֹא יְהִי שׁוֹם מְכַשׁוֹל בְּתַפִּלָּתִי.

וְיְהִי רַצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלָאָה.
הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא. אֵל עָלְיוֹן. אֶהְיֶה אֲשֶׁר אֶהְיֶה. שְׁתַּבּוֹא תְּפִלָּתִי לְפָנֶי
כְּסָא כְבוֹדְךָ, בְּעַבּוֹר כָּל הַצַּדִּיקִים וְהַחֲסִידִים הַתְּמִימִים וְהַיִּשְׂרָאֵלִים. וּבְעַבּוֹר כְּבוֹד
שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה
שׁוֹמֵעַ תְּפִלָּה:

Note: The responsibility of the leader in the High Holy Day services is especially weighty, for unlike Shabbat and festival prayers, the prayers of these days, occurring as they do only once a year, are less familiar to the congregation. In the Middle Ages, when most of the congregation did not possess a prayerbook, leading the congregation in prayer was an even weightier task. Thus, there developed the tradition of the leader privately praying that the service might be conducted properly: that the people be inspired and that God be moved by the pleas of the congregation. There are many such prayers, called *r'shuyot* – the particular *r'shut* printed here was one most often recited in Eastern Europe. It was composed in the 16th century, and its author is unknown. Originally, the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

Master of nature

אתה גבור לעולם אדוני, מחיה מתים אתה, רב להושיע:
מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא
חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמודך בצל גבורות
ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:

מי כמודך אב הרחמים, זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים:

Master of nature

Your might, O God, is boundless.
Your lovingkindness sustains the living,
Your great mercies give life to the dead.
You support the falling, heal the ailing, free the fettered.
You keep Your faith with those who sleep in the dust.
Whose power can compare with Yours?
You are the Master of life and death and deliverance.

Whose mercy can compare with Yours, merciful Father?
In mercy, You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You, God, Master of life and death.

Amidah for Musaf

אדני שפתי תפתח ופי יגיד תהלתך:

God of our Ancestors

ברוך אתה יי אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי
יעקב, אלהי שרה, אלהי רבקה, אלהי רחל, ואלהי לאה, האל הגדול
הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי
אבות, ומביא גואל לבני בניהם למען שמו באהבה:

*Barukh atah Adonai Eloheinu v'Elohei avoteinu, Elohei Avraham, Elohei
Yitzhak, v'Elohei Yaakov, Elohei Sarah, Elohei Rivkah, Elohei Racheil,
v'Elohei Lei-ah, ha-El hagadol hagibor v'hanora, El Elyon, gomeil
chasadim tovim, v'koneih hakol, v'zokher chasdei avot, umei-vi go-el
livnei v'neiham l'ma-an sh'mo b'ahavah.*

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים.
*Zokhreinu l'chaim, melech chafetz bachayim, v'khotveinu b'seifer
hachayim, l'ma-ankha Elohim chayim.*

מלך עוזר ופוקד ומושיע ומגן:
ברוך אתה יי, מגן אברהם ופוקד שרה.

Open my mouth, O God, and my lips will proclaim Your praise.

God of our Ancestors

Praised are You, Adonai our God and God of our ancestors, God of
Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great,
mighty, awesome, exalted God, bestowing lovingkindness and creating all
things. You remember the pious deeds of our ancestors and will send a
redeemer to their children's children because of Your love and for the sake
of Your glory.

Remember us that we may live, O Sovereign who delights in life. Inscribe
us in the Book of Life, for Your sake, living God. You are the Sovereign
who helps and guards, saves and shields. Praised are You, God, Shield of
Abraham and Guardian of Sarah.

K'dushah:
A Vision of God's Holiness

We adore and sanctify You in the words uttered by the holy seraphim in the mystic vision of Your prophet:

“Holy, holy, holy is God of hosts;
The whole world is filled with God's glory.”

God's glory pervades the universe. When one chorus of ministering angels asks, “Where is God's glory?” another adoringly responds:

“Praised be the glory of Adonai
Which fills the universe.”

May God deal mercifully and compassionately with our people, who speak of the Divine oneness twice each day, morning and evening, lovingly proclaiming:

“Hear, O Israel:
Adonai Is Our God, Adonai Is One.”

Adonai is our God; Adonai is our Creator, our Sovereign, and our Redeemer, who mercifully will again proclaim before all the world: “I am Adonai your God.”

Adonai, our Almighty God, how glorious is Your name in all the earth. “Adonai shall reign over all the earth; on that day God shall be One and God's name One.” And thus the Psalmist sang:

“Adonai shall reign forever;
Your God, O Zion, through all generations; Halleluyah!”

Throughout all generations we will declare Your greatness, and to all eternity, we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

K'dushah

נְעַרְיָצָה וְנִקְדִישָׁהּ, כְּסוּד שְׁיִחַ שְׁרָפֵי קִדְשׁ. הַמְקַדְיִשִּׁים שִׁמְךָ בְּקִדְשׁ, כְּכַתוּב
עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

*קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ:

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתָיו שׁוֹאֲלִים זֶה לְזֶה, אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם
בְּרוּךְ יֵאמְרוּ:

*בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיֻחָדִים שָׁמוּ עָרַב וּבָקֵר בְּכָל יוֹם
תָּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

*שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֶבְיָנוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵי
שְׁנִית לְעֵינֵי כָל חַי, לְהַיּוֹת לָכֶם לֵאלֹהִים:

*אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ. וְהָיָה יְיָ לְמִלְכָּךְ עַל כָּל
הָאָרֶץ, בַּיּוֹם תִּהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמַר:

*יְמִלֹּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וְדוֹר הַלְלוּיָהּ:

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַת נִצְחִים קִדְשִׁתְךָ נִקְדִישׁ, וְשִׁבְחָהּ, אֱלֹהֵינוּ,
מִפְּיָנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֻךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

We continue individually in silent reflection with either Musaf Amidah I below. At the conclusion of each section, continue with “R’tzei,” on page 85. Or you may continue with the traditional Musaf Amidah in Hebrew, starting on page 133, or in English, starting on page 140.

Musaf Amidah I

Sleeping Through a Storm

A man seeks employment on a farm. He hands his letter of recommendation to his new employer. It reads simply, “He sleeps in a storm.”

The owner is desperate for help, so he hires the man. Several weeks pass, and suddenly, in the middle of the night, a powerful storm rips through the valley. Awakened by the swirling rain and howling wind, the owner leaps out of bed. He calls for his new hired hand, but the man is sleeping soundly.

So he dashes off to the barn. He sees, to his amazement, that the animals are secure with plenty of feed. He runs out to the field. He sees the bales of wheat have been bound and are wrapped in tarpaulins. He races to the silo. The doors are latched, and the grain is dry.

And then he understands. “He sleeps in a storm.”

My friends, if we tend to the things that are important in life, if we are right with those we love and behave in line with our faith, our lives will not be cursed with the aching throb of unfulfilled business. Our words will always be sincere, our embraces will be tight. We will never wallow in the agony of “I could have, I should have.” We can sleep in a storm.

לְדוֹר וָדוֹר נִגִּיד גְּדוּלָּהּ, וְלִנְצַח נְצָחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחָהּ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.

*L'dor vador (2x) nagid godlekha
ul'neitzach n'tzachim k'dushatkha nakdish,
v'shivchakha Eloheinu (2x) mipinu lo yamush l'olam va-ed.
Ki Eil Melekh gadol v'kadosh atah.*

Throughout all generations, we will declare Your greatness, and to all eternity, we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

The traditional text for the Musaf Amidah continues on pages 126-139 in *Mahzor Lev Shalem*, available on the Temple Emanuel website.

kindnesses by writing a psalm, so that future generations would come to know what he had come to know about God. And this is what he has to tell us:

When we are frightened because the world is a scary place, God is with us. If God cannot always protect us from harm or from our own mistakes, God can ease our fears and our pain by being with us.

When we are exhausted because the world asks so much of us, God gives us times and places of refuge from the claims of the world, to calm and restore our souls. God renews our strength so that we can “Mount up with wings as eagles” and continue tirelessly to do what is right.

When we are terrified at the prospect of losing control over our emotions and doing ourselves serious harm, God is with us to help us do things with God at our side that we were not sure we could do alone.

When illness, bereavement, and the losses that come with age cast a shadow over our lives, God is there to fill the empty space, to remind us that shadows are cast only because the sun is shining somewhere, to take us by the hand and lead us through the valley of the shadow and into the sunlight.

When events in our world bring us dismay and we fear that evil is prospering, God reminds us that evil acts invariably carry the seeds of their own destruction.

When people disappoint us, when they cannot give us what we need, whether because our needs are too great or because their emotional resources are too meager, God is our reliable friend, an inexhaustible source of love and strength.

And when we find ourselves wandering aimlessly through the world, wondering why we are here and what our lives will have meant when they are over, God blesses us with a sense of purpose,

The Lord Is My Shepherd

There is a part of us that wants to live in the presence of God, not only for the comfort but for the challenge. There is a part of us that wants to be summoned, that welcomes the demands of morality and righteousness. When God summons us to act justly and righteously, it is God’s way of telling us that God takes us seriously enough to care about how we live. When God tells our neighbors not to harm us, not to harm our marriage, our property, our reputation, God is giving us the message that God cares about our well-being. When God speaks to us through the voice of our conscience and through the words and deeds of inspiring teachers and leaders, God is assuring us that we are not alone in a dangerous and distracting world. When we come to understand that, we learn to see our lives differently. We learn to see our pain and our problems differently. We learn to see the world differently.

The author of the Twenty-third Psalm, who has been meditating on all the good things that God does for him, has saved the best for last. God, who has provided him with a peaceful, livable world, who has stilled the raging waters around him and within him, who has led him through the valley of the shadow, has also given him this ultimate gift: God has invited him into God’s home, into God’s presence, that he might live all of his days in the presence of God. God has said to him in his bereavement, as he languished in the valley of the shadow, “You have lost someone you love, but you have found Me. You have discovered what I am really about, not the God of fairy tales and contrived happy endings, but the God who said to Abraham, to Joseph, to Moses, to the saints and strivers in every generation, ‘Fear not for I will be with you.’ You have found Me, and I will not abandon you. Like the shepherd who watches his flock by day and at night, I will be with you in sunshine and in shadow, in happy times and in tragic times. My house is your home.”

The psalmist repaid God with prayers of gratitude and with acts of righteousness. But in addition he repaid God for all of His

Each of Us Is an Author

“You open the Book of Remembrance, and it speaks for itself, for each of us has signed it with our deeds.” This is the sobering truth, which both frightens and consoles us.

Each of us is an author, writing, with deeds, in life’s Great Book. And to each, You have given the power to write lines that will never be lost.

No song is so trivial, no story is so commonplace, no deed is so insignificant, that You do not record it.

No kindness is ever done in vain; each mean act leaves its imprint; all our deeds, the good and the bad, are noted and remembered by You.

So help us to remember always that what we do will live forever; that the echoes of the words we speak, will resound until the end of time.

May our lives reflect this awareness; may our deeds bring no shame or reproach. May the entries we make in the Book of Remembrance be ever acceptable to You.

a challenge, a list of moral obligations and opportunities, every one of which will give us the sense of living our days in God’s presence.

There is pain in the world. If we are to be truly alive, we cannot hide from it. But we can survive it, and God’s caring presence lessens the pain.

There is death in the world, robbing us of the ones we love and one day robbing them of our presence. But God, who is immortal, assures us that death may take a person out of our future but cannot remove him from our past, that all the things we loved a person for have entered so deeply into our souls that they remain part of us. Adonai gives, but Adonai does not take away, and their presence is every bit as real as their absence.

There is fear in the world. There is vulnerability and uncertainty. God cannot tell us that nothing bad will ever happen to us. But God can tell us that we need not be afraid of the future, no matter what it holds. God cannot protect you from evil without taking away from other people the human power of choosing between good and bad. God cannot protect you from illness or bad luck. God cannot spare you from death and let you and those around you live forever. But God can give you the resources to transcend and overcome those fears, so that bad luck never causes you to lose faith in yourself, so that bad people never cause you to lose faith in humanity, so that the inevitability of death never causes you to give up on the holiness of life.

There will be dark days, days of loss and days of failure, but they will not last forever. The light will always return to chase away the darkness, the sun will always come out again after the rain, and the human spirit will always rise above failure. Fear will assault us, but we will not be afraid, “for Thou art with me.”

Sim Shalom (Peace)

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמּוֹד. בְּרַכְנוּ, אָבִינוּ, בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר
פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמּוֹד
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמֶךָ.

Let all these be possible: peace, goodness, lives that are a blessing, gracious acts, the love of sharing, the love of creating, light unbound, Torah alive, sustenance for all, abounding life. They are there. Help us find them.

Accept My Prayer

May all the words of my mouth and the thoughts within my heart be desirable to You, my Rock, Restorer of my freedom. May the One who makes peace in the heavens grant peace to us, to all Israel, and to all the human family. Amen.

R'tzei

Not with bullocks have we come before the great altar, not with our golden grains and oils, but here into this simple room. We have brought the offering of our dreams, our laughter and our shouting, our loneliness and our terror, and kneaded them into the words we send into the air upon the breath that was Your offering at our birth.

We hope You accept them. We hope You will bring them inside to the most intimate part of Your house, warming them on the embers of the offerings Israel brought You long ago. We hope You will keep them as part of the daily offering Israel gives back to You with each new morning's breath. May our gifts help build the altar on which the offerings You like best may be heaped up once again. With the overflowing altar as a guarantee that not one person will go hungry ever again. Our eyes will soon see You again enthroned in Zion on compassion's throne.

Adonai, You are praise itself. Your presence moves closer with each new morning's breath toward Zion. Toward us.

Modim (Thanking God)

Adonai our God, we thank You and praise You for guarding our lives and nourishing our souls. We thank You for the wondrous workings of the world around us, which we witness every day. You are a gracious Sovereign, whose motherlove and compassion are without measure. May all who worship in Your name be inscribed in the Book of Life for a year of blessing, sustenance, and peace. Praised are You, whose name is good, to whom it is fitting to give abundant praise.

Un'taneh Tokef

וּנְתַנֶּה תִּקְוָה

וּנְתַנֶּה תִּקְוָה קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם: וְבוֹ תִנְשֵׂא מַלְכוּתְךָ, וְיִכּוֹן
בְּחֹסֶד כְּסֵאֶךָ, וְתִשָּׁב עָלָיו בְּאַמֶּת. אַמֶּת כִּי אַתָּה הוּא דָן וּמוֹכִיחַ, וְיִוָּדַע
וְעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנְּשֻׁכָּחוֹת: וְתַפְתַּח אֶת סֵפֶר
הַזְּכוֹרוֹת, וּמֵאֲלֵיו יִקְרָא,
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע: וּמִלְאָכִים יִחַפְּזוּן,
וְחַיִּל וְרַעְדָה יֵאֱחָזוּן, וְיֵאֱמְרוּ הַיּוֹם הַדֵּין, לְפָקוֹד עַל צָבָא מְרוֹם בְּדֵין, כִּי
לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדֵין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת
רוּעָה עֲדָרוּ, מִעֲבִיר צֵאֲנוּ תַחַת שְׁבִטוֹ, בֶּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶנֶה, וְתַפְקוֹד
נֶפֶשׁ כָּל חַי, וְתַחַתוֹךָ קִצְבָה לְכָל בְּרִיָּה, וְתִכְתּוֹב אֶת גְּזֵר דְּיָנָם.

We will observe the mighty holiness of this day, for it is one of awe and anxiety. Thereon is Your dominion exalted. On this day, we see You established on Your throne of mercy, sitting thereon in truth. We behold You, as Judge and Witness, recording our secret thoughts and acts and setting the seal thereon. You record everything; You remember the things forgotten. You open the Book of Remembrance from which everything is read and in which is recorded the seal of every human being.

The great shofar sounds, and a still small voice is heard. The angels in heaven are dismayed and are seized with fear and trembling, as they proclaim: "Behold the Day of Judgment!" The hosts of heaven are to be arraigned in judgment, for in Your eyes even they are not free from guilt. All who enter the world You cause to pass before You, one by one, like a flock of sheep. As a shepherd musters his sheep and causes them to pass beneath his staff, so You pass and record, count and visit, every living soul, appointing the measure of every creature's life and decreeing its destiny.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל

May God, who establishes peace in the heavens,
grant peace unto us and unto all Israel.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתְּמוּן

B'Rosh Hashanah yikateivun,

uv'Yom Tzom Kippur yei'chateimun.

Shir Shalom

Music by Steve Rucker, Lyrics by Marcelo Gindlin

Hava nashira shir shalom (x2)

shir shalom lechah,

shir shalom, amen.

Shir shalom, al kol Am Yisrael (x2);

הָבָה נְשִׁירָה שִׁיר שְׁלוֹם

שִׁיר שְׁלוֹם לְךָ

שִׁיר שְׁלוֹם אִמֶּן

שִׁיר שְׁלוֹם, עַל כָּל עַם יִשְׂרָאֵל

Come and sing a song for peace, come and sing a song for everyone.
Come and sing a song for peace, for a better life, for a better world,
Where we can sing in love. Shir Shalom, Shalom, Song for peace, ooh.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתְּמוּן, כַּמָּה יַעֲבֹרוּן, וְכַמָּה יִבְרָאוּן:
מִי יִחְיֶה, וּמִי יָמוּת: מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ: מִי בְּאֵשׁ, וּמִי בַּמַּיִם: מִי בַּחֶרֶב,
וּמִי בַחֲדָה: מִי בְרַעַב, וּמִי בְצָמָא: מִי בְרַעַשׁ, וּמִי בַמַּגֵּפָה: מִי בַחֲנִיקָה, וּמִי
בַסְּקִילָה: מִי יָנוּחַ, וּמִי יָנוּעַ: מִי יִשְׁקֹט, וּמִי יִטְרַף: מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר: מִי
יַעֲנִי, וּמִי יַעֲשֶׂר: מִי יִשְׁפֹּל, וּמִי יָרוּם.

On Rosh Hashanah it is written and on Yom Kippur it is decided how many shall pass on and how many be created, who shall live and who shall die, who when their time comes and who before or after their time, who by fire and who by water, who by the sword and who by wild beasts, who by famine and who by drought, who by earthquake and who by epidemic, who by strangling and who by stoning; who shall have rest and who can never be still, who shall be serene and who torn apart, who shall be at ease and who afflicted, who shall be impoverished and who enriched, who shall be brought low and who shall be exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה

מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.

U-t'shuvah u-t'filah u-tz'dakah

ma-avirin et ro-a hag'zeirah.

But repentance, prayer, and charitable acts
avert the severity of the decree.

Aleinu

Let us praise the Ruler of all things, acclaiming the Author of all creation, who has made our lot unlike that of other peoples, and assigned to us a unique destiny. *We bend the knee, worship and acknowledge the Supreme Sovereign, the Holy One, praised be God.* God unrolled the heavens and established the earth. God's throne of glory is in the heavens above, God's majestic Presence is in the loftiest heights. God and no other is God and faithful Sovereign. As it is written in the Torah: "Remember now and always that Adonai is God in heaven and on earth; there is no other."

We therefore hope in You, our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the kingdom of the Almighty, and all humanity will call on Your name; when all the wicked will turn to You. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your kingdom and may You rule over them speedily and forevermore. For the kingdom is Yours and to all eternity You will reign in glory; as it has been foretold: God shall be Ruler over all the earth; on that day God shall be One, and God's name One.

Aleinu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שְׁלֹא שָׁם חִלְקֵנוּ כִּהֵם, וְגִדְלָנוּ
כְּכֹל הַמּוֹנֵם

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מַלְאָךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l' shabei-ach la' Adon hakol, lateit g' dulah l' yotzeir b' reishit, shelo
asanu k' goyei ha-aratzot, v' lo saman u' k' mishp' chot ha-adamah.
Shelo sam chelkeinu kahem, v' goraleinu k' khol hamonam.*

*Va-anachnu kor'im umishtachavim umodim,
lifnei melekh, malkhei ham'lakhim, haKadosh Barukh Hu.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵינֵת עִזּוֹ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ אָפֶס זוֹלָתוֹ, כִּפְתוּב
בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים
מִן הָאָרֶץ וְהָאֱלִילִים פְּרוֹת יִפְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל בְּנֵי
בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלֹהֵי כָל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיְדַעוּ כָּל יוֹשְׁבֵי
תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָה, תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ
וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וְתִגְנוּ. וַיִּקְבְּלוּ כָּל אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא, וְלְעוֹלָמֵי עֶד תִּמְלֹךְ
בְּכָבוֹד: כִּפְתוּב בְּתוֹרָתְךָ, יי יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנִאֲמַר, וְהָיָה יי לְמַלְאָךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וּשְׁמוֹ אֶחָד:
*V'ne-emar v'haya Adonai l'melekh al kol ha-aretz. Bayom hahu,
bayom hahu yihyeh Adonai echad u'shmo, u'shmo, u'shmo echad.*

7-IN THIS HOUSE

Words & Music by Beth A. Schafer

CHORUS: In this house, in this house, It all comes together in this house (x2) Oh God

In this house beats the heart of a family, in this house is the center of a community

We study and we pray, find meaning in each day, In this house, in this house, in this house

In this house is a spark of God's creation, In this house there is joy and celebration

By song or by word, your prayers will be heard, In this house, in this house, in this house

CHORUS

In this house we can shelter, we can clothe and feed, In this house there is always help for those in need

A stranger makes a friend, becomes inspired again, In this house, in this house, in this house.

CHORUS

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא
וְנִחְמַתָּא, דְּאָמְרוּ בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

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

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

*Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, khir'utei,
v'yamlikh malkhutei b'chayeikhon uv'yomeikhon
uv'chayei d'khol beit Yisrael,
ba'agalat u-vizman kariv, v'imru amen.*

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

*Yitbarakh v'yishtabach v'yitpa-ar v'yitromam v'yitnasei,
v'yithadar v'yitaleh v'yit-halal sh'mei d'kudsha, b'rikh hu,
l'eila ul'eila min kol birkhata v'shirata tushb'chata v'nechamata
da'amiran b'alma, v'imru amen.*

*Y'hei sh'lama raba min sh'maya
v'chayim aleinu v'al kol Yisrael, v'imru amen.*

*Oseh shalom bimromav, hu ya-aseh shalom
aleinu v'al kol Yisrael, v'imru amen.*

In the Year to Come

בשנה הבאה נשב על המרפסת
ונספור צפורים נודדות
ילדים בחפשה ישחקו תופסת
בין הבית לבין השדות

עוד תראה עוד תראה
כמה טוב יהיה בשנה בשנה הבאה

Soon the day will arrive
When we will be together
And no longer will we live in fear.
And the children will smile
Without them wondering whether
On that day, dark new clouds will appear.

Wait and see, wait and see
What a world there can be
If we share, if we care, you and me.

Some have dreamed, some have died,
To make a bright tomorrow,
And their vision remains in our heart.
Now the torch must be passed
In hope and not in sorrow,
And a promise to make a new start.

Wait and see, wait and see
What a world there can be
If we share, if we care, you and me.

Thoughts for a New Year

עֲשֵׂה שָׁלוֹם

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh shalom bim'romav
Hu ya'aseh shalom aleinu
V'al kol Yisrael
V'imru Amen.*

**May God,
who establishes
peace in the heavens,
grant peace unto us
and unto all Israel;
and let us say,
Amen.**

שָׁנָה טוֹבָה!

Temple Emanuel
Newton, Massachusetts

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