

THE YOUNG ADULT ROSH HASHANA MACHZOR




מוֹדֵה אֲנִי MODEH ANI

Congregation recites together, first in English then in Hebrew.

I am so grateful for waking up this morning. Some mornings it's so hard to get out of bed, whether because I went to bed too late, or because sometimes I feel so overwhelmed with my life that it's hard to sleep. Or maybe it's just hard for me to get out of bed and face the same old grind. But You know what, God? I'm still grateful for the ability to wake up and have new opportunities. Thanks for believing in me. Thanks for trusting me and empowering me with another chance. Help me to make it a great day, and to remember this gratitude. Specifically, I am grateful this morning for _____. (*Adaptation by R. Koval*).

MODEH ANI L'FANECHA, MELECH
CHAI V'KAYAM, SHEHECHEZARTA BI
NISHMATI B'CHEMLAH, RABAH
EMUNATECHA.

מוֹדֵה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.



The "Torah" means the instructions:
A Jew's instructions are to wake up and the first words out of the mouth should be THANK YOU!
"Modeh-ANI" means "I am thankful"

Acknowledgements

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אֲדוֹן עוֹלָם ADON OLAM

Congregation recites together, first in English then in Hebrew.

Master of the world, Who ruled before any form was created. The time when His will brought all creation into being then His Name was established as "King". After all has ceased to exist, He the Awesome One, will rule alone. It is He Who was, He Who is and He Who will remain, in splendor. He is One - there is no second to compare to Him, to be His equal. Without beginning, without conclusion, power and dominion is His. He is my God, my living Savior, rock of my pain in time of distress. He is my banner, a refuge for me, my portion on the day I call. I will entrust my spirit into His hands when I go to sleep, and wake up. With my spirit, my body will remain. A-donoy is with me so I will not fear.

(Adaptation by R. Koval)

ADON OLAM ASHER MALACH, B'TEREM
KOL Y'TZIR NIVRA. L'EIT NA-ASAH
V'CHEFTZO KOL, AZAI MELECH SH'MO
NIKRA.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל
יָצִיר נִבְרָא. לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

V'ACHAREI KICHLOT HAKOL, L'VADO
YIMLOCH NORA. V'HU HAYAH, V'HU
HOVEH, V'HU YIHYEH, B'TIFARAH.

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבָדּוֹ יִמְלֹךְ
נוֹרָא. וְהוּא הָיָה, וְהוּא הוֹיָה, וְהוּא
יִהְיֶה, בְּתִפְאָרָה.

V'HU ECHAD V'EIN SHEINI, L'HAMSHIL LO
L'HACHBIRAH. B'LI REISHIT B'LI TACHLIT,
V'LO HA-OZ V'HAMISRAH.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ
לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַּחֲלִית,
וְלוֹ הָעֹז וְהַמְשָׁרָה.

V'HU EILI V'CHAI GOALI, V'TZUR CHEVLI
B'EIT TZARAH. V'HU NISI UMANOS LI,
M'NAT KOSI B'YOM EKRA.

וְהוּא אֵלִי וְחַי גָּאֲלִי, וְצוּר חֲבֻלִי בְּעֵת
צָרָה. וְהוּא נֹסִי וּמְנוּס לִי, מִנֶּת כּוֹסִי
בְּיוֹם אֶקְרָא.

B'YADO AFKID RUCHI, B'EIT ISHAN
V'AIRAH. V'IM RUCHI G'VIYATI, A-DONAY
LI V'LO IRA.

בְּיָדּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן
וְאֶעֱיָרָה. וְעַם רוּחִי גְּוִיָּתִי, יְיָ לִי וְלֹא
אִירָא.

בְּרִכַּת הַתּוֹרָה BLESSINGS OF THE TORAH

Congregation recites together, first in English then in Hebrew.

I know the Torah is so important, but sometimes I feel overwhelmed with it all. There's so much and I don't always understand what's in it or what it all means, or even what Your expectations are of me. Still, God, thank You for the gift of Torah. I recognize that there is so much depth and beauty there, and that so many of the values in the world today come from it. When I see the scroll in its beautiful velvet case, I am overwhelmed with love and reverence. Please allow its words to be sweet for me. Please allow my children to connect to it and recognize its value and centrality in our lives and in our faith. Thank You, God, for the gift of Torah. Thank You for choosing our nation to give it to. We're so blessed!

(Adaptation by R. Koval)

BARUCH ATAH A-DONAY ELOHEINU
MELECH HA-OLAM, ASHER KID'SHANU
B'MITZVOTAV, V'TZIVANU LA-ASOK
B'DIVREI TORAH.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִנֵּנוּ לְעֶסֶק בְּדִבְרֵי תוֹרָה.

V'HA-AREV NA A-DONAY ELOHEINU ET
DIVREI TORAT'CHA B'FINU UV'FI AM'CHA
BEIT YISRA-EIL, V'NIHYEH ANACHNU
V'TZE-ETZA-EINU V'TZE-ETZA-EI AM'CHA
BEIT YISRA-EIL KULANU YOD'EI SH'MECHA
V'LOM'DEI TORATECHA LISHMAH. BARUCH
ATAH A-DONAY, HAMLAMEID TORAH
L'AMO YISRA-EIL.

וְהֵעֵרַב נָא יְיָ אֱלֹהֵינוּ אֶת דִּבְרֵי
תוֹרַתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית
יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ
יודְעֵי שְׁמֶךָ וְלומְדֵי תוֹרַתְךָ
לְשִׁמְחָה. בְּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

BARUCH ATAH A-DONAY ELOHEINU
MELECH HA-OLAM, ASHER BACHAR BANU
MIKOL HA-AMIM, V'NATAN LANU ET
TORATO. BARUCH ATAH A-DONAY,
NOTEIN HATORAH.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

CONCLUSION OF THE MORNING BLESSINGS

Sing along with Cantor

NISHMAT KOL CHAI, T'VAREICH ET
SHIMCHA A-DONAY ELOHEINU, V'RUACH
KOL BASAR T'FA-EIR UT'ROMEIM
ZICHR'CHA MALKEINU TAMID, MIN
HA-OLAM V'AD HA-OLAM ATAH EIL

נִשְׁמַת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יי
אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֶר
וּתְרוּמָם זְכָרְךָ מִלְּכֵנוּ תָּמִיד, מִן
הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,

Cantor continues alone

I am picturing in God my mind, sitting on a throne, sitting in judgment over all of us. It's scary, and at the same time awesomely inspiring. You live forever, while we are so small and finite. Really, all the creatures of the world should praise, thank, glorify, adore, bless, and sing to you – way beyond the vocabulary that is available to me, and even beyond the beautiful Hebrew words of psalms written by King David himself.

But the fact remains that You deserve to be praised – today and forever. Really, in every moment I should be offering you song and praise, hymns, and descriptions of your power, dominion, triumph, greatness, strength, splendor, holiness, sovereignty, blessings and thanksgivings – from now till forever. I thank and bless you, God – ultimately it is only You who gives life to the entire world. (*Adaptation by R. Koval*)
The King who sits on a high throne

**“The key to understanding the themes of Rosh Hashanah is the date. The Day of Judgment for the world was not chosen arbitrarily, but is specifically on this date – not because it is the first day of the year, but because it is the anniversary of the creation of Adam and Eve.”
– South Africa’s Chief Rabbi, Dr. Warren Goldstein**

The prayers above talk about the majesty of God, Rabbi Goldstein implies Rosh Hashana is about the majesty of man.

- 1. Where do you see the majesty of God?**
- 2. Where do you see the majesty of man?**
- 3. Why doesn't Judaism celebrate the new year on a Jewish even, like any other culture or religion?**

BLESSINGS OF THE SH'MA

Before the Sh'ma, we acknowledge the two ways God interacts with us in this world, through nature and through Torah.

Nature: You, God, created this incredible physical world of sun, moon, and stars; of heaven and earth. Every day You choose to renew the workings of the world. This world of science is so full of wisdom and complexity, it astounds me anew each time I think of it. These celestial beings, we are taught, “praise” you in their own soundless way as they wax and wane, shine and fade, and bear testament to Your creativity. (*Adaptation by R. Koval*)

Congregation recites together, first in English then in Hebrew.

Blessed are You, A-donoy, our God, King of the universe, Who forms light and creates darkness, makes peace and creates all. The primeval light is in the treasury of eternal life; “Let there be lights from the darkness”, He declared, and so it was(*translation*)

BARUCH ATAH A-DONAY, ELOHEINU MELECH
HA-OLAM, YOTZEIR OR UVOREI CHOSHECH,
OSEH SHALOM UVOREI ET HAKOL.

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

Torah: You love us so much, God – and this is why You have given us a Torah. The Torah is the intellectual way that we can perceive your wisdom. God, have compassion on us, and teach us. Instill in our hearts and in the hearts of our children and loved ones, to understand and to elucidate, to listen, learn, teach, safeguard, perform, and fulfill all the words of the Torah, with love. Enlighten us in Your Torah – it can be so vast and hard to access. Make it accessible, interesting, and relevant to us. Provide teachers who can explain it to us. Allow us to do the mitzvot that you’ve given us with joy, knowledge and pride. Instill in our hearts the desire to love You, Your Torah, and our faith – from a place of intellect and education. We don’t ever want to feel embarrassed at our ignorance. Thank You, God, for choosing the Jewish people with love.

(*Adaptation by R. Koval*)

AVINU, HA-AV HARACHAMAN,
HAMRACHEIM, RACHEIM ALEINU, V'TEIN
B'LIBEINU L'HAVIN UL'HASKIL, LISHMOA,
LILMOD UL'LAMEID, LISHMOR V'LA-ASOT
UL'KAYEIM ET KOL DIVREI TALMUD
TORATECHA B'AHAVAH. V'HA-EIR EINEINU
B'TORATECHA, V'DABEIK LIBEINU
B'MITZVOTECHA, V'YACHEID L'VAEINU
L'AHAVAH UL'YIRAH ET SH'MECHA

אָבִינוּ, הָאָב הַרַחֲמָן, הַמְרַחֵם, רַחֵם
עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשָׁמַע, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק
לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחֵד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ

THE SH'MA

Congregation recites together in Hebrew

Hear, O Israel, A-donoy is our God, A-donoy is One.

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:

SH'MA YISRA-EIL, ADONAI ELOHEINU ADONAI ECHAD.

Blessed is the name of His glorious kingdom forever.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

BARUCH SHEIM K'VOD MALCHUTO L'OLAM VA-ED.

V'AHAVTA EIT ADONAI ELOHECHA, B'CHOL
L'VAV'CHA, UV'CHOL NAFSH'CHA,
UV'CHOL M'ODECHA. V'HAYU HAD'VARIM
HA-EILEH, ASHER ANOCHI M'TZAV'CHA
HAYOM, AL L'VAVECHA. V'SHINANTAM
L'VANECHA, V'DIBARTA BAM, B'SHIVT'CHA
B'VEITECHA, UV'LECHT'CHA VADERECH,
UV'SHOCHB'CHA, UV'KUMECHA.
UK'SHARTAM L'OT AL YADECHA, V'HAYU
L'TOTAFOT BEIN EINECHA. UCH'TAVTAM AL
M'ZUZOT BEITECHA UVISHARECHA.

וְאַהֲבַתְּ אֶת יְיָ | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְךָ
הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ,
וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם
לְאוֹת | עַל-יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין |
עֵינֶיךָ, וְכִתְבָתָם | עַל מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

You shall love A-donoy, your God, with all your heart , with all your soul and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates. (*translation*)

Love is an emotion.
How can we be
commanded to love
G-d?

A Prayer for the Days of Awe

By Elie Wiesel

Published by The New York Times: October 02, 1997

Master of the Universe, let us make up. It is time. How long can we go on being angry?

More than 50 years have passed since the nightmare was lifted. Many things, good and less good, have since happened to those who survived it. They learned to build on ruins. Family life was re-created. Children were born, friendships struck. They learned to have faith in their surroundings, even in their fellow men and women. Gratitude has replaced bitterness in their hearts. No one is as capable of thankfulness as they are. Thankful to anyone willing to hear their tales and become their ally in the battle against apathy and forgetfulness. For them every moment is grace.

Oh, they do not forgive the killers and their accomplices, nor should they. Nor should you, Master of the Universe. But they no longer look at every passer-by with suspicion. Nor do they see a dagger in every hand.

Does this mean that the wounds in their soul have healed? They will never heal. As long as a spark of the flames of Auschwitz and Treblinka glows in their memory, so long will my joy be incomplete.

What about my faith in you, Master of the Universe?

I now realize I never lost it, not even over there, during the darkest hours of my life. I don't know why I kept on whispering my daily prayers, and those one reserves for the Sabbath, and for the holidays, but I did recite them, often with my father and, on Rosh ha-Shanah eve, with hundreds of inmates at Auschwitz. Was it because the prayers remained a link to the vanished world of my childhood?

But my faith was no longer pure. How could it be? It was filled with anguish rather than fervor, with perplexity more than piety. In the kingdom of eternal night, on the Days of Awe, which are the Days of Judgment, my traditional prayers were directed to you as well as against you, Master of the Universe. What hurt me more: your absence or your silence?

In my testimony I have written harsh words, burning words about your role in our tragedy. I would not repeat them today. But I felt them then. I felt them in every cell of my being. Why did you allow if not enable the killer day after day, night after night to torment, kill and annihilate tens of thousands of Jewish children? Why were they abandoned by your Creation? These thoughts were in no way destined to diminish the guilt of the guilty. Their established culpability is irrelevant to my "problem" with you, Master of the Universe. In my childhood I did not expect much from human beings. But I expected everything from you.

Where were you, God of kindness, in Auschwitz? What was going on in heaven, at the celestial tribunal, while your children were marked for humiliation, isolation and death only because they were Jewish?

These questions have been haunting me for more than five decades. You have vocal defenders, you know. Many theological answers were given me, such as: "God is God. He alone knows what He is doing. One has no right to question Him or His ways." Or: "Auschwitz was a punishment for European Jewry's sins of assimilation and/or Zionism." And: "Isn't Israel the solution? Without Auschwitz, there would have been no Israel."

I reject all these answers. Auschwitz must and will forever remain a question mark only: it can be conceived neither with God nor without God. At one point, I began wondering whether I was not unfair with you. After all, Auschwitz was not something that came down ready-made from heaven. It was conceived by men, implemented by men, staffed by men. And their aim was to destroy not only us but you as well. Ought we not to think of your pain, too? Watching your children suffer at the hands of your other children, haven't you also suffered?

As we Jews now enter the High Holidays again, preparing ourselves to pray for a year of peace and happiness for our people and all people, let us make up, Master of the Universe. In spite of everything that happened? Yes, in spite. Let us make up: for the child in me, it is unbearable to be divorced from you so long.

Elie Wiesel, a professor in the humanities at Boston University, was awarded the Nobel Peace Prize in 1986.

Discussion Questions

- ❖ What did you think about Elie Weisel's prayer?
- ❖ What do you think he means by "Pure Prayer"? Do you think this is an ideal?
- ❖ Do you think Elie Weisel is apologetic about questioning God? Why?
- ❖ Why do you think Elie Weisel never lost his faith?
- ❖ Why do you think he wants to "make up" with God?
- ❖ Do you ever have questions for God? What 3 questions would you ask?

THE SILENT DEVOTIONAL SERVICE FOR ROSH HASHANAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Congregation sings in an undertone, (along with Cantor)

Blessed are You, A-donoy, our God and the God of our forefathers,
God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the
supreme God, who bestows beneficial kindnesses and creates everything, Who recalls the
kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His
Name's sake, with love. *(translation)*

BARUCH ATAH A-DONAY ELOHEINU
VEILOHEI AVOTEINU, ELOHEI AVRAHAM,
ELOHEI YITZCHAK, VEILOHEI YA-AKOV,
HA-EIL HAGADOL HAGIBOR V'HANORA, EIL
ELYON, GOMEIL CHASADIM TOVIM,
V'KONEIH HAKOL, V'ZOCHEIR CHASDEI
AVOT, UMEIVI GOEIL LIVNEI V'NEIHEM,
L'MA-AN SH'MO B'AHAVAH.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Congregation sings along with Cantor in English, then Hebrew.

Remember us for life, O King Who delights in life, and inscribe us into the Book of Life -
for Your sake, O Living God. *(translation)*

ZOCH'REINU L'CHAYIM, MELECH
CHAFEITZ BACHAYIM, V'CHOT'VEINU
B'SEIFER HACHAYIM, L'MA-ANCHA
ELOHIM CHAYIM.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

O King, Helper, Savior, and Shield. Blessed are You, A-donoy, Shield of Abraham. *(translation)*
MELECH OZEIR UMOSHI-A UIMAGEIN.
BARUCH ATAH A-DONAY, MAGEIN
AVRAHAM.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ
אַתָּה יְיָ, מֶגֶן אַבְרָהָם

You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save. He sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout! (*translation*)

ATAH GIBOR L'OLAM ADONAY, M'CHAYEIH
MEITIM ATAH, RAV L'HOSHI-A.
M'CHALKEIL CHAYIM B'CHESD,
M'CHAYEIH MEITIM B'RACHAMIM RABIM,
SOMEICH NOF'LIM, V'ROFEI CHOLIM,
UMATIR ASURIM, UM'KAYEIM EMUNATO
LISHEINEI AFAR, MI CHAMOCHA BA-AL
G'VUROT UMI DOMEH LACH, MELECH
MEIMIT UM'CHAYEH UMATZMI-ACH
Y'SHUAH.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה
מֵתִים אַתָּה, רֵב לְהוֹשִׁיעַ: מְכַלְכֵּל
חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ
יְשׁוּעָה:

Congregation sings along with Cantor in English, then Hebrew.

Who, like You, is a Father of compassion,
Who in compassion remembers His creatures for life.

MI CHAMOCHA AV HARACHAMIM,
ZOCHEIR Y'TZURAV L'CHAYIM
B'RACHAMIM.

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר
יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

And You are faithful to resuscitate the dead. Blessed are You, A-donoy, who resuscitates the dead. (*translation*)

V'NE-EMAN ATAH L'HACHAYOT MEITIM.
BARUCH ATAH A-DONAY, M'CHAYEIH
HAMEITIM.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ
אַתָּה יי, מְחַיֶּה הַמֵּתִים:

You are holy and Your Name is holy, and holy ones praise You every day, forever. (*translation*)
ATAH KADOSH V'SHIMCHA KADOSH,
UK'DOSHIM B'CHOL YOM Y'HAL'LUCHA
SELAH.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.

K'DUSHA FOR ROSH HASHANAH

Congregation reads on their own

Let us now relate the power of this day's holiness, for it is awesome and frightening. On it Your Kingship will be exalted; Your throne will be firmed with kindness and You will sit upon it in truth. It is true that You alone are the One Who judges, proves, knows, and bears witness; Who writes and seals, (counts and calculates); Who remembers all that was forgotten. You will open the Book of Chronicles – it will read itself, and everyone's signature is in it. The great shofar will be sounded and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them – and they will say, 'Behold, it is the Day of Judgment, to muster the heavenly host for judgment!' – for they cannot be vindicated in Your eyes in judgment. All mankind will pass before You like members of the flock. Like a shepherd pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

(translation)

UN'TANEH TOKEF K'DUSHAT HAYOM, KI
HU NORA V'AYOM: UVO TINASEI
MALCHUTECHA, V'YIKON B'CHESD
KISECHA, V'TEISHEIV ALAV BE-EMET.
EMET KI ATAH HU DAYAN UMOCHI-ACH,
V'YODEI-A VAEID, V'CHOTEIV V'CHOTEIM,
V'SOFEIR UMONAH, V'TIZKOR KOL
HANISHKACHOT: V'TIFTACH ET SEIFER
HAZICHRONOT, UMEI-EILAV YIKAREI,
V'CHOTAM YAD KOL ADAM BO.

וְנִתְּנָה תְּקֵף קְדֻשַּׁת הַיּוֹם, כִּי הוּא
נֹרָא וְאֵיּוֹם: וּבּוֹ תִּנָּשֵׂא מַלְכוּתְךָ,
וְיִכּוֹן בְּחֶסֶד כְּסֵאֲךָ, וְתֵשֵׁב עָלָיו
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִּין
וּמוֹכִיחַ, וְיִוָּדַע וְעֵד, וְכוּתֵב וְחוֹתֵם,
וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל הַנִּשְׁכָּחוֹת:
וְתִפְתָּח אֶת סֵפֶר הַזְּכוֹנוֹת, וְיִמָּאֵלוּ
יְקָרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

Congregation reads together in English, followed by Cantor in Hebrew

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted. *(translation)*

B'ROSH HASHANAH YIKATEIVUN,
 UV'YOM TZOM KIPUR YEICHATEIMUN,
 KAMAH YA-AVRUN, V'CHAMAH
 YIBAREIUN: MI YICHYEH, UMI YAMUT: MI
 V'KITZO, UMI LO V'KITZO: MI VAEISH,
 UMI VAMAYIM: MI VACHEREV, UMI
 VACHAYAH: MI VARA-AV, UMI VATZAMA:
 MI VARA-ASH, UMI VAMAGEIFAH: MI
 VACHANIKAH, UMI VISKILAH: MI
 YA-NU-ACH, UMI YANU-A: MI YISHAKEIT,
 UMI YITAREIF: MI YISHALEIV, UMI
 YITYASAR: MI YEI-ANI, UMI YEI-ASHEIR:
 MI YISHAFEIL, UMI YARUM.

בְּרֹאשׁ הַשָּׁנָה יִכְתִּיבוּ, וּבְיוֹם צוֹם
 כְּפוּר יִחְתַּמּוּ, כַּמָּה יַעֲבִירוּ, וְכַמָּה
 יִבְרֹאוּ: מִי יַחְיֶה, וּמִי יָמוּת: מִי בִקְצוֹ,
 וּמִי לֹא בִקְצוֹ: מִי בָאֵשׁ, וּמִי בַמַּיִם:
 מִי בַחֲרֵב, וּמִי בַחַיָּה: מִי בָרָעַב, וּמִי
 בַצָּמָא: מִי בָרָעַשׁ, וּמִי בַמַּגָּפָה: מִי
 בַחֲנִיקָה, וּמִי בַסְּקִילָה: מִי יָנוּחַ, וּמִי
 יָנוּעַ: מִי יִשְׁקֵט, וּמִי יִטָּרֵף: מִי יִשְׁלֹו,
 וּמִי יִתְיַסֵּר: מִי יַעֲנִי, וּמִי יַעֲשֶׂר: מִי
 יִשְׁפֹּל, וּמִי יָרוּם.

Congregation reads together in English, then Hebrew

But repentance, prayer and charity remove the evil of the decree! (translation)

UT'SHUVAH UT'FILAH UTZ'DAKAH
 MA-AVIRIN ET ROA HAG'ZEIRAH.

וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה
 מַעֲבִירִין אֶת רָע הַגִּזְרָה.

Congregation reads together in English

For Your Name signifies Your praise; hard to anger and easy to appease, for You do not wish the death of one deserving death, but that he repent from his way and live. Until the day of his death You await him; if he repents You will accept him immediately. It is true that You are their Creator and You know their inclination, for they are flesh and blood.

כִּי כְשֵׁמֶךָ כֵּן תִּהְיֶה לְתִדָּה, קָשָׁה לְכַעֵס
 וְנוֹחַ לְרַצּוֹת: כִּי לֹא תַחַפּוֹץ בְּמוֹת
 הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.
 וְעַד יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ, אִם יָשׁוּב
 מִיָּד תִּקְבְּלוּ. אֲמַת כִּי אַתָּה הוּא
 יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יִצְרָם, כִּי הֵם
 בָּשָׂר וָדָם.

A man's origin is from dust and his destiny is back to dust, at risk of his life he earns his bread; he is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting deram.

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר:
 בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ: מְשׁוּל בְּחָרָס
 הַנִּשְׁבֵּר, כְּחֹצִיר יָבֵשׁ, וּכְצִיץ נוֹבֵל,
 כְּצֶל עוֹבֵר, וּכְעָנָן כֹּלֵה, וּכְרוּחַ
 נוֹשֶׁבֶת, וּכְאָבָק פּוֹרֵחַ, וּכְחֵלוֹם יַעוּף.

But You are the King, the living and enduring God. (translation)

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.

Hope for a brighter global future: God, the world today sometimes seems so messed up. Imagine if everyone, every day, would be cognizant of a greater purpose...that we all have a role to play in the grand scheme of life...that You, God, made us to reach our potential...wouldn't that be a beautiful world? So I'm asking you God, for a better tomorrow – a tomorrow where the whole world recognizes Your role in a greater purpose. A tomorrow where world peace is possible.

A tomorrow where everyone is united in a mission of goodness. A tomorrow where the Jewish people is not maligned or oppressed, but respected and trusted to be a light unto the nations. A tomorrow where good people are recognized, honored and valued. A tomorrow where Israel is a safe and spiritual haven for all Jews. (*Adaptation by R. Koval*)

And so, too, O A-donoy, our God, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, A-donoy, our God, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.

וּבָכֹן תֵּן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ, עַל כָּל
מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל מָה שִׁבְרָאתָ,
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לִפְנֶיךָ
כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כֻלָּם אֶגְדָּה
אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ
שֶׁיְדַעְנוּ יְיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֹן לִפְנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא
עַל כָּל מָה שִׁבְרָאתָ.

And so, too, O A-donoy, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed – speedily, in our days.

וּבָכֹן תֵּן כְּבוֹד, יְיָ לְעַמֶּךָ, תְּהִלָּה
לִירְאֶיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,
וּפְתֻחוֹן פֶּה לַמְיַחֲלִים לָךְ, שִׂמְחָה
לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן
לְדָוִד עַבְדְּךָ, וְעֲרִיכַת נֵר לְבֶן-יִשִּׁי
מְשִׁיחְךָ, בְּמַהֲרָה בְּיָמֵינוּ.

And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth. (translation)

וּבָכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרִים
יַעֲלִזוּ, וְחֹסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה
תִּקְפֹּץ-פִּיָּה, וְכָל הָרָשָׁעָה כִּלְהָ כָעָשָׁן
תִּכָּלֶה, כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן
הָאָרֶץ.

Then You, A-donoy, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: A-donoy shall reign forever – your God, O Zion – from generation to generation, Halleluyah!

You are holy and Your Name is awesome, and there is no god other than You, as it is written: A-donoy, Master of Legions, will be lofty in judgment, and the holy God will be sanctified in righteousness. Blessed are You, A-donoy, the holy King.

You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the languages and You sanctified us with Your commandments. You drew us close, our King to Your service and attached Your great and holy Name upon us.

On Shabbat, add the bracketed phrases.

And You gave us, A-donoy, our God, with love this (Shabbath Day for holiness and for rest, and this) Day of Remembrance, a day of (recalling the) sounding of the shofar, (with love) a holy convocation, a memorial of the Exodus from Egypt.

Our God and the God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered and be remembered - the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people, the Family of Israel, before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life and for peace on this Day of Remembrance. (translation)

וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מְשְׁכֹן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, כְּכַתוּב, בְּדַבְרֵי קִדְשְׁךָ: יְמִלְךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמְךָ, וְאֵין אֱלֹהִים מִבְּלַעַדֶּיךָ, כְּכַתוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בָּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְכְּנוּ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ

וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם (זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לַיְצִיאת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגַּע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדּוֹנֵנוּ, וְזְכוֹרֵן אֲבוֹתֵינוּ, וְזְכוֹרֵן מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ, וְזְכוֹרֵן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְזְכוֹרֵן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָלִיטָה וּלְטוֹבָה, לַחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה.

Remember us on it, A-donoy, our God, for goodness.

Consider us on it for blessing.

And help us on it for life.

In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us for our eyes are turned to You, because, You are God, the gracious and compassionate King.

Our God and the God of our forefathers, reign over the entire universe in Your glory; be exalted over all the world in Your splendor, reveal Yourself in the majestic grandeur of Your strength over all the dwellers of Your inhabited world. Let everything that has been made know that You are its Maker, let everything that has been molded understand that You are its Molder, and let everything with a life's breath in its nostrils proclaim: 'A-donoy, the God of Israel, is King, and His kingship rules over everything.'

Our God and the God of our forefathers, (may You be pleased with our rest.) Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. (And grant us, O A-donoy our God, with love and favor, Your holy Shabbat as a heritage, and may Israel, the sanctifiers of Your Name, rest on it.) And purify our heart to serve You sincerely. For You are the true God, and Your word is true and endures forever. Blessed are You, A-donoy, King over all the world, Who sanctifies (Shabbat,) Israel and the Day of Remembrance. (translation)

זְכֹרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהִים
עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוּךְ עַל כָּל
הָעוֹלָם כְּלוּ בְּכְבוֹדְךָ, וְהִנָּשָׂא עַל כָּל
הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהִדָּר גָּאוֹן
עֲזָךְ, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ, וַיֵּדַע
כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתּוֹ, וַיִּבֶן כָּל
יָצוֹר כִּי אַתָּה יִצְרְתּוֹ, וַיֹּאמֶר כָּל אִשָּׁר
נִשְׁמָה בָּאֶפֶס, יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,
וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצָה
בְּמִנוּחֵתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן
חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂפָעֵנוּ מִטוֹבְךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יְיָ
אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שִׁבְת
קִדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקִדְּשֵׁי
שְׁמֶךָ) וְטָהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי
אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרְךָ אֱמֶת
וְקִיָּם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל
כָּל הָאָרֶץ, מְקִדֵּשׁ (הַשְּׁבִת וְ) יִשְׂרָאֵל
וַיּוֹם הַזְּכָרוֹן.

Be favorable, A-donoy our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies in Your Temple. The fire offerings of Israel and their prayer accept with love and favor and may the service of Your people Israel always be favorable to You. May our eyes behold Your return to Zion in compassion. Blessed are You, A-donoy, Who restores His Presence to Zion. (translation)

Congregation recites together in English

We gratefully thank You, for it is You Who are A-donoy, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You, from generation to generation. We will thank You and relate Your praise for our lives, which are entrusted in your hands and for our souls that are entrusted to You; for Your miracles that are with us every day; and for your wonders and favors in every season - evening, morning and afternoon. The Beneficent One, for Your mercies are never ending, the Compassionate One, for Your kindnesses are never ending - always have we put our hope in You. For all these, may Your Name be blessed and exalted, our King, continually forever and ever. (translation)

Congregation recites together in English, then in Hebrew along with Cantor

And inscribe all the children of Your covenant for a good life. (translation)

UCH'TOV L'CHAYIM TOVIM KOL
B'NEI V'RITCHA.

All living beings will gratefully acknowledge You, and praise Your Name sincerely, O God of our salvation and help! Blessed are You, A-donoy, Your Name is 'The Beneficent One' and to You it is appropriate to give thanks. (translation)

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי, המחזיר שכנתו לציון.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך ונספר תהלתך. על חיינו המסורים בידיך, ועל נשמותינו הפקודות לך, ועל נסיוןך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהריים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם קוינו לך. ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

Establish peace, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us our Father all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, A-donoy, our God, the Torah of life and love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace. (translation)

SIM SHALOM TOVAH UV'RACHAH, CHEIN VACHESED V'RACHAMIM, ALEINU V'AL KOL YISRA-EIL AMECHA. BAR'CHEINU, AVINU, KULANU K'ECHAD B'OR PANECHA, KI V'OR PANECHA NATATA LANU, A-DONOV ELOHEINU, TORAT CHAYIM V'AHAVAT CHESED, UTZ'DAKAH UV'RACHAH V'RACHAMIM V'CHAYIM V'SHALOM, V'TOV B'EINECHA L'VAREICH ET AM'CHA YISRA-EIL B'CHOL EIT UV'CHOL SHA-AH BISHLOMECHA.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אָבִינוּ, כָּלֵנוּ כְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתַּתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

Congregation together, followed by Cantor

In the book of life, blessing and peace, and good livelihood, may we be remembered and inscribed before You -We and Your entire people the Family of Israel for a good life and for peace. Blessed are You, A-donoy, Who blesses His people Israel with peace. (translation)

B'SEIFER CHAYIM, B'RACHAH, V'SHALOM, UFARNASAH TOVAH, NIZACHEIR V'NIKATEIV L'FANECHA, ANACHNU V'CHOL AM'CHA BEIT YISRA-EIL, L'CHAYIM TOVIM UL'SHALOM.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפִרְיָנוּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

BARUCH ATAH A-DONOV, HAMVAREICH ET AMO YISRA-EIL BASHALOM.

בָּרוּךְ אַתָּה יְיָ, עוֹשֶׂה הַשָּׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

Congregation sings together with Cantor in Hebrew

Today, please strengthen us. Today, please bless us. Today, please make us great. Today, please seek us out for good. Today, please listen to our supplications. Today, please accept our prayers with mercy and favor. Today, please support us with the right hand of Your righteousness. (translation)

HAYOM T'AM'TZEINU	AMEIN	הַיּוֹם תְּאַמְצֵנוּ
HAYOM T'VAR'CHEINU	AMEIN	הַיּוֹם תְּבָרַכְנוּ
HAYOM T'GAD'LEINU	AMEIN	הַיּוֹם תְּגַדְּלֵנוּ
HAYOM TIDR'SHEINU L'TOVAH	AMEIN	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה
HAYOM TIGHT'VEINU L'CHAYIM	AMEIN	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים
HAYOM T'KABEL B'RACHAMIM		הַיּוֹם תִּקְבֹּל בְּרַחֲמִים וּבְרָצוֹן אֶת
UV'RATZON ET T'FILATEINU	AMEIN	תַּפִּלָּתֵנוּ
HAYOM TISHMA SHAVATEINU	AMEIN	הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ
HAYOM TITM'CHEINU BIMIN TZIDKECHA		הַיּוֹם תִּתְמַכֵּנוּ בְּיָמִין צְדִקְךָ.
	AMEIN	

OUR FATHER OUR KING אָבִינוּ מַלְכֵנוּ

On Shabbat the Avinu Malkeinu prayer is not said.

The 'Avinu Malkeinu' prayer asks us to address God as "our father, our king." When I think about it, it's really hard to conceptualize God as anything without summoning up the big old man in the sky. (I know you're not that.)

But let's break this down. A good father wants only the good for his child – he just doesn't always have the power to give all the good that is in his heart. And a king – well, that's a tough one, because really, who can think of kings without dreaming up old fashioned fairy tales? – has all the power in the world to give good, but not always the will to give good. Many a king in history used power for evil and tyranny, not good. So You, God, are both a father and a king. You have the will and the power to give so much good. (Adaptation by R. Koval)

Congregation recites together

אָבִינוּ מַלְכֵנוּ I know I've done wrong this year.

אָבִינוּ מַלְכֵנוּ I affirm that You have ultimate power in this world and that you call the shots.

אָבִינוּ מַלְכֵנוּ Please...be good to us for the sake of Your reputation as a good God.

אָבִינוּ מַלְכֵנוּ Give us a good new year.

אָבִינוּ מַלְכֵנוּ If you've destined a difficult challenge for us – cancel it!

אָבִינוּ מַלְכֵנוּ Neutralize the negative energy of people who hate us.

אָבִינוּ מַלְכֵנוּ Sabotage the plans of those nations that plot against the Jewish people.

אָבִינוּ מַלְכֵנוּ Rid the world of evil people.

אָבִינוּ מַלְכֵנוּ End sickness, starvation, captivity, destruction, pain, and sin from among your people.

אָבִינוּ מַלְכֵנוּ Forgive and pardon all our mistakes.

אָבִינוּ מַלְכֵנוּ Wipe our slates clean. I know not everything I've done wrong this year has been a mistake. Sometimes I've done things in full awareness that they were wrong. Please – erase even these from my record.

The following 9 verses are recited responsively, Congregation follows Cantor.

אָבִינוּ מַלְכֵנוּ Help us develop a relationship with you. It can all be so confusing.

AVINU MALKEINU, HACHAZIREINU אָבִינוּ מַלְכֵנוּ! הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.
BITSHUVAH SH'LEIMAH L'FANECHA.

אָבִינוּ מַלְכֵנוּ Send a complete recovery to all those that are ill.

AVINU MALKEINU, SH'LACH R'FUAH אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ.
SH'LEIMAH L'CHOLEI AMECHA.

אָבִינוּ מַלְכֵנוּ Rip up the evil decree which has been decided for us.

AVINU MALKEINU, K'RA ROA G'ZAR אָבִינוּ מַלְכֵנוּ! קַרַע רוֹעַ גָּזֵר דִּינֵנוּ.
DINEINU.

אָבינו מלכנו When You “recall” us this year, please do so favorably. I know that there are good memories from the year too. Let them take precedence.

AVINU MALKEINU, ZOCH'REINU **אָבינו מלכנו! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.**
B'ZIKARON TOV L'FANECHA.

אָבינו מלכנו Inscribe us in the Book of Life.

AVINU MALKEINU, KOT'VEINU B'SEIFER **אָבינו מלכנו! כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים**
CHAYIM TOVIM

אָבינו מלכנו Inscribe us in the book of redemption and salvation.

AVINU MALKEINU, KOT'VEINU B'SEIFER **אָבינו מלכנו! כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.**
G'ULAH VISHUAH

אָבינו מלכנו Inscribe us in the book of sustenance and financial independence.

AVINU MALKEINU, KOT'VEINU B'SEIFER **אָבינו מלכנו! כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְקָלָה.**
PARNASAH V'CHALKALAH.

אָבינו מלכנו Inscribe us in the book of merits.

AVINU MALKEINU, KOT'VEINU B'SEIFER **אָבינו מלכנו! כְּתִבְנוּ בְּסֵפֶר זְכוֹת.**
Z'CHUYOT.

אָבינו מלכנו Inscribe us in the book of forgiveness.

AVINU MALKEINU, KOT'VEINU B'SEIFER **אָבינו מלכנו! כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.**
S'LICHAH UM'CHILAH.

Congregation continues together

אָבינו מלכנו Allow us to be proud Jews, and allow the world to respect its Jews.

אָבינו מלכנו Fill our hands with Your blessings.

אָבינו מלכנו Bless us with abundance.

אָבינו מלכנו Hear our voices. Have compassion on us.

אָבינו מלכנו Accept our prayers.

אָבינו מלכנו Remember that we are only human.

אָבינו מלכנו Don't turn us away empty-handed.

אָבינו מלכנו Be compassionate not only on us, but on our children and babies.

אָבינו מלכנו Have compassion and act kindly with us, if not for our sakes, then for the sakes of those innocent Jews throughout the ages who were burned and murdered, who went through fire and water, just because of their faith.

Congregation sings along with Cantor

Our Father, our King...be gracious with us and answer us, though we are hardly worthy.

Treat us with charity and kindness.

AVINU MALKEINU, CHONEINU VA-ANEINU,
KI EIN BANU MA-ASIM, ASEIH IMANU
TZ'DAKAH VACHESED V'HOSHI-EINU.

**אָבינו מלכנו! חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ
מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.**

THOUGHTS FROM THE ROSH HASHANA TORAH READING

We just finished saying that today is the Birthday of the world...today is Rosh Hashanah. Shouldn't we begin by reading GENESIS...in the Beginning God created the heavens and the earth? Why are we reading a story of childbirth? The Talmud in tractate Sanhedrin page 37a says that *"if you seek to understand the creation of the world study the birth of a child"*. On Rosh Hashanah we read about the birth of Issac to Sara and Abraham because Judaism is the first religion to place love, love for your neighbor, love for another human being, love for God, as a central tenant of faith. We read about birth because it reminds us of the Love we are responsible to feel for one another and for God.

Issac was born on Rosh Hashanah. Sara was barren for her entire life, and had Issac when she was very old. This is meant to remind us on Rosh Hashanah, when we are doing a lot of praying, to NEVER give up. Look at Sara, she never gave up and finally at 90 years old she had a child.

Abraham named his son **Issac**. Issac means to LAUGH. the first Jewish child to be born is named "laughter". This is meant to remind us that although we the Jewish people have suffered many challenges, like the pogroms, the holocaust, attacks by the Arab countries on Israel, terrorism, this is not our destiny. Our destiny is pure joy and laughter. Like the High holidays that begin with the serious days of Rosh Hashanah and Yom Kippur are followed by the festive happy days of Sukkoth and Simcha Torah, so will the destiny of Jewish people come to great joy.

Sara insists that Abraham send Ishmael out of the house because he is being a terrible influence on Issac. Hagar and Ishmael leave Abraham's house and are wandering in the desert and become parched from the heat, and completely dehydrated. The verse says that God heard their cries and provided them with water. The Talmud relates a conversation that the angels had with God: They said, "God, how can you save Ishmael? His descendants throughout history will kill the Jews!" God asked, "RIGHT NOW is he guilty or innocent?" The angels answered, "Innocent!". God responded, "if right now they are innocent then they deserved to be saved". This is meant to teach us that God looks at each of us as we are RIGHT NOW! On Rosh HaShana our past is over. It's this moment that we are in that matters most.

Haggar's EYES were "opened" and she saw the well of water that saved her and her son Ishmael. Was the well there or not? hWy does the Torah say that her eyes had to be opened to see the well? Rav Nachman of Bresslov teaches that blessing can be found all around us, we just need to open our eyes and see it! Sometimes it's not a matter of "if" it's there, but simply opening our eyes and allowing ourselves to see it.

PRAYER FOR THE STATE OF ISRAEL

Our Father in Heaven, Rock and Redeemer of Israel, bless the State of Israel.

Shield it with Your loving kindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

Manifest Yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world, and may everyone endowed with a soul affirm that the Lord, God of Israel, is king and his dominion is absolute.

PRAYER FOR ISRAEL DEFENSE FORCES

He Who blessed our forefathers Abraham, Isaac and Jacob - may He bless the fighters of the Israel Defense Force, who stand guard over our land and the cities of our God from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May Hashem cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighting men from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under their sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse:

For it is Hashem, your God, Who goes with you to battle your enemies for you, to save you.

PRAYER FOR THE SICK

He Who Blessed our forefathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon - May He Bless and heal the sick person

(patient's Hebrew name) son/daughter of (patient's Mother's Hebrew name)
because all of the congregation is praying on their behalf.

In this merit, may the Holy One, Blessed be He, be filled with compassion for them to restore their health, to strengthen them, and revitalize them. And may He send them speedily, a complete recovery from Heaven, to their entire body, along with the other sick people of Israel, a recovery of both body and soul, very soon, and now let us respond Amen

THE RABBI'S SERMON

Dear Teens, Yp's, Parents, Grandparents...

Today is the anniversary of Adam and Eve's creation. We celebrate this day as our new year for the world because according to Jewish tradition the purpose of the world is for our pleasure. Our purpose in life is to get the most pleasure out of this world as possible. God is happiest when we are enjoying His world. We are happiest when we are having a good time in this world. Just like your parents are happiest when you are happy, and just like your parents have the greatest pleasure when you enjoy being with them at home, God also wants us to be happy.

The question is; If the world was created for our pleasure, we want pleasure, God wants us to have pleasure, then why is happiness so elusive?

Rosh Hashana is the answer to that question. Living for yourselves is nice but will not make you happy. You are going to get bored. Living for others, living with a higher purpose will make you happy. Rosh HaShana reminds you to see the bigger picture. To ask yourself, "what am I living for?," "what is my purpose?," "what am I doing in this world that is greater than me?". When you find the bigger picture, you will find happiness. This is the opportunity of Rosh HaShana.

Shana Tova,
Rabbi T.

SHOFAR THOUGHTS

10 Ideas to Consider
During Shofar Blowing



אע"פ שתקיעת שופר בראש השנה גזירת הכתוב רמז יש בו כלומר: עורר ישויות משנתכם ונרדמים הקורצו מתרדמתכם והפעילו במעשיכם ודורו בתשובה וזכרו בוראכם אלו השוכחים את האמת בהגלי הזמן... והטיבו דרכיכם ומעלליכם ויעזבו כל אחד מכם דרכי הרעה ומדלשבתו אשר לא טובה.... (רמב"ם הלכות תשובה ג"ד)

Even though the sounding of the shofar on Rosh Hashana is a decree from God, it still contains a personal message: It is as if the shofar's call is telling us, "AWAKEN FROM YOUR SLUMBER! Examine your actions, return to your true selves, and remember your Creator. Those who forget the truth in the vanities of time... Look inside yourselves. Improve your ways and your actions, and abandon the negativity in your life..."

- Rambam, Laws of Teshuva 3:4



IT IS CUSTOMARY TO SOUND TRUMPETS AT THE CORONATION OF A NEW KING. THE SHOFAR OF ROSH HASHANA IS HOW WE RECOGNIZE AND ACCEPT GOD'S KINGSHIP.



JUST AS A KING MAY PROCLAIM A PERIOD OF FORGIVENESS BEFORE HE PUNISHES WRONGDOERS, SO TOO, THE SHOFAR BLAST PROCLAIMS, "WHOEVER WISHES TO REPENT - LET THEM DO SO NOW. IF THEY DO NOT, THEY CANNOT COMPLAIN LATER."



AT MOUNT SINAI WHEN THE JEWS ACCEPTED THE TORAH, "THE SOUND OF THE SHOFAR CONTINUALLY INCREASED AND WAS VERY GREAT" (EXODUS 19:19). ON ROSH HASHANA, THE SHOFAR REMINDS US TO RENEW OUR COMMITMENT TO TORAH.



THE SHOFAR REMINDS US OF THE GREAT AND AWESOME FUTURE DAY OF JUDGMENT, WHICH ZEPHANIAH (1:16) DESCRIBES AS A DAY OF SHOFAR BLOWING AND SHOUTING.



THE SHOFAR, A RAM'S HORN, REMINDS US OF ABRAHAM'S VITZCHAK, THE BINDING OF ISAAC (SEE GENESIS 22), WHEN ABRAHAM SACRIFICED A RAM IN LIEU OF HIS SON. WE PRAY THAT THIS MEMORY SHOULD ASCEND BEFORE GOD FOR THE GOOD.



THE SHOFAR MAKES US YEARN FOR THE INGATHERING OF THE EXILES OF WHICH WILL BE ACCOMPANIED BY THE BLAST OF THE SHOFAR (SEE ISAIAH 27:13).



THE SOUND OF THE SHOFAR INSPIRES FEAR AND TREMBLING IN THE HEARTS OF ALL WHO HEAR IT - AS THE PROPHET ASKS, "CAN A SHOFAR BE BLOWN IN A CITY, AND THE PEOPLE NOT TREMBLE?" (AMOS 3:6).



THE SHOFAR RECALLS THE RESURRECTION OF THE DEAD, WHICH WILL BE ACCOMPANIED BY THE SOUNDING OF A SHOFAR (SEE ISAIAH 18:3).

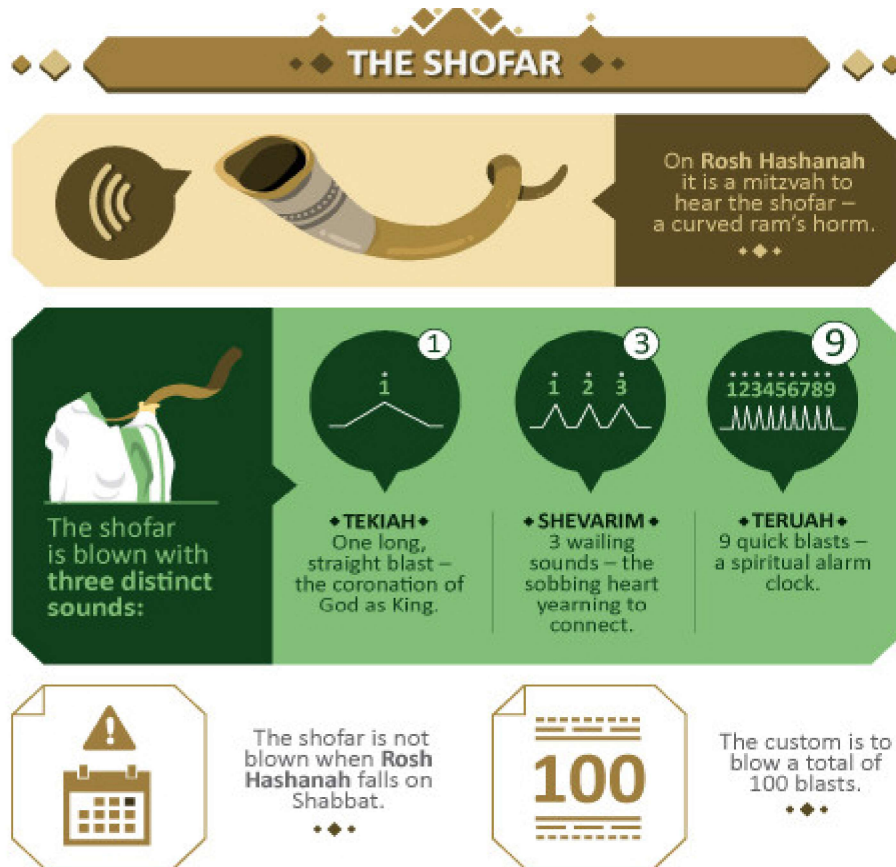


IN BIBLICAL TIMES, WHEN PROPHETS WOULD CALL FOR SPIRITUAL TRANSFORMATION AND REPENTANCE, THEIR CRIES WERE ACCOMPANIED BY A SHOFAR (SEE EZEKIEL 33:2-3).



THE SHOFAR REMINDS US TO PRAY FOR THE REBUILDING OF THE DESTROYED HOLY TEMPLE, OF WHICH THE PROPHET (JEREMIAH 4:19-20) LAMENTED: "I SHALL NOT BE SILENT, FOR THE SOUND OF THE SHOFAR HAVE YOU HEARD, O MY SOUL, THE SHOUT OF WAR. DESTRUCTION UPON DESTRUCTION HAS BEEN PROCLAIMED..."

THE SHOFAR BLOWING



The Thirty Shofar Blasts

In order to prevent the possibility of Shabbat desecration the Shofar is not blown on Shabbat. This year Shofar is only blown on Sunday, the second day of Rosh HaShana.

TEKI-A SHEVARIM TERUA TEKI-A

תקיעה שברים-תרועה תקיעה

TEKI-A SHEVARIM TERUA TEKI-A

תקיעה שברים-תרועה תקיעה

TEKI-A SHEVARIM TERUA TEKI-A

תקיעה שברים-תרועה תקיעה

TEKI-A SHEVARIM TEKI-A

תקיעה שברים תקיעה

TEKI-A SHEVARIM TEKI-A

תקיעה שברים תקיעה

TEKI-A SHEVARIM TEKI-A

תקיעה שברים תקיעה

TEKI-A TERUA TEKI-A

תקיעה תרועה תקיעה

TEKI-A TERUA TEKI-A

תקיעה תרועה תקיעה

TEKI-A TERUA TEKI-A GEDOLA

תקיעה תרועה תקיעה גדולה

עלינו ALEINU

ALEINU L'SHABEI-ACH LA-ADON HAKOL,
LATEIT G'DULAH L'YOTZEIR B'REISHIT,
SHELO ASANU K'GOYEI HA-ARATZOT, V'LO
SAMANU K'MISHP'CHOT HA-ADAMAH,
SHELO SAM CHELKEINU KAHAM,
V'GORALEINU K'CHOL HAMONAM,
(SHEHEIM MISHTACHAVIM L'HEVEL VARIK,
UMITPAL'LIM EL EIL LO YOSHI-A.)
VA-ANACHNU KOR'IM UMISHTACHAVIM
UMODIM, LIFNEI MELECH MALCHEI
HAM'LACHIM, HAKADOSH BARUCH HU.
SHEHU NOTEH SHAMAYIM V'YOSEID
ARETZ, UMOSHAV Y'KARO BASHAMAYIM
MIMA-AL, USH'CHINAT UZO B'GAV'HEI
M'ROMIM, HU ELOHEINU EIN OD. EMET
MALKEINU, EFES ZULATO, KAKATUV
B'TORATO: V'YADATA HAYOM
VAHASHEIVOTA EL L'VAVECHA, KI
A-DONNOY HU HA-ELOHIM BASHAMAM
MIMA-AL, V'AL HA-ARETZ MITACHAT, EIN
OD.

AL KEIN N'KAVEH L'CHA A-DONNOY ELOHEINU,
LIROT M'HEIRAH B'TIFERET UZECHA, L'HA-AVIR
GILULIM MIN HA-ARETZ, V'HA-ELILIM KAROT
YIKAREITUN, L'TAKEIN OLAM B'MALCHUT
SHADAI, V'CHOL B'NEI VASAR YIKR'U VISHMECHA,
L'HAFNOT EILECHA KOL RISHEI ARETZ. YAKIRU
V'YEID'U KOL YOSH'VEI TEIVEIL, KI L'CHA TICHRA
KOL BERECH, TISHAVA KOL LASHON. L'FANECHA
A-DONNOY ELOHEINU YICHR'U V'YIPOLU,
V'LICHVOD SHIMCHA Y'KAR YITEINU, VIKAB'LU
CHULAM ET OL MALCHUTECHA, V'TIMLOCH
ALEIHEM M'HEIRAH L'OLAM VA-ED. KI
HAMALCHUT SHEL'CHA HI, UL'OL'MEI AD
TIMLOCH B'CHAVOD, KAKATUV B'TORATECHA,
A-DONNOY YIMLOCH L'OLAM VA-ED. V'NE-EMAR,
V'HAYAH A-DONNOY L'MELECH AL KOL HA-ARETZ,
BAYOM HAHU YIHYEH A-DONNOY ECHAD, USH'MO
ECHAD.

עלינו לשבח לאדון הכל, לתת גדלה
ליוצר בראשית, שלא עשנו כגויי
הארצות, ולא שמנו כמשפחות
האדמה, שלא שם חלקנו בהם, וגרלנו
ככל המונם (שהם משתחוים להבל
וריק ומתפללים אל אל לא יושיע)
ואנחנו כורעים ומשתחוים ומוזדים,
לפני מלך, מלכי המלכים, הקדוש ברוך
הוא. שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל, ושכינתו עזו
בגבהי מרומים, הוא אלהינו אין עוד.
אמת מלכנו אפס זולתו, כפיתוב
בתורתו: וידעת היום והשבת אל לבבך,
כי יי הוא האלהים בשמים ממעל, ועל
הארץ מתחת, אין עוד:

על כן נקווה לך יי אלהינו, לראות
מהרה בתפארת עגד, להעביר גלולים
מן הארץ והאילים פרות יפרתון .
לתקן עולם במלכות שדי, וכל בני בשר
יקראו בשמך. להפנות אליך כל רשעי
ארץ. יפירו וידעו כל יושבי תבל, כי לך
תכרע כל ברך, תשבע כל לשון: לפניך
יי אלהינו יכרעו ויפלו. ולכבוד שמך
יקר יתנו. ויקבלו כלם את עול מלכותך.
ותמלך עליהם מהרה לעולם ועד. כי
המלכות שלך היא, ולעולמי עד תמלוך
בכבוד: כפיתוב בתורתך, יי ימלך לעולם
ועד: ונאמר, והיה יי למלך על כל
הארץ, ביום ההוא יהיה יי אחד, ושמו
אחד: