

סדר תפילות "מחדש דבר"
ליום שני של ראש השנה

Service for the Second Day of Rosh Hashanah



CONGREGATION
AGUDAS ACHIM

ק"ק אגודת אחים

Compiled by Rabbi Samuel Barth and Hazzan Neil Blumofe
תשס"ג, September 2003

JERUSALEM

ירושלים, ירושלים! ירושלים, ירושלים!
 מחרבותיה אבנה! יבא המשיח, יבא!
 Y'rushalayim, y'rushalayim! Y'rushalayim, y'rushalayim!
 Mechorvotayich evnech! Yavo hamashi'ach yavo!
 Jerusalem, Jerusalem! Jerusalem, Jerusalem!
 I will build you The Messiah will surely
 from your ruins! come!

Text by Avigdor Hama'iri
 Music by Moshe Reffert

BA'A M'NUCHA (THERE COMES PEACE)

There comes peace unto the weary.
 And rest unto the toiler,
 A bright night is spreading
 O'er the fields of Emek Jezreel.
 The dew glistens below and the moon shines above
 From Beth-alpha to Nahalal.

What of the night? What of the night?
 Silence reigns in Jezreel;
 Slumber, Emek, land of splendor,
 We are thy sentinels.

The sea of corn is swaying,
 The song of the flock is ringing,
 This is my land and its fields.
 This is Emek Jezreel,
 Blessed and lauded mayest thou be
 From Beth-alpha to Nahalal.

What of the night? What of the night? . . .

Darkness wraps Mount Gilboa,
 A horse is galloping from shade to shade,
 A cry of lamentation is borne aloft
 From the fields of Emek Jezreel.
 Who fired the shot and who fell slain
 Between Beth-alpha and Nahalal?

What of the night? What of the night? . . .

TEL AVIV

Tel Aviv is a Jewish city.
 None but Jews there dwell;
 Rich men, poor men, intermingle;
 Working men as well.
 It's good to live in Tel Aviv
 And there to find a home:
 To live and patiently to wait
 Till the redeemer come.
 Then let your voice
 with praise resound
 For Tel Aviv wherein abound
 Delight and pleasure all round!

הל אביב היא עיר יהודית
 שכלה ישראל:
 יחיו בה גם העשיר
 וגם העני.
 טוב לחיות בתל אביב
 בארץ ישראל:
 טוב לחיות ולחפזה
 לביאת המשיח.
 שבו וחדו להל אביב
 התבירה לנו מלך חביב:
 אשר ונענו מסביב.
 Text - Author unknown
 Music - Comp. unknown

באה מנוחה ליגע
 ומנוח לעמל.
 לילה חורר משחר
 על שדות עמק יזרעאל.
 טל מלמטה ולבנה מעל
 מבית אלפא עד נהלל.

מה, מה, לילה מליל
 דקמה בירעאל.
 נמיה עמק ארץ הפאר
 אני לך משמרת.

יש הדגן מתנועע,
 שיר העדר מצלצל.
 זוהי ארצי ושרותיה,
 זהו עמק יזרעאל.
 תברך ארצי ותהלהל
 מבית אלפא עד נהלל.

מה, מה, לילה מליל . . .
 אפל בחד הנלבע,
 סוס דוהר מצל אל צל.
 קול זעקה עך גבוה,
 משדות עמק יזרעאל.
 מי ירה ומי זה שם נפל,
 בין בית אלפא ונהלל?

מה, מה, לילה מליל . . .
 Text by Nathan Alterman
 Music by Daniel Sambursky

Part I: Our World, Our People, Ourselves

Prayer for Peace/Religious Freedom in the Middle East

[Our words of prayer help create our dreams; they give reality to our hopes; they speak aloud to each other what we might only whisper alone in the dark; they send out our visions beyond the walls of any sanctuary, soaring to the infinite - to the Divine within us, and the Divine beyond us.]

(We read together)

אבינו שבשמים צור ישראל וגואלו, ברוך את מדינת ישראל
 שתתה ראשית צמיחת גאולתינו ...

Avinu shebashamayim, tsur Yisrael vego'alo; barekh et medinat Yisrael, shetiheyeh reshit tsemichat geulateinu ...

You, The Divine One, Source of our being, we ask your blessing that the State of Israel might become the beginning of the flowering of our Redemption.

A redemption for the Land, for its fragile beauty, whose mountains, valleys and deserts were home to our People in ages past, and now again ...

A redemption for our People, that as we make our homes, and journeys in Erets Yisrael, we rediscover our ancient wisdom and dreams

A redemption for all the families and communities striving to find their destinies, in places filled with echoes of the ancient, and recent, past.

A redemption for the sundered family of our Ancestors Abraham and Sarah. That descendants of Sarah and Hagar, Yitzhak and Yishmael, Jews, Christians, Moslems, Druze, might find the way to *netivot Shalom*, to pathways of peace.

A redemption for Torah, whose beauty and compelling power is sullied by *sinat china* - causeless hatred. When we despise a facet of Torah - we despise the Torah herself - *for shiv'im panim laTorah* - there are seventy faces of the Torah - and not one of us knows them all.

A redemption for Jerusalem, that all might find in her walls the security and freedom to seek the Shekhinah. That in Jerusalem we find fulfillment of the teaching "... My House shall be a place of prayer for all peoples"

A redemption for all those whose families have been torn by death and maiming.

A dawning of a time when all shall live under "their vine and fig..., and no-one shall make them afraid. For the mouth of the God of Creation has spoken."

Prayers of Healing and Yearning

Ana el na refa na la - **אנא אל נא רפא נא לה**

Heal our bodies; Open our hearts; Awaken our minds

(Lyrics: Based upon Numbers 12:13 Setting: Rabbi Aryeh Hirschfield)

Prayer

(Please stand; we read together)

*We are loved by an unending love
We are embraced by arms that find us
even when we are hidden from ourselves*

*We are supported by hands that uplift us
even in the midst of a fall.*

*We are urged on by eyes that meet us
even when we are too weak for meeting*

We are loved by an unending love ...

We envisage and strive for an imagined perfection

for ourselves, our family, our community.

At this moment we pause, and know that we are imperfect;

Each of us carries the Divine Image, yet

Wholeness eludes us, and we are all in need of healing

Healing from God, *Harofe lesh'vurei lev*, the Healer of broken hearts.

Among our community there are those whose bodies, souls and lives are challenged and

tormented by physical ailment and affliction. Cancer has become a scourge of our time, causing endless pain, weakness and anger, challenging the best of our medicine, challenging also our love and faith.

We think of those living with under the shadow HIV and all immune system failure - and we remember for a blessing those who have died of AIDS. Their deaths, each of them, are stamped as a failure upon our society and our world.

Other illnesses, too many to name, bring their own trials which we meet as best we can.

Among our community there are those whose minds, intellect or emotions are impaired and damaged. We all fear the cloud that might descend upon us or those we love. Help us to cleave to the image of the Divine within us, and within all whom we behold.

Prayer of and for the Community

Modim anachnu lach - We give thanks to You - **מודים אנחנו לך**

for this land of wondrous diversity

for the houses we live in and the beds we sleep in

for our families - those we love and live with and those far away - but in our hearts

for all we are given in our lives and livelihood

for the schools and colleges where we learn - and teach

for the wisdom of our teachers and the questions of our children

for all who help us in times of need, whether it is their job or not.

Nishtatef betsa'ar - We share the sorrow - **נשתתף בצער**

of those with no home of their own, no door to close behind them

of those who line the corners of our streets, cold and hungry

of those who cannot provide for their children

of those whose lives have been shattered by violence

of those for whom justice has been perverted by unworthy officials

of those who fear for the stability of their jobs and livelihood

of those whose nations erupt in warfare, who find no safety at home

of those- who look at the beauty of nature - finding pollution, scars and desolation

of those whose hearts are filled with sorrow and yearning

Hakadosh habarukh yiten - May the Blessed Holy One grant - **הקדוש הברוך יתן**

that the world grows each year in safety for each person and community

that we find the way to cure the diseases that afflict us

that all the sick and weak are nourished with what they need

that our hearts and hands are opened to bring these things to be

that our family life be honest - that we do not hurt those we love

that all find work with dignity and self respect

that the hunger in the world be for peace and well-being

that the thirst be for knowledge and richness of spirit

(This prayer, composed by Rabbi Barth, is based upon writings of his congregants of all generations.)

אֱלֹהֵי. נִשְׁמָה שְׁנַתְתָּ בִי טְהוֹרָה. אַתָּה בְּרָאתָהּ. אַתָּה
יִצְרָתָהּ. אַתָּה נִפְתַּחְתָּהּ בִּי. וְאַתָּה מְשַׁמְרָהּ בְּקַרְבִּי. וְאַתָּה עֲתִיד
לְטַלְאָהּ מִמֶּנִּי לְחַיֵּי עוֹלָם: כָּל-זְמַן שֶׁהַנִּשְׁמָה בְּקַרְבִּי מוֹדָה אֵנִי
לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. שְׂאֵתָהּ הוּא רִבּוֹן כָּל-
הַמַּעֲשִׂים. מוֹשֵׁל בְּכָל-הַבְּרִיּוֹת. אֲדוֹן כָּל-הַנְּשָׁמוֹת: בְּרוּךְ
אַתָּה יְיָ. הַמְחַזֵּר וְנִשְׁמוֹת לְמַתִּים:

My God, the soul You gave to me is pure
You created it, You formed it, You breathed it into me and preserve it within me
At some future time You will draw it from me and give it back in Time-to-come.
As long as that soul is within me I will give thanks to You
יהוה my God, and God of my ancestors
You are the One who formed all that there is
You are the Protector of all souls
Blessed are You, **יהוה**, who restores our souls, each day.

A responsive reading

The Eternal said: "Say we";

But I shook my head, hid my hands tight behind my back
and said, "I."

The Eternal said: "Say we";

But I looked upon everybody, grimy and all awry.
Myself in all those twisted shapes? Ah, no!

Distastefully I turned my head away, persisting: "They."

The Eternal said: "'Say we";

And I at last, richer by a hoard of years and tears,
looked at my reflection and found the heavy word
that bent my neck and bowed my head, and like a
shamed schoolchild I mumbled low, "We, God."

(From the liturgy of JACS - Jewish Alcoholics, Chemically dependent persons and Significant others)

Among our community are those whose lives are touched by addictions - to alcohol, to narcotics, to food - and to cravings for behaviors that bring destruction and desolation. We pray for their recovery, and for their families, friends and community.

We pray for the healing of those living with any disease.

(A moment of silence)

Illness and disease take their toll of all the community. We know that healing is needed for caregivers. Closest to those who suffer are their families and friends; parents, children, spouses, loving partners.

On this Day of Judgment we recognize also the work of physicians and nurses, scientists, researchers, social workers and professionals in the field of mental illness. Also administrators and those whose work supports the art of healing - drivers, cooks, cleaners and others. All these people carry the burden of their labors, and our blessings and thanks are with them. They are partners with God, the Merciful Healer.

(A moment of silence)

As we look at, and listen to, our own Congregation we are aware of the children growing up among us. All the children of our Congregation are blessed souls, precious to their parents and to us all. Medical science, and the responsible agencies of adoption have opened many possibilities and granted so many blessings to our People. Let those who yearn to bring new life into this world, to establish families among the Community of Israel find fulfillment for their dreams.

Ultimately all of us look to God for our livelihood, for *parnassah* - for sustenance. *Harachaman yefarn'seinu bekavod!* Let our labors be blessed, that we earn the money to buy bread and secure our homes with honor and dignity. Our thoughts are with those seeking work; let those in search find all they need quickly and speedily.

Embraced, touched, soothed and counseled ...

ours are the arms, the fingers, the voices

ours are the hands, the eyes, the smiles;

We are loved by an unending love

(Poem by Rabbi Rami Shapiro)

Let it be God's will - and our resolve - that we find healing where there is illness, community in the time of loneliness, support in time of weakness, and always hope in the face of all that besets us. Amen.

אָנָּא אֵל נָא רַפָּא נָא לָהּ - אָנָּא אֵל נָא רַפָּא נָא לָהּ

Heal our bodies; Open our hearts; Awaken our minds

(Please be seated)

SHOFAR SERVICE

The sound of the shofar breaks into our lives. It shatters our illusions and we awake to truth. Our time on earth is short and we are forced to choose. Life and death have been set before us, good and evil, blessing and curse. Without repentance sin brings only destruction. The shofar sounds its warning, and calls us to account.

Master of the Universe, help us to break down the barriers which keep us separated from you; open the shielding on our hearts and bring us near to your presence. In your great mercy, may the 30 notes sounding from the shofar pierce through to You as a child's cry reaches to its parent, transforming all judgments to love. Master of Judgment, respond with mercy when we sound the shofar.

מִן הַמַּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמֶרְחָב יְהוָה.

Min ha-maytzar karati Yah anani ba-merkhav Yah. From the narrow place I am calling You: open, open to me.

קוֹלִי שָׁמְעָתָּה, אֵל תַּעֲלֶם אֲזוּנְךָ לְרוּחֹתֵי לְשׁוֹעָתַי.
רֵאשׁ דְּבָרְךָ אֱמֶת, וּלְעוֹלָם כָּל-מִשְׁפַּט צְדָקָתְךָ.
עֲרֹב עֲבָדֶיךָ לְטוֹב, אֵל יַעֲשֶׂקֵנִי וְיָדִים.
שֵׁשׁ אֲנֹכִי עַל אֲמֶרְתְּךָ, כְּמוֹצֵא שְׁלָל רָב.
טוֹב טָעַם וְדַעַת לְמַדְנִי, כִּי בְּמִצְוֹתֶיךָ הִיאֲמַנְתִּי.
נְדָבוֹת פִּי רָצָה נָא יְיָ, וּמִשְׁפָּטֶיךָ לְמַדְנִי.

Hide not from the sound of my voice; listen please to my prayer.

From birth through eternity a path of truth has been provided. Keep me on that path, let not distortions divert me. Show me the Joy of this Way; the great treasure of existence. Teach me wisdom, openness, awareness; I surely trust in this Way. Please accept this prayer and show me what I yet must learn.

עֲלֵה אֱלֹהִים בְּתִרְעוּעָה, יְיָ בְּקוֹל שׁוֹפָר.

The Master of Judgment ascends through the Teruah. The God of Mercy resonates with the voice of the Shofar.

Mi Sheberakh

During the pause in this prayer, please call the names (in Hebrew or English) of those among your friends and family who are in need of healing - whether of body, mind or spirit. Their names are held in the collective prayer of our Congregation.

מִי שִׁבְרַךְ אֲבוֹתֵינוּ אֲבִרְחָם יִצְחָק וִיעֲקֹב וְאֲמוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל.
הוּא יִבְרַךְ וְיִרְפָּא אֶת הַחוֹלִים שֶׁנִּזְכָּר בְּקִהִילְתֵּנוּ הַיּוֹם

הַקָּדוֹשׁ בְּבוֹךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם לְהַחְזִיקֵם וּלְרַפְּאוֹתָם.
וְיִשְׁלַח לָהֶם מִהִירָה מִן הַשָּׁמַיִם רְפוּאָה שְׁלִימָה.
רְפוּאָת הַנַּפֶּשׁ וּרְפוּאָת הַגּוּף
בְּתוֹךְ שֶׁאֵר חוֹלֵי יִשְׂרָאֵל וְחוֹלֵי אֲמוֹת הָעוֹלָם.
יוֹם הַדִּין הוּא מְלֻעָוֶק הַשְּׂתָא בְּעַגְלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן

May God who blessed our ancestors: Abraham, Isaac and Jacob; Sarah, Rebecca, Leah and Rachel: Give blessing and healing, to those whom we name in our community, this day:

May the blessed Holy One be filled with mercy for them, to grant them strength and healing. May they all find quickly a complete healing; a healing of body, of mind and of soul together with all others who suffer illness, quickly and speedily, and we say: Amen.

Mi Sheberakh (Lyrics/Music: Debbie Friedman/Drorah Setel)

מִי שִׁבְרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרַכָּה לְאֲמוֹתֵינוּ

Mi sheberakh avoteinu
m'kor habrachah le'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 שִׁבְרַךְ אֲמוֹתֵינוּ
מְקוֹר הַבְּרַכָּה לְאֲבוֹתֵינוּ

Mi sheberakh imoteinu
m'kor habrachah le'avoteinu
Bless those in need of healing
With r'fuah shleimah
The renewal of body
The renewal of spirit
And let us say: Amen

Messages of Rosh Hashannah: Malchuyot, Zichronot, Shofarot

MALCHUYOT

Our Vision of Malchut Shamayim - The Kingdom of Heaven

Niggun - a wordless melody

Reflection on Malhuyot (We read together)

Let us think of the forces that rule our lives, the currents of instinct and longing which rise from the depths of our being, the tides of ambition and desire which sweep away our will, the little waves of habit and routine in which our vision drowns - yet the Holy One is greater than these, and God's "still small voice" louder than their roaring. On the New Year we allow ourselves to dream of a better world, a world of peace and freedom, a world free of hunger and oppression, a world in which the desires of our hearts will be fulfilled for good.

(Rabbi Lionel Blue - specially written)

Interpretive version of "Shema"

Listen Yisrael, יהוה-יהוה (Yod-Hei-Vav-Hei) the Source of all Being, that Source is One!

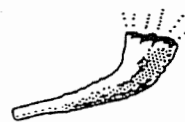
Blessed is the holy presence, throughout time and space its splendor shines.

You shall love יהוה-יהוה your Creator, with all your passions, with every fiber of your being, with all that you possess. Let these words, by which I join Myself to you today enter your heart. Pattern your days on them that your children witness in you God's presence. Make your life a channel for God's holiness, both in your stillness, and in your movement. Renew these words each morning and each evening. Bind them in Tefillin on your arm and head as symbols of acts and thoughts consecrated to Me. Write them in Mezuzot at the entrance to your home, as a sign that all people may discover Me as they enter your home and your life.

Shema (chanted in Hebrew)

שמע ישראל יהוה אלהינו יהוה אחד:
 ייחוד ברוך שם כבוד מלכותו לעולם ועד:
 ואהבה את יהוה אלהינו בכל לבבנו ובכל נפשנו ובכל מאדנו:
 והיו הדברים האלה אשר אנכי מצוה תיום על לבבך: ושננתם
 לבניך ודברתם בהם בשבתך בביתך ובילכתך בדרךך ובשכבך
 ובקומך: וקשרתם לאורך על ידך והיו לטעמת בין עיניך:
 ובתבתם על מצות ביתך ובשערך:

Master of the Judgement:

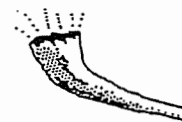


Tear apart the screens that separate us.
 Hear our cries.

Help us deal with our pain.

Shatter the glass. Transform us. Redeem us.

Inscribe us to life as You hear the sound of the Shofar



You are praised, Adonay our God, Majesty of the universe, who made us holy through Your mitzvot and commanded us to listen to the sound of the shofar.

Baruch atta Adonay Eloheynu melech ha-olam
 asher kidd' sha-nu b'miz-vo-tav v'tzee-vanu
 lishmo-a kol shofar.

You are praised, Adonay our God, Majesty of the universe, who has kept us alive and sustained us and allowed us to reach this wondrous time.

Baruch atta Adonay Eloheynu melech ha-olam
 shehehiyanu v'kiymanu v'higianu lazman ha-zeh.

May it be Your will, our God, and God of our fathers and mothers, that the notes of the shofar which we are sounding reach all the way up to Your glorious throne and intercede for us, so that You forgive us all our wrongs. Praised are you, source of compassion.

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

ברוך אתה יי אלהינו מלך העולם
 שהחיינו וקיימנו והגיענו לזמן הזה.

TEKIAH SHEVARIM-TERUAH TEKIAH

תְּקִיעָה תְּשֻׁבִים תְּרוּעָה תְּקִיעָה

TEKIAH SHEVARIM-TERUAH TEKIAH

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TEKIAH SHEVARIM TEKIAH

תְּקִיעָה תְּשֻׁבִים תְּקִיעָה

TEKIAH SHEVARIM TEKIAH

תְּקִיעָה תְּשֻׁבִים תְּקִיעָה

TEKIAH TERUAH TEKIAH

תְּקִיעָה תְּרוּעָה תְּקִיעָה

TEKIAH TERUAH TEKIAH

תְּקִיעָה תְּרוּעָה תְּקִיעָה

TEKIAH TERUAH TEKIAH GEDOLAH

תְּקִיעָה גְּדוֹלָה תְּרוּעָה תְּקִיעָה

We continue in Harlow Machzor on p. 208.

ZICHRONOT

We remember the sources of our dreams
 We search for the inner place where our vision is born
 Our journey becomes quiet ...

למנות ימינו כן הודע ונביא לבב חכמה

Limnot yameinu keyn hoda, venavi levav chochmah

Teach us to treasure each day, that we may open our hearts to Your wisdom
 (Lyrics: Psalm 90; Melody: Rabbi Yitzhak Husbands-Hankin)

Quiet time for Meditation/Reflection

We approach a time of being silent together. In this section of *zichronot* - "Memories" we can use the time to reflect on the year that has passed - and the lessons it can teach us for the year to come. Or we can look further back, to recall moments that have stirred us powerfully in the past. This can also be a time of deeper introspection, or of contemplation upon the words of Torah or our prayers. Following the teaching of Rabbi Nachman, we can use this time for our own (quiet) conversation with God.

This quiet time will last for a while (5 or 6 minutes) and will be lead directly into the niggun by R. Nachman. Let us try to minimize movement around the shul for these few minutes.

Rabbi Abraham Joshua Heschel wrote: "Many are the opportunities for public speech. Where are the occasions for inner silence? It is easy to find people who will teach us to be eloquent. Who will teach us how to be still?"

D'veykus Niggun (a wordless melody)

This melody is attributed to R. Nachman of Bratslav (in the Ukraine) (1772 - 1810), a grandson of the Baal Shem Tov (the founder of Hassidism). Rebbe Nachman stressed the spiritual practice of "Hitbodedut" - the "conversation with God" - pouring out one's thoughts to God. This is the way to achieve closeness with the Infinite. A person can practice Hitbodedut in any place, and ideally in one's native language. The true core of religion is that struggle for faith that goes on in the heart of the individual and the essence of prayer is hitbodedut. This niggun was traditionally sung under the wedding huppah to gather the souls of (departed) parents and grandparents to come to the wedding of their children. It is also used in hitbodedut - to go beyond the confining limits of our sense of time and space and being (Aryeh Kaplan)

Sounding of Shofar (please remain seated)

Tekiah Shevarim-Teruah Tekiah	תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
Tekiah Shevarim Tekiah	תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
Tekiah Teruah Tekiah	תְּקִיעָה	תְּרוּעָה	תְּקִיעָה גְּדוּלָה

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רַם וְנוֹשָׂא, מִבֵּין וּמֵאֲזִין מִבֵּית
 וּמִקְשִׁיב לְקוֹל תְּקִיעָתְנוּ, וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר וּכְרוֹנוֹתֵינוּ.

You may laugh, laugh at all the dreams
 which I, the dreamer, can weave,
 laugh because I believe in man;
 for in you I still believe.

Yet my soul still yearns for freedom
 to no golden calf betrayed,
 because I still believe in man,
 so strong is his spirit made.

Laugh that I still believe in friends
 and I yet will find a heart
 to share my hope as his own hope,
 in my joy and pain take part.

And I believe in the future,
 however distant the day,
 when nation shall bless each nation
 and in peace shall make their way.

My people, too, shall flower again;
 generations shall arise,
 their fetters of iron cast away,
 a new light before their eyes. Tchernikowsky

How can we come into the presence of God?

Is it not told to us - what God asks from us? To do justice
 To love mercy and to walk humbly with God (*Micah, 6*)

I call heaven and earth to witness that whether it be Jew or non-Jew, man or woman, free or enslaved - only according to their deeds does the spirit of God rest upon them (*Midrash- Seder Eliyahu Raba*)

Sounding of Shofar (please stand)

Tekiah Shevarim-Teruah Tekiah	תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
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 וּמִקְשִׁיב לְקוֹל תְּקִיעָתְנוּ, וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר מִלְכִּיּוֹתֵינוּ.

הללויה הללו אל בקדשו ה' הלוהו ברקיע צו:
ה' הלוהו בגבורתיו ה' הלוהו כרב גדלו:
ה' הלוהו בתקע שופר ה' הלוהו בנבל וכנור:
ה' הלוהו בתוף ומחול ה' הלוהו במנים וצנב:
ה' הלוהו בצלצלי שמע ה' הלוהו בצלצלי תרועה:
כל הנשמה תהלל יה הלוהו:
הכלמה כל הנשמה תהלל יה.

Halleluyah, Hallelu el bekodsho	Halleluyah! Praise God in the Holy Place
Haleluhu bir'kiah uzo	Call out to God across the firmament!
Haleluhu vigvurotav	Shout out for God - for God's mighty deeds!
Halaluhu kerov gudlo	Cry out to God - as loud as God is great!
Haleluhu beteka shoafar	Blast out for God with piercing shofar note!
Haleluhu benevel vechinor	Pluck out a melody for God with harp and
Haleluhu betof umachol	violin
Haleluhu beminim ve'ugav	Praise God with rhythm of drum and dance!
Haleluhu betsiltselei shama	Praise God with stings and the husky flute!
Haleluhu betsiltselei teruah	Ring out for God with clashing cymbals!
Kol haneshamah tehalel Yah	Sing out for God with Masts that resound!
Halleluyah!	Let every living thing praise God
	Halleluyah

Sounding of Shofar (please stand)

Tekiah Shevarim-Teruah Tekiah	תְּקִיעָה	שְׁבָרִים	תְּרוּעָה	תְּקִיעָה
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SHOFAROT

What will awaken us to act and take our part in raising the sparks of holiness
in setting the world right - Tikkun Olam

The sound of the shofar Our voices in jubilant song
The yearnings of our ancestors ...

ובאו האובדים מארץ אשור והנדחים מארץ מצרים והשתחוּ לה' בהר הקודש בירושלים:

Uvau ha'ovdim me'erets ashur, vehanedachim me'erets mitsrayim
And the exiles will come from Assyria - and the captives from Egypt
Vehishtachavu lashem behar hakodesh- Biyerushalayim

And they will bow down and worship God in the Holy City of Jerusalem

T'khine (Yiddish Prayer)

Ribbono Shel Olam, merciful parent, have mercy on us and accept our prayers. For you
have commanded your people Israel to blow the *shofar* ...

Blow away all our sins with the sound of the *shofar*, may the merit of our four matriarchs
and three patriarchs and Moses and Aaron stand by us in this judgment.

First we ask our mother Sarah to plead for us ... Have mercy our mother, on your
children. And especially, pray for our little children that they may not be separated from
us. For you know well that it is very bitter when a little child is taken away from the
mother, as it happened to you.

And I also ask our mother Rebecca to plead for our fathers and mothers that they may
not, heaven forbid, be separated from us. For you know well how one can long for father
and mother. When Eliezer took you away from your father and mother to your husband
Isaac, you also wept copiously. Therefore you know how bad it is without a mother and
without a father. May they have a year of life, a good year, and a year of livelihood, a
year in which I and my husband will have sustenance and livelihood.

And we also ask our mother Rachel to pray for us, that we may be inscribed and sealed
for good, and that we may have a year of life and livelihood. And may we never suffer
any sorrow. We know well that you cannot bear to hear of any sorrow ... Therefore have
compassion on our anguish and our trembling before the judgment and plead for us that
we may be inscribed for a good year in which there will be no sorrow, Amen.

And we ask our mother Leah to plead for me and my children. For now you can all plead
for us, for today is Rosh Hashanah and the beginning of the Ten Days of Penitence. This
is the last moment; for I know how much time I have let slip away without turning in
repentance for all.

(Adapted from Serel Rappaport, ca 1780s; trans. Prof. Chava Weissler)