

EVENING SERVICE FOR ROSH HASHANAH

SELECTIONS FROM THE
HIGH HOLIDAY PRAYER BOOK

For Rosh Hashana and Yom Kippur

A CONTEMPORARY SERVICE

Please Note: This service maintains the pagination from the High Holiday Prayer Book used for in-person services. It includes only those pages used in this service.



"The Temple With a Heart"

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Barchu

A call by the sheliach tzipbur (prayer leader) to the congregation to bless the Lord. It is said only during public worship. The leader calls out "Blessed is the Lord who is to be blessed," and the public responds, "Blessed is the Lord who is to be blessed for ever." It is said daily at morning and evening prayers before the reading of the Shema. In some congregations it is repeated at the end of prayers before leaving the synagogue for the benefit of latecomers. A person called up to the reading of the Torah also says the Barchu.

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Adonai ha'm'vorach.

Congregation

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha'm'vorach l'olam va'ed.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מְעַרֵּב עַרְבִים, בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיּוֹמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמַשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ, וְהוֹשֵׁף מִפְּנֵי אוֹר. וּמְעַבֵּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד וּמְלוֹךְ עַלְיֵנוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמְעַרֵּב עַרְבִים:



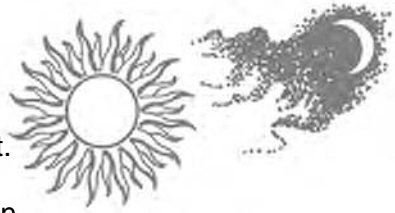
אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחִקְיָךְ, וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יְמֵינוּ, וּבָהֶם נִהְנֶה יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam, bait Yisrael am'cha a'hav'ta. Torah oo'mitzvot, choo'kim v'mish'pa'tim, o'tah'nu li'mad'd'tah, ahl kain Adonai Eloh'aynu, b'shach'mainu oov'koo'maynu nah'see'ach b'chu'ke'cha, v'nis'mach b'div'rai Torah'te'cha oov'mitz'votecha l'olam va'ed. Ki haim cha'yai'nu v'oh'rech ya'mai'nu, oo'va'hem ne'h'geh yomam va'lei'lah, v'ah'ha'vat'cha ahl ta'sir mi'me'nu l'o'la'mim. Baruch atah Adonai, ohev a'mo Yisrael.

Beloved are You, Eternal God, Soul of the Universe,
By whose design the evening falls,
By whose command dimensions open up and eras pass away
And stars spin in their orbits.

You beat the rhythm of day and night;
The alternation of light and darkness
Sings Your creative word.

In westering sun and spreading dusk,
God of all things, You are made perfect.
Eternal, everlasting God,
May we ever be aware of Your dominion.
Beloved are You, O Lord,
In this serene hour of nightfall.



Deep is our gratitude, O Lord, for Your gift of the Torah, symbol of
Your love, source of our inspiration. The Torah has sustained us
through centuries of hatred and violence. The Torah has taught us to
shun oppression and cruelty, to pursue truth and justice. The Torah
strengthens our faith and our confidence that the New Year will bring
us closer to the realization of Your kingdom of righteousness on earth.

May You never take away Your love from us. Praised are You, O Lord
who loves His people, Israel.

THE VALUE OF STUDY

**An ancient legend teaches that when our ancestors stood at
Mount Sinai, God said to them, “Before I give you my Torah,
you must give me something precious that proves that you are
devoted to it.”**

**The Israelites thought long and hard. They offered their
jewelry. But God did not accept it. Then they thought harder
about what was most precious and offered the patriarchs and
matriarchs - Abraham and Sarah, Isaac and Rebecca, and
Jacob, Rachel and Leah - as proof. But God refused that offer
too.**

**Finally, the Israelites said, “Our children and all generations of
children after them are what is most precious. We will teach
them to love and honor God’s commandments.”**

**Pleased, God responded, “For their sake, I will give you the
Torah.”**

Song of Songs Rabbah



שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, ADONAI ELOHAINU, ADONAI ECHOD.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-rukh Shaim K'vod Mahl'choo'to L'Olam Va'ed.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ,
 וּבְכָל-מְאֹדְךָ. וְהָיוּ תְדַבְרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם,
 עַל-לִבְּךָ: וְשִׁנְנָתָם לְבָנֶיךָ, וְדַבַּרְתָּ בָם בְּשַׁבְּתְךָ בְּבֵיתְךָ,
 וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשַׁכְּבְךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ,
 וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ:

V'ah-havta ait Adonai Elohecha, b'chal l'vav'cha, oov'chal nafshecha,
 oov'chal m'o'decha. V'ha'yu ha'd'varim ha'aileh asher anochi m'tzav'cha
 hayom al l'vavecha. V'she'nantam l'vanecha v'dibartah bahm, b'shev'tcha
 b'vaitecha, oov'lech't'chah vaderech, oov'shach'b'chah oov'koomecha.
 Ook'shar'tahm l'oit ahl ya'decha, v'hayoo l'toa'tah'foat bain aynecha.
 Ooch'tav'tahm ahl m'zuzoat baitecha oo'vee'shah'recha.



You shall love the Lord your God with all your heart, with all your soul, and with all your might. And, these words which I command you this day, shall be in your heart. You shall teach them well to your children. You shall talk about them when you are at home or away from home, night and day. You shall bind them for a sign upon your hand. and they shall be as a reminder on your forehead (t'fillin). And you shall write them upon your doorposts of your house and upon your gates.



Mee cha'mo'cha bah'aylim Adonai

מִי כְמוֹכָה בְּאֵלִים יְיָ

Mee cha'mo'cha ne'dar bah'kodesh

מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,

Norah t'hee'lot oh'seh feleh.

נֹרָא תְהִילַת, עֲשֵׂה פְלֵא:

מְלִכּוֹתֶיךָ רְאוּ בְנִיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה, זֶה אֵלַי עָנוּ וְאָמְרוּ:

Adonai yimloch l'olam va'ed.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ,
גֹּאֵל יִשְׂרָאֵל:

תִּשְׁכַּיְבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוּשׁ עֲלֵינוּ
סִבַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמוֹךְ,
וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחֶרֶב, וְרַעַב וְיָגוֹן, וְהִסֵּר שְׁמֹן
מִלְּפָנֵינוּ וּמֵאֲחֵרֵנוּ, וּבָצַל כְּנֶפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ
אַתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה, וּשְׁמוֹר צִאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עֲלֵינוּ סִבַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Hash'ki'vay'nu Adonai Elohaynu l'shalom. V'ha'ah'mi'day'nu mal'kay'nu
l'chayim oof'roash ah'lay'nu soo'kat shlom'echa, v'tak'nay'nu b'aitzah tova
mil'fa'necha, v'ho'shi'ay'nu l'ma'an sh'mecha, v'ha'gain ba'ah'day'nu,
v'ha'sair ma'ah'lay'nu oh'yaiv, dever , v'charev v'ra'av v'ya'goan, v'ha'sair
sa'tan mil'fa'ne'cha oomay'ah'chaR'ray'nu, oov'tzail k'na'fe'chah
tas'ti'ray'nu. ki ail shom'ray'nu ooma'tzil'aynu ah'tah. ki ail me'ech cha'nun
v'ra'chum ah'tah, oo'sh'moar tza'tay'nu oo'vo'ay'nu l'chayim ool'shalom.
Oof'roas ah'lay'nu soo'kat sh'lomecha. Baruch atah Adonai ha'po'raish soo'kat
shalom ah'lay'nu v'ahl kal ah'mo Yisrael v'ahl Y'roo'sha'la'yim.

*Grant that we lie down in peace, secure in Your protecting love.
And shelter us beneath Your wings, to keep us safe through the night.
On the morrow, raise us up in perfect peace to life, O God,
To face each task that must be done, in honesty and truth....
Grant Your gift of peace, O Lord, to Jerusalem, we pray.
And shield Your people, Israel, wherever they may dwell...
Praise to You, ADONAI, whose sheltering love spreads all over the
world..*

כִּי בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם,
מִכָּל חַטֹּאתֵיכֶם לְפָנַי יְיָ תְטַהֲרוּ.
Ki va'yom ha'zeh y'cha'pair ah'lai'chem l'ta'hair et'chem
mi'kol cha'to'tay'chem lef'nai Adonai teet'ha'ru.

(On Shabbat evening, V'SHAM'RU is recited, page 183.)

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ: *The Amidah is said standing, in silent devotion.*

You may be seated upon completion

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba'ru'ch Atah Adonai Elohai'nu vai'lo'hai a'vo'tai'nu, Elohai Avraham, Elohai Yitzchak, vai'lo'hai Ya'a'kov, Ha'el ha'gadol ha'gibor v'ha'norah El Elyon, go'mail cha'sa'dim tovim, 'ko'nai ha'kol, v'zo'chair chas'dai avot, oo'mai'vee go'ail lev'nai v'nai'chem l'ma'an sh'mo b'a'ha'vah.

We praise You, O Lord our God and God of our parents, God of Abraham and Sarah, God of Isaac and Rebekah, and God of Jacob and Rachel; great and mighty God. You are kind. You remember the goodness of our ancestors, and in love You help their children's children.

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ הַפֶּזִץ בְּחַיִּים, וּבְתַבְנֵנוּ בְּסִפְרֵי הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zach'rai'noo l'chayim, me'lech cha'fetz ba'chayim, v'kat'vai'noo b'sai'fer ha'chayim, l'ma'an'cha Elohim chayim.

Remember us to life, O King, who wants us to live righteously. Inscribe us in the Book of Life, O God of Life.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

Melech o'zair oo'mo'she'yah oo'ma'gain. Baruch atah Adonai magain Avraham.

You keep us alive with Your loving-kindness, and in great mercy You grant everlasting memory to the dead. You support the falling, You heal the sick, and You set free those who are tied up.

אַתָּה גְּבוֹר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor l'o'lam Adonai, m'cha'yai mai'teem atah rav l'ho'she'yah.

Who is like You, God of Mercy? You lovingly remember all Your creatures to life.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ יוֹמֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

M'chal'kal chayim b'chesed, m'cha'yai mai'teem b'ra'cha'mim ra'bim. So'maich nof'lim, v'ro'fai cholim, oo'ma'tir a'soo,rim, oo'm'ka'yaim e'moo'na'to lee'shai'nai a'far, mi cha'mo'cha ba'al g'voo'rot oo'mee do'meh lach, melech mai'meet oo'm'cha'yeh oo'matz'mee'ach y'shoo'ah.

May all Your creatures be filled with reverence for You and may all humankind accept Your laws. May all Your children unite in one fellowship to do Your will with all their hearts. Grant glory to Your people, Israel, joy to its land, gladness to Your city Jerusalem. May those who revere You be filled with renewed hope and unflinching confidence.

Bring near the day O God, when there will be reason for the good people to be glad, the day when suffering will be turned to song and tyranny shall vanish like smoke.

מִי כְמוֹךָ אֵב תְּרַחֲמִים, זֹכֵר יִצְוֵרָיו לְחַיִּים בְּרַחֲמִים:

Mi cha'mo'cha av ha'ra'cha'mim, zo'chair y'tzoo'rav l'chayim b'ra'cha'mim.

וְנֶאֱמַן אַתָּה לְתַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מִחַיֵּה הַמֵּתִים:

V'ne'e'man atah l'ha'cha'yot mai'teem. Ba'ruch atah Adonai m'cha'yeh ha'mai'teem.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ, סֵלָה.

Atah kadosh v'sheem'cha kadosh ook'dosheem b'chal yom y'hal'loocho salah.

וּבְכֵן תֵּן פְּחָדֶךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאֵיכָתֶדָּה עַל כָּל מַה
שֶׁבָּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ
כְּלָם אֲגֵדָה אַחַת לַעֲשׂוֹת רְצוֹנֶךָ בְּלִבְבֵי שָׁלוֹם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ
אֱלֹהֵינוּ שֶׁתִּשְׁלַטְמוֹן לְפָנֶיךָ, עַז בְּיָדֶךָ וְגִבּוֹרָה בְּיַמִּינֶךָ, וְשִׁמְךָ נִזְרָא עַל
כָּל מַה שֶׁבָּרָאתָ.

Today, upon a bus, I saw a lovely girl with golden hair. I envied her, she seemed so gay, and I wished I were as fair. When suddenly she rose to leave, I saw her hobble down the aisle;

O God, forgive me when I whine; I have two legs. The world is mine.

And then I stopped to buy some sweets. The lad who sold them had such charm, I talked to him- he seemed so gay. If I were late, it would do no harm. And as I left he said to me: "I thank you. You have been so kind. It's nice to talk with folks like you. You see", he said, "I'm blind."

O God, forgive me when I whine, I have two eyes. The world is mine.

Later, walking down the street, I saw a child with eyes of blue. He stood and watched the others play; It seemed he knew not what to do. I stopped a moment, then I said "Why don't you join the others, dear?" He looked ahead without a word, and then I knew he couldn't hear.

O God, forgive me when I whine. I'm blessed indeed. The world is mine!



I HAVE PLENTY OF TIME

I went out, Lord

People were coming and going,

Walking and running...

Everything was rushing; cars, trucks, the street, the whole town.

Men were rushing not to waste time,
To catch up with time, To gain time.

Goodbye, Sir, excuse me, Ma'am, I haven't time.

I'll come back, I can't wait, I haven't time.

I must end this letter- I haven't time.

I'd love to help you, but I haven't time.

I can't accept, having no time.

I can't think, I can't read, I'm swamped, I haven't time.

I'd like to pray, but I haven't time.

You understand, Lord, they simply haven't the time.

The child is playing, he hasn't time right now... later on...

The schoolgirl has her homework to do, she hasn't time... later on...

The student has his courses, and so much work... later on...

The young man is at his sports, he hasn't time... later on...

The young married woman has her house; she has to fix it up.

She hasn't the time... later on...

They are dying, they gave no...

Too late!... They have no more time!

And so all people run after time, Lord

They pass through life running, hurried, jostled, overburdened, frantic,
and they never get there

They still haven't time. In spite of all their efforts they're
still short of time,

Of a great deal of time.

Lord, You must have made a mistake in Your calculations.

There is a big mistake somewhere.

The hours are too short The days are too short, Our lives are too short.

You who are beyond time, Lord, You smile to see us fighting it.

And You know what You are doing,

You make no mistakes in Your distribution of time to people.

You give each one time to do what You want them to do.

But we must not deface time waste time, kill time.

For time is a gift that You give us, But a perishable gift,

A gift that does not keep.

Lord, I have time, I have plenty of time,

All the time You gave me,

The years of my life, The days of my years, The hours of my days,

They are all mine, Mine to fill, quietly, calmly,

But to fill completely, up to the brim.

Michael Quoist

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באתה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר שכינתו לציון.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו מנן ישענו, אתה הוא לדור ודור נודה לך וגספר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נפיד שפכל יום עמנו, ועל נפלאותיך וטובותיך שפכל עת, ערב וקור וצהרים, הטוב כי לא כלו רחמיך, ותמרחם כי לא תמו חסדיך מעולם קנינו לך.

We give thanks to You, O Lord our God and God of our fathers. You are the strength of our lives, the shield protecting us from harm. We thank You for our lives which are in Your hands and for our souls which are in Your safe keeping, for Your wonders which are all about us, morning, noon and evening. Your love never fails us. Your kindnesses are always with us.

ועל בלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

ובתוב לחיים טובים כל בני בריתך.

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



FOR EVERYTHING THERE IS A SEASON

For everything there is a season

A time for every matter under the heavens.

A time to be born and a time to die.

We cannot choose our time of birth, but we can choose our way of life.

We cannot hope to live forever, but we can choose to live with courage.

For everything there is a season. A time for every matter under the heavens.

A time to plant, and a time to harvest what has been planted.

Nothing grows without planting; our gift of life is the gift of responsibility which work makes real. Plant and nurture, the harvest will yet come.

Now is the time to remake ourselves, a time to destroy ignorance and evil within us and around us, a time to begin the work of healing and making whole again.

For everything there is a season, A time for every matter under the heavens.

A time to break down, and a time to build up.

Break down old habits of thought, in which people are despised who differ from others. Time now to build a new society of mankind.

For everything there is a season, A time for every matter under the heavens.

A time to weep, and a time to laugh.

Weep to see talent wasted, gifts misused, to see men, women and children thwarted by poverty and oppression. Men will one day laugh to think that such things were done in the childhood of our race.

A time to mourn and a time to dance.

Mourn with all who suffer loss, ease their burden with your care; then dance and draw them into your circle of joy; That human circle which will one day be unbroken.

A time to embrace, and a time to refrain from embracing.

Hold your friends within your arms, and closer still, as spirit touches soul and you are one. But listen also to the call for help; when there is work to do, turn to the task which cannot wait.

A time to cast away stones, and a time to gather stones together.

Cast away rubble, rocks, wasted years. Remove stones from the land; make it live again, fertile and green. Take stones and build schools for children, playgrounds, hospitals, and sanctuaries.

There is a time to seek, and a time to lose.

Seek one another, and find yourselves; lose that which blocks the path from person to person.

There is a time to keep, and a time to cast away.

Keep faith with yourself, with the promise of your potential; cast away bitterness and self-seeking which makes you less than you can be.

For there is a time to keep silent, and a time to speak.

Keep silent, when speaking would hurt a neighbor and bring him shame; speak out, when silence would be betrayal, when the weak need strength, and victims of injustice, a champion.

For everything there is a season... A time to love, and a time to hate.

What should we love, if not the good, the true, the beautiful in man and nature? What should we hate but hate itself, all that works with malice against the human race.

And a time for every matter under the heavens. A time for war, and a time for peace.

Wage war for man, and not against him. Wage war on war itself. That is our task, so that we shall yet witness Shalom for all men.

Chaim Stern

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכֹל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכֹל
עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

Shalom rav ahl Yisrael ahm'cha tah'seem l'olam
ki atah hoo Melech Adon l'chol ha'shalom. V'tov b'ai'nechah l'varaich et
ahm'cha Yisrael b'chal ait oov'chal sha'ah bish'lo'mechah.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה
יְי, עוֹשֵׂה הַשָּׁלוֹם.

B'sai'fer Chayim b'ra'cha v'shalom oo'far'na'sah tova, ni'za'chayr
v'ni'ka'taiv l'fa'ne'cha, a'nach'nu v'chal am'cha bait Yisrael, l'chayim
tovim oov'shalom. Baruch atah Adonai oh'seh ha'shalom.

בְּרוּךְ אַתָּה יְי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah Adonai ha'm'va'raich et amo Yisrael ba'shalom.



Tribute to Vietnam Soldiers, Washington, DC, photo by Andrea Miller

Winter's Roads

by Ron Carnell

I cannot speak for all who stem
'Long roads less traveled as their way,
Nor question choices made by them
In days long past or nights long dim
by words they spoke and did not say.

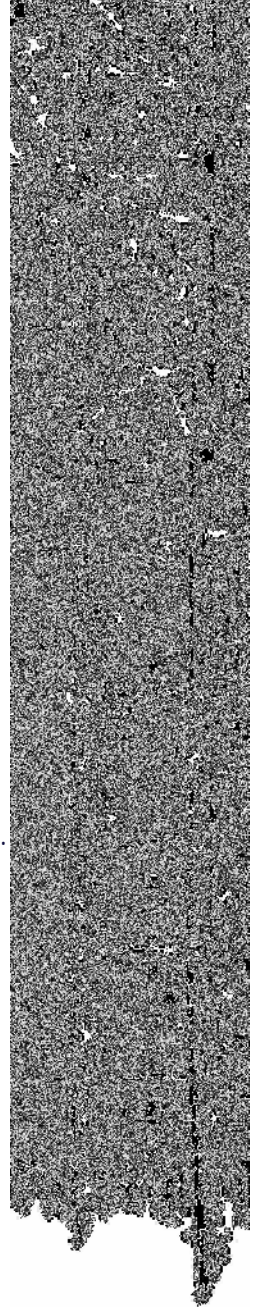
Each road is long, though short it seems,
And credence gives each road a name
Of fantasies sun-drenched in beams
Or choices turned to darkened dreams,
To where each road wends just the same.

From North to South, then back again,
I followed birds like all the rest
Escaping nature's snowy den
On roads I've seen and places been,
Forsaking roads that traveled West.

This journey grows now to its end,
As road reflections lined in chrome
Give way to roads with greater bend
And empty signs that still pretend
They point the way to home sweet home.

But all roads lead to where we go
And where we go is where we've been,
So home is just a word we know,
That space in time most apropos
For where we want to be again.

For even home, it seems to me,
Is still a choice we all must face
From day to day and endlessly,
To choose if home is going to be
Another road - or just a place.



איין באלהיננו איין באדונינו איין כמלכנו איין כמושיענו.
 מי באלהינו מי באדונינו מי כמלכנו מי כמושיענו.
 נודה לאלהינו נודה לאדונינו נודה למלכנו נודה למושיענו.
 ברוך אלהינו ברוך אדונינו ברוך מלכנו ברוך מושיענו.
 אתה הוא אלהינו אתה הוא אדונינו אתה הוא מלכנו אתה הוא מושיענו.
 אתה הוא שהקטירו אבותינו לפניך את קמרת הסמים.

Ein keilo-heinu, ein kado-neinu, ein k'mal-keinu, ein k'moshi-einu.
 Mi kheilo-heinu, mi khado-neinu, mi kh'mal-keinu, mi kh'moshi-einu.
 Nodeh leilo-heinu, nodeh lado-neinu, nodeh l'mal-keinu, nodeh l'moshi-einu.
 Barukh elo-heinu, barukh ado-neinu, barukh mal-keinu, Barukh moshi-einu.
 Attah hu elo-heinu, attah hu ado-neinu, attah hu mal-keinu, attah hu moshi-einu.
 Attah hu sheh-hiktiru avoteinu l'fanekha et k'toret hasamim.

עלינו לשבח לאדון הכל. לתת נדדה ליוצר בראשית, שלא עשנו כגויי
 הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו
 בכל המזנס ואנחנו כורעים ומשפתינו ומודים, לפני מלך, מלכי
 המלכים, הקדוש ברוך הוא.

Aleynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yoatzar b'raisheet.. She'lo
 ah'sah'noo c'go'yai ha'a'rah'tzoat v'lo samanu c'mish'p'choat ha'adamah. Shelo sahm
 chelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko-r'eem
 u-mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-cheem,
 ha-ka-dosh ba-ruch hu.

שהיא נוטה שמים ויסד ארץ, ומושב יקרו בשמים מפעל, ושכינת עזו
 בגבהי מרומים, הוא אלהינו אין עוד. אמת מלכנו אפס זולתו, בכתוב
 בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים
 מפעל, ועל הארץ מתחת, אין עוד:

Sh'hu no'the sha'ma'yim v'yo'saiyd a'retz, oo'mo'shav y'ka'ro ba'sha'ma'yim
 mi'ma'al, oo'sh'chi'nat oo'zo b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od. Emet
 mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom va'ha'shai'vo'tah el
 l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al v'al ha'aretz mi'ta'chat ain od.

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

V'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'ye
 A-do-nai e-chad u-sh'mo e-chad.

Aleinu

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הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו
בכל המזנם ואנחנו בורעים ומשתחיים ומוזים, לפני מלך, מלכי
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בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים
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mi'ma'al, oo'sh'chi'nat oo'zo b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od.
Emet mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom
va'ha'shai'vo'tah el l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al
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כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון: לפניך יי אלהינו
יכרעו ויפלו וילכבד שמך יקר ותנו. ויקבלו בלם את עול מלכותך.
ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד
תמלוד בכבוד: בכתוב בתורתך, יי ימלך לעולם ועד.



ונאמר, יהיה יי למלך על כל הארץ, ביום שהוא יהיה יי אחד, ושמו אחד:

V'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'ye
A-do-nai e-chad u-sh'mo e-chad.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָנְלָא וּבְזִמְזוֹן קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay.
V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal
bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעָלְמֵי עָלְמַיָּא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקַדְשָׁא בְרִיךְ הוּא. לְעָלְא וְלְעָלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא

וְנִחַמְתָּא, דְאָמְרוּ בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la u'l'eila min kol bir-cha-ta
v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rahm b'al-ma.

V'eem-ru a-men.

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

Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.

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

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.

Magnified and sanctified be the great name of God throughout the world which He has created according to His will. May He establish His kingdom during the days of your life and during the life of all those in the house of Israel and let us say, Amen.

May His great name be blessed for ever and ever. Exalted and honored be the name of the Holy One, blessed be He, whose glory is higher than all blessings and hymns, praises and consolations which are uttered in the world, and let us say, Amen.

May the prayers and supplications of the House of Israel be acceptable to their Father in heaven and let us say, Amen.

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

May He who establishes peace in the heavens, grant peace to us and to all Israel, and let us say, Amen.

ADON OLAM, ASHER MALACH אֲדוֹן עוֹלָם אֲשֶׁר מִלְּפָנָיו,

B'TEREM KOL YETZIR NIVRAH בְּמִטְרֵם כָּל יֵצִיר נִבְרָא.

Lord of the universe, who ruled before any formed thing was brought into being.

L'ET NA'ASAH V'CHEFTZO CHOL לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,

AZAI MELECH SH'MO NIKRAH אַזַּי מֶלֶךְ שְׁמוֹ נִקְרָא.

At the time when all was made by His will, Thus shall His name be called King.

V'ACHAREI KICHLOT HA-KOL וְאַחֲרַי בְּכֹלֹת הַכֹּל,

LEVADO YIMLOCH NORAH; לְבַדּוֹ יִמְלֹךְ נֹרָא.

And after everything has ceased to be, He alone will reign spectacular.

V'HU HAYAH V'HU HOVEH וְהוּא הָיָה, וְהוּא הוֹבֵה,

V'HU YIHYEH B'TIFARAH וְהוּא יִהְיֶה, בְּתִפְאָרָה.

He was in the past and He is in the present, and He shall be in the future, in splendor.

V'HU ECHAD V'EIN SCHEINI וְהוּא אֶחָד וְאֵין שְׁנִי,

L'HAMSHIL LO L'HACHBIRAH לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

And He is One, and there is none second that can compare to Him as his peer.

BLI REISHIT BLI TACHLIT בְּלִי רֵאשִׁית בְּלִי תַכְלִית,

V'LO HA-OZ V'HA MISRAH. וְלוֹ הָעֹז וְהַמְשָׁרָה.

Without beginning, without ending, And His is the Strength and the Dominion.

V'HU ELI V'CHAI GO'ALI וְהוּא אֵלַי וְחַי גְּאֵלַי,

VTZUR CHEVLI B'ET TARAH. וְצוּר חֲבֻלִי בְּעֵת צָרָה.

He is my God and my living Redeemer, the Rock of my suffering in time of trouble.

V'HU NISI U'MANOS LI; וְהוּא נִסִּי וּמָנוֹס לִי

M'NAT COSI B'YOM EKRAH. מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא.

And He is my Miracle, He sustains me, He fills my cup on the day when I call.

B'YADO AFKID RUCHI בְּיָדוֹ אֶפְקִיד רוּחִי,

B'ET ISHAN V'A'IRAH. בְּעֵת אִישָׁן וְאֶעִירָה.

Into His hand I will entrust my spirit, while I sleep and when I awaken.

V'IM RUCHI G'VIATI, וְעַם רוּחִי גְּוִיָּתִי,

ADONAI LI V'LO IRAH. יְיָ לִי וְלֹא אִירָא.

And as my spirit remains with my body - HaShem is mine, I will not fear.

A PRAYER FOR PEACE

In the name of God, the Merciful and Compassionate, we pray for the peace of Jerusalem.

In the name of God, the Merciful and Compassionate, we pray for the peace of all the families of the earth.

In a new year of promise of peace in the Holy Land, remember us unto life.

O King, who delights in life, remember unto life all the children of Abraham, the sons and daughters of Isaac and Ishmael, of Jacob and Esau.

Let the holy Wall of Your ancient sanctuary be a foundation again and not a barricade.

Let steel and stone be tools to build and not weapons to destroy. Let fire light houses and not burn them. Let our words be truth and friendship, not lies and hatred.

Teach us that there is no glory in war, no honor in hatred.

Open our eyes to the horrors of war, to death and maiming, famine and pestilence, destruction and exile, terror and lamentation even for the victors.

May no one again profane Your holy name by praying in Your name in any tongue, for the ruin of any of Your children.

For if we worship a god of war and a god of hate, we do not worship You, but, though we may speak Your holy name, we serve idols of tribal pride instead, and sacrifice our children to the fire of Molech.

Have we not all one father? Did not one God create us?

Let no one of the children of Adam say "My ancestors are greater than yours!" Let no one of the house of Noah fill the earth with Lawlessness, for the power to destroy all flesh, this time with fire, now rests with us.

Let the land of Zion and the house of Israel become an example to the world, that all Your children may rise above war and hate.

As Isaac and Ishmael made peace with one another, and as Jacob and Esau made peace with one another, so may their households make peace with one another in our day, that the vision of Your prophet may come to pass:

"In that day, Israel shall be a third partner with Egypt and Assyria as a blessing on earth; for the LORD of Hosts will bless them, saying, 'Blessed be My people—Egypt, My handiwork—Assyria, and My very own Israel.'"

For the glory of Your name, Let the nations behold Israel at peace and know that they too may choose peace and not war, that all Your children may choose life and not death.

Then shall the Torah come forth from Zion, the word of the LORD from Jerusalem. Thus He will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation; they shall never again know war.

Adapted, 9/14/93, by Rabbi William Kramer Z"l & James Mattis Z"l from "A Prayer for Peace" written by James Mattis, 9/90. The phrase at the beginning of the first two lines is from the Koran. The quotation is Isaiah 19:24-25.

A PSALM FOR SERENITY

Based on Psalm XIX and the Twelve Steps.

The teaching of the LORD is perfect, renewing life;

Source of All Life, we pray for strength, Yours and our own, for we know how powerless we are to overcome our problems and renew our lives without Your divine help.

The decrees of the LORD are enduring, making wise the simple.

We recognize that Your power and wisdom are greater than our own to help us attain healthy and hope-filled ways of honest thinking and living.

The precepts of the LORD are just, rejoicing the heart;

Your just precepts are paths of peace on which we can direct our natures and our lives to Your care and bring rejoicing to our hearts.

The commandments of the LORD are clear, enlightening the eyes.

We shall strive to open our eyes to Your Torah so that one-day-at-a-time we make a searching and fearless moral inventory of ourselves.

The awe of the ALMIGHTY is pure, enduring forever;

We know that we can become clean before You, O God, as we admit to You, ourselves, and to those we turn to for confidential counsel, the exact nature of our wrongs. Help us, that we may restore friendship where there is loneliness and hope where there is despair.

The judgments of the LORD are true, they are righteous altogether;

We are ready through ordinances of righteousness, to correct the defects of our characters.

More desirable are mitzvot than gold, than the finest gold there is;

More precious than any treasure we might discover is the removal of our shortcomings, which limit our lives and waste Your gifts.

Sweeter than honey and the honeycomb are the commandments;

We abhor the bitterness of anger and seek the sweetness of forgiveness from all persons we have harmed, and we willingly accept Your decree to make amends to them all.

Moreover by Your commandments, oh God, am I, Your servant warned.

We promise whenever and wherever possible to practice repentance and to make direct amends to those we have harmed, except where our apologies and restitutions would injure them or others.

In keeping of Torah there is great reward.

We pledge that in our continuing inventory of behavior we shall not tarry in keeping Your Torah of Truth, and when we are wrong promptly admit it.

Only God can know my errors. May I be clear from hidden faults.

We affirm through our admission of error our heart's desire to improve our conscious relationship with God, the highest power. We pray for knowledge of God's will and the power to carry it out.

Keep me, Your servant, free of arrogance, that sin may not dominate me; may I then be blameless, and clear of great offense.

With Your help, we will bring happy, healthy and thankful selves before You, o God. We will labor faithfully to spread these teachings to all. We shall practice these principles in all the aspects of our lives so that we may attain for ourselves, our dear ones, and all the world Your serene blessing, Shalom.

May the words of my mouth, and the meditations of my heart, be acceptable in Your sight, oh LORD my rock and my redeemer. Amen.

V'SHAM'RU is recited on Shabbat Evening, prior to the Amida:
וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם. כִּי-שֵׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפֹשׁ.

V'sha-m'ru v'nei Yis-ra-eil et ha-Shabbat, la-a-sot et ha-sha-bat l'do-ro-tam b'rit o-lam. Bei-ni u-vein' b'nei Yis-ra-eil ot hi l'o-lam. Ki shei-shet ya-mim a-sa Adonai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom ha-sh'vi-i sha-vat va-yi-na-fash.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel. For in six days the Eternal One made heaven and earth. but on the seventh day God rested and was refreshed.

Gracious God,
may the rays of these candles cast your light
to all who dwell in darkness.

Bless us with the spirit of these Days of Awe,
and our dear ones with the light of your love.

May this new year be one of good health and
achievement, of peace and contentment,
for us, and all your children.

CANDLE LIGHTING FOR ROSH HASHANA

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל־יְשׁוּבָת וְ יוֹם טוֹב.

Ba-ruch a-tah A-do-nai e-lo-hai-nu mel-ech ha-o-lam a-sheer ki-d'-sha-nu
be-mitz-vo-tav v'tzi-vanu le-had-lik ner shel [Shab-bat v-she] Yom Tov.
Amen.

Blessed art Thou O Lord our God, Ruler of the universe, who hallows us with
His mitzvot, and commands us to kindle the lights of [Shabbat and] Yom Tov.
Amen.

CANDLE LIGHTING FOR YOM KIPPUR

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּפּוּרִים:

Ba-ruch a-tah A-do-nai e-lo-hai-nu mel-ech ha-o-lam a-sheer ki-d'sha-nu
be-mitz-vo-tav v'tzi-vanu le-had-lik ner shel [shab-bat v-she] Yom Ha-Kipurim.
Amen.

Blessed art Thou O Lord our God, Ruler of the universe, who hallows us with
His mitzvot, and commands us to kindle the lights of [Shabbat and] Yom Kippur.
Amen.

ROSH HASHANA KIDDUSH

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ
מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן
לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת נְיוֹם הַשַּׁבָּת הַזֶּה וְאַתָּה יוֹם הַזִּכְרוֹן
הַזֶּה. יוֹם נִזְכָּרוֹן תְּרוּעָה וּבְאַהֲבָה מִקְרָא קֹדֶשׁ זָכַר
לְיֵצִיאת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-
הָעַמִּים. וַדְּבַרְךָ אָמֵת וְקַיָּם לְעַד. בָּרוּךְ אַתָּה יי מֶלֶךְ עַל
כָּל-הָאָרֶץ מִקֹּדֶשׁ וְהַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֵינּוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Praised are You, Lord our God, King of the universe, Creator of the fruit of the vine. Amen.

Praised are You, Lord our God, King of the universe, who has chosen us of all peoples for His service and distinguished us by teaching us the way of holiness through the Mitzvot. In love have You given us, O Lord our God, [this Sabbath day and] this Day Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

You have chosen us for Your service, and have given us a sacred purpose in life; for Your word is truth and endures forever. Praised are You, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

Praised are You, Lord our God, King of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

*Baruch ata Adonai, Eloheynu melech ha-olam, sheh-heh-cheh-yanu,
v'kiy'manu, v'higi-anu la-z'man ha-zeh.*