

Rosh Hashanah Day 1 - Morning (Shabbat)

Musaf - Full text of *Malhuyot*, *Zihronot*
& *Shofarot* pages



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We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

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INTRODUCTION TO MALḤUYOT / ZIḤRONOT / SHOFAROT

The three major themes of the Rosh Hashanah *Musaf* are most frequently spoken of as reflecting three important aspects of God and theology. The first, *Malḥuyot*—sovereignty—proclaims God’s sovereignty over the world and humanity. The second—*Ziḥronot*—remembrance—tells us that God cares about the world and remembers all our deeds, both the good and the bad. The third, *Shofarot*, reminds us of the revelation of God at Sinai and of the final redemption still to come. Together they “describe” a god who is omniscient and omnipotent and who is actively involved in this world on a continuing basis.

These three aspects are also part of our lives, for we are created *betzelem elohim*—in the image of God. We are to reflect in our lives aspects of the Divine, or as the rabbinic principle states: You should be merciful as God is merciful, you should be just, etc. Looking at these three themes in this manner gives us a different perspective. *Malḥuyot* focuses on control—control over others and over ourselves. *Ziḥronot* has to do with memory and thought. Remembering is what the covenant is based on, for we are to remember what God did for us in Egypt and elsewhere. Remembering, too, is what all human relationships are based on, for without memory of past events and feelings, there is no way to deepen emotional attachments; each meeting becomes the first; whether for love or hate, no one has any more meaning to you than anyone else. *Shofarot*, the third, has to do with sound and thus with communication and speech.

Appropriately for Rosh Hashanah, these three themes are reflected in the three creation stories at the beginning of Genesis—that is, the Garden, the Flood and the Tower of Babel.

For the story of the tree in the Garden is a story of controls—of self-control and of curbing desire. Both God and humans learn from the Garden that there is no self-control without tasting of ↪

knowledge; without at least partial understanding of who we are and the consequences of our deeds, there is no motivation to curb desire. Both God and humanity learn that self-control will be difficult for humans.

The second creation story is that of the Flood, which is quoted in the liturgy of *Zihronot* as follows: “Remember us as You remembered Noah in love, graciously saving him when You released the flood to destroy all creatures because of their evil deeds...” The liturgy continues with a quotation (Genesis 8:1) from the Noah story. God *remembers* Noah and saves him. Later God remembers the people of Israel in Egypt and decides to redeem them. It is out of memory, out of cognition, that God acts, that God saves, and that God establishes or reestablishes relationships with humans.

We, too, are meant to remember the Noachs amid the floodwater and reach out to save them. We are to remember and emphasize the good in others in order to relate to them, not focus on their faults. We are also meant to remember the past and not live only in the present. Remembering the past gives us a proper sense of our place in the universe and, even more important, makes us cognizant of a future that we must be engaged in creating.

The third creation story is that of the Tower of Babel, in which we learn the power of speech and its danger. Today, we remain confounded by the diversity of languages, but even more by the difficulty of really communicating rather than just speaking.

Self-control, thinking/remembering, and speech are what make us human. To realize our full potential, we must strive with each of these aspects of our humanity, which in themselves are only reflections of the Divine.

Michael Strassfeld

Choose from the following songs:

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבֵי פֶשַׁע בְּיַעֲקֹב נְאֻם יְהוָה:

Uva letzion go'el uleshavey fesha beya'akov ne'um adonay.

And a redeemer shall come to Zion, and to those of Jacob who return from their transgression, says THE GOD OF ISRAEL.



עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנָּה:

Ivdu et adonay besimḥah bo'u lefanav birnanah.

Serve God with happiness,
come into God's presence
with a joyful song!



יִשְׂרָאֵל וְאוֹרֵיטָא קֻדְשָׁא בְּרִיךְ הוּא הָד הוּא:
תּוֹרָה אוֹרָה הַלְלוּיָהּ:

Yisra'el ve'orayta kudsha berih hu ḥad hu.
Torah orah halleluyah.

Israel, Torah, and the Blessed Holy One are one. Torah is light.
Halleluyah!

וּבֹא...יְהוָה / And...THE GOD OF ISRAEL (Isaiah 59:20).

עֲבֹדוּ...בְּרִנָּה / Serve...song (Psalms 100:2).

יִשְׂרָאֵל וְאוֹרֵיטָא / Yisra'el ve'orayta. This song is a popular adaptation of a phrase attributed to the *Zohar* by the eighteenth-century Italian moralist Moshe Ḥayim Luzzatto.

R.S.

The three sections—*Malhuyot*, *Zihronot* and *Shofarot*—follow a logical progression. The first section proclaims God Creator and Monarch. As author of the universe, God is the one of absolute power, bringing life and death, awesome and holy. Emphasized here is the majesty of God's kingdom, along with the promise that God's true rule will one day be perceived by all. The God of *Malhuyot* remains distant, however, enshrined in a holiness that seems far beyond our reach. *Zihronot* balances that awesome monarchy; indeed, God may be Monarch, but God is one who cares. God remembered Noah, the one who was spared in the hour of God's greatest wrath. So God remembered Israel in Egypt, the righteous in their trials, and the life of each individual human being. The awesome Ruler has entered into a covenant with humanity (again, through Noah, not with Israel alone), a covenant that promises God will take cognizance of each individual human life, of every human cry. *Shofarot* then tells us of the acts of God: God who rules and remembers will also act. God has given us the gift of self-revelation at Sinai, and God will reveal a mighty hand yet again, at the end of time. These three sections of the liturgy should be read as a single unit, a summation of world history as seen from the perspective of Israel's faith.

Arthur Green (Adapted)

DERASH. *Malhuyot*/sovereignities, challenges us to get our priorities straight. When the ruler calls, everything else falls by the wayside. We do not usually order our priorities with awareness of the presence of the *Meleh*/Sovereign. As a result we often get means and ends confused. *Meleh* helps us remember not to give the means preponderance over the ends. Z.S.S.

Some communities begin Musaf with Malḥuyot and therefore continue below. Others begin Musaf with a silent Amidah or the Amidah chanted aloud, beginning on page 323, and then continue here.

MALḤUYOT / SOVEREIGNTY

We rise for Aleynu. It is customary to bow or prostrate at “bend the knee.”
Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven’s heights and spread out its expanse,
who laid the earth’s foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about. ↩

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, from the 1945 Reconstructionist siddur, emphasizes that the gift of Torah or teaching demands our committed response. The second version, by Rabbi Max D. Klein based on Isaiah 42:5, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

COMMENTARY. The *Aleynu* prayer was originally composed for use on Rosh Hashanah in the *Malḥuyot* section of the *Musaf*. Its trumpeting of divine sovereignty and the anticipated recognition of that sovereignty by all of humanity is central to the liturgy of Rosh Hashanah. The world’s birthday and the re-enthronement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for *Aleynu*. Because of its power and centrality in Jewish thought and feeling, *Aleynu* eventually came to be included in Shabbat and daily worship as well. D.A.T.

Some communities begin Musaf with Malhuyot and therefore continue below. Others begin Musaf with a silent Amidah or the Amidah chanted aloud, beginning on page 324, and then continue here.

מלכיות

We rise for Aleynu. It is customary to bow or prostrate at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרָאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

Continue on page 614.



Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim bah. ↩

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרָאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵייהֶם
רֹקַע הָאָרֶץ וְצֹאֲצְאֶיהָ
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ
וְרוֹחַ לְהַלְכִים בָּהּ: ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרָאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל
הַמּוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ↩

DERASH. Every person and people that feel they have something to live for,
and that are bent on living that life in righteousness, are true witnesses of
God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so
this small earthly life hides from our gaze the vast radiance and secrets of
which the world is full, and if we can take life from before our eyes, as
one takes away one's hand, we will see the great radiance within the
world. M.B. (Adapted)

וְיָדַעְתָּ...עוֹד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנָי מֶלֶךְ מְלִכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא :

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשׂוֹכֵנֵת
עִזוֹ בְּגִבְהֵי מְרוֹמַיִם : הוּא אֱלֹהֵינוּ אֵין עוֹד : אָמֵת מְלִכְנוּ אָפֶס
זוֹלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ : וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת אֵין עוֹד : ←

Va'anaḥnu korim umishtaḥavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
usheḥinat uzo begovhey meromim.

Hu eloheynu eyn od.

Emet malkenu efes zulato kakatuv betorato.

Veyadata hayom vahashevota el levaveḥa

ki adonay hu ha'elohim bashamayim mima'al ve'al ha'arets
mitaḥat eyn od.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

DERASH. God does not stand apart from humanity and issue commands to people. God's presence is evidenced in those qualities of the human personality and of society by which the evils of life are overcome, and latent good brought to realization. By ascribing primacy to these qualities we acclaim the sovereignty of God.

M.M.K.

על כן נקווה לך יהוה אלהינו לראות מהרה בתפארת עגך להעביר
גלולים מן הארץ והאלילים פרות יכרתון לתקן עולם במלכות
שדי: וכל בני בשר יקראו בשמך: להפנות אליך כל רשעי ארץ:
יפירו וידעו כל יושבי תבל כי לך תכרע כל כרך תשבע כל לשון:
לפניך יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד:

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (Adapted)

As it is written in your Torah,
“THE HOLY ONE will reign forever!”

Exodus 15:18

And it is said:

“God found no fault in Jacob,
and beheld no evil deed in Israel,
for THE FOUNT OF RIGHTEOUSNESS is with them,
and there the horn-blast
sounds the sovereignty of God!”

Numbers 23:21

And it is said:

“God’s sovereignty arose in Yeshurun,
when leaders of the people
came together with the tribes of Israel!”

Deuteronomy 33:5

And in your holy Scripture’s words,
the following is written:

“For to GOD belongs all power to rule,
to God alone the governance of nations!”

Psalms 22:29

And it is said:

“THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might,
The world is now established,
it cannot give way!” ↪

Psalms 93:1

כְּפָתוּב בְּתוֹרָתְךָ :
יְהוָה יִמְלֶךְ לְעֵלָם וָעַד :

וְנֹאמַר :
לֹא־הִבִּיט אֶן בְּיַעֲקֹב וְלֹא־רָאָה עֵמֶל בְּיִשְׂרָאֵל
יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ :

וְנֹאמַר :
וַיְהִי בִישְׁרוּן מֶלֶךְ
בְּהַתְּאֶסֶף רְאִשֵׁי עַם יִחַד שְׂבִטֵי יִשְׂרָאֵל :

וּבְדַבְּרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר :
כִּי לִיהוָה הַמְּלוּכָה וּמִשְׁלַל בְּגוֹיִם :

וְנֹאמַר :
יְהוָה מֶלֶךְ גְּאוּת לְבַשׁ לְבַשׁ יְהוָה עוֹ הַתְּאֶזֶר
אֶף־תִּכּוֹן תִּבְּל בְּל־תְּמוּט : ←

And it is said:

“You city gates, raise up your bolts,
you gates to the eternal, open up,
and let the sovereign of glory come!

Who is the sovereign of glory?

THE FOUNT OF RIGHTEOUSNESS, so powerful and mighty!
THE ETERNAL ONE, the champion in strife!

You city gates, raise up your bolts,
you gates to the eternal, open up,
and let the sovereign of glory come!

Who is this one, the sovereign of glory?

THE CREATOR of all beings,
the sovereign of glory. It is so!”

Psalms 24:7-10

And by your servants’ hands, the prophets,
the following is written:

“Thus says THE HOLY ONE,
the people Israel’s sovereign and redeemer,
THE CREATOR of all beings:
I am the first and last,
apart from me there is no God!”

Isaiah 44:6

And it is said:

“Redemption has arisen for Mount Zion,
Justice for the Mount of Esau,
for all sovereignty belongs to THE ETERNAL ONE!”

Obadiah 1:21

And it is said:

“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God’s name be one!”

Zechariah 14:9

As it is written in your Torah:

“Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE
alone!”

Deuteronomy 6:4

וְנֹאמֵר:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזֹז וְגִבּוֹר יְהוָה גְּבוֹר מִלְחָמָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד טְלָה:

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:
כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְגֵאלוֹ יְהוָה צְבָאוֹת
אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין אֱלֹהִים:

וְנֹאמֵר:

וְעַל מוֹשְׁעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת-הַר עֶשׂוֹ
וְהִיטָה לַיהוָה הַמְּלוֹכָה:

וְנֹאמֵר:

וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

וּבְתוֹרַתְךָ כָּתוּב לֵאמֹר:

שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

NOTE. The recitation of the *Shema* implies a commitment to be bound by the commandments. The rabbis therefore called the *Shema* קבלת עול מלכות שמים / the acceptance of the yoke of divine sovereignty. This explains why the *Shema* was included in the *Malhuyot* verses, which otherwise include explicit references to God as מלך / sovereign. J.A.S.

ADIREY AYUMAH / AWESOMELY NOBLE

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

Awesomely noble in their awe, the angels cry aloud:

THE ETERNAL ONE now reigns!

Born of the lightning bolts, they bless aloud:

THE ETERNAL ONE has always reigned!

Great ones on high, God's greatness they declare aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

Dashing about in fiery awe, they all declare aloud:

THE ETERNAL ONE now reigns!

Hailing God on high, now hear them say aloud:

THE ETERNAL ONE has always reigned!

Voices in unison, vast multitudes give voice aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

Zealous in remembering, behold their song aloud:

THE ETERNAL ONE now reigns!

Heaven's mysteries and beauties shape their call aloud:

THE ETERNAL ONE has always reigned!

The scribes of heaven's orbs, they offer praise aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign! ↪

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמִלֵךְ לְעֵלָם וָעַד :

יהוה מֶלֶךְ :	יֵאָדְירוּ בְּקוֹל	אֲדִירֵי אֵימָה
יהוה מֶלֶךְ :	יִבְרְכוּ בְּקוֹל	בְּרוּאֵי בָרָק
יהוה יְמִלֵךְ :	יִגְבִּירוּ בְּקוֹל	גְּבוּרֵי גִבָּה

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמִלֵךְ לְעֵלָם וָעַד :

יהוה מֶלֶךְ :	יְדוּכְבוּ בְּקוֹל	דוֹהָרֵי דוֹלָקִים
יהוה מֶלֶךְ :	יְהַלְלוּ בְּקוֹל	הַמוֹנֵי הַמְּלָה
יהוה יְמִלֵךְ :	יִוָּעְדוּ בְּקוֹל	וְחַיִּים וְחַיִּוֹת

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמִלֵךְ לְעֵלָם וָעַד :

יהוה מֶלֶךְ :	יִזְמְרוּ בְּקוֹל	זוֹכְרֵי זְמִירוֹת
יהוה מֶלֶךְ :	יִחַסְנוּ בְּקוֹל	חַכְמֵי חֲדוּת
יהוה יְמִלֵךְ :	יִטַּבְּסוּ בְּקוֹל	טַפְסָרֵי טַפּוּחִים

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמִלֵךְ לְעֵלָם וָעַד : ←

Adonay meleḥ Adonay malah Adonay yimloḥ le'olam va'ed.

Jubilant heirs of divine glory, in joy all cry aloud:

THE ETERNAL ONE now reigns!

Compelling in their mighty voice, they crown divinity aloud:

THE ETERNAL ONE has always reigned!

Luminously clad in flame, they lovingly declare aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

Mellifluous of utterance, they mouth their words aloud:

THE ETERNAL ONE now reigns!

Now sparking with celestial light, a new song call aloud:

THE ETERNAL ONE has always reigned!

Seraphim surround the Throne and sing in praise aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

Ordering their song of might, all answering aloud:

THE ETERNAL ONE now reigns!

Powerfully struck with awe, a psalm they call aloud:

THE ETERNAL ONE has always reigned!

Celestial army, faithful flock, send chiming song aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign! ↪

יהוה מֶלֶךְ :	יִשְׁרֹוּ בְּקוֹל	יִרְשִׁי יְקָרָה
יהוה מֶלֶךְ :	יִכְתִּירוּ בְּקוֹל	פְּבִירֵי כַח
יהוה יְמֶלֶךְ :	יִלְבְּבוּ בְּקוֹל	לְבוּשֵׁי לְהַבּוֹת

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמֶלֶךְ לְעֵלָם וָעַד :

יהוה מֶלֶךְ :	יִמְלְלוּ בְּקוֹל	מִנְעֵימֵי מְלָל
יהוה מֶלֶךְ :	יִנְצְחוּ בְּקוֹל	נֹצְצֵי נֶגֶה
יהוה יְמֶלֶךְ :	יִסְלְסְלוּ בְּקוֹל	שׁוֹרְפֵים סוּבְבִים

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמֶלֶךְ לְעֵלָם וָעַד :

יהוה מֶלֶךְ :	יַעֲנוּ בְּקוֹל	עוֹרְכֵי עוֹ
יהוה מֶלֶךְ :	יִפְצְחוּ בְּקוֹל	פְּחוּדֵי פְּלֶאֶף
יהוה יְמֶלֶךְ :	יִצְלְצְלוּ בְּקוֹל	צְבָאוֹת צְאֲנָף

יהוה מֶלֶךְ יהוה מֶלֶךְ יהוה יְמֶלֶךְ לְעֵלָם וָעַד : ←

Adonay meleḥ Adonay malaḥ Adonay yimloḥ le'olam va'ed.

Communities of holiness, cry holiness of God aloud:

THE ETERNAL ONE now reigns!

Resounding thousands upon thousands ring aloud:

THE ETERNAL ONE has always reigned!

Shimmering with heaven's fire, they shout aloud:

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

Their devotion they sustain, God's rule perpetuate aloud:

THE ETERNAL ONE now reigns!

Trumpeting your splendor, your perfection they extol aloud:

THE ETERNAL ONE has always reigned!

Tested and attested true, your glory all shall teach aloud!

THE ETERNAL ONE shall ever reign!

THE ETERNAL ONE now reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall ever reign!

יהוה מְלֶךְ:	יְקַדְּשׁוּ בְּקוֹל	קְהֵלוֹת קֹדֶשׁ
יהוה מְלֶךְ:	יְרַנְּנוּ בְּקוֹל	רַבְבוֹת רַבְּבָה
יהוה יְמִלֶךְ:	יִשְׁנְנוּ בְּקוֹל	שְׂבִיבֵי שְׁלֵהָבוֹת

יהוה מְלֶךְ יהוה מְלֶךְ יהוה יְמִלֶךְ לְעֵלָם וָעֵד:

יהוה מְלֶךְ:	יִתְמַיְדוּ בְּקוֹל	תּוֹמְכֵי תְהִלוֹת
יהוה מְלֶךְ:	יִתְמַיְמוּ בְּקוֹל	תּוֹקְפֵי תִפְאָרֶתְךָ
יהוה יְמִלֶךְ:	יִתְנּוּ בְּקוֹל	תְּמִימֵי תַעֲוֹדָה

יהוה מְלֶךְ יהוה מְלֶךְ יהוה יְמִלֶךְ לְעֵלָם וָעֵד:

Adonay meleḥ Adonay malaḥ Adonay yimloḥ le'olam va'ed.

KAVANAH. This alphabetical acrostic hymn by Rabbi Eleazar Kallir, a sixth-century Palestinian poet and mystic, tells of the infinite varieties of divine praise sung by the angels on high. But the chorus lines of the song, relentlessly affirming God's rule from all eternity past to all eternity ahead, are the same words sung by the people Israel in their houses of worship as they enthrone the rule of God in the world on the Days of Awe. The Talmud says that the angels wait on high each morning to hear Israel begin their prayers—and so, by proclaiming this ecstatic hymn, Jews not only try on the “angelic” perspective but also, in effect, arouse and empower the heavenly multitudes to sing their own declaration of God's sovereignty. For this reason, perhaps, the poem can simultaneously be read two ways: as a description of the angels singing to God in their infinite choruses on high *and* as a description of Jews borrowing the fire and fervor of the angels to make their own prayers audible to Heaven's ear. J.R.

Our God, our ancients' God,
rule over all the world in its entirety
by showing forth your glory,
and be raised up over all the earth
in your beloved presence.

And let the wondrous aura of your reign
be manifest in all who dwell upon the earth—
let every creature know that you are its creator,
let every living thing discern that you have fashioned it,
let everyone who draws the breath of life declare
that you, THE ANCIENT ONE, reign supreme,
and that your sovereignty embraces all.

On Shabbat, add the words in parenthesis.

Our God, our ancients' God,
(take pleasure in our rest,)
enable us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation.
(And help us to perpetuate, ETERNAL ONE, our God,
with love and with desire,
your holy Shabbat,
and may all your people Israel,
all who treat your name as holy,
find rest and peace upon this day.) ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ מֶלֶךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוּדָךְ
 וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲדָךְ עַל כָּל יוֹשְׁבֵי
 תֵּבֵל אֲרָצְךָ וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתּוּ וַיִּבֶן כָּל יִצְוֹר כִּי אַתָּה
 יִצְרְתּוּ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ: יְהוָה מֶלֶךְ וּמְלֻכּוֹתוֹ בְּכָל
 מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רִצָּה בְּמִנּוּחֵינוּ) קְדֹשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂפִיעֵנוּ מִטּוֹבְךָ וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ
 (וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קְדֻשָּׁךְ וַיִּנְוְחוּ בוֹ כָּל
 יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ:)

מלכיות

MALHUYOT READING 1

We cannot actually picture goodness. It is not a being; it is a force, like electricity. Nobody ever actually saw electricity, but we can see and feel what electricity does. If we have an electric heater and connect it, we get heat. We get to know what electricity is by what it does. In the same way, we get to know what God is by what God makes us do: when people are, so to speak, connected with God, they do good things. We call those people godly people, and their acts, godly acts. Whenever this force is active, we say that God has exercised influence and power.

Belief in God, therefore, has to do...with human nature, with the way individual men and women act, with their attitudes, their ideals. Belief in God has to do with our attitude towards life itself. Do we find life good? Is life worthwhile? If we believe that life is good, that, in spite of sickness and accidents, in spite of poverty and war, in spite of all the sad and difficult conditions in the world, the world is a wonderful place to live in and can be made a still better place, then we believe in God. When we believe in God, we cannot be discouraged because we believe that all the misery in the world is due, not to the fact that misery is a necessary part of life, but to the fact that we have not yet discovered how to do away with that misery. Ira Eisenstein (Adapted)

MALḤUYOT READING 2



Our life is a faint tracing on the surface of mystery. [This] surface is not smooth, any more than the planet is smooth; not even a single hydrogen atom is smooth, let alone a [tree]. Nor does it fit together; not even the chlorophyll and hemoglobin molecules are a perfect match....Nature seems to exult in abounding radicality, extremism, anarchy. If we were to judge nature by its common sense or likelihood, we wouldn't believe the world existed. In nature, improbabilities are the one stock in trade. The whole creation is one lunatic fringe. No claims of any and all revelations could be so far-fetched as a single giraffe. If creation had been left up to me, I'm sure I wouldn't have had the imagination or courage to do more than shape a single, reasonably sized atom, smooth as a snowball, and let it go at that.

The wonder is—given the errant nature of freedom and the burgeoning of texture in time—the wonder is that all the forms are not monsters, that there is beauty at all, grace gratuitous, pennies found, like a mockingbird's free fall. Beauty itself is the fruit of the creator's exuberance that grew such a tangle, and the grotesques and horrors bloom from that same free growth, that intricate scramble and twine up and down the conditions of time.

This, then is the extravagant landscape of the world, given, given with pizzazz, given in good measure, pressed down, shaken together, and running over.

Annie Dillard

MALḤUYOT READING 3



Where shall I find you?

Your glory fills the world.

Behold, I find You

Where we earn our bread by the sweat of our brows,

Among the lonely and the poor, the lowly, the lost,

You are with us in blazing heat and shattering storm. ↪

Behold, I find You
In the mind free to sail by its own star,
In words that spring from the depth of truth.
Wherever we struggle for justice and freedom.
Where we toil to unravel the secrets of Your world.
Where we make beauty out of words,
Wherever noble deeds are done.

Behold, I find You
In the merry shouts of children at their play;
In the sleep falling on their infant eyelids,
And in the smile that dances on their sleeping lips.

Let me find the strength not to cast off one in need.
Not to bend the knee before a haughty tyrant.
Give me strength to lift my spirits above the trivial,
To bear lightly my joys and sorrows.

Rabindranath Tagore (Adapted)

I was brought up to believe in free will. Although I came to doubt all revelation, I can never accept the idea that the universe is a physical or chemical accident, a result of blind evolution. Even though I learned to recognize the lies, the clichés, and the idolatries of the human mind, I still cling to some truths which I think all of us might accept someday. There must be a way for us to attain all possible pleasures, all the powers and knowledge that nature can grant us and still serve God—a God who speaks in deeds, not in words, and whose vocabulary is the universe.

Isaac Bashevis Singer (Adapted)

COMMENTARY. When we become aware of our dependence upon the laws of nature, we acknowledge the rulership of a Power greater than and beyond us that determines the conditions under which human life is lived. This awareness, properly understood, leads to humility and a recognition of the limits of human power.

Ira Eisenstein

Refine our hearts to serve you truthfully,
for you are a God of truth,
and your word is truthful
and endures forever.

Blessed are you, ETERNAL ONE,
the sovereign power over all the earth,
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Memory.

We rise. The shofar is sounded.

May what our lips express
be pleasing in your presence
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
declaration of your rule.

COMMENTARY. How do I want to inscribe myself into the Book of Life for the coming year? What do I want my script to be? The *Areshet Sefateynu* reminds us that we are writing our script in partnership with God. It challenges us to write a good script. Z.S.S.

וְטַהַר לְבַנּוּ לְעִבְדֶּךָ בְּאֵמֶת כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקַיָּם
לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל
יוֹם הַזִּכְרוֹן:

We rise.

Tekiyah Shevarim Teruah Tekiyah תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
Tekiyah Shevarim Teruah Tekiyah תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
Tekiyah Shevarim Teruah Tekiyah תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

אֲרֵשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא מִבֵּין וּמֵאֲזִין מִבֵּית
וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר מַלְכוּתֵינוּ:

*meleh al kol ha'arets mekadesh (hashabbat ve) yisrael veyom
hazikaron.*

*Areshet sefateynu ye'erav lefaneha el ram venisa mevin uma'azin
mabit umakshiv lekol tekiyatenu utekabel berahamim uveratzon
seder malhuyoteynu.*

COMMENTARY. The sounding of the shofar, the most ancient rite in the observance of Rosh Hashanah, has been interpreted as a summons to the soul to present itself before the judgment seat of God. It has also been construed as *teruat meleh*, the salute of the Sovereign, with all its implications of fealty and allegiance. It has functioned, and should still function, in the life of the Jewish people as an invitation to the individual Jew to renew the oath of unqualified allegiance and loyalty to those ideals, the realization of which would convert human society into a kingdom of God.

M.M.K.

הַיּוֹם הַרַת עוֹלָם

הַיּוֹם יַעֲמְדוּ כָּל יְצוּרֵי עוֹלָמִים
כְּאַגּוּדָה אַחַת לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְבֵּנוּ שְׁלֵם
לְהַתְחַדֵּשׁ עִם בּוֹרְאֵם עוֹלָם קְדוֹשׁ:

Hayom harat olam
Hayom ya'amdu kol yetzurey olamim
ke'agudah ahat la'asot retzoneha belevav shalem
lehithadesh im boram olam kadosh.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos, as one community,
to do your will with perfect heart,
to be renewed with their Creator
in the universal sacredness of life!

We are seated.

KAVANAH. "The whole notion of time as an arrow shooting inexorably forward has been shattered forever in the complex geometries of quantum space, where multidimensional strings and loops carry time in all directions and even bring it to a halt." (Deepak Chopra) Our ancestors intuited this understanding when they wrote: "Today the world was born." They did not say "the anniversary of the world's birth," but literally, "Today the world was conceived." This means that we can connect in this moment to the precise energy present at creation. This awareness can lead us to identify with a reality that is not bounded by time. S.P.W.

The essence [of the Jewish conception of life]...seems to me to lie in an affirmative attitude to the life of all creation. The life of the individual has meaning only insofar as it aids in making the life of every living thing nobler and more beautiful. Life is sacred—that is to say, it is the supreme value, to which all other values are subordinate. The hallowing of the supra-individual life brings in its train a reverence for everything spiritual—a particularly characteristic feature of the Jewish tradition.

But the Jewish tradition also contains something else, something which finds splendid expression in many of the psalms, namely, a sort of intoxicated joy and amazement at the beauty and grandeur of this world, of which we can just form a faint notion. It is the feeling from which true scientific research draws its spiritual sustenance, but which also seems to find expression in the song of birds.

Albert Einstein (Adapted)



Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

Ruth Brin

ZIHRONOT / REMEMBERING

You remember all that you have made within your world,
consider every creature fashioned since Creation.
Before you every secret is uncovered,
the whole multitude of mysteries since the world began.
Nothing is forgotten in the presence of your Throne of Glory,
and nothing hidden from before your eyes.
You remember each completed act and each created being—
none escapes your gaze.
All is revealed and known before you, ANCIENT ONE,
your watchful eye reaches beyond all generations,
for you bring the claim of memory into the world,
the power by which all breath and spirit must be reckoned.
All of your many works,
your mass of living creatures,
the vast infinity of beings—
each has its place within your memory and thought.
And so have you made known since the Beginning,
this you have made clear from days of old!

This very day marks the beginning of your Creation,
a memorial of the world's first day—
for it is Israel's law, a statute of the God of Jacob.
And on it, every nation stands in judgment:
which one destined for the sword, which for peace,
which for famine, which for plenty. ↪

DERASH. On the first day, the day of the world's birth, the whole world was in a state of pure potential. Contemplating that newborn world, we feel awe at the fact of creation. On Rosh Hashanah we are reminded that today is a first day. We still contain within us the awesome and godly potential of our creation. That potential is in our hands. J.A.S.

אתה זוכר מעשה עולם ופוקד כל-יצורי קדם: לפניך נגלו כל-תעלומות והמון נסתרות שמבראשית: כי אין שכחה לפני כסא כבודך ואין נסתר מנגד עיניך: אתה זוכר את-כל-המפעל וגם כל-היצור לא נכחד ממך: הכל גלוי וידוע לפניך יהוה אלהינו צופה ומביט עד סוף כל-הדורות כי תביא חק זכרון להפקד כל-רוח ונפש להזכר מעשים רבים והמון בריות לאין תכלית: מראשית כזאת הודעת ומלפנים אותה גלית: זה היום תחלת מעשיך זכרון ליום ראשון: כי חק לישראל הוא משפט לאלהי יעקב: ועל המדינות בו יאמר: איזו לחרב ואיזו לשלום איזו לרעב ואיזו לשבע: ←

COMMENTARY. The *Zihronot* section is meant to bring to awareness that “You remember everything, there is no forgetting before You.” This is a place of great awareness and enlightenment. *Zihronot* challenges us to create ongoing mindfulness of values, soul, truth, dedication. It prods us to be aware of impulsive reaction and to transform it with conscious memory.

Z.S.S.

DERASH. This people had [a] sense of history. It had a gift uniting the artistic and the moral, a receptivity through which some of eternity enters the human essence. This ability so rare in human beings came to be the possession of this people through its gradual growth: it was able to have time. This people’s Sabbath and festivals are not just ancient institutions, but they are evidences of a fundamental power, an ability which is as artistic as it is moral. This power was both the commandment and the ability of this people to take a step backward, as artists do, to view the totality of their work. This people stepped back from the work of days in order to see the path of the weeks, from the events of the months to see the journey of the years, and from the customs of the era in order to comprehend the enduring task. From this it gained the knowledge and the ability to possess time, to own time for its own life. It acquired the ability to think in generations and live in generations, to look backward into the far reaches and to look forward into the great distances. Through history, this people came to be what it is: the people of the great memory and the great expectation.

Leo Baeck (Adapted)

On it, every living thing is summoned to account,
brought into memory, for life or death.
Who can escape the claims of memory on this day?
For the memory of every creature comes before you:
each person's acts, each person's history,
every deed—each step a mortal takes, each thought,
each plan, each inclination, and each consequence.

Happy is the person who does not forget you,
or the human being who gains courage through your help!
For those who seek you out shall never stumble,
they who trust in you shall never suffer shame.
For the memory of all created beings comes before you,
and you read carefully the deeds of all.
And so, with love, did you remember Noah,
and appoint him for a fate of mercy and redemption,
even as you brought the Flood upon the world,
destroying all flesh, due to the evil of their deeds.
And thus, REDEEMING ONE, our God,
did Noah come before you in your thoughts.
He was remembered,
and allowed to multiply his seed on earth—
as many as the grains of dust upon the land,
descendants numbering as the sands beside the sea. ↩

DERASH. When we pray for God to remember, we are reciting a list of things that we then collectively remember. This remembering of past good deeds and good intentions for future actions inspires us to higher thoughts and deeds. In praying for God to remember, we need to take responsibility for becoming the vehicles by which our prayer can become reality. It is only our subsequent actions that can prove our prayers are not in vain.

D.A.T.

וּבְרִיּוֹת בּוֹ יִפְקְדוּ לְהַזְכִּירָם לַחַיִּים וְלַמָּוֹת: מִי לֹא נִפְקַד כְּהַיּוֹם הַזֶּה
כִּי יִזְכָּר כָּל-הַיְצוּר לְפָנָיִךְ בָּא מַעֲשֵׂה אִישׁ וּפְקַדְתּוֹ וְעֵלִילוֹת מַצְעָדָיו-
גָּבַר מִחֲשֻׁבוֹת אָדָם וְתַחֲבוּלוֹתָיו וַיִּצְרֵי מַעֲלֵי-אִישׁ:

אֲשֶׁרִי אִישׁ שָׁלֹא יִשְׁכַּחְךָ וּבֶן-אָדָם יִתְאַמֵּץ-בְּךָ כִּי דוֹרְשֵׁיךָ לְעוֹלָם
לֹא יִכְשְׁלוּ וְלֹא יִפְלְמוּ לְנַצַּח כָּל-הַחוֹסִים בְּךָ: כִּי יִזְכָּר כָּל-הַמַּעֲשִׂים
לְפָנֶיךָ בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָל־אֶת-נֶחַ בְּאַהֲבָה זְכָרָתָּ
וְתִפְקְדָהוּ בְּדַבָּר יְשׁוּעָה וְרַחֲמִים בְּהִבְיָאָךְ אֶת-מִי הַמַּבּוּל לְשַׁחַת
כָּל-בֶּשֶׂר מִפְּנֵי אֲרַע מַעֲלֵיָהֶם: עַל כֵּן זָכְרוּנוּ בָּא לְפָנֶיךָ יְהוָה
אֱלֹהֵינוּ לְהַרְבוֹת זִרְעוֹ כְּעִפְרוֹת תֵּבֵל וְצִאֲצָאוֹ כְּחוֹל הַיָּם:

COMMENTARY. Who is it who remembers? Once we believed it was the father/king God, sitting above the small world and noting our behaviors in His great book. And now, when life is cheap and things are thrown away after one use and there is no heaven above the earth, who is it who notes and remembers? That our behaviors are recorded in God's book means that our actions have significance. It is our choice whether to dedicate what we do to supporting redemption or resisting it. Each separate thing we do, no matter how trivial it seems, can be a vehicle for furthering this redemptive process. Yet we discard so many opportunities each day, as though what we do doesn't matter. Each day we live, each act we perform, contributes to the flow of history toward salvation. Thus each thing we do really is recorded and preserved in the world. If we act on behalf of God, so it is written.

Daniel Siegel

DERASH. What are we affirming about God when we speak of God's memory? In the biblical pattern, God's remembering is followed by, or even implies, God's saving action—for example, God remembers Noah, Sarah, and the enslaved Israelites. We can find God in the feeling that we who are adrift, barren or oppressed are not alone, and in the possibility inherent in the universe for a transformed future.

J.A.S.

As it is written in your Torah:

“God remembered Noah and every living thing,
and all the beasts with him upon the Ark,
and God caused a breeze to pass throughout the earth,
and all the floodwaters withdrew.”

Genesis 8:1

And it is said:

“And God heard [Israel’s] cry of pain,
and God remembered the covenant with Abraham,
with Isaac, and with Jacob.”

Exodus 2:24

And it is said:

“And I remember now my covenant with Jacob—
and my covenant with Isaac
and my covenant with Abraham
I shall remember.
And the earth I shall recall.”

Leviticus 26:42

And in your holy Scriptures,
the following is written:

“God’s wondrous deeds were made to be remembered,
gracious and merciful is THE ETERNAL ONE.”

Psalms 111:4

And it is said:

“God gave sustenance
to those in awe of the divine,
God keeps the covenant in mind for all eternity.” ↩

Psalms 111:5

כְּכַתּוּב בְּתוֹרָתְךָ:

וַיִּזְכֹּר אֱלֹהִים אֶת־נַח וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
בַּתְּבִיבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

וַנֹּאמֶר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־
אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

וַנֹּאמֶר: וּזְכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאָף אֶת־בְּרִיתִי יִצְחָק וְאָף אֶת־
בְּרִיתִי אֲבֹרָהֶם אֲזַכֵּר וְהָאָרֶץ אֲזַכֵּר:

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

אֲכַר עֲשֵׂה לְנַפְלְאֹתַי חֲנוּן וְרַחוּם יְהוָה:

וַנֹּאמֶר: טָרַף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: ←

COMMENTARY. It was ancient Israel that first assigned a decisive significance to history. "The heavens," in the words of the psalmist, might still "declare the glory of God," but it was human history that revealed God's will and purpose. This novel perception was not the result of philosophical speculation, but of the peculiar nature of Israelite faith. It emerged out of an intuitive and revolutionary understanding of God, and was refined through profoundly felt historical experiences. However it came about, in retrospect the consequences are manifest. Suddenly, the crucial encounter between humanity and the divine shifted away from the realm of nature and the cosmos to the plane of history, conceived now in terms of divine challenge and human response. The pagan conflict of the gods with the forces of chaos, or with one another, was replaced by a drama of a different and more poignant order: the paradoxical struggle between the divine will of an omnipotent Creator and the free will of God's creatures, people, in the course of history; a tense dialectic of obedience and rebellion.

Yosef Hayim Yerushalmi (Adapted)

And it is said:

“And God remembered the covenant with them,
and, with great love,
relented from stern justice.”

Psalms 106:45

And by your servants' hands, the prophets,
the following is written:

“Go, and proclaim to Jerusalem's ears,
Thus says THE GOD OF ISRAEL: I recall
the love you showed me in your youth,
the time when you betrothed yourself to me,
following after me across a barren land.”

Jeremiah 2:2

And it is said:

“I remember my covenant with you,
in days when you were young,
and I shall now create for you,
an everlasting covenant.”

Ezekiel 16:60

And it is said:

“Is Ephraim not my dearest child,
a source of joy to me?
Truly, whenever I make mention of it,
I am flooded with memories.
Therefore, I fill with yearning,
and am overcome with love.
So says THE ANCIENT ONE!”

Jeremiah 31:19

וְנֹאמַר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחַם כְּרַב חֲסָדָיו:

וְעַל יְדֵי עֲבָרֶיךָ הִנְבִּיאִים כָּתוּב לֵאמֹר:

הֲלֹךְ וְקָרָאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר: כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֲסֹד
נְעוּרֶיךָ אֲהַבֵת כָּל־וּלְתֶיךָ לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאַרְצָן לֹא זְרוּעָה:

וְנֹאמַר: וְזְכַרְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ בְּיַמֵּי נְעוּרֶיךָ וַהֲקִימוּתִי לָךְ
בְּרִית עוֹלָם:

וְנֹאמַר: הֲבֵן יִקִּיר לִי אֶפְרָיִם אִם יֵלֵד שְׁעֵשׂוּעִים כִּי־מַדֵּי דְבָרֵי בּוֹ
זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מְעִי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה:

Our God, our ancients' God,
remember us, be mindful of our good,
we who stand before you.
Please designate us for a fate of mercy
and salvation, decreed from heaven's
highest, primordial heights.
And remember for our sake the covenant,
the love, the promise that you swore
to Abraham, our ancestor, on Mount Moriah.
Envisage once again the gift of Abraham,
our ancestor, as he bound and dedicated
at the place of sacrifice, his child Isaac,
reining in his love to do your will
with perfect heart.
So may your love restrain strict justice,
removing anger's burdens from us.
In your great goodness, let wrath be turned away
from us, your people, from your Holy City,
and from the Land of Israel, your inheritance.
Fulfill for us, ALL-MINDFUL ONE, our God,
the promise that you made in your Torah,
through your servant Moses,
from your glorious Presence,
as was said: ↩

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ זָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ וּפְקֻדָּנוּ
בְּפִקְדֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שָׁמַי קָדָם וְזָכַרְלָנוּ יְהוָה אֱלֹהֵינוּ
אֶת־הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׂבוּעָה אֲשֶׁר נִשְׁפָּעַתָּ לְאַבְרָהָם
אֲבִינוּ בְּהַר הַמּוֹרֶה וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקַד אֲבְרָהָם אֲבִינוּ
אֶת־יִצְחָק בְּנוֹ עַל גֵּב הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו לְעִשׂוֹת רְצוֹנְךָ בְּלִבְךָ
שָׁלֵם: כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסְךָ מֵעַלֵינוּ וּבִטּוּבְךָ הַגָּדוֹל יֵשׁוּב
חֶרוֹן אַפֶּךָ מֵעַמְךָ וּמֵעִירְךָ וּמִנְחַלְתֶּךָ וְקִיַם־לָנוּ יְהוָה אֱלֹהֵינוּ אֶת־
הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
כְּאָמור: ←

We are part of God's memory,
because nothing precious is ever lost in the universe,
and love is more precious than anything.
Love's promise and love's fulfillment are never lost.
They always turn up.
They are our inheritance,
if we remember.

S.P.W.

DERASH. The Torah states that God remembers our deeds and holds us accountable for our wrongdoings. Yet few of us believe in a God who takes a personal interest in humankind. Not many of us think of God as a person at all. Does it still make sense to follow the tradition and speak of "divine remembrance?" What we do in the world can cause good or evil that stretches vastly beyond our imagining. Our actions shape the world's memory. The genetic structure of various life forms has been shown—in places like Hiroshima and Chernobyl—to bear the impact of human misuse of the atom. Indeed, our contempt for the ecosystem that we share with other life forms is unforgettably etched onto the very landscape and will be visibly recalled with shame for generations to come. We cause good and evil that become a part of universal memory. By beginning to heal the wounds that we ourselves have caused, we will be remembered for a blessing. *Adonay*, you remember all things forgotten. For you there is no forgetting.

S.D.R.

“I have remembered, for your sake,
the covenant of former generations,
whom I brought forth from the land of Egypt,
in the eyes of all the nations
to become their God,
I, THE GOD OF ISRAEL.”

For you are a God who can remember
all that is forgotten, since eternity.
Nothing is forgotten in the presence
of your Throne of Glory.
So may you remember now
the sacrifice of Isaac,
and be merciful to his posterity,
who are alive today.
Blessed are you, ETERNAL ONE,
who keeps the covenant in mind.

וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֹׁנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרָיִם
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם יְלֹאֵהִים אֲנִי יְהוָה: כִּי זָכַר כָּל-הַנְּשָׁפָחוֹת
אֹתָהּ הוּא מַעֲוֹלָם וְאִין שִׁכְחָה לְפָנַי כִּפְסָא כְּבוֹדְךָ: וְעַקְדַת יִצְחָק
לְזֵרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכֹּר. בְּרוּךְ אַתָּה יְהוָה זָכַר הַבְּרִית:

יהוה / I...THE GOD OF ISRAEL (Leviticus 26:45). / זוכרתי...יהוה

ZIHRONOT READING 1



Remember! All our ancestors live in us. Though their tongues are silent, they speak with ours. Though their hands are still, they labor through us.

The past lives in us, in our very bodies. The structure of our organs, the energy that moves our muscles, the nerves and brain wherewith we apprehend our world, all are an inheritance from generations that have passed.

Remember! The past lives in our worlds, in our ability to reason, to communicate thought and feeling, to work, to love.

Remember! The past lives in the world's wealth and resources. We eat the fruit of trees planted by forebears long gone. With metals stored in the earth we forge our tools. Through skills and devices conceived by vanished generations, we survive in the world.

Remember! The past lives in our society and our folkways. Others before us originated government to make us secure, courts to administer justice and protect our liberties, ritual to enhance our days.

May we cherish justice and freedom in the affairs of our land, peace and equality among the peoples, that our children after us may not revile us for bequeathing a heritage of evil.

May we be true to our past as Jews, seeking to fulfill the unrealized ideals of our prophets and sages. May we fit ourselves to be their successors, and to impart to our children the vision of a godly kingdom.

Milton Steinberg (Adapted)

ZIḤRONOT READING 2



Humans differ from the rest of living creation mainly in the possession of self-consciousness. Other creatures live from moment to moment. If they have memories, they are not aware that those are memories. If the future in any way determines their actions, they have no mental picture of that future. The consciousness of history is the consciousness of that larger self which one shares with one's fellows. Individuals are centuries, if not millennia, older than their chronological ages. But people who have a historical consciousness actually feel that the life they live extends far beyond the actual life of their bodies. Conscious of the experiences of the past, attached by a kind of umbilical cord to the history, the culture, the civilization of centuries, the individual's being becomes coextensive with the being of their peoples. The individual enjoys, as it were, an earthly immortality.

Mordecai M. Kaplan (Adapted)

ZIḤRONOT READING 3



Judaism does not command us to believe; it commands us to remember. The commandment of faith in the Torah is *Remember*: “that you may remember the day of your departure from the land of Egypt as long as you live.”

There is a slow and silent stream, a stream not of oblivion but of memory, from which we must constantly drink before entering the realm of faith....The substance of our very being is memory, our way of living is retaining the reminders, articulating memory. ↪

The true story of the mind is not preserved in learned volumes, but in the living mental organism of everyone...The riches of a soul are stored up in its memory. This is the test of character—not whether an individual follows the daily fashion, but whether the past is alive in the present. When we want to understand ourselves, to find out what is most precious in our lives, we search our memory. Memory is the soul's witness to the capricious mind.

We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The vision of the prophets lasted a moment, a moment enduring forever. What happened once upon a time happens all the time.

Jews have not preserved the ancient monuments, they have retained the ancient moments. The light kindled in their history was never extinguished. With sustaining vitality the past survives in their thoughts, hearts, rituals. Recollection is a holy act: we sanctify the present by remembering the past.

Abraham Joshua Heschel (Collected & Adapted)

ZIHRONOT READING 4



So there is nothing new under the sun. I accept that. That is my challenge. There is beauty enough and ugliness enough and love enough and hate enough for any one of us to select from and shape our own absolutely personal combinations. But this shaping must be a conscious thing: a reaching back and forward for those details that create patterns and form and motif in a life. To see living as connection is to bevel the rough edges, miter the corners, blur the divisions so that time becomes a chain of always accessible segments, not fragments, of knowledge and experience.

Faye Moskowitz

ZIHRONOT READING 5



Out of the debris of dying stars,
this rain of particles
that waters the waste with brightness;
the sea-wave of atoms hurrying home,
collapse of the giant,
unstable guest who cannot stay;
the sun's heart reddens and expands,
his mighty aspiration is lasting,
as the shell of his substance
one day will be white with frost.

In the radiant field of Orion
great hordes of stars are forming,
just as we see every night
fiery and faithful to the end.

Out of the cold and fleeing dust
that is never and always,
the silence and waste to come—
this arm, this hand,
my voice, your face, this love.

John Haines

We rise. The shofar is sounded.

May what our lips express
be pleasing in your presence,
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
declarations of the power of memory.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos,
whether as your children
or your servants.
If as your children, show them mercy,
like a mother toward her children.
If as your servants,
then our eyes are turned toward you
in great anticipation,
that you may be gracious,
rendering judgment for the good, on our behalf,
as clear as light of day.

We are seated.

COMMENTARY. The central theme of New Year's Day is the power of memory itself. Memory defies oblivion, breaks the coils of the present, establishes the continuity of the generations, and rescues human life and effort from futility. It affords the only true resurrection of the dead. The act of remembering is thus in itself redemptive. If, on the one hand, it involves a chastening assessment, it involves, on the other, a comforting reassurance. New Year's Day is at once a day of judgment and a new beginning. If it looks backward, it does so only on the way forward; and its symbol is the trumpet of an eternal reveille. Theodore H. Gaster (Adapted)

We rise.

Tekiyah	Shevarim	Tekiyah	תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
Tekiyah	Shevarim	Tekiyah	תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
Tekiyah	Shevarim	Tekiyah	תְּקִיעָה	שְׁבָרִים	תְּקִיעָה

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא מִבֵּין וּמֵאַזֵּין מִבֵּית
וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ וּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר זְכוּרֹנוֹתֵינוּ:

Areshet sefateynu ye'erav lefaneḥa el ram venisa mevin uma'azin
mabit umakshiv lekol tekiyatenu utekabel beraḥamim uveratzon
seder zihronotynu.

הַיּוֹם הַרַת עוֹלָם

הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים
אִם כְּבָנִים אִם כְּעַבְדִּים
אִם כְּבָנִים רַחֲמֵנוּ כְּרַחֲמֵת אִם עַל בָּנִים
וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת
עַד שֶׁתַּחַנְנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ אִם קְדוֹשׁ:

We are seated.

SHOFAROT / CALLING

You revealed yourself
amid your cloud of glory,
to a holy people, to converse with them.
From heaven did you make your voice heard,
as you revealed yourself
through heaven's radiant mists.
And the entire world was shaken by your presence,
the beings you created trembled at your coming forth.
As you, our sovereign, became manifest upon Mt. Sinai,
to teach your people Torah and mitzvot,
You made heard the splendor of your voice,
your holy utterances, through flames of fire.
With thunder and lightning, you were shown to them,
amid the shofar's call to them did you appear.

As it is written in your Torah:
“And it happened on the third day, when morning came,
that there were thundering sounds and lightning,
and thick clouds upon the mountain,
and the shofar's great and mighty voice was heard,
and all the people trembled in their encampment.”

Exodus 19:16

And it is said:
“And as the shofar's call grew louder and more forceful,
Moses spoke, and THE ALMIGHTY answered him aloud.” ↪

Exodus 19:19

אָתָּה נִגְלִיתָ בְּעֵנַן כְּבוֹדְךָ עַל עַם קְדְשְׁךָ לְדַבֵּר עִמָּם: מִן הַשָּׁמַיִם
הַשְּׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר: גַּם כָּל-הָעוֹלָם כִּלּוֹ
חַל מִפְּנֵיךָ וּבְרִיּוֹת בְּרֵאשִׁית חֲרָדוֹ מִמֶּךָ בְּהַגְלוֹתֶךָ מִלְּפָנָי עַל הַר
סִינַי לְלַמֵּד לְעַמֶּךָ תּוֹרָה וּמִצְוֹת וּתְשַׁמְיַעֵם אֶת-הוֹד קוֹלְךָ וְדַבְרוֹת
קְדְשְׁךָ מְלִהְבּוֹת אֵשׁ: בְּקוֹלוֹת וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ וּבְקוֹל שׁוֹפָר
עֲלֵיהֶם הוֹפְעֶתָ:

כִּפְתּוּב בְּתוֹרָתְךָ:

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבַּקָּר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל-
הַהָר וְקוֹל שׁוֹפָר חָזַק מְאֹד וַיִּיחָרֵד כָּל-הָעָם אֲשֶׁר בַּמַּחֲנֶה:

וְנֹאמַר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחָזַק מְאֹד מִשֶּׁה יְדַבֵּר וְהֶאֱלִהֵם
יַעֲנֵנוּ בְּקוֹל:

DERASH. Maimonides speaks of the shofar as an awakener. We want to awaken to a higher awareness that gives us a perspective from which we can see the flaws in the routines of life and how they can be improved. The word shofar can be derived from *leshaper*, fixing or improving. *Shapru ma'asehem*: *Shofarot* encourages us to repair our deeds. The awareness provided by the shofar blast enhances our experience of this reflective day.

Z.S.S.

DERASH. Our ancestors imagined the divine voice as sometimes booming amidst the fire and thunder, sometimes whispering in the desert wind. When they were able to hear the divine command, a place deep inside them trembled, the place that sometimes trembles when we hear the shofar blast.

J.A.S.

And it is said:

“And all the people then beheld the thunder’s voices,
the flaming torches, the sound of the shofar,
and the mountain smoldering with smoke.
And the people were afraid, and wavered,
but they stood and viewed it from afar.”

Exodus 20:15

And in your holy scriptures
the following is written:

“God ascended amid horn-blasts,
THE REDEEMER by the call of the shofar.”

Psalms 47:6

And it is said:

“With trumpets and the shofar’s call,
sound forth before the sovereign one,
THE GOD OF ISRAEL!”

Psalms 98:6

And it is said:

“Blast piercing notes upon the shofar for the New Moon,
for the full moon, for our festive holiday!
For it is Israel’s law,
a statute of the God of Jacob!” ↩

Psalms 81:4-5

COMMENTARY: “The people then beheld the thunder’s voices, the flaming torches, the sound of the shofar.” How can people see the sound of the shofar? By “see” does it mean all sensory perception including listening? What is most important here is the fear felt by the people in light of what they experienced—the apprehension caused by what they apprehended.

D.A.T.

וְנֹאמַר: וְכָל־הָעַם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִם וְאֵת קוֹל הַשּׁוֹפָר
וְאֶת־הָהָר עֲשֵׂן וַיֵּרָא הָעַם וַיִּנְעוּ וַיַּעֲמִדוּ מֵרַחֵק:

וַיְדַבְּרֵי קְדֹשֶׁף כְּתוֹב יֵאמַר:
עֲלֵה אֱלֹהִים בְּתִרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:

וְנֹאמַר: בְּחִצְצוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנַי הַמְּלֶךְ יְהוָה:

וְנֹאמַר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּפֶסַח לְיוֹם חֲגִלְנוּ כִּי חָק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט יֵאלֹהֵי יַעֲקֹב: ←

COMMENTARY. Consider the word שופר /shofar. Its letters also spell the world *shefer* /beauty. Reorder those letters, and you have the word *refresh* /mud. We blow through the shofar's narrow end, but the sound comes out the broad end. The soul of each person is like a shofar: each of us has a capacity for broadmindedness and courage, and for narrow-mindedness and cowardice. Our task in doing *teshuvah* /repentance, as in blowing the shofar, is to move from narrowness towards broadness, from our earthly mire toward divine beauty. Each of us is both mud and spirit—lowly creatures of the earth and children of the Most High. The shofar sounds rise upward, challenging us to follow. S.D.R.

And by your servants' hands, the prophets,
the following is written:
"All you who dwell upon the globe,
all the earth's inhabitants,
when the signal has been raised upon the mountaintops,
behold, and listen to the shofar's piercing call!"

Isaiah 18:3

And it is said:

"And it shall happen on that day,
upon the sounding of the great shofar,
that all lost souls throughout Assyria,
and all forlorn throughout the land of Egypt,
shall bow down to THE REDEEMING ONE,
upon the holy mountain of Jerusalem!"

Isaiah 27:13

And it is said:

"And THE INEFFABLE shall then be seen by you,
God's arrow shall go forth like lightning.
The sovereign God, emerging
with the shofar's piercing call,
shall tread the storms of Yemen,
THE CREATOR of all beings
shielding you from harm!"

Zechariah 9:14-15

So may you shield your people Israel,
with your everlasting peace!

Our God, our ancients' God,
sound the great shofar for our freedom. ↩

וְעַל יְדֵי עֲבָדָיךָ הַנְּכִיָּאִים כָּתוּב לֵאמֹר:
כָּל־יִשְׂרָאֵל תִּבְלֶנּוּ וְשִׁכְנֵי אֶרֶץ כְּנַעַן־נִסּוּ הָרִים תִּרְאוּ וְכִתְּלֶנּוּ שׁוֹפָר
תִּשְׁמָעוּ:

וְנֹאמֵר: וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּכְאוּ הָאֲבָדִים בְּאֶרֶץ
אֲשׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרָיִם וְהַשְׁתַּחֲוִי לַיהוָה בְּהַר הַקֹּדֶשׁ
בִּירוּשָׁלָיִם:

וְנֹאמֵר: וַיְהוֶה עֲלֵיהֶם יִרְאָה וַיֵּצֵא כִּכְרֵק חֲצוֹ וְאֲדָנָי יְהוִה בְּשׁוֹפָר
יִתְקַע וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן: יְהוִה צְבָאוֹת יִגַּן עֲלֵיהֶם:

כִּן תִּגַּן עַל עַמְךָ יִשְׂרָאֵל בְּשִׁלּוֹמְךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ:

COMMENTARY. God is sovereign. This means that nothing else, no political system, no authority figure, no flesh and blood monarch can ultimately claim one's allegiance. God as ruler is a great motivator for radical challenging of the political status quo. The metaphor allows us to realize that even the most powerful system, law, ruler, or institution is not absolute.

S.P.W.

הַלְלוּיָהּ

הַלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:

הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדָלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתֶף וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעֶגְב:

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ:



כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה

Halleluyah halelu el bekodsho. Haleluhu birki'a uzo.

Haleluhu vigvurotav. Haleluhu kerov gudlo.

Haleluhu beteka shofar.

Haleluhu benevel vehinor.

Haleluhu betof umaḥol.

Haleluhu beminim ve'ugav.

Haleluhu betziltzeley shama.

Haleluhu betziltzeley teru'ah.

Kol haneshamah tehalel yah. Halleluyah.

Hallelu/Yah!

Call out to Yah in Heaven's holy place!

Boom out to Yah across the firmament!

Shout out for Yah, for all God's mighty deeds!

Cry out for Yah, as loud as God is great!

Blast out for Yah with piercing shofar note!

Pluck out for Yah with lute and violin!

Throb out for Yah with drum and writhing dance!

Sing out for Yah with strings and husky flute!

Ring out for Yah with cymbals that resound!

Clang out for Yah with cymbals that rebound!

Let every living thing Yah's praises sing, Hallelu/Yah!

SHOFAROT READING 1



For untold generations, our ancestors listened as we do at this season to the sound of the shofar. What did they hear in its piercing tones? What solemn truth did they detect in its melodies, that stirred them to improve the world? What does it say to us, who stand between two years, groping for a light to guide us?

Tekiyah! Awake! Awake! The shofar calls. Let not the torpor of habit dull your minds to the heroism of humanity, human yearnings and aspirations! Let us heed the *tekiyah* of the shofar, and rouse ourselves from our thoughtlessness, lest we waste our lives in the search for wealth that avails not, and pleasures in which there is no peace.

Shevarim! Hear the accents of the *shevarim*, the broken refrain, the hesitant melody which echoes the sighing and weeping of an unhappy humanity.

Many who might be alive today moulder on battlefields, vain sacrifices, forgotten by all except those hearts that will never be joyous again for want of them. Many who love sunlight and cleanliness must dwell in the foul darkness of hovels.

Many who toil faithfully go hungry for want of bread and naked for lack of clothing. Many who could be strong are frail in body because of hardship, twisted in limb because of cruelty of their fellows.

Let us heed the *shevarim* of the shofar. Let us open our ears to the cry of suffering humanity, our hearts to compassion and love. ↩

Have we heard the tragic wail of pain-racked bodies and bitter hearts? And are our souls sad? Then listen now to the trumpet-blast of the *teruah*, the call to battle.

These evils need not be. Give of your bread to those who hunger, and of your strength to those who fail; give of your energies to justice and truth; then will the evils that oppress humanity pass away. In our hearts, and in our minds, we hold the means whereby these scourges can be banished from the earth forever.

Milton Steinberg (Adapted)

SHOFAROT READING 2



Beat! beat! drums—blow! bugles! blow!
Through the windows—through doors—burst like a ruthless
force,
Into the solemn place, and scatter the congregation,
Into the school where the scholar is studying;
Leave not the bridegroom quiet—no happiness must he have
now with his bride,
Nor the peaceful farmer any place, ploughing the field or
gathering the grain,
So fierce you whirr and pound you drums—so shrill you bugles
blow,

Beat! beat! drums—blow! bugles! blow!
Over the traffic of cities—over the rumble of wheels in the
streets;
Are beds prepared for sleepers at night in the houses? No
sleepers must sleep in those beds,
No bargainers' bargains by day—no brokers or speculators—
would they continue?
Would the talkers be talking? would the singer attempt to sing?
Would the lawyer rise in the court to state his case before the
judge? ↪

Then rattle quicker, heavier drums—you bugles wilder blow.
Beat! beat! drums!—blow! bugles! blow!
Make no parley—stop for no expostulation,
Mind not the timid—mind not the weeper or prayer,
Mind not the old man beseeching the young man,
Let not the child's voice be heard, nor the mother's entreaties,
Make even the trestles to shake the dead where they lie awaiting
the hearses,
So strong you thump O terrible drums—so loud you bugles
blow.

Walt Whitman (Adapted)

SHOFAROT READING 3



Connections are made slowly, sometimes they grow
underground.
You cannot tell always by looking what is happening.
More than half a tree is spread out in the soil under your feet.
Penetrate quietly as the earthworm that blows no trumpet.
Fight persistently as the creeper that brings down the tree.
Spread like the squash plant that overruns the garden.
Gnaw in the dark and use the sun to make sugar.
Weave real connections, create real nodes, build real houses.
Live a life you can endure: make love that is loving.
Keep a tangling and interweaving and taking more in,
a thicket and bramble wilderness to the outside but to us
interconnected with rabbit runs and burrows and lairs.
Live as if you liked yourself, and it may happen:
reach out, keep reaching out, keep bringing in.
This is how we are going to live for a long time: not always,
for every gardener knows that after the digging, after the
planting,
after the long season of tending and growth, the harvest comes.

Marge Piercy

Raise up the banner for the gathering-in of those in exile,
and bring near to you all those dispersed among the nations.
Let all our scattered people, as if by miracle,
be reunited from the earth's remotest lands,
and bringing us forth to Zion, to your City,
to Jerusalem, rejoicing where your presence
comes to rest. For there our ancestors
made offerings to you, their gifts
of reconciliation.

As is written in your Torah:

“Upon the day of your rejoicing, your appointed times,...
on your New Moons,
you shall sound a piercing note on trumpets,
you shall make memorial celebration
in the presence of your God,
I am THE FOUNT OF LIFE, your God!”

For you are the one who listens to the shofar's call
and hearkens to its blast,
and there is none like you.

We rise for the sounding of the shofar.

Blessed are you, ALMIGHTY ONE,
who listens mercifully to your people Israel's call.

May what our lips express
be pleasing in your presence,
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
verses of the shofar's call.

We are seated.

וביום...אלהיכם / Upon...God! (Numbers 10:10).

וְשָׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ בְּנֶס
מִיְרֻכְתֵי-אֶרֶץ: וְהֵבִיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם שְׁשָׁם עָשׂוּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְפָנֶיךָ אֶת-עוֹלוֹתֵיהֶם
וְאֶת-זִבְחֵי שְׁלֵמֵיהֶם: וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וּבַיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשְׁכֶם וּתְקַעְתֶּם בְּחֻצְרוֹת
וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאֲזִין תְּרוּעָה וְאִין דְּוָמָה לָךְ: בְּרוּךְ
אַתָּה יְהוָה שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

We rise.

Tekiyah Teruah Tekiyah תְּקִיעָה תְּרוּעָה תְּקִיעָה

Tekiyah Teruah Tekiyah תְּקִיעָה תְּרוּעָה תְּקִיעָה

Tekiyah Teruah Tekiyah (gedolah) (גְּדוֹלָה) תְּקִיעָה תְּרוּעָה תְּקִיעָה

אֲרָשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא מִבֵּין וּמְאֲזִין מִבֵּית
וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ וּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר שׁוֹפְרוֹתֵינוּ:

Areshet sefateynu ye'erav lefaneha el ram venisa mevin uma'azin
mabit umakshiv lekol tekiyatenu utekabel berahamim uveratzon
seder shofroteynu.

We are seated.

לְצִיּוֹן / bringing us forth to Zion; not only to Eretz Yisrael. In the
imagery of the classical prophets, *Zion* is a symbolic term which connotes
the Jewish people settled in safety in their homeland in a world without
war. We pray to be “restored” not only as residents of our ancestral
homeland, but as citizens of a planet of peace. R.H.

NOTE. The *tekiyah gedolah*, the extra-long blast at the end of the day’s
shofar blowing, sometimes occurs here, unless it is the custom of the
community to blow the shofar as part of *Kaddish Titkabal*, page 1196.

INTERPRETIVE HAYOM HARAT OLAM

Have you ever seen
anything
in your life
more wonderful

than the way the sun,
every evening,
relaxed and easy,
floats toward the horizon

and into the clouds or the hills,
or the ruffled sea,
and is gone—
and how it slides again

out of the blackness
every morning,
on the other side of the world,
like a red flower

streaming upward on its heavenly oils,
say, on a morning in early summer,
at its perfect imperial distance—
and have you ever felt for anything

such wild love—
do you think there is anywhere, in any language,
a word billowing enough
for the pleasure
that fills you
as the sun
reaches out,
as it warms you—

(Continued on the facing page)

as you stand there,
empty-handed—
or have you too
turned from this world—
or have you too
gone crazy
for power,
for things?

Mary Oliver

הַיּוֹם הַרְתָּ עוֹלָם

הַיּוֹם יֵאָזֵן כָּל יְצוּרֵי עוֹלָמִים לְקוֹל שׁוֹפָר קוֹל קוֹרָא לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׂדֵי קוֹל הוֹלֵךְ וְחֹזֵק מְאֹד וְלָנוּ לְדַבֵּר וּלְעֲשׂוֹת וְהַאֲלֵהֵם
יַעֲנֵנוּ בְּקוֹל אִים וְקָדוֹשׁ:

This is the birthday of the world!
Today, all beings of the cosmos
listen to the shofar's call.
Its voice proclaims the world's repair,
through sovereignty of THE ALMIGHTY ONE—
a voice that grows in strength as it proceeds.
All we need do is speak and act,
and God will answer us,
a voice awesome and holy.

Communities that conclude with the final blessings of the Amidah continue on the following page. Others continue with Kaddish Titkabal (page 1196), Aleynu (page 1201), Psalm 27 (page 1217), or Mourner's Kaddish (page 1215).