

סדר תקיעת שופר

Seder T'kiat Shofar

Shofar service

Rosh Hashanah Morning



The Shofar Service has three sections, each with its own theme and a set of shofar blasts at the end.

The first section is *Malchuyot* and focuses on the theme of God's sovereignty. The liturgy calls for us to wake up from our figurative slumber and live with an awareness of God's sovereignty, rededicating ourselves to lives of meaning, purpose, and principle.

In *Zichronot* we recall those who have come before us, recognizing that we are links in a chain of tradition, merely the current bearers of the covenant between God and the Jewish people. Though we may sometimes forget that covenant, God will always remember it.

In *Shofarot* we focus on the purpose of the shofar itself, as it calls us to examine our ways and awaken to the urgent need and possibility of change. Whatever lies in our past, and whatever lies in our future, the possibility of improving ourselves and our world always remains. If we draw upon our tradition of *chesed* - acts of lovingkindness - we can become better people and build a better world.



מלכויות

Malchuyot - God's Sovereignty

In the Seventh Month,
on the first day of the month,
there shall be a sacred assembly

*U'va-cho-desh Ha-sh'vi-i,
b'e-chad la-cho-desh,
mik'rah ko-desh yih'yeh
la-chem*

וּבַחֹדֶשׁ הַשְּׁבִיעִי
בְּאֶחָד לַחֹדֶשׁ
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם

A cessation from work; a day of commemoration

*Kol m'le-chet a-vo-dah lo
ta'asu*

כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

Proclaimed by the sound of the shofar

Yom t'ru-ah yih'yeh la-chem

יוֹם תִּרְוַעָה יִהְיֶה לָכֶם

From the tunnels of the shofar comes a wakening sound.
Calling *la-chem* – to you, to us – reaching into our very being
to shake us loose from the inertia that holds us bound to our
ways;

...an urgent call to stop wasting our days in vain pursuits; to
examine ourselves – our lives, our hearts, our minds, and
our actions.

The shofar rings out not for the sake of the space, the walls,
the roof, the room in which we pray, but for our sake, not
that our prayers may reach heaven, but that our prayers
might reach our hearts.

If only we would listen to its call; hear its cry; if we would truly pay heed as the shofar calls to us:

Uru, uru, y'shei-nim – עוֹרוּ עוֹרוּ יְשָׁנִים

Awaken, awaken you sleepers from your sleep.

~

A year lies behind us. Our actions have written themselves in the book of our lives. Our deeds, measured out, speak for themselves.

But a new year lies before us, glimpsed through a corridor of hope. The path of new possibilities lies open before us, if we let the sound of the shofar penetrate to our souls, to shatter our complacency and break the bonds that trap us in the narrowness of our ways. The work of repairing our lives; our world, is ready to be done. There is no time to waste, we must wake up from our slumber.

U-ru U-ru Y'shei-nim
mi'sh-nat'chem.

עוֹרוּ עוֹרוּ יְשָׁנִים
מִשְׁנַתְּכֶם

U-ru U-ru v'nir-da-mim,
ha-kit-su mi'tar-dei-mat'chem

עוֹרוּ עוֹרוּ וְנִרְדָּמִים
הַקִּיצוּ מִתְרַדְּמֵיכֶם!

U-ru U-ru Y'shei-nim

עוֹרוּ עוֹרוּ יְשָׁנִים

Awaken, awaken, you sleepers, from your sleep!
Rouse yourselves, you slumberers, out of your slumber!

We stand wide awake before Your majesty, facing the challenge of changing our ways. Our prayers rise up like the blasts of the shofar; they delve and penetrate to the depths

of our souls; now is the time for growth and renewal, a time to turn and return to You, Who has given us another chance on the scales of life.

*U-ru U-ru Y'shei-nim
mi'sh-nat'chem.*

עָוְרוּ עָוְרוּ יְשָׁנִים
מִשְׁנַתְּכֶם

*U-ru U-ru v'nir-da-mim,
ha-kit-su mi'tar-dei-mat'chem*

עָוְרוּ עָוְרוּ וְנִרְדָּמִים
הִקִּיצוּ מִתַּרְדֵּי מִתְּכֶם!

U-ru U-ru Y'shei-nim

עָוְרוּ עָוְרוּ יְשָׁנִים

Awaken, awaken, you sleepers, from your sleep!
Rouse yourselves, you slumberers, out of your slumber!

Wake me up, so I can prepare. Listen to my prayer.

Hear my voice.

I know you understand.

Wake me to this year.

~

Please Rise for Aleinu Ha-Gadol

Aleinu Ha-Gadol - The Great Aleinu - In the midst of the first section of our Shofar service, Malchuyot, an additional recitation of the first paragraph of the Aleinu prayer is inserted. The Malchuyot section focuses on the theme of God's sovereignty, and the theme of Aleinu is our obligation to praise God and accept, fully, the task God has assigned us in the world - that of Tikkun Olam, repairing the world.

There are places in Jewish prayer when it is customary to bow. In those moments, we typically bow only slightly. During the Great Aleinu, it is customary to bow much more deeply. Some even observe the practice of fully prostrating themselves to the point of placing their forehead to the ground. Others will simply bow from the waist as usual, while focusing their intention on humbling themselves before God, and still others will bow from the waist but further than usual, continuing until their body is parallel to the ground.

The Great Aleinu

*Aleinu l'shabei'ach la'adon
hakol, lateit g'dulah l'yotzeir
b'reishit, shelo asanu k'goyei
ha'aratzot v'lo samanu
k'mishp'chot ha'adamah,
shelo sam chelkeinu kahem,
v'goraleinu k'chol ha-monam.*

*Va-anachnu korim
umishtachavim umodim lifnei
Melech, Malchei Ham'lachim,
Hakadosh Baruch Hu.*

It is upon us to praise the Eternal God of all, the Maker of heaven and earth,
Who has set us apart from the other families of earth, giving us a destiny
unique among the nations. We therefore bow in awe and thanksgiving before
the One who is Sovereign over all, the Holy One, blessed be God.

עלינו הגדול

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאָדָמָה, שֶׁלֹא שָׁם חִלְקֵנוּ
כְּהֵם, וְגָרְלָנוּ כְּכֹל הַמוֹנָם.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלִכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ
הוּא.

We remain standing for the call of the shofar

*Baruch Atah, Adonai,
Eloheinu Melech ha-Olam,
asher kid'shanu
be-mitzvotav, ve-tzivanu
lishmoah kol shofar.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל
שׁוֹפָר.

Blessed are you, Adonai, our God, sovereign of all existence,
Who sanctifies us with Your mitzvot,
and calls us to hear the voice of the shofar.

*Baruch Atah, Adonai,
Eloheinu Melech ha-olam,
she-hechyanu, ve-kiyemanu,
ve-higiyanu la-z'man ha-zeh.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיַּמָּנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Blessed are you, Adonai, our God, sovereign of all existence,
Who has given us life, and sustained us,
and caused us to arrive at this sacred moment.

the shofar is sounded

| | |
|---------------------------------|---|
| TEKIAH, SHEVARIM-TERUAH, TEKIAH | תְּקִיעָה, שְׁבָרִים-תְּרוּעָה, תְּקִיעָה |
| TEKIAH, SHEVARIM, TEKIAH | תְּקִיעָה, שְׁבָרִים, תְּקִיעָה |
| TEKIAH, TERUAH, TEKIAH | תְּקִיעָה, תְּרוּעָה, תְּקִיעָה |

The congregation may be seated

זכרונות

Zichronot - Remembering the Covenant

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|---|--|
| <i>Eloheinu vei'lo-hei avo-tei-nu</i> <i>v'i-mo-tei-nu</i> | אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ |
| <i>Zoch'rei-nu b'zich-ron tov</i> <i>l'fa-ne-cha</i> | זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ |
| <i>u'fok'dei-nu bif'ku-dat</i> <i>ye-shu-ah</i> | וּפְקֹדֵנוּ בְּפִקְדַת יְשׁוּעָה |
| <i>v'ra-cha-mim mish'mei</i> <i>sh'mei ke-dem</i> | וְרַחֲמִים מִשְׁמֵי שָׁמַי קֹדֶם |

Our God and God of those who came before us, remember us with a memory of good before you, and restore us to a state of blessing we once knew.

Remorse and repentance for our deeds of the past are not for the sake of dragging us down like a stone around our necks, but as reminders and inspiration that change and growth are possible; while memories of love and holiness in our lives can nourish and renew us. This world was not meant for destruction and suffering, but as a place of creation, repair, and love.

When we remember the covenant that binds and embraces us, our lives can be transformed. The very possibility of change is the blessing of life, an affirmation that existence has meaning, a recognition that we are agents of God's love in a sometimes cold and indifferent world.

The Shofar calls to us to find our way; its sounds echoing the anguish and aspirations of our souls:

In the *Sh'varim*, the brokenness that afflicts our hearts.

In the *Tru'ah*, the stuttering staccato, like the fits and starts of our efforts to change.

In the *T'kiyah*, the unbroken, clarion call, and the hope for wholeness, return, and renewal.

The shofar calls to us with the sound of our history, with the sound of our sorrows. It shakes loose the cobwebs of forgetfulness, so we may remember the covenant that You will not forget.

Ashrei ha'am yod'ei t'ruah,

אַשְׁרֵי הָעַם יֹדְעֵי תְרוּעָה

Adonai b'or panecha y'haleichun

יְיָ בְּאוֹר־פְּנֵיךָ יִהְיֶה לְכוֹן

“Happy is the people who know the sound of the shofar, O God, they walk in the light of Your presence” ...in the light of the One who remembers the covenant.

*Baruch a-tah Adonai, Zocher
Ha-brit*

בְּרוּךְ אַתָּה יְיָ זֹכֵר הַבְּרִית

Blessed are you, Adonai, Who remembers the covenant

*Please rise
the shofar is sounded*

TEKIAH, SHEVARIM-TERUAH, TEKIAH

תְּקִיעָה, שְׁבָרִים-תְּרוּעָה, תְּקִיעָה

TEKIAH, SHEVARIM, TEKIAH

תְּקִיעָה, שְׁבָרִים, תְּקִיעָה

TEKIAH, TERUAH, TEKIAH

תְּקִיעָה, תְּרוּעָה, תְּקִיעָה

The congregation may be seated

שופרות

Shofarot

So long as we live, we still may change. Whether in youth, or adulthood, or old age, we remain works in progress.

So too for this world, given to us unfinished for us to complete. “It is not up to *us* to complete the task, but neither are we free to desist from the labor.”

To be faithful to you, O God, is to hold the unwavering belief that we have the power to make tomorrow different from today. To make better ourselves and our world in the year ahead.

How shall we build this world that we long to see. We will build this world with love.

Not with love that begins and ends in the heart, but with love that begins in the heart and flows to the deeds of our hands. This is the meaning of *chesed* – not feelings, but deeds; acts of love with which this world will be built.

For all our failings and our fears, we will not forsake our task. What is the purpose of raising our voices in prayer, our hearts in praise, even our Torah in learning, but to lead us to lift up our hands and set them to work in shaping a world that is built with deeds of love.

What is Your sovereignty, what is our covenant, what is our call, but to be Your partners in the ongoing work of creation. Because this world, and our lives within it, can be a precious blessing – if only we will make them so.

I will build this world from love
And you can build this world from love
And if we build this world from love
Then God will build this world from love

Please rise

the shofar is sounded

TEKIAH, SHEVARIM-TERUAH, TEKIAH תקיעה, שברים-תרועה, תקיעה

TEKIAH, SHEVARIM, TEKIAH תקיעה, שברים, תקיעה

TEKIAH, TERUAH, TEKIAH-G'DOLAH תקיעה, תרועה, תקיעה-גדולה

The congregation may be seated

This Shofar Service is adapted from The Shofar Service composed by Noah Aronson, with original readings based on Noah's composition, R. Uri Beya's writings, traditional texts, Gates of Repentance, and Machzor Lev Shalem, including:

Pg. 8 "When we remember the covenant..." adapted from Machzor Lev Shalem, pp. 132-133

Pg. 9 "Happy is the people..." Psalm 89:16

Pg. 10 "It is not up to us to complete the task"... Rabbi Tarfon, in Pirkei Avot, 2:21

Pg. 11 Olam Chesed Yibaneh, composed by Menachem Creditor

All other music composed by Noah Aronson



Temple B'nai Jeshurun