

to overcome Your anger at us, and in Your great goodness, reconcile Yourself to Your people, Your city, and Your land. Fulfill for us the words of Your promise contained in Your Torah transmitted by Your servant Moses from Your glorious Presence, as it is written:

For their sake, I will remember the covenant with that first generation whom I brought out of the land of Egypt in the sight of the nations, to be their God; I am ADONAI. *Leviticus 26:45*

You have always remembered that which has been forgotten, for there is no forgetting in Your realm. So on this day, in Your great mercy, remember the binding of Isaac for the sake of his descendants. *Barukh atah ADONAI*, who remembers the covenant.

(The shofar is traditionally not blown on Shabbat.)

*T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah*

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us, and as day emerges from night bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad she-t'honneinu v'totzi kha-or mishpateinu, ayom kadosh.

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our offering of verses proclaiming Your remembrance.

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabbitt u-makshiv l'kol t'ki-ateinu. U-t'kabbel b'rahaimim u-v'ratzon seder zikhronoteinu.

remembering the sin, the Holy One grants atonement, and for-
then a person fulfills a commandment and is constantly filled
because of it, the Holy One forgets it. What a person forgets,
rs; what a person remembers, God forgets.

הַגְּדוֹל יָשׁוּב חֲרוֹן אַפָּי מֵעַמֶּךָ וּמֵעִירְךָ וּמִנְחַלְתֶּךָ. וְקִיָּם-לָנוּ, יְהוָה
אֱלֹהֵינוּ, אֶת-הַדְּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי
כְבוֹדְךָ, כְּאָמֹר:

וְזָכַרְתִּי לָהֶם בְּרִית רְאשֻׁנִים, אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהִיֵּת לָהֶם לֵאלֹהִים, אֲנִי יְהוָה. וַיִּקְרָא כוּמָה

כִּי זֹכֵר כָּל-הַנְּשַׁכְּחוֹת אֶתָּה הוּא מְעוֹלָם, וְאִין שְׂכָחָה לִפְנֵי כֶּסֶף
כְּבוֹדְךָ. וְעַקְדַת יִצְחָק לְזָרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכָּר. בְּרוּךְ אַתָּה יְהוָה,
זֹכֵר הַבְּרִית.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

הַיּוֹם הֵרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוָרֵי
עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמָנוּ
בְּרַחֲם אָב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת,
עַד שֶׁתַּחַנְנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיּוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לִפְנֵיךָ, אֵל רֵם וְנִשְׂא,
מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֵתָנוּ,
וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן
סֵדֶר זְכוֹרוֹנוֹתֵינוּ.