

## As we begin



Eternal God, as the twilight of the old year fades into the night that marks the birth of a new year, we gather with mingled emotions, mindful of life's blessings and sorrows.

*You, O Lord, are without beginning and without end.  
"A thousand years in Your sight are as yesterday."*

But as for us, our years are limited;  
Every hour is precious.

*And so we pray:  
"Teach us to number our days,  
That we may attain a heart of wisdom."*

As we ponder the flight of time,  
The vanity of our possessions, and the uncertainty of life,  
We seek to link our lives to that which is timeless and true.

*May our prayers arouse within us lofty resolves  
And help us to give richer meaning to our daily lives.*

Grant us, O Lord, faith and wisdom enough  
To meet the perplexities and perils which may beset us.

*May we acknowledge You as our Creator,  
And recognize all human beings as Your children.*

May we make this a year of consecration to Torah,  
Of devotion to our people, and of concern for Zion.

*May the new year be, for us and for all the world,  
A year of sustenance and cheer, of peace and serenity.*

May this be a year in which Your spirit will guide our deeds,  
And the love of You will fill our hearts.

*Morris Silverman (adapted)*

Amen.

## To seek the way



Our teacher, Rabbi Hayyim of Zans, told us this parable:

A person had been wandering about in a forest for several days, unable to find the way out. Finally, upon seeing someone approaching in the distance, the wanderer, with a joyous heart, thought: "Now I shall surely find out which is the right way out of this forest."

When they neared each other, the wanderer asked the stranger: "Will you please tell me the way out of the forest? I have been wandering about here for several days, and I am unable to find my way out."

The other replied: "I am sorry, but I do not know the way out either, for I too have been wandering about here for many days. But this much I can tell you. Do not go the way I have gone, for I know that this is not the way. Now come, let us search for the way out together."

Our teacher added: "So it is with us. The one thing that each of us knows is that the way we have been going until now is not the way. Now come, let us join hands and look for the way together."

*Retold by S. Y. Agnon (adapted)*

## To seek renewal



On this night, O Lord, we have come into Your house,  
To pray with our fellow Jews in Your sanctuary.

But if the heavens are merely Your throne,  
If the earth is but Your footstool,

If the heaven of heavens cannot contain You,  
How much less this house, built by mere human hands.

Yet, although Your dwelling place is every place,  
And although You can be sought and found in any place,

It is to *this* place that we come most confidently—  
To seek renewal in Your purifying presence.

*Hershel J. Matt*

## As we greet the new year



Eternal God, as the new year begins,  
We have come together to pray as a congregation;  
Yet each of us is strangely solitary in Your presence.

Each of us comes before You with special hopes  
and dreams;

Each of us has personal worries and concerns.

Each of us has a prayer no one else can utter;  
Each of us brings praise no one else can offer.

Each of us feels a joy no one else can share;  
Each of us has regrets which others cannot know.

And so, we pray:

If we are weary, give us strength,  
If we are discouraged, give us hope.

If we have forgotten how to pray, remind us;  
If we have been careless of time, forgive us.

If our hearts have been chilled by indifference,  
Warm them with Your mercy, and inspire us  
With the glowing spirit of this holy night.

Amen.

## The doorway to a richer life



May the door of this synagogue be wide enough  
to receive all who hunger for love,  
all who are lonely for fellowship.

May it welcome all who have cares to unburden,  
thanks to express, hopes to nurture.


May the door of this synagogue be narrow enough  
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block  
to young or straying feet.

May it be too high to admit complacency,  
selfishness, and harshness.

May this synagogue be, for all who enter,  
the doorway to a richer and more meaningful life.

## Miracles

 The world is full of wonders and miracles, but we take  
our little hands and we cover our eyes and see nothing.

*Israel Baal Shem Tov*

**BARHU: The call to worship**

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

**MAARIV ARAVIM: Lord of night and day**

Praised are You, Lord our God, Ruler of the universe,  
Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn;  
Your understanding regulates time and seasons.

The stars above follow their appointed rounds,  
In response to Your divine will.

You create day and night;  
You alternate darkness and light.

You remove the day and bring on the night;  
You separate one from the other.

We call You "Lord of heavenly hosts";  
You are our living God.

May You rule over us as You rule over nature;  
Praised are You, O Lord, who brings the evening dusk.

Reader:

בְּרַחוּ אֱתֵי הַמְּבָרָךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Baruh Adonai ha-m'vorah l'olam va-ed.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ  
מַעֲרִיב עַרְבִים בְּחֻקְמָה פּוֹתַח שְׁעָרִים וּבְחַבּוּנָה מְשַׁנֶּה  
עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים וּמַסְדֵּר אֶת־הַכִּכְבִּים  
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל  
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא  
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ. אֵל  
חַי וְקַיִם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה  
יְיָ הַמַּעֲרִיב עַרְבִים:

*Baruh ata Adonai, Eloheynu meleh ha-olam,*

*Asher bi-d'varo ma-ariv aravim,*

*B'hohma potey-ah sh'arim u-vitvuna m'shaneh itim,*

*U-maha-lif et ha-z'manim u-m'sadeyr et ha-kohavim*

*B'mish-m'ro-teyhem ba-rakia kir-tzono.*

*Borey yom va-laila,*

*Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.*

*U-ma-avir yom u-meyvi laila,*

*U-mavdil beyn yom u-veyn laila,*

*Adonai tz'va-ot sh'mo.*

*Eyl hai v'ka-yam tamid yimloh aleynu l'olam va-ed,*

*Baruh ata Adonai, ha-ma-ariv aravim.*

## AHAVAT OLAM:

### God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people Israel, teaching us the Torah and its Mitzvot, instructing us in its laws and judgments.

Therefore, O Lord our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and Mitzvot.

For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. Praised are You, O Lord, who loves Your people Israel.

### WITH EVERLASTING LOVE

☞ Immediately before the Shema, we are reminded of God's "everlasting love" for us. Immediately after the Shema (in V'ahavta), we are called upon to love God with all of our heart, soul, and might.

God's love came first. Because of this love, God endowed us with the capacity to love—and lovingly gave us the gift of Torah.

In the Torah, we have found the sustaining purpose for which to live. Through the Torah, we have been given the strength and inspiration with which to live.

Morning and night, our prayers remind us of God's love, so that we may be moved to love God, and to let the spirit of the Torah guide our lives.

אהבת עולם בית ישראל עמך אהבת. תורה ומצות  
חקים ומשפטים אותנו למדת. על-כן יי אלהינו בשכבנו  
ובקומנו נשים בתקיד. ונשמח בדברי תורתך ובמצותיך  
לעולם ועד. כי הם חיינו וארך ימינו ובהם נהנה יומם  
ולילה. ואהבתך אל תסיר ממנו לעולמים. ברוך אתה  
יי אהב עמו ישראל:

Ahavat olam beyt yisrael am-ḥa ahavta,  
Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.  
Al keyn Adonai Eloheyenu,  
B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,  
V'nismah b'divrey torateḥa u-v'mitz-voteḥa l'olam va-ed.  
Ki heym ḥa-yeynu v'oreḥ ya-meynu,  
U-va-hem neh-geh yomam va-laila.  
V'aha-vat-ḥa al tasir mimenu l'olamim,  
Baruḥ ata Adonai, oheyv amo yisrael.

## The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty for ever and ever.

### V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

*Deuteronomy 6:4-9*

### THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (ש); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word שד (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: You are My witnesses, Atem Eydai (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. (Ben Saul)

### V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzhak of Berditchev)

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. (Leo Baeck)

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך  
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך  
היום על לבבך: ושננתם לבניך ודברת בם בשבתך  
בביתך ובלקחתך בדרך ובשכבך ובקומך: ומשרתם  
לאות על ירך והיו לטטפת בין עיניך: וכתבתם על-  
מזוזות ביתך ובשעריך:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Baruh sheym k'vod mal-huto l'olam va-ed.

V'ahavta eyt Adonai Eloheha  
B'hol l'vavha, u-v'hol naf-sh'ha, u-v'hol m'odeha.  
V'ha-yu ha-d'varim ha-eyleh  
Asher anohei m'tza-v'ha ha-yom al l'va-veha.  
V'shi-nan-tam l'va-neha v'dibarta bam  
B'shiv-t'ha b'vey-teha, u-v'leh-t'ha va-dereh,  
U-v'shoḥ-b'ha u-v'ku-meha.  
U-k'shar-tam l'ot al ya-deha,  
V'ha-yu l'totafot beyn eyneha.  
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

## Though enemy hosts pursue us



We acknowledge that there is but one universal God, and that Israel stands eternally committed to God's service.

*We recognize in God the Power that has enabled us to triumph over defeat, persecution, and oppression.*

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs;

*It is God's will that we be free to use our powers in God's service, and be not bound to the arbitrary rule of any mortal.*

Whenever any human tyrant usurps divine authority, oppressing or exploiting other human beings,

*The hardening of his heart proves his own undoing; his unrelenting arrogance writes his doom.*

Therefore will we never be discouraged nor dismayed, when unrighteous powers rise up to destroy us.

*Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea.*

We repeat the words of triumph with which they thanked You for their deliverance:

*"Who is like You among the mighty, O Lord,  
Glorious in holiness, awesome in renown, doing  
wonders?"*

When Your children beheld Your sovereignty, they sang: "This is my God." They proclaimed: "The Lord shall reign for ever and ever."

*Thus it is written: "For the Lord has delivered Jacob and redeemed him from a power mightier than he."  
Praise to You, O Lord, Redeemer of Israel.*

Mordecai M. Kaplan and Eugene Kohn (adapted)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגְדֵיהֶם  
לְדֹרֹתָם וּנְתַנּוּ עַל־צִיצִית הַכְּנָף פְּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה  
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם  
אֲשֶׁר־אַתֶּם זֵנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־  
כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם  
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

## TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

Numbers 15:37-41

**EMET VE-EMUNAH: God our Redeemer**

True and certain it is that there is One God;  
And there is none like our Lord.

*It is God who redeemed us from the might of tyrants,  
And delivered us from slavery to freedom.*

Great are the things that God has done;  
The Lord's wonders are without number.

*God brought forth Israel from Egyptian bondage;  
And has been our hope in every generation.*

May You continue Your protecting care over Israel,  
And guard all Your children from disaster.

*When the Children of Israel beheld Your might,  
They gave thanks to You and praised Your name.*

They accepted Your sovereignty willingly,  
And sang in joyous thanksgiving.

*Moses and the Children of Israel  
Proclaimed in great exultation:*

"Who is like You, O Lord, among the mighty?  
Who is like You, glorious in holiness,  
Revered in praises, doing wonders?"

*"When You rescued Israel at the Sea,  
Your children beheld Your power.*

"This is my God!" they exclaimed, and said:  
"The Lord shall reign for ever and ever!"

*As You delivered Israel from a mightier power,  
So may You redeem all Your children from oppression.*

Praised are You, O Lord,  
Redeemer of Israel.

*Morris Silverman (adapted)*

אֱמֶת וְאֵמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ  
וְאֵין זֹלָתוֹ וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ הַפּוֹדֵנוּ מִיַּד מְלָכִים  
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הַעֲרִיצִים הָאֵל הַנּוֹפֵרֵעַ לָנוּ  
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ: הָעֵשָׂה גְדֻלוֹת  
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם נִפְשָׁנוּ בַחַיִּים  
וְלֹא נָתַן לְמוֹט רִגְלָנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וְיָרֵם  
קִרְבָּנוּ עַל כָּל־שֹׁנְאֵינוּ: הָעֵשָׂה לָנוּ נְסִים וְנִקְמָה בַפְּרָעָה  
אוֹתָת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי הָאֵם הַמַּכָּה בְּעִבְרָתוֹ כָּל־  
בְּכוֹרֵי מִצְרַיִם וְיֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
עוֹלָם: הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם  
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע. וְרָאוּ בְנֵיו גְּבוּרָתוֹ שֶׁבָחוּ  
וְהוֹדוּ לְשֵׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי  
יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם.

מִי־כִמְכָה בְּאֵלִים יי. מִי כִמְכָה נֶאֱדָר בַּקֹּדֶשׁ. נוֹרָא  
תְּהִלָּת. עֲשֵׂה פִּלְא:

מַלְכוּתָהּ רָאוּ בְּנֵיהָ בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ  
וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעַד:

וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וְנֹאֲלוּ מִיַּד חֹזֵק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יי נֹאֵל יִשְׂרָאֵל:

*Mi hamoħa ba-eylim Adonai,*

*Mi kamoha nedar ba-kodesh,*

*Nora t'hilot osey fe-leh...*

*Adonai yimloh l'olam va-ed.*

**HASHKIVENU: Help us to lie down in peace**

Help us, O God, to lie down in peace,  
And awaken us to life on the morrow.

May we always be guided by Your good counsel,  
And thus find shelter in Your tent of peace.

Shield us, we pray, against our foes,  
Against plague, destruction, and sorrow.

Strengthen us against the evil forces  
Which abound on every side.

May we always sense Your care,  
For You are our merciful Sovereign.

Guard us always and everywhere;  
Bless us with life and peace.

Praise to You, O God of peace,  
Whose love is always with us,

Who shelters Your people Israel,  
And protects Jerusalem in love.

**GRANT US, O GOD**



Grant us, O God, Your merciful protection,  
And in protection give us strength;

And in our strength grant us wise discretion,  
And in discretion make us ever just;

And with our justice may we mingle love,  
And with our love, O God, the love of You;  
And with the love of You, the love of all.

Amen.

*Author unknown*

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לַחַיִּים.  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ  
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב  
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.  
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי  
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשְׁמֹר צְדָקָתְנוּ וּבּוֹאֵנוּ לַחַיִּים  
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ  
יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

Hash-kiveynu Adonai Eloheynu l'shalom,  
V'ha-amideynu mal-keynu l'ha-yim.  
Uf-ros aleynu sukat sh'lomeha,  
V'tak-neynu b'eytzah tovah mil-faneha,  
V'ho-shi-eynu l'ma-an sh'meha.  
V'hageyn ba-adeynu, v'ha-seyr mey-aleynu  
Oyeyv, dever, v'herev, v'ra-av, v'yagon,  
V'ha-seyr satan mil-fa-neynu umey-ah-reynu,  
Uv-tzeyl k'nafeha tas-tireynu,  
Ki Eyl shom-reynu u-matzileynu ata,  
Ki Eyl meleh hanun v'rahum ata.  
Ush-mor tzey-teynu uvo-eynu l'ha-yim ul-shalom  
Mey-ata v'ad olam.  
Uf-ros aleynu sukat sh'lomeha.  
Baruh ata Adonai, ha-poreys sukat shalom  
Aleynu v'al kol amo yisrael v'al y'ru-shala-yim.



**VESHAMRU: Shabbat—an everlasting covenant**

*On Shabbat add:*

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרוֹתֵם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא  
לְעֵלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

*V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shab-  
bat l'dorotam b'rit olam. Bey-ni uveyn b'ney yisrael ot  
hi l'olam. Ki shey-shet yamim asa Adonai et ha-shama-  
yim v'et ha-aretz uva-yom ha-sh'vi-i shavat va-yina-fash.*

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

*Exodus 31:16-17*

**TO PROCLAIM THIS DAY**

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם תְּגִנוּ:  
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

*Tiku va-ḥodesh shofar, ba-keseh l'yom ḥageynu.  
Ki ḥok l'yisrael hu, mishpat ley-lohey ya-akov.*

Sound the Shofar on the New Moon,  
At the time appointed for our New Year.  
Its observance is a law for Israel,  
Ordained by the God of Jacob.

*Psalms 81:4-5*

**Peace means more than quiet**



Help us, O God, to lie down in peace;  
But teach us that peace means more than quiet.

*Remind us that if we are to be at peace at night,  
We must take heed how we live by day.*

Grant us the peace that comes from honest dealing,  
So that no fear of discovery will haunt our sleep.

*Rid us of resentments and hatreds  
Which rob us of the peace we crave.*

Liberate us from enslaving habits  
Which disturb us and give us no rest.

*May we inflict no pain, bring no shame,  
And seek no profit from another's loss.*

May we so live that we can face  
The whole world with serenity.

*May we feel no remorse at night  
For what we have done during the day.*

May we lie down tonight in peace,  
And awaken tomorrow to a richer and fuller life.

Amen.

## Preludes to the Amidah

### OUR GOD AND GOD OF OUR ANCESTORS

Why do we say "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self.

The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence.

But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition.

The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob," and not "God of Abraham, Isaac, and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

*Baal Shem Tov, retold by Martin Buber (adapted)*

### OUT OF OUR HEARTS

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds—out of the heart—into the vast expanse of eternity.

*Abraham J. Heschel*

## HATZI KADDISH

*Reader:*

יְתוֹדֵל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

*Reader:*

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפְאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר  
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
לְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא  
דְאָמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey  
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael  
Ba-agala u-viz-man kariv, v'imru amen.*

*Congregation and Reader:*

**Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.**

*Reader:*

*Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.*

"Magnified and sanctified be God's great name in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen."

## The Amidah

"O Lord, open my lips that my mouth may declare Your praise."

### GOD OF ALL GENERATIONS \*

Praised are You, O Lord our God and God of our ancestors,  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
Great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all.  
Remembering the piety of our ancestors,  
You lovingly bring redemption to their children's children.

Remember us for life, O Sovereign who delights in life;  
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.  
Praised are You, O Lord,  
Shield of Abraham and Sustainer of Sarah.

### SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,  
With Your saving power You grant immortal life.  
You sustain the living with lovingkindness,  
And with great mercy You bestow eternal life upon the dead.  
You support the falling, heal the sick, and free the captives.  
You keep faith with those who sleep in the dust.

Who is like You, almighty God?  
Who can be compared to You, Ruler over life and death,  
Source of redemption?

Who is like You, compassionate God?  
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.  
Praised are You, O Lord, who grants immortality to the departed.

\* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

אֲדַנִּי שְׁפִמֵי תַפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא  
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקָנָה הַפֶּל. וְזוֹכֵר חַסְדֵי  
אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:  
מְכַלְכֵּל חַיִּים בְּחַסֵּד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי  
עֶפֶר. מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ מְלֶךְ מִמִּית  
וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

**O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!**

Holy are You and hallowed is Your name, and holy ones praise You daily.

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

**YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE**

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your *Mitzvot*. Thus You have linked us with Your great and holy name.

אתה קדוש ושְׁמֶךָ קדוש וקדושים בכל־יום יהללוך  
סְלָה:

ובכן תן פחדך יי אלהינו על כל־מעשיך ואימתך על  
כל־מה־שבראת. וייראוך כל־המעשים וישתחוו לפניך  
כל־הברואים. ויעשו כלם אגדה אחת לעשות רצונך  
בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניך עז  
בך וגבורה בימיגך ושְׁמֶךָ נורא על כל־מה־שבראת:  
ובכן תן קבוד יי לעמך תהלה ליראיה ותקנה  
לדורשיה ופתחון פה למיחלים לה. שמחה לארצך  
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים  
ברנה יגילו. ועולתה תקפיץ־פיה וכל־הרשעה בלה בעשן  
תכלה. כי תעביר ממשלת זרון מן הארץ:

ותמלוד אתה יי לבך על כל־מעשיך בהר ציון משכן  
קבורך ובירושלים עיר קדשך ככתוב בדברי קדשך.  
ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:

קדוש אתה ונורא שְׁמֶךָ ואין אלוה מבלעדיך ככתוב.  
ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.  
ברוך אתה יי המלך הקדוש:

אתה בחרתנו מכל־העמים. אהבת אוהנו ורצית בנו.  
ורוממתנו מכל־הלשונות. וקדשתנו במצותיך. וקרבתנו  
מלבנו לעבודתך. ושְׁמֶךָ הגדול והקדוש עלינו קראת:

On Saturday night add:

O Lord our God, You have made known to us Your ordinances of righteousness and have taught us to perform Your laws. You have given us, O Lord our God, just ordinances, true teachings, good statutes and commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and festivals for bringing free-will offerings. You have given us as our heritage the holiness of the Sabbath, the glory of the festival, the pilgrimage season. You have made a distinction, Lord our God, between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

**YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption**

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Remembrance.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

On Saturday night add:

ותודיענו יי אלהינו את־משפטי צדקה ותלמדנו לעשות חקי  
רצונך. ותתור־לנו יי אלהינו משפטים ישרים ותורות אמת חקים  
ומצות טובים. ותנחילנו זמני ששון ומועדי קדש וחגי נדבה.  
ותורישנו קדשת שבת וכבוד מועד וחגיגת הרגל. ותברך יי  
אלהינו בין קדש לחול בין אור להשך בין ישראל לעמים בין  
יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב  
הברכה ואתיום השביעי מששת ימי המעשה קדשת. הברכה  
וקדשת את־עמך ישראל בקדשתך:

On Shabbat add the words in brackets.

ותתור־לנו יי אלהינו באהבה את־יום והשבת הזה (ואת־יום)  
הזכרון הזה יום וזכרון תרועה ובאהבה מקרא קדש.  
זכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה  
וישמע. ויפקד ויזכר וזכרוננו ופקדוננו. וזכרון אבותינו.  
וזכרון משים בן־דוד עבדך. וזכרון ירושלים עיר קדשך.  
וזכרון כל־עמך בית ישראל לפניך. לפליטה לטובה לחן  
ולחסד ולרחמים לחיים ולשלום ביום הזכרון הזה:  
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו  
בו לחיים. וכדבר ישועה ורחמים חוס ותננו ורחם עלינו  
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אמת:

On Shabbat add the words in brackets.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power.

Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is the Sovereign, whose dominion extends over all creation.

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your *Mitzvot* lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever.

Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

#### ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

#### THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מלוך על כלהעולם כלו  
בכבודך והנשא על כלהארץ ביקרך והופע בהדר גאון  
עך על כליושבי תבל ארצה. וידע כלפעול כי אתה  
פעלתו ויבין כליוצור כי אתה יצרתו. ויאמר כל אשר  
נשמה באפו יי אלהי ישראל מלך ומלכותו בכל משלה:  
אלהינו ואלהי אבותינו נרצה במנוחתנו קדשנו במצותיך  
ומן חלקנו בתורתך שבצענו מטובך ושמחנו בישועתך.  
והנחילנו יי אלהינו באהבה וברצון שבת קדשך וינחו בה  
ישראל מקדשי שמך וטהר לבנו לעבדך באמת. כי אתה  
אלהים אמת ודברך אמת וקים לעד. ברוך אתה יי מלך  
על כלהארץ מקדש והשבת וישראל ויום הזכרון:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל  
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

ותחזיקה עינינו בשוכך לציון ברחמים. ברוך אתה יי  
המחזיר שכנתו לציון:

מורים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו  
לעולם ועד. צור חנינו מן ישענו אתה הוא לדור ודור.  
נודה לך ונספר תהלתך על חנינו המסורים בגדך ועל  
נשמותינו הפקודות לך ועל נסיה שבכליזם עמנו ועל  
נפלאותיך וטובותיך שבכלעת ערב ובקר וצהרים.  
הטוב כי לאיכלו רחמיה. והמרחם כי לאיתמו חסדיך.  
מעולם קוינו לך:

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

#### BLESS US WITH PEACE

\*Grant lasting peace to Your people Israel, for You are the sovereign Lord of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

#### INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

*\*In the Morning Service, substitute the following paragraph:*

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us, O Divine Parent of us all, with the light of Your sacred presence. For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace. In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

וְעַל-כֵּלֵם יתְבַרַךְ וַיְתַרְוֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם  
וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל  
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלִךָ  
נְאֻה לְהוֹדוֹת:

\*שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה  
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת  
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ:

בְּסִפְרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים  
וּלְשְׁלוֹם. בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

*\*In the Morning Service, substitute the following paragraph:*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עִמָּךָ. בָּרְכֵנוּ אֱבִינוּ כְּלָנוּ בְּאַחַד בְּאוֹר פְּנִיךָ.  
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד  
וְאַדְרָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ  
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ: בְּסִפְרֵי חַיִּים  
בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-  
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בָּרוּךְ אַתָּה יי עוֹשֵׂה  
הַשְּׁלוֹם:

## The Kiddush

For transliteration, see page 867.

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

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine 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 of 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, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

On Saturday night add:

Praised are You, Lord our God, Ruler of the universe, Creator of the light of the fire.

Praised are You, Lord our God, Ruler of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness. Praised are You, O Lord, who has made a distinction between the holiness of the Sabbath and the holiness of the festival.

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

On Shabbat add the words in brackets.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו  
מכל-עם ורוממנו מכל-לשון וקדשנו במצותיו. ותתן  
לנו יי אלהינו באהבה את ניום השבת הזה ואת יום הזכרון  
הזה. יום נזכרון תרועה ובאהבה מקרא קדש וזכר  
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-  
העמים. ודברך אמת וקיים לעד. ברוך אתה יי מלך על  
כל-הארץ מקדש והשבת וישראל ויום הזכרון:

On Saturday night add:

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחול  
בין אור לחשך בין ישראל לעמים. בין יום השביעי לששת ימי  
המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת-יום  
השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך  
ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקימנו  
והגיענו לזמן הזה:

Baruh ata Adonai, Eloheynu meleh ha-olam,  
sheh-heh-heh-yanu, v'kiy'manu, v'higi-anu  
la-z'man ha-zeh.



## ALENU

Let us now praise the Lord of all;  
Let us acclaim the Author of creation,

Who made us unlike the pagans who surrounded us,  
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,  
And assigned to us a unique destiny.

For we bend the knee and reverently bow  
Before the supreme Sovereign,  
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,  
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.  
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:  
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;  
There is no other."

### SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,  
U-mo-shav y'karo ba-shama-yim mi-maal,  
U-sh'hinat uzo b'gov-hey m'romim.  
Hu Eloheyenu eyn od,  
Emet mal-keynu efes zu-lato, ka-katuv b'torato,  
V'yada-ta ha-yom va-ha-shey-vota el l'va-veha  
Ki Adonai hu ha-Elohim  
Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.  
שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם  
וְגַרְלָנוּ כְּכָל־הַמּוֹנֵם:

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
עוֹד. אֵמֶת מַלְכָּנוּ אָפֶס זֹלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וְיִדְעַתְּ  
הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,  
La-teyt g'dula l'yotzeyr b'reyshit.  
Sheh-lo asanu k'go-yey ha-aratzot,  
V'lo samanu k'mish-p'hot ha-adama.  
Sheh-lo sam hel-keynu ka-hem,  
V'gora-leynu k'hol hamonam.  
Va-anahnu kor-im u-mishta-havim u-modim,  
Lifney meleḥ malhey ha-m'lahim, ha-kadosh baruch hu.

## WE HOPE FOR THE DAY

Because we believe in You, O God,  
We hope for the day when Your majesty will prevail,

When all false gods will be removed,  
And all idolatry will be abolished;

When the world will be made a kingdom of God,  
When all humanity will invoke Your name,  
And the wicked will be turned to You.

May all who live be convinced  
That to You every knee must bend,  
Every tongue must vow loyalty.

Before You may all bow in reverence,  
Proclaiming Your glory, accepting Your sovereignty.

May Your reign come soon and last forever;  
For sovereignty is Yours alone, now and evermore.

So is it written in Your Torah:  
"The Lord shall reign for ever and ever."

The prophet too, proclaimed this promise:  
"The Lord shall be Sovereign over all the earth;  
That day the Lord shall be One and God's name One."

על-כן נקמה לך יי אלהינו לראות מהרה בתפארת  
עוגה להעביר גלולים מן הארץ והאלילים פרות  
יברתון. לתקן עולם במלכות שדי. וכל-בני בשר יקראו  
בשמה להפנות אליה כל-רשעי ארץ. יכירו וידעו כל-  
יושבי חבל. כי-לך תכרע כל-ברך תשבע כל-לשון:  
לפניה יי אלהינו יכרעו ויפולו. ולכבוד שמה יקר יתנו.  
ויקבלו כלם את על מלכותה. ותמלך עליהם מהרה  
לעולם ועד. כי המלכות שלך היא ולעולמי עד תמלך  
בכבוד: ככתוב בתורתך. יי ימלך לעולם ועד:

ונאמר. והיה יי למלך על-כל-הארץ.  
ביום ההוא יהיה יי אחד ושמו אחד:

*V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,  
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.*

## Before the Kaddish

✎ Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your eternal wisdom, all those who mourn now rise to sanctify Your name.

✎ Almighty and Eternal God, in adversity as in joy, You are with us. As we recall with affection those whom You have summoned unto You, we thank You for the example of their lives, for our sweet companionship with them, for the cherished memories and the undying inspiration which they leave behind. Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to magnify and sanctify Your holy name.

*Morris Silverman (adapted)*

## We hope for the day



It shall come to pass in the latter days  
that the mountain of the house of the Lord  
shall be established as the highest of the mountains,  
and shall be raised above the hills;  
and all the nations shall flow to it.

And many peoples shall come and say:  
"Come, let us go up to the mountain of the Lord,  
to the house of the God of Jacob,  
who will then teach us the ways of the Godly,  
so that we may walk in God's paths."

For out of Zion shall go forth Torah,  
and the word of the Lord from Jerusalem.

The Lord shall judge between the nations,  
and shall decide for many peoples.

And they shall beat their swords into plowshares  
and their spears into pruning hooks.

Nation shall not lift up sword against nation,  
neither shall they learn war any more.

*Isaiah 2:2-4*

## MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey  
B'ha-yey-hon u-v'yomey-hon  
U-v'ha-yey d'hol beyt yisrael  
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,  
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom  
Aleynu v'al kol yisrael, v'imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Mourners:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעֲוִיתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֵלְמֵיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא  
לְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah-deeds to their memories.

By pledging ourselves to perform specific ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

(Ben Saul)

**PSALMS FOR THE PENITENTIAL SEASON**

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)

The Lord is my light and my help; whom shall I fear?  
The Lord is the strength of my life; whom shall I dread?  
Should an army be arrayed against me, I would not fear.  
Should war beset me, still would I be confident.

One thing I ask of the Lord, for this do I yearn:  
That I may dwell in the house of the Lord all my life,  
To feel the goodness of the Lord in the Lord's sanctuary.

On the day of trouble God will shield me,  
Lifting me to safety; my head will be high above my foes.

In God's Tabernacle I will bring offerings of jubilation,  
With chanting and joyous singing.

O Lord, hear my voice when I call;  
Be gracious to me and answer me.

O Lord, I truly seek You. Do not hide Yourself from me;  
Turn not in anger from Your servant.

You have always been my help;  
Do not forsake me, O God, my Deliverer.

Teach me Your way, O Lord; lead me on a straight path.  
Deliver me not to the will of my enemies.

Trust in the Lord and be strong;  
Take courage and hope in the Lord.

*Alternate Penitential Psalm—Psalm 130*

Out of the depths I call to You, O Lord.  
Hear my cry, O Lord; be attentive to my plea.

If You kept account of all sins,  
O Lord, who could survive?

But with You there is forgiveness;  
Therefore we revere You.

With all my being I wait for the Lord,  
Whose word I await with hope.

My soul yearns for the Lord  
More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,  
For the Lord is abundantly kind.

Great is the saving power of the Lord,  
Who will redeem our people from all their iniquities.

*(We reflect upon the twin themes of Divine Judgment and Divine Mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)*

לְדוֹר. יי אֹרֵי וַיִּשְׁעֵי מִמִּי אֵיךָ יי מְעוֹז חַיִּי מִמִּי אֶפְחָד:  
בְּקָרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי וְאֵיבִי לִי הִמָּה  
בְּשָׁלוֹ וְנִפְלוֹ: אִם־תִּחַנֶּה עָלַי מִחַנֶּה לֹא־יִירָא לְבִי אִם־  
תִּקּוּם עָלַי מִלְחָמָה בּוֹאֵת אֲנִי בּוֹטָח: אַחַת שְׁאַלְתִּי מֵאֵת יי  
אוֹתָהּ אֶבְקֶשׁ שְׁבִתִּי בְּבֵית־יי כְּלַיְמֵי חַיִּי לַחֲזוֹת בְּנִעֻם־יי  
וּלְבַקֵּר בְּהִיכְלוֹ: כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה יִסְתִּירֵנִי  
בְּסֶתֶר אֹהֶלוֹ בְּצוּר יְרוּמָמָנִי: וְעַתָּה יְרוּם רֵאשִׁי עַל־אֵיבִי  
סְבִיבוֹתַי וְאִזְבַּחַהּ בְּאֹהֶלוֹ זְבַחִי תְרוּעָה אֲשִׁירָה וְאִזְמָרָה  
לַיי: שְׁמַע־יי קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בְקִשׁוּ  
פָנָי אֶת־פְּנֵיךָ יי אֶבְקֶשׁ: אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי אֶל־תִּטַּח  
בְּאֵף עֲבָדֶךָ עֲזַרְתִּי הִיִּית אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי  
יִשְׁרָאֵל: כִּי־אֵבִי וְאִמִּי עֲזָבוּנִי וַיִּי יִאֲסֹפְנִי: הוֹרֵנִי יי דַּרְכֶּךָ  
וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שַׁרְרִי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי  
קָמַרְבִּי עַד־יִשְׁקַר וַיִּפַּח חֶמְס: לוֹלֵא הָאֲמָנֹתַי לְרֹאוֹת בְּטוֹב־  
יי בְּאֶרֶץ חַיִּים: קוֹה אֶל־יי חֶזֶק וַיֵּאֱמֵץ לְבָבִי וְקוֹה אֶל־יי:

*Alternate Penitential Psalm*

מִמַּעַמְמָקִים קָרָאתִיךָ יי:

אֲדַנִּי שְׁמַעָה בְּקוֹלִי. תְהַיְיָנָה אֲזִינֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:  
אִם עֲזוֹנוֹת תִּשְׁמַר־יָהּ אֲדַנִּי מִי יַעֲמַד:  
כִּי־עַמְדָה הַסְּלִיחָה לְמַעַן תִּזְרָא:  
קִנִּיתִי יי קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:  
נַפְשִׁי לֹא־דַנִּי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר:  
יַחַל יִשְׂרָאֵל אֶל־יי. כִּי־עַם־יי הַחֶסֶד וְהַרְבֵּה עֲמוֹ פְדוּת:  
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲזוֹנוֹתָיו:

## Torah service

“There is none like You, O Lord,  
among those acclaimed as divine;  
There are no deeds like Yours.

Your sovereignty is everlasting,  
Your dominion endures through all generations.”

The Lord reigns, the Lord has reigned,  
“The Lord shall reign forever.”

May the Lord give strength to our people,  
And bless our people with peace.

Merciful God, “favor Zion with Your goodness;  
Build the walls of Jerusalem.”

For in You alone do we trust,  
Exalted God and Sovereign, Ruler of the universe.

### VA-Y’HI BIN-SOA

“Whenever the Ark moved forward,  
Moses would exclaim:

‘Arise, O Lord, and may Your enemies be scattered;  
May Your foes be put to flight before You.’”

“From Zion shall come forth Torah,  
And the word of the Lord from Jerusalem.”

Praised be God who, in Divine holiness,  
Gave the Torah to the people Israel.

אֵיךְ כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:  
מִלְכוּתְךָ מְלָכוֹת כָּל-עֲלָמִים וּמַמְשַׁלְתָּךְ בְּכָל-דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וָעַד:  
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחֵמִים הִיטִיבָהּ בְּרַצוֹנָךְ אֶת-צִיּוֹן

תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָיִם:

כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

*The Ark is opened.*

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצֹ אֵיבֵיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ מִירוּשָׁלָיִם:

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.  
Malħuħa malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.  
Adonai meleħ, Adonai malah, Adonai yimloħ l'olam va-ed.  
Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.  
Av ha-raħamim, hey-tiva vir-tzonħa et tzion,  
Tivneh ħomot y'ru-shala-yim.  
Ki v'ħa l'vad ba-taħnu, meleħ Eyl ram v'nisa adon olamim.

*The Ark is opened.*

Va-y'hi bin-soa ha-aron va-yomer moshe,  
Kuma Adonai v'ya-futzu oy-veħa,  
V'yanusu m'san-eħa mi-paneħa.

Ki mi-tzion tey-tzey torah,  
U-d'var Adonai mi-ru-shala-yim.  
Baruħ sheh-natan torah l'amo yisrael bi-k'du-shato.

Optional selections:

תּוֹרַת יי	תְּמִימָה	מְשִׁיבַת נְפֶשׁ
עֲדוּת יי	נֶאֱמָנָה	מַחְכֵּימַת פְּתִי:
פְּקוּדֵי יי	יִשְׂרָיִם	מְשַׁמְחֵי־לֵב
מִצְוֹת יי	בְּרָה	מְאִירַת עֵינָיִם:
יִרְאַת יי	טְהוֹרָה	עוֹמְדַת לְעַד
מְשַׁפְּטֵי־יי	אֱמֶת	צְדָקוֹ יִחְדּוּ:

The teaching of the Lord is perfect, reviving the spirit;  
The testimony of the Lord is trustworthy,  
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;  
The commandment of the Lord is pure, enlightening the eyes.

Reverence for the Lord is pure, enduring forever.  
The judgments of the Lord are true; they are altogether just.

From Psalm 19

וְהִעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִי  
עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ  
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.  
בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

May the words of Your Torah, Lord our God, be pleasant  
to us and to Your people, the house of Israel. May we, our  
children, and all future generations of the house of Israel  
know You and study Your Torah with devotion. Praised  
are You, O Lord, who teaches Torah to Your people Israel.

On a weekday recite this page.

יי יי אֵל רַחוּם וְחַנוּן. אֲרַךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:  
נִצַּר חֶסֶד לְאַלְפִים. נִשְׂא עֵוֹן וְפָשַׁע וְחַטָּאת וְנִקָּה:  
יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי:  
וְאֲנִי תַפְלְתִי לְךָ יי עַת רָצוֹן  
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ:

"The Lord is ever-present, all-merciful, gracious, compas-  
sionate, patient, abounding in kindness and faithfulness,  
treasuring up love for a thousand generations, forgiving  
iniquity, transgression, and sin, and pardoning the penitent."

"May the words of my mouth and the meditation of my heart  
Find favor before You, my Rock and my Redeemer."

"In kindness, Lord, answer my prayer;  
Mercifully grant me Your abiding help."

Adonai Adonai Eyl rahum v'hanun,  
ereh apa-yim v'rav hesed ve-emet.  
No-tzeyr hesed la-alafim,  
nosey avon va-fe-sha v'hata-a v'nakey.

Yi-h'yu l'ratzon imrey fi v'heg-yon libi l'fa-neha,  
Adonai tzuri v'go-ali.

Va-ani t'filati l'ha Adonai eyt ratzon  
Elohim b'rov has-deha aneyni be-emet yish-eha.

## Prayers before the Ark

Our God and God of our ancestors, we stand before the Ark of Your Covenant on this Rosh Hashanah to acknowledge Your sovereignty in our lives, and to seek further knowledge of Your Torah. Help us, O Lord, to behold the wonders of Your Torah. Endow us with wisdom so that we may understand its precepts; inspire us with loyalty, so that we may live by its teachings at all times.

We are grateful to You, O Keeper of Israel, for Your many bounties, and for the protecting care with which Your love shelters and guides us. Throughout the new year, may we be ever mindful that, wherever we are, we are in Your presence. May our words and deeds hallow Your name and thus make us worthy of Your blessings. Amen.

Almighty God, reverently we stand before the Torah, Your most precious gift to us—the sacred Scriptures which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder its every word; may we find, as did they, new evidence of You in its precepts, enriching wisdom in its teachings.

As we begin a new year, may the Torah be our tree of life, our shield and guide; may we take its teachings to our hearts, and thus draw nearer to You in loyalty, in truth, and in love. Amen.

Lord of the universe, accept our prayers on this Rosh Hashanah. Fulfill the worthy desires of our hearts, and in Your loving kindness pardon our iniquities. Remember us for good, for blessing, and for life. Endow us with health and vigor and grant us a year of achievement and serenity. Give us sustenance for our bodies and nourishment for our souls. Send healing for our sorrows, strength for our burdens, and hope to brighten each new day. Imbue us with the will to study Your Torah and to obey Your commandments. Bless the work of our hands and the thoughts of our minds. "Happy are all who know You and delight in Your commandments."

ברוך שמה דמרא עלמא. בריך כתרך ואתרד: יהא רעודך  
 עם עמך ישראל לעלם. ופרקו מינד אחויו לעמך בבית  
 מקדשך. ולאמטוני לנא מטוב נהורך. ולקבל צלותנא ברחמין:  
 יהא רעוא קדמך. דתוריד לו חיון בטיבותא. ולהויו אנא פקידא  
 בנו צדיקיא. למרחם עלי ולמנטר יתי וית כלדי לי ודי  
 לעמך ישראל: אנת הוא ון לקלא ומפרנס לקלא. אנת הוא  
 שליט על קלא. אנת הוא דשליט על מלכיא. ומלכותא דירלך  
 היא: אנא עבדא דקדשא בריך הוא. דסגנדנא קמה ומקמא  
 דיקר אורייתא. בכל ערו ועדו: לא על אנש רחצנא. ולא על  
 בר אלהיו סמכנא. אלא באלהא דשמיא. דהוא אלהא קשוט  
 ואורייתא קשוט ונביאותי קשוט. ומסנא למעבד טבון וקשוט:  
 כה אנא רחץ ולשמה קדישא וקירא אנא אמר תשבחן: יהא  
 רעוא קדמך דתפתח לבי באורייתא. ותשלם משאלין דלבי.  
 ולבא דכל-עמך ישראל. לטב ולחיון ולשלם: אמן:

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people Israel forever. In Your sanctuary reveal to them Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept our prayers. May it be Your will to grant us a long and good life so that we may be counted among the righteous. Show us Your compassion; guard us and our dear ones and all Your people Israel. You nourish and sustain all; You rule over all, even monarchs, for all dominion is Yours.

We are the servants of the Holy One, praised be God, before whom and before whose glorious Torah we bow in reverence. We do not put our trust in any mortal or in any angelic being. Our trust is in the God of the heavens, the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God we put our trust, and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakhey!

Bey ana raheytz, v'lish-mey kadi-sha yakira ana eymar tush-b'han.  
 Y'hey ra-ava kodamah d'tiftah libi b'oraita,  
 V'tash-lim mish-alin d'libi v'liba d'hol amah yisrael,  
 L'tav u-l'ha-yin v'lish-lam. Amen.



The Torah Scrolls are removed from the Ark.

Reader, then congregation:

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

Reader, then congregation:

One is our God; exalted is our Lord;  
Holy and awesome is God's name.

Reader:

"Glorify the Lord with me; let us exalt God together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,  
and the splendor;  
Yours is the victory and the majesty;  
For all in heaven and on earth is Yours.  
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."

"Exalt and worship at God's holy mountain;  
For holy is the Lord our God."

The Torah Scrolls are removed from the Ark.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader:

גְּדָלוֹ לִי אֲתִי וְנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

Congregation and Reader:

לְךָ יְיָ הַגְּדָלָה וְהַנְּבוֹרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד.

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ.

כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Reader proclaims and congregation repeats:

**Shema Yisrael, Adonai Eloheynu, Adonai Ehad.**

Reader, then congregation:

Ehad Eloheynu, gadol adoneynu, kadosh v'nora sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet

V'ha-neytzaḥ v'ha-hod.

Ki ḥol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamlaḥa v'ha-mit-nasey l'ḥol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-taḥavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

## Tekiat Shofar

Give heed to the sound of the Shofar,  
The sharp, piercing blasts of the Shofar,  
Rending the air with its message,  
Its call for wholehearted repentance;  
Summoning us to our Creator  
To render God true devotion.

Renounce your sins and transgressions,  
False aims and unworthy striving;  
Fill your hearts with a new spirit  
Of loving concern and forgiveness.  
Give heed to the sound of the Shofar,  
The blast that is blown, O my people.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַת קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ  
וְהִגִּיעָנוּ לְזִמְנְהוּ:

Praised are You, Lord our God, Ruler of the universe, who  
has taught us the way of holiness through the Mitzvot, and  
has commanded us to hear the sound of the Shofar.

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

*The Shofar is sounded:*

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

## The sound of the Shofar



May the sound of the Shofar shatter our complacency,  
And make us conscious of the corruptions in our lives.

*May the sound of the Shofar penetrate our souls,  
And cause us to turn to our Creator in truth.*

May the sound of the Shofar break the bonds of our  
enslavement to the evil impulse,  
And enable us to serve the Lord with a whole heart.

*May the sound of the Shofar renew our loyalty to the  
one true God,*

*And strengthen our determination to defy the false gods.*

May the sound of the Shofar awaken us to the enormity of  
our sins,

And the vastness of God's mercy for those who truly repent.

*May the sound of the Shofar summon us to service,  
And stir us to respond, as did Abraham, "Here am I."*

May the sound of the Shofar recall the moment  
When we stood at Mount Sinai and uttered the promise:  
"All that the Lord has spoken, we will keep and obey."

*May the sound of the Shofar recall the promise of  
the ingathering of the exiles,*

*And stir within us renewed devotion to the Land of Israel.*

May the sound of the Shofar recall the vision of the prophets,  
Of the day when all people will live in peace.

*May the sound of the Shofar awaken us to the flight of time,  
And summon us to spend our days with purpose.*

May the sound of the Shofar remind us that it is time to  
"Proclaim liberty throughout the land  
To all the inhabitants thereof."

*May the sound of the Shofar become our jubilant shout of joy  
On the day of the promised, long-awaited redemption.*

May the sound of the Shofar enter our hearts;  
For blessed is the people that hearkens to its call.

*Hershel J. Malt (adapted)*

The Shofar is sounded:

תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

אֲשֶׁרֵי הָעָם יוֹדְעֵי תְּרוּעָה.  
יְיָ בְּאוֹר־פְּנֵיךָ יִהְלְכוּן:

Ashrey ha-am yod'ey teruah,  
Adonai b'or paneha y'haleyhun.

Blessed are the people who hear in the Shofar  
A summons to walk by the light of Your presence.

(An alternate Shofar service begins on page 248.)

Give heed to the sound of the Shofar,  
The *shrill, quiv'ring* notes of the Shofar,  
Sounding its message of warning,  
Its cry of alarm and awakening;  
Urging us to labor together  
To combat war and violence.

Accept the challenge to battle  
Against fear, hate, and destruction.  
Remove from your midst all oppression,  
Banish all greed and contention.  
Give heed to the sound of the Shofar,  
The blast that is blown, O my people.

The Shofar is sounded:

תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה

Give heed to the sound of the Shofar,  
The *loud clarion call* of the Shofar,  
Bringing new hope to the suffering,  
And strength to those stricken with sorrow;  
Bringing to Israel assurance  
Of healing, peace, and redemption.

Renew your faith and devotion  
To God's Torah, People, and Land.  
Remember the Covenant and fashion  
A kingdom of law and compassion.  
Give heed to the sound of the Shofar,  
The blast that is blown, O my people.

## Tekiat Shofar

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִתִּינּוּ וְקִיַּמְנוּ  
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and has commanded us to hear the sound of the Shofar.

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

*The Shofar is sounded:*

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

אֲשֶׁרֵי הָעָם יוֹדְעֵי תְּרוּעָה. יי בְּאוֹר־פְּנֵיךָ יִהְיֶה לָנוּ:

Blessed are the people who hear in the Shofar  
A summons to walk by the light of Your presence.

## The calls of the Shofar



For untold generations, on this day, our ancestors listened to the sound of the Shofar. What did they hear in its piercing tones? What solemn truths did they detect in its calls which stirred them so profoundly each year?

*And what does the Shofar say to us today, as we stand at the dawn of the New Year, groping for a light to guide us and a faith to sustain us?*

*Tekiah! Awake! Let not habit dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, turn to God.*

*As we hear the sharp Tekiah blast, let us rouse ourselves from smugness and self-satisfaction, from callousness and self-righteousness.*

*Shevarim! The broken refrain! Listen to the staccato cry. Hear the echoes of sighing and weeping. The deprived and the distressed, the neglected and the enslaved, the bruised and the broken—all cry out for relief from their pain, for release from their torment.*

*As we hear the anguished wail of Shevarim, let us open our ears to the cries of the afflicted and the oppressed, and let our hearts respond with compassion and love.*

*Teruah! The call to battle is sounded: Join the struggle against evil and suffering. Give of your bread to those who hunger; give of your strength to those who stumble; give of your time to the lonely and forsaken; heal the wounded; comfort the bereaved.*

*Let us hearken to the Teruah's call to action.  
For in our hands, in our hearts, and in our minds  
Are the means for building a better world,  
For fulfilling the promise of peace and justice,  
And for hastening the day when all will hear  
The sound of the great Shofar of liberation.*

Milton Steinberg (adapted)

ASHREY

Happy are they who dwell in Your house;  
Forever shall they praise You.

*Happy is the people so favored;  
Happy is the people whose God is the Lord.*

A PSALM OF DAVID.

I extol You, my God and Sovereign;  
I will praise You for ever and ever.

*Every day I praise You,  
Glorifying You forever.*

Great is the Lord, eminently to be praised;  
God's greatness cannot be fathomed.

*One generation to another lauds Your works,  
Recounting Your mighty deeds.*

They speak of the splendor of Your majesty  
And of Your glorious works.

*They tell of Your awesome acts,  
Declaring Your greatness.*

They recount Your abundant goodness,  
Celebrating Your righteousness.

*The Lord is gracious and compassionate,  
Exceedingly patient, abounding in love.*

The Lord is good to all,  
God's tenderness embraces all Creation.

*All Your creatures shall thank You;  
And Your faithful shall praise You.*

They shall speak of the glory of Your dominion,  
Proclaiming Your power,

*That all may know of Your might,  
The splendor of Your sovereignty.*

Your sovereignty is everlasting,  
Your dominion endures for all generations.

*The Lord supports all who stumble,  
And makes all who are bent stand straight.*

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ      עוֹד יְהַלְלוּךָ סֵלָה:  
אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ      אֲשֶׁרֵי הָעַם שֵׁי אֱלֹהָיו:

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ      וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:  
בְּכָל־יוֹם אֶבְרַכְּךָ      וְאֶהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד:  
גָּדוֹל יְיָ וּמְהַלֵּל מְאֹד      וְלִגְדֹלְתוֹ אֵין חֶקֶר:  
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ      וְגִבּוֹרְתֶיךָ יִגִּידוּ:  
הַדָּר כְּבוֹד הַדָּרֶךְ      וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
וְעוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ      וְגִדְלָתְךָ אֲסַפְּרֶנָּה:  
זָכַר רַב־טוֹבָךָ יִבְיְעוּ      וְצִדְקוֹתֶיךָ יִרְנְנוּ:  
חֲנוּן וְרַחוּם יְיָ      אַרְךָ אִפְסִים וְגִדְל־חֶסֶד:  
טוֹב־יְיָ לְכֹל      וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:  
יִזְרוּךָ יְיָ כָּל־מַעֲשֶׂיךָ      וְחִסְדֶּיךָ יִבְרַכְּכָה:  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ      וְגִבּוֹרְתֶךָ יִדְבְּרוּ:  
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתֵינוּ      וְכְבוֹד הַדָּר מַלְכוּתוֹ:  
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים      וּמַמְשַׁלְתֶךָ בְּכָל־דוֹר וָדָר:  
סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים      וְזוֹקֵף לְכָל־הַכְּפוּפִים:

The eyes of all look hopefully to You;  
You give them their food when it is due.

You open Your hand,  
You satisfy the needs of all the living.

O Lord, how beneficent are Your ways!  
How loving are Your deeds!

The Lord is near to all who call out—  
To all who call out in truth,

Fulfilling the desires of those who are reverent,  
Hearing their cry and delivering them.

The Lord preserves those who are faithful,  
But destroys those who are wicked.

My mouth shall speak the praise of the Lord,  
Whose praise shall be uttered by all, forever.

We shall praise the Lord,  
Now and evermore. Hallelujah.

*Psalms 84:5, 144:15, 145, 115:18*

#### RETURNING THE SCROLLS TO THE ARK

Reader:

“Praise the Lord, who alone is to be exalted!”

Congregation:

“God’s glory is revealed on earth and in the heavens.  
God has raised the honor of our people,  
The glory of the faithful,  
Thus exalting the Children of Israel,  
The people near to the Lord, Hallelujah.”

עֵינֵיכֶם לְאֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פֹּתַח אֶת־יָדְךָ וּמְשַׁבֵּיעַ לְכָל־חַי רִצּוֹן:

צַדִּיק יִּבְרַךְ בְּכָל־דְּרָכָיו וְחֹסֵד בְּכָל־מַעֲשָׂיו:

קָרוֹב יִּבְרַךְ לְכָל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:

רִצּוֹן יִרְאֵיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יִּבְרַךְ אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּל יִּבְרַךְ וְיִדְבֶּר־פִּי וּיְבָרֵךְ כָּל־בָּשָׂר שֶׁם קָדְשׁוֹ

לְעוֹלָם וָעַד:

וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

#### RETURNING THE SCROLLS TO THE ARK

Reader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי־נִשְׁבַּח שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

וַיְרַם קֶרֶן לְעַמּוֹ. תְּהַלֵּל לְכָל־חַסִּידָיו.

לְבַנֵּי יִשְׂרָאֵל עִם קָרוֹבוֹ. הִלְלוּיָהּ:

*Hodo al eretz v'shama-yim.*

*Va-yarem keren l'amo, t'hila l'hol hasidav,  
li-v'ney yisrael am k'rovo, Hallelujah.*

As the Torah Scrolls are placed in the Ark, recite:

When the Ark was set down, Moses prayed: "O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice.

I have given you precious teaching,  
Forsake not My Torah.

It is a tree of life to those who cling to it,  
Blessed are they who uphold it.

Its ways are ways of pleasantness,  
All its paths are peace.

Turn us to You, O Lord, and we shall return;  
Renew us as in days of old.

*Biblical verses*

#### MEDITATION

✿ O Lord, standing before these sacred scrolls at the beginning of the new year, we renew the ancient covenant, speaking again the words of our ancestors: "All that the Lord has spoken we will do."

Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments. Amen.

As the Torah Scrolls are placed in the Ark, recite:

וּבְנַחַה יֹאמֵר שׁוֹבָה יְיָ רַבּוֹת אֵלֶיךָ יִשְׂרָאֵל:  
קוֹמָה יְיָ לְמִנוּחֶתֶךָ אֲתָה וְאֲרוֹן עֲוֹדָה:  
כְּהִנֵּיךָ יִלְבְּשׁוּ צִדְקָה וְחֹסֵי דִיךָ יִרְגְּנוּ:  
בְּעִבּוֹר דָּוִד עֲבָדֶךָ אֶל־תָּשָׁב פְּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזוּבוּ:  
עֲזִיבוֹתֵיכֶם הֵיא לְמַחְזִיקִים בָּהּ וְחִמְקֵיהָ מְאֹשֶׁר:  
דְּרָכֶיהָ דְרָכֵי נֶעֱמָם וְכָל־נִתְיַבְתִּיהָ שְׁלוֹם:  
הַשִּׁיבֵנו יְיָ אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמְיֵנו כְּקֶדֶם:

*Ki lekaḥ tov na-tati lahem, torati al ta-azovu.*

*Eytz ha-yim hi la-maḥa-zikim bah,  
V'tom-ḥeḥa m'u-shar.  
D'raḥeḥa darḥey no-am, v'hol n'tivo-teha shalom.  
Ha-shiveynu Adonai eyleḥa v'na-shuva,  
Ḥadeysh yameynu k'kedem.*

## HATZI KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

The Musaf Amidah begins on page 280.

In congregations where a silent Amidah is said, continue on page 268.

Hineni (p. 279) may be recited here or before the congregational Amidah.

Reader:

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
לְעָלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

The Musaf Amidah begins on page 280.

In congregations where a silent Amidah is said, continue on page 268.

Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey  
B'ha-yey-hon u-v'yomey-hon  
U-v'ha-yey d'hol beyt yisrael  
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.



**HINENI: The Hazzan's prayer**

Here I stand, deficient in good deeds,  
Overcome by awe and trembling,  
In the presence of One who abides  
Amid the praises of Israel.

I have come to plead with You  
On behalf of Your people Israel who have sent me,  
Though I am unworthy for this sacred task.

God of Abraham, God of Isaac, and God of Jacob,  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,  
Gracious and merciful God, God of Israel,  
Awesome and majestic God,  
I beseech You to help me  
As I seek mercy for myself  
And for those who have sent me.

Do not charge them with my sins;  
May they not be blamed for my transgressions;  
For I have sinned and I have transgressed.  
May they not be shamed by my actions,  
And may their actions bring me no shame.

Accept my prayer as though I were  
Supremely qualified for this task,  
Imposing in appearance, pleasant of voice,  
And acceptable to all.

Help me to overcome every obstacle;  
Cover all our faults with Your veil of love.

Turn our afflictions to joy, life, and peace;  
May truth and peace be precious to us;  
And may I offer my prayer without faltering.

O Lord, God of Abraham, of Isaac, and of Jacob,  
Great, mighty, revered, and exalted God,  
"I will be what I will be,"

May my prayer reach Your throne,  
For the sake of all the upright and the pious,  
The innocent and the saintly,  
And for the sake of Your glorious and revered name.

For You mercifully hear the prayers of Your people Israel;  
Praised are You who hears prayer.

הִנְנִי הָעֲנִי מִמַּעַשׂ. נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת  
יִשְׂרָאֵל: בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל  
אֲשֶׁר שְׁלַחְתָּנִי. אָף עַל פִּי שְׂאִינִי כְּדֵי וְהִגִּינוּ לְכַבֵּד:  
לָבוֹן אֲבַקֵּשׁ מִמֶּךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.

יְיָ אֵל רַחוּם וְחַנּוּן אֱלֹהֵי יִשְׂרָאֵל. שְׂדֵי אִיוֹם וְנוֹרָא.  
הִיְהִינָא מְצַלִּית דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ  
לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי:

נָא אֵל תַּפְשִׁיעַם בְּחַטָּאתַי וְאֵל תַּחֲיִבֵם בְּעֲוֹנוֹתַי כִּי חוֹטָא וּפּוֹשַׁע  
אָנִי. וְאֵל יִכְלַמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ הֵם בִּי וְאֵל אֲבוֹשׁ אֲנִי בְּהֵם.  
קַבֵּל תַּפְלַתִּי כַתְּפֵלַת זְמַן וְרִנִּיל וּפְרָקוּ נְאֻה וּזְקִינוּ מִגְדֵּל וְקוֹלוֹ נְעִים  
וּמַעֲרַב בְּדַעַת עַם הַבְּרִיּוֹת. וְיִהִי נָא דְלוֹגְנוּ עָלֶיךָ אַהֲבָה. וְעַל כָּל־  
פִּשְׁעֵים תִּכְסֶּה בְּאַהֲבָה. כָּל־צָרוֹת וְרַעוֹת הַפְּדִינָא לָנוּ וּלְכָל־  
יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה. לְחַיִּים וּלְשָׁלוֹם. הַאֲמַת וְהַשְּׁלוֹם אֲהַבּוּ  
וְלֹא יִהִי שׁוֹם מִכְּשׁוֹל בְּתַפְלַתִּי:

וְיִהִי רַצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. אֲהִיָּה אֲשֶׁר אֲהִיָּה. שְׂתַבֵּא תַפְלַתִּי לְפָנֶי  
כִּסֵּא כְבוֹדֶךָ בְּעֵבוֹר כָּל־הַצַּדִּיקִים וְהַחַסִּידִים. הַתְּמִימִים וְהַיִּשְׁרִים.  
וּבְעֵבוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא:

כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בְּרוּךְ אַתָּה שׁוֹמֵעַ תַּפְלָה:

*Continue with the congregational Amidah, page 280,  
or with the silent Amidah, preceded by Hatzki Kaddish on page 266.*

## The Amidah

### GOD OF ALL GENERATIONS\*

Praised are You, O Lord our God and God of our ancestors,  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
Great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all.  
Remembering the piety of our ancestors,  
You lovingly bring redemption to their children's children.

*With the inspired words of the wise and the discerning,  
I open my mouth in prayer and supplication,  
To implore mercy from the supreme Ruler, the Lord of lords.*

Remember us for life, O Sovereign who delights in life;  
Inscribe us in the book of life, for Your sake, O God of life.  
You are our Sovereign who helps, redeems, and protects.  
Praised are You, O Lord,  
Shield of Abraham and Sustainer of Sarah.

### SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,  
With Your saving power You grant immortal life.  
You sustain the living with lovingkindness,  
And with great mercy You bestow eternal life upon the dead.  
You support the falling, heal the sick, and free the captives.  
You keep faith with those who sleep in the dust.

Who is like You, almighty God?  
Who can be compared to You, Ruler over life and death,  
Source of redemption?

Who is like You, compassionate God?  
Mercifully You remember Your creatures for life.  
You are faithful in granting eternal life to the departed.  
Praised are You, O Lord, who grants immortality to the departed.

\* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם  
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא  
אל עליון. גומל חסדים טובים וקנה הכל. וזוכר חסדי  
אבות ומביא גואל לבני בניהם למען שמו באהבה:

מסוד חכמים ונבונים. ומלמד דעת מבינים. אפתחה  
פי בתפלה ובתחנונים. לחלות ולחנן פני מלך מלכי  
המלכים ואדוני האדונים:

וזכרנו לתיים מלך חפץ בחיים.

וכתבנו בספר החיים.

למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:  
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך  
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני  
עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממית  
ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים.

וזכר יצוריו לתיים ברחמים:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

*Zohreynu l'ha-yim meleḥ hafeytz ba-ḥa-yim,  
V'hot-veynu b'seyfer ha-ḥa-yim, l'ma-anḥa Elohim ḥa-yim.*

## UNETANEH TOKEF

### The Day of Judgment as envisioned by our ancestors

We proclaim the great sanctity of this day, a day filled with awe and trembling. On this day, O Lord, we sense Your dominion, as we envision You on the throne of judgment, judging us in truth, but with compassion. You, indeed, judge and admonish, discerning our motives, and witnessing our actions. You record and seal, count and measure; You remember even what we have forgotten.

You open the Book of Remembrance, and the record speaks for itself, for each of us has signed it with deeds.

The great Shofar is sounded; a still small voice is heard. Even the angels are dismayed; in fear and trembling they cry out: "The Day of Judgment has arrived!" For even the heavenly hosts feel they are judged, and sense that they are not without fault.

On this day we all pass before You, one by one, like a flock of sheep. As a shepherd counts his sheep, making each of them pass under his staff, so You review every living being, measuring the years and decreeing the destiny of every creature.

וּבְכֹן לָךְ תַּעֲלֶה קְדֻשָּׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:

וּנְחַנְּנָה תְּקֵף קְדֻשַׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוִם. וּבוֹ תִּנְשֵׂא מַלְכוּתְךָ. וַיִּכּוֹן בְּחֶסֶד כְּסֵאֶךָ. וַתֵּשֶׁב עָלָיו בְּאַמֶּת:  
אַמֶּת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּוֹדַע וְעַד. וְכֹתֵב וְחוֹתֵם  
וְסוֹפֵר וּמוֹנֶה. וְתִזְכּוֹר כָּל־הַנִּשְׁכָּחוֹת. וְתִפְתַּח אֶת־סֵפֶר  
הַזְּכוֹנוֹת. וּמֵאֲלֵיו יִקְרָא. וְחוֹתֵם יַד כָּל־אָדָם בּוֹ:

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דְקָה יִשְׁמַע.  
וּמְלָאכִים יִחְפְּזוּן. וְחֵיל וּרְעָדָה יֵאָחֲזוּן. וַיֵּאמְרוּ הִנֵּה יוֹם  
הַדִּין. לְפָקוֹד עַל־צָבָא מְרוֹם בְּדִין. כִּי לֹא־יִזְכּוּ בְּעֵינֶיךָ  
בְּדִין. וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כַּבְּנֵי מְרוֹן: כַּבְּקֶרֶת  
רוּעָה עָדְרוּ. מַעֲבִיר צֹאנוּ תַחַת שֶׁבֶטוֹ. בֵּן תַּעֲבִיר וְתִסְפּוֹר  
וְתִמְנֶה. וְתִפְקוֹד נַפְשׁ כָּל־חַי. וְתַחֲתוֹךְ קֶצֶבָה לְכָל־בְּרִיָּה.  
וְתִכְתּוֹב אֶת־יְגוֹר דִּינָם:

On Rosh Hashanah it is written,  
And on Yom Kippur it is sealed:

How many shall leave this world, and how many shall be born; who shall live and who shall die, who in the fullness of years and who before; who shall perish by fire and who by water, who by sword and who by a wild beast; who by famine and who by thirst, who by earthquake and who by plague; who by strangling and who by stoning, who shall rest and who shall wander; who shall be serene and who disturbed, who shall be at ease and who afflicted; who shall be impoverished and who enriched, who shall be humbled and who exalted.

BUT REPENTANCE, PRAYER, AND DEEDS OF KINDNESS  
CAN REMOVE THE SEVERITY OF THE DECREE.

We offer praises to You, for You are slow to anger, ready to forgive. You do not wish that the sinner die; You would have the sinner repent and live.

You wait for us to return to You, even until our final day. You welcome us, O our Creator, whenever we repent, knowing the weaknesses of Your creatures; for we are mere flesh and blood.

Our origin is dust and our end is dust. At the hazard of our life we earn our bread. We are like a fragile vessel, like the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the wind that blows, the dust that floats, the dream that flies away.

BUT YOU, SOVEREIGN OF ALL,  
ARE THE LIVING AND EVERLASTING GOD.

B'rosh ha-shanah yika-teyvun,  
Uv-yom tzom kippur yey-hateymun.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן. כְּמָה  
יַעֲבְרוּן. וְכַמָּה יִבְרָאוּן. מִי יְחִיָּה. וּמִי יָמוּת. מִי בְקִצּוֹ. וּמִי  
לֹא בְקִצּוֹ. מִי בְּאֵשׁ. וּמִי בַּמַּיִם. מִי בַחֲרָב. וּמִי בַתִּיָּה. מִי  
בְרָעַב. וּמִי בְצָמָא. מִי בְרָעַשׁ. וּמִי בַמַּגֵּפָה. מִי בַחֲנִיקָה.  
וּמִי בַסְקִילָה. מִי יְנוּחַ. וּמִי יְנוּעַ. מִי יִשְׁקַט. וּמִי יִטְרַף. מִי  
יִשְׁלוֹ. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל. וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה  
מַעֲבִירִין אֶת־רוּעַ הַגְּזֵרָה:

כִּי כְשֶׁמָדָּ בָּן תְּהִלְתֵּהָ. קָשָׁה לְכַעוֹס וְנוֹחַ לְרַצוֹת. כִּי  
לֹא תַחֲפוּץ בְּמוֹת הַמֵּת. כִּי אִם בְּשׁוּבוֹ מִדְּרָכָו וְתִיָּה. וְעַד  
יוֹם מוֹתוֹ תַחֲכָה לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: אָמֵת כִּי אַתָּה  
הוּא יוֹצֵרָם. וְאַתָּה יוֹדֵעַ יוֹצֵרָם. כִּי הֵם בְּשָׂר וְדָם:  
אֲדָם יְסוּדוֹ מַעֲפָר וְסוּפוֹ לְעָפָר. בְּנִפְשׁוֹ יָבִיא לְחַמוֹ.  
מְשׁוּל כְּחָרִס הַנּוֹשֵׁבָר. כְּחִצִּיר יָבֵשׁ. וְכִצִּיץ נוֹבֵל. כְּצֶל  
עוֹבֵר. וְכַעֲנָן כְּלֵה. וְכָרוֹחַ נוֹשֵׁבֵת. וְכֶאֱבֶק פּוֹרֵחַ. וְכַחֲלוּם  
יַעֲוֶף:

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

## To face the future



We look to the future with hope—yet with trembling,  
Knowing that uncertainties accompany the new year.

*Help us, O God, to look forward with faith,  
And to learn from whatever the future may bring.*

If we must face disappointment,  
Help us to learn patience.

*If we must face sorrow,  
Help us to learn sympathy.*

If we must face pain,  
Help us to learn strength.

*If we must face danger,  
Help us to learn courage.*

If we must face failure,  
Help us to learn endurance.

*If we achieve success,  
Help us to learn gratitude.*

If we attain prosperity,  
Help us to learn generosity.

*If we win praise,  
Help us to learn humility.*

If we are blessed with joy,  
Help us to learn sharing.

*If we are blessed with health,  
Help us to learn caring.*

Whatever the new year may bring,  
May we confront it honorably and faithfully.

*May we know the serenity which comes to those  
Who find their strength and hope in the Lord.*

## Each of us is an author



*"You open the Book of Remembrance, and it speaks for itself,  
For each of us has signed it with deeds."*

This is the sobering truth,  
Which both frightens and consoles us:

Each of us is an author,  
Writing, with deeds, in life's Great Book.  
And to each You have given the power  
To write lines that will never be lost.

No song is so trivial,  
No story is so commonplace,  
No deed is so insignificant,  
That You do not record it.

No kindness is ever done in vain;  
Each mean act leaves its imprint;  
All our deeds, the good and the bad,  
Are noted and remembered by You.

So help us to remember always  
That what we do will live forever;  
That the echoes of the words we speak  
Will resound until the end of time.

May our lives reflect this awareness;  
May our deeds bring no shame or reproach.  
May the entries we make in the Book of Remembrance  
Be ever acceptable to You.

**KEDUSHAH: A vision of God's holiness**

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;  
The whole world is filled with God's glory."

God's glory pervades the universe. When one chorus of ministering angels asks: "Where is God's glory?" another adoringly responds:

"Praised be the glory of the Lord  
Which fills the universe."

May God deal mercifully and compassionately with our people, who speak of the Divine oneness twice each day, morning and evening, lovingly proclaiming—

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

The Lord is our God; the Lord is our Creator, our Sovereign, and our Redeemer, who mercifully will again proclaim before all the world: "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall reign over all the earth; on that day the Lord shall be One and God's name One." And thus the Psalmist sang:

"The Lord shall reign forever;  
Your God, O Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

נְעַרִיצָךְ וְנִקְדִישֶׁךָ כְּסוּד שְׁיִחַ שְׂרָפֵי קִדְשׁ הַמִּקְדָּשִׁים  
שְׁמָךְ בְּקִדְשׁ. כְּכָתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵי וְאָמַר.  
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:  
כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרַת־תֵּשׁוּאֵלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וְיַחֲוֶן עִם הַמְּיַחֲדִים שְׁמוֹ  
עָרֵב וּבִקֶּר בְּכָל־יּוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אֲמָרִים.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֶבְיָנוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי. לַהֲיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲרוֹנֵנוּ מִדֹּאֲדִיר שְׁמָךְ בְּכָל־הָאָרֶץ:  
וְהִיָּה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד  
וְשְׁמוֹ אֶחָד: וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר.

יְמֶלֶךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ. וּלְנֶצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינֵנו לְאַיְמוֹשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקָדוֹשׁ אֲתָה:

Kadosh, kadosh, kadosh, Adonai tz'vaot,  
M'lo hol ha-aretz k'vodo.

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

Yimloh Adonai l'olam,

Eloha-yih tzion l'dor va-dor, Hallelujah.

## Have compassion upon us



Have compassion upon us, Your handiwork;  
We are so frail and so weak.

Disease and misfortune come without warning.  
The wrath of nature can sweep us away.

Trouble and tragedy are our common lot.  
Disappointment and heartbreak visit us all.

The good for which we strive often eludes us,  
Confusion and uncertainty frequently torment us.

We stand in need of Your mercy, O Lord;  
Watch over us and protect us.

Keep us from yielding to bleak despair.  
Keep shining before us the gentle light of hope.

Help us in all our worthy endeavors.  
Bless and "establish the work of our hands."

Keep us firm and steady and true,  
Whenever we labor for what is just and right.

May our lives daily proclaim the truth,  
That You have fashioned us in Your image,

And endowed us with the ability to grow,  
In heart, in mind, and in spirit.

To us, You have entrusted Your holy name;  
You have given us the power to sanctify it.

May our every deed bring joy to You,  
O merciful God, our Creator.

And may our lives in the year ahead  
Bring glory to Your holy name.

Amen.

חַמּוּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וַיֹּאמְרוּ לְךָ חוֹסֵיךָ  
בְּצַדִּיקָה עֲמוּסִיָּה. תִּקְדֵּשׁ אֲדוֹן עַל כָּל־מַעֲשֵׂיךָ: כִּי  
מִקְדָּוֵי־יְשׁוּעָה בְּקִדְשָׁתְךָ קִדְשָׁתָּהּ. נִאֶמֶה לְקָדוֹשׁ פֶּאֶר מְקַדְּוֹשִׁים:

וּבָבֹן יִתְקַדֵּשׁ שְׁמֶךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ. וְעַל  
יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מְשְׁכַן כְּבוֹדְךָ. בְּמַהֲרָה בְּיָמֵינוּ:

עוֹד יִזְכַּרְלָנוּ אֶהְבַּת אֵימָן. אֲדוֹנֵנוּ. וּבָבֹן הַנֶּעֱקָד  
יִשְׁבִּית מְדִינָנוּ. וּבִזְכוּת הַתָּמ יוֹצֵיא אֱיוֹם לְצַדִּיק דִּינָנוּ.  
כִּי קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ:

בְּאֵין מְלִיץ יִשָּׂר מוֹל מְגִיד פֶּשַׁע. תִּגִּיד לְיַעֲקֹב דָּבָר  
חֹק וּמִשְׁפָּט. וְצַדִּיקֵנוּ בְּמִשְׁפָּט הַמֶּלֶךְ הַמְּשַׁפֵּט:

Have compassion upon Your creatures, and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation! For You impart of Your holiness to those who sanctify You; therefore, praise from those whom You have endowed with holiness is fitting for You, O Holy One.

Lord our God, may Your name be sanctified through Israel Your people, Jerusalem Your city, Zion the site of Your glory, speedily in our own time.

Remember in our favor the love for You that was displayed by Abraham, who was firm in his faith. Silence our enemies for the sake of his son, Isaac, who was ready to offer his life for You. Vindicate us in judgment for the sake of Jacob who was wholehearted in his devotion to You. For on this day we proclaim Your holiness.

Since there is no advocate to plead our cause, may You, who taught us statutes and judgments, speak on our behalf and acquit us in judgment, O Sovereign of judgment.

**V'HOL MA-AMINIM: Attributes of God**

God holds the scales of judgment,  
And, we believe, is a faithful God.

God searches and probes all secrets,  
And, we believe, knows our innermost thoughts.

God redeems from death and delivers from the grave,  
And, we believe, is the mighty Redeemer.

God alone is the judge of all who come into the world,  
And, we believe, is the true Judge.

God bestows good upon those who are faithful,  
And, we believe, remembers the Covenant.

God is good and does good even to the wicked,  
And, we believe, is good to all.

God knows the nature of all creatures,  
And, we believe, formed them all.

God enthrones monarchs, but sovereignty is God's,  
And, we believe, God is Sovereign of all the world.

God guides every generation in mercy,  
And, we believe, preserves kindness.

God opens the gate to those who knock in repentance,  
And, we believe, welcomes the penitent.

God waits for the wicked and longs for their return,  
And, we believe, is just and upright.

God is just, and to God great and small are alike;  
We believe God is the righteous Judge.

*Selected from the Hebrew (pages 292 and 622)*

הַאֲוֵחַז בְּיַד מִדַּת מִשְׁפָּט:

וְכָל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

הַבּוֹחֵן וּבּוֹדֵק וְגַזֵּי נִסְתָּרוֹת:

וְכָל מְאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת:

הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשַּׁחַת:

וְכָל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֵזֶק:

הַדֵּן יַחֲדֵי לְבָאֵי עוֹלָם:

וְכָל מְאֲמִינִים שֶׁהוּא דֵּינֵן אֲמַת:

הַהַגּוֹי בְּאֵהֶיָה אֲשֶׁר אֵהֶיָה:

וְכָל מְאֲמִינִים שֶׁהוּא הֵיָה וְהוּהוּ וְיִהְיֶה:

הַיּוֹדֵאֵי שְׁמוֹ כֵּן תִּהְלָתוֹ:

וְכָל מְאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ:

הַזּוֹכֵר לְמִזְבִּירָיו טוֹבוֹת וְכְרוֹנוֹת:

וְכָל מְאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית:

הַחֹתֵם חַיִּים לְכָל־חַי:

וְכָל מְאֲמִינִים שֶׁהוּא חַי וְקַיָּם:

הַטּוֹב וּמְטִיב לְרָעִים וְלְטוֹבִים:

וְכָל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל־

הַיּוֹדֵעַ יִצְרָר כָּל־יִצְרוֹרִים:

וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרֵם בְּבֶטֶן:

הַכֹּל יְכוֹל וְכוֹלֵלֵם יַחַד:

וְכָל מְאֲמִינִים שֶׁהוּא כֹּל יְכוֹל:



Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

**YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE**

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

*On Shabbat add the words in brackets.*

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

*Some congregations recite:*

**HOW OUR ANCESTORS EXPLAINED THEIR EXILE**

Because of our sins we were exiled from our Land, and removed far from our soil. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.

וּתְמַלֹּךְ אֶתָּה יי לְבַרְךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשֶׁךָ בְּפֶתוּב בְּדַבְרֵי קְדוֹשֶׁךָ.  
יְמַלֶּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ בְּפֶתוּב.  
וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.  
כְּרוּךְ אַתָּה יי הַמְּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֶּתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ  
מִלְּבָנוּ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Shabbat add the words in brackets.*

וּתְתַן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם וְהַשְׁבֵּת הַזֶּה וְאֶת־יוֹם  
הַזְּכוּרֹן הַזֶּה יוֹם וּזְכוּרֹן תְּרוּעָה וּבְאַהֲבָה מִקְרָא קְדוֹשׁ.  
זָכַר לִיצִיאַת מִצְרַיִם:

*Some congregations recite:*

וּמִפְּנֵי חַטָּאתֵינוּ נִגְלֵינוּ מֵאֶרְצֵנוּ וְנִתְרַמְקְנוּ מֵעַל אֲדָמָתָנוּ וְאֵין  
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל  
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשֶׁךָ:

## TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

## DELIVERANCE TO OUR OPPRESSED

*On Shabbat add the words in brackets.*

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Remembrance.

## SHABBAT: A heritage of holiness and joy

*On Shabbat add:*

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֵּךְ  
רַחֲמָן שְׂתַשׁוּב וְתַרְחַם עָלֵינוּ וְעַל אֶרֶץ בְּרַחֲמֶיךָ  
הַרְבִּים. וְתַבְנֶה מְהֵרָה וְתַגְדֵּל כְּבוֹדָה: אָבִינוּ מִלְּכֹנֵנו  
נְלֵה כְבוֹד מְלֻכּוֹתֶךָ עָלֵינוּ מְהֵרָה. וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ  
לְעֵינֵי כָּל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ  
כְּנֶס מִירְכַּתֵי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרִנָּה.  
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׂשֵׁם עָשׂוּ  
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵיהֶם. תְּמִידִים  
כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכֵתָם:

*On Shabbat add the words in brackets.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שְׂתַרְחַם עַל אֲחֵינוּ בֵּית־יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה.  
וְתוֹצִיאֵם מֵאֶפְלָה לְאוֹרָה. מִשְׁעֶבֶד לְגֹאֲלָה. וּמִגּוֹן  
לְשִׂמְחָה. בְּמַהֲרָה בְּיָמֵינוּ: וְקַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־  
תְּפִלַּת כָּל־עַמְּךָ בֵּית־יִשְׂרָאֵל בְּיוֹם הַשַּׁבָּת הַזֶּה וּבְיוֹם  
הַזְּכָרוֹן הַזֶּה:

*On Shabbat add:*

יִשְׂמַחוּ בְּמִלְכוּתֶךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם  
מְקַדְּשֵׁי שַׁבְּעֵי כָּל־ם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבֶךָ. וְהַשְּׁבִיעֵי  
רְצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ. וְכָרַ  
לְמַעֲשֵׂה בְּרֵאשִׁית:

*Yis-m'hu v'mal-ḥut-ḥa shomrey shabbat v'korey oneg,  
Am m'kad-shey sh'vi-i, kulam yis-b'u v'yit-angu mi-tuveha,  
V'ha-sh'vi-i ratzita bo v'kidash-to,  
Ḥemdat yamim oto karata, zeyher l'ma-asey v'reyshit.*

**MALHUYOT: God's sovereignty proclaimed**

Let us now praise the Lord of all;  
Let us acclaim the Author of creation,  
Who made us unlike the pagans who surrounded us,  
Unlike the heathens of the ancient world,  
Who made our heritage different from theirs,  
And assigned to us a unique destiny.  
For we bend the knee and reverently bow  
Before the supreme Sovereign,  
The Holy One, praised be God,  
Who spread forth the heavens and established the earth,  
Whose glorious presence is everywhere.  
The Lord is our God; there is no other.  
Truly, our *sovereign Lord* is incomparable.  
As it is written in the Torah:  
"This day accept with mind and heart,  
That God is the Lord of heaven and earth;  
There is no other."

Because we believe in You, O God,  
We hope for the day when Your majesty will prevail,  
When all false gods will be removed,  
And all idolatry will be abolished;  
When the world will be made a *kingdom of God*,  
When all humanity will invoke Your name,  
And the wicked will be turned to You.  
May all who live be convinced  
That to You every knee must bend,  
Every tongue must vow loyalty.  
Before You may all bow in reverence,  
Proclaiming Your glory, accepting Your *sovereignty*.  
May Your reign come soon and last forever;  
For *sovereignty* is Yours alone, now and evermore.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שְׁמָנוּ  
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חִלְקֵנוּ כָּהֵם וְגַרְלָנוּ כְּכָל־  
הַמוֹנִים:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל וּשְׁכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
עוֹד. אֱמֵת מַלְכֵנוּ אָפֶס זֹלָתוֹ. כְּכָתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ  
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם  
מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת  
עֲגוּף לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהַאֲלִילִים בְּרוֹת  
יְבָרְתוּן. לְתַמְנֵן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בֶשֶׁר יִקְרָאוּ  
בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ. יִכִּירוּ וְיִדְעוּ כָּל־  
יוֹשְׁבֵי תֵבֵל. כִּי־לָךְ תִּכְרַע כָּל־בָּרָךְ תִּשָּׁבַע כָּל־לְשׁוֹן:  
לְפָנֶיךָ יי אֱלֹהֵינוּ וְיִכְרְעוּ וְיִפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.  
וְיִקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה  
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ  
בְּכָבוֹד:

**REMEMBER US WITH BLESSING**

Our God and God of our ancestors, remember us with blessing, with deliverance, and with Your mercy.

Remember the covenant which You made with Abraham our father and the pledge which You lovingly gave him on Mount Moriah.

Remember how he bound his son Isaac on the altar, subduing his fatherly compassion so that he might do Your will wholeheartedly. So may Your compassion for us subdue Your wrath. In Your great goodness, favor Your people and Your city Jerusalem. Fulfill for us the promise contained in Your Torah, transmitted by Your servant Moses:

"For their sake will I remember the covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations to be their God. I am the Lord."

You remember all things forgotten; for You there is no forgetfulness. Remember today the binding of Isaac and may it arouse Your mercy for his descendants. Praised are You, O Lord, who remembers the covenant.

*The Shofar is sounded. (Omit on Shabbat.)*

TEKIAH      SHEVARIM TERUAH      TEKIAH

*Omitted on Shabbat:*

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Zihronot.

**HAYOM HARAT OLAM: Today is the birthday of the world**

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us, O revered and holy God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וְזָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ  
וּפְקֻדָּנוּ בְּפִקְדֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שְׁמֵי קָדָם: וְזָכַרְךָ  
לָנוּ יי אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר  
נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמְּרִיָּה. (וְתִרְאֶה לְפָנֶיךָ  
עֲקֻדָּה שְׁעָקֵד אֲבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל גִּב הַמִּזְבֵּחַ  
וְכַבֵּשׁ רַחֲמָיו לְעִשׂוֹת רַצוֹנְךָ בְּלִבְבֵי שָׁלוֹם. כִּן יִכְבָּשׁוּ  
רַחֲמֶיךָ אֶת־כַּעֲסֶךָ מֵעַלֵינוּ. וּבְטוֹבָה הַגְּדוֹל יֵשׁוּב חֶרֶן  
אִפְּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנַּחֲלָתְךָ: וְקוּיִם לָנוּ יי אֱלֹהֵינוּ אֶת־  
הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ עַל־יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי  
כְּבוֹדְךָ כְּאִמּוֹר. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁנִּים אֲשֶׁר  
הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם  
לְאֱלֹהִים אֲנִי יי: כִּי זָכַר כָּל־הַנִּשְׁכַּחֹת אֵתָּה הוּא מֵעוֹלָם  
וְאִין שִׁכְחָה לְפָנַי כִּסֵּא כְּבוֹדְךָ. וְעֲקֻדָּת יִצְחָק לְזֵרְעוֹ הַיּוֹם  
בְּרַחֲמִים תִּזְכּוֹר. בְּרוּךְ אַתָּה יי זָכַר הַבְּרִית:

*The Shofar is sounded. (Omit on Shabbat.)*

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

*Omitted on Shabbat:*

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרֵב לְפָנֶיךָ אֵל רָם וְנִשְׂא.  
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתְנוּ.  
וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר זְכוֹנוֹתֵינוּ:

*Are-shet s'fateynu ye-erav l'faneha Eil ram v'nisa,  
meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu,  
ut-kabeyl b'ra-hamim uv-ratzon seyder zihrono-teynu.*

הַיּוֹם הִרְתָּ עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפַּט כָּל־יִצְרוֹרֵי  
עוֹלָמַיִם. אִם כְּבָנִים אִם כַּעֲבָדִים: אִם כְּבָנִים רַחֲמָנוּ  
כְּרַחֵם אָב עַל בָּנָיִם. וְאִם כַּעֲבָדִים עֵינֵינוּ לָךְ תְּלוּיוֹת.  
עַד שֶׁתִּתְּנֵנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטְנוּ אִיּוֹם קְדוֹשׁ:

## SOUND THE GREAT SHOFAR FOR OUR LIBERATION

Our God and God of our ancestors, sound the great Shofar for our liberation and lift high a banner to gather our exiles.

Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth.

Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy.

For it was there that our ancestors brought to You the offerings prescribed in Your Torah, given to us by Your inspired servant Moses:

"On your joyous occasions, your fixed festivals, and on your new moons, you shall sound the trumpets as you bring the designated offerings and they shall be a reminder to you before the Lord your God; I, the Lord, am your God."

For You hear the sound of the Shofar and heed its summons; none may be compared to You.

Praised are You, O Lord, who mercifully listens to Your people Israel as they call on You with the sound of the Shofar.

*The Shofar is sounded. (Omit on Shabbat.)*

TEKIAH SHEVARIM TERUAH TEKIAH

*Omitted on Shabbat:*

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Shofarot.

## HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us, O revered and holy God.

אלהינו ואלהי אבותינו. תקע בשופר גדול לחרותנו.  
ושא גם לקבץ גליותינו. וקרב פזורינו מבין הגוים.  
ונפוצותינו בנס מירכתי ארץ: והביאנו לציון עירך ברנה.  
ולירושלים בית מקדשך בשמחת עולם. ששם עשו  
אבותינו לפניך את־קרבנות חובותיהם כמו שכתבת  
בתורתך על ידי משה עבדך מפי כבודך כאמור.  
וביום שמחתכם ובמועדיכם ובראשי חדשכם ותקעתם  
בחצצרת על עלתיכם ועל זבחי שלמיכם והיו לכם  
לזכרון לפני אלהיכם. אני יי אלהיכם: כי אתה שומע  
קול שופר ומאזין תרועה ואין דומה־לך: ברוד אתה  
יי שומע קול תרועת עמו ישראל ברחמים:

*The Shofar is sounded. (Omit on Shabbat.)*

תקיעה שברים תרועה תקיעה

*Omitted on Shabbat:*

ארשת שפתינו יערב לפניך אל רם ונשא.  
מבין ומאזין מביט ומקשיב לקול תקיעתנו.  
ותקבל ברחמים וברצון סדר שופרותינו:

*Are-shet s'fateynu ye-erav l'faneha Eil ram v'nisa,  
meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu,  
ut-kabeyl b'ra-hamim uv-ratzon seyder shofro-teynu.*

היום הרת עולם. היום יעמיד במשפט כל־יצורי  
עולמים. אם כבנים אם כעבדים: אם כבנים רחמנו  
כרחם אב על בנים. ואם כעבדים עינינו לך תלויות.  
עד שתחננו ותוציא כאור משפטנו איום קדוש:

### ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

### THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

*The following may be said in an undertone:*

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל  
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

ותחוננה עינינו בשוכה לציון ברחמים. ברוך אתה יי  
המחזיר שכנתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו  
לעולם ועד. צור חיינו מן ישענו אתה הוא לדור ודור.  
נודה לך ונספר תהלתך על חיינו המסורים בידך ועל  
נשמותינו הפקודות לך ועל נסיה שבכל-יום עמנו ועל  
נפלאותיה וטובותיה שבכל-עת ערב ובקר וצהרים.  
הטוב כי לאיכלו רחמיה. והמרחם כי לאיתמו חסדיה.  
מעולם קוינו לך:

*The following may be said in an undertone:*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי  
כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול  
והקדוש על שהחייטנו וקיימתנו. בן תחינו ותקיימנו ותאסוף  
נליותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך  
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

### SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

### INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

### WE INSCRIBE OURSELVES

☞ "In the Book of Life" must be understood in a spiritual sense. We are not asking for mere existence; we are asking for a life of special quality. And whether or not the prayer is answered depends largely on us.

If we remain enslaved by our passions, if we are so unmoved by the love of God that we fail to repent and to return to God, then we have forfeited a year of true life.

However, if we love God, if we put our trust in God, if we enlist in God's service and take upon ourselves the yoke of serving the Will of Heaven, we thereby inscribe ourselves in the Book of Life!

Based on the Baal Shem Tov

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנֵיךָ. כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים  
וְאֶהְבֵּת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
בְּשְׁלוֹמְךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכֵּר וְנִכְתָּב  
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים  
וּלְשְׁלוֹם:

*Sim shalom tovah uv-rahah ba-olam,  
Heyn va-hesed v'rahamim aleynu v'al kol yisrael ameha.  
Bar-heynu avinu kulanu k'ehad b'or paneha,  
Ki v'or paneha natata lanu Adonai Eloheynu  
torat ha-yim, v'ahavat hesed,  
U-tz'dakah, uv-rahah, v'rahamim, v'ha-yim, v'shalom.  
V'tov b'eyneha l'vareyh et am-ha yisrael  
B'hol eyt uv-hol sha-a bi-sh'lomeha.*

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,  
Niza-heyr v'nikateyv l'faneha,  
Anahnu v'hol amha beyt yisrael,  
L'ha-yim tovim ul-shalom.*

In the Book of Proverbs it is written: "Through Me will your days be multiplied, and the years of your life be increased." O God of life, inscribe us for a good life, inscribe us in the book of life, as it is written in the Torah: "And you, by clinging to the Lord our God, have all been kept alive to this day."

**HAYOM: On this day**

On this day, give us strength!	Amen.
On this day, bless us!	Amen.
On this day, help us to grow!	Amen.
On this day, be mindful of us!	Amen.
On this day, inscribe us for a good life!	Amen.
On this day, hear our plea!	Amen.
On this day, mercifully accept our prayer!	Amen.
On this day, support us with Your just strength!	Amen.

On this day, bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.

May righteousness, blessing, mercy, life, and peace be ever granted to us and to the entire household of Israel. Praised are You, O Lord, Source of peace.

**O Lord, Source of peace**



*May we have peace in our hearts and peace in our homes,  
Peace in our community and peace in our land,  
Peace in Israel and peace throughout the world.*

וְנֹאמַר כִּי בִי יִרְבוּ יָמֶיךָ וְיוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים: לְחַיִּים  
טוֹבִים תִּכְתְּבֵנוּ. אֱלֹהִים חַיִּים כְּתַבְנוּ בְּסֵפֶר הַחַיִּים.  
בְּכַתוּב: וְאַתֶּם הַדְּבָקִים בְּי אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם:

אָמֵן:	הַיּוֹם תִּאֲמָצֵנוּ:
אָמֵן:	הַיּוֹם תִּבְרַכְנוּ:
אָמֵן:	הַיּוֹם תִּגְדְּלֵנוּ:
אָמֵן:	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה:
אָמֵן:	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים:
אָמֵן:	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ:
אָמֵן:	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָמֵן:	הַיּוֹם תִּתְמַכְּנוּ בַיּוֹם צְדָקָה:

הַיּוֹם תִּקְרַבְנוּ לַעֲבוֹדָתְךָ לְטוֹב לָנוּ כְּלֵי־הַיָּמִים לְחַיּוֹתֵנוּ  
כִּהְיוֹם הַזֶּה: וְצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם יִהְיֶה  
לָנוּ וּלְכָל־יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה יי' עוֹשֵׂה  
הַשְּׁלוֹם:

Ha-yom t'amtzeynu.	AMEN.
Ha-yom t'varheyenu.	AMEN.
Ha-yom t'gadleynu.	AMEN.
Ha-yom tid-r'sheyenu l'tovah.	AMEN.
Ha-yom tih-t'veyenu l'ha-yim tovim.	AMEN.
Ha-yom tish-ma shav-ateynu.	AMEN.
Ha-yom t'kabeyl b'rahamim uv-ratzon et t'filateynu.	AMEN.
Ha-yom tit-m'heyenu bi-min tzid-keha.	AMEN.



## KADDISH SHALEM

Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey  
B'ha-yey-hon u-v'yomey-hon  
U-v'ha-yey d'hol beyt yisrael  
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

**Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.**

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabeyl tz'lot-hon uva-ut-hon d'hol yisrael  
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,  
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom  
Aleynu v'al kol yisrael, v'imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Reader:

יְתַדְּרֵל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וַיְמַלִּיד מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיְשַׁתַּבַּח וַיְתַפְאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדְּרֵר  
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִידָהּ הוּא. לְעֵלְמָא  
לְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

תַּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קַדָּם  
אֲבוּהוֹן דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey  
B'ha-yey-hon u-v'yomey-hon  
U-v'ha-yey d'hol beyt yisrael  
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,  
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom  
Aleynu v'al kol yisrael, v'imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

## REMEMBERING: A meditation before the Kaddish

☞ We pause on this Day of Remembrance to remember our loved ones, from whom we have been separated by death, but to whom we remain close through the binding links of memory.

We are grateful, O God, for our capacity to remember, for the ability to retain in treasured possession that which we once held dear. We are grateful for those precious things which death cannot take from us—the lessons and experiences which our loved ones shared with us and bequeathed to us. Above all, we are grateful for the assurance that “there is no forgetting before You,” that our loved ones are held in everlasting remembrance.

May the memories of those whom we lovingly recall inspire us to lead lives worth remembering. In tribute to our departed, those who mourn now rise to praise Your holy name.

יְתַדַּד לְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיַמְלִיד מַלְכוּתָהּ בְּתַיִכּוֹן וּבִיּוֹמֵיכּוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעֻלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתַבְרַךְ וְיִשְׁמַח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעֻלְמָא  
לְעֻלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא  
דְאִמְרֵן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

ADON OLAM

The Eternal Lord reigned alone  
While yet the universe was naught;  
When by Divine Will all things were wrought,  
God's sovereign name was first known.

And when this all shall cease to be,  
In dread splendor shall God yet reign;  
God was, God is, God shall remain  
In glorious eternity.

For God is one, no other shares  
God's nature or uniqueness;  
Unending and beginningless,  
All strength is God's; all sway God bears.

Acclaim the living God to save,  
My Rock while sorrow's toils endure,  
My banner and my stronghold sure,  
The cup of life whene'er I crave.

I place my soul within God's palm  
Before I sleep as when I wake,  
And though my body I forsake,  
Rest in the Lord in fearless calm.

*Transl. Israel Zangwill (adapted by Adina N. Samuelson)*

בְּתֵרֵם כֹּל יִצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:	לְעֵת נַעֲשֶׂה בְּחִפְזוֹ כֹּל
לְבָדוֹ יִמְלוֹךְ נוֹרָא:	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יְהִי בְתַפְאֲרָה:	וְהוּא קָיָה וְהוּא הַנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוֹר תְּכַלִּי בְעֵת צָרָה:	וְהוּא אֵלִי וְחִי גוֹאֲלִי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמְנוּס לִי
בְּעֵת אִישָׁן וְאַעִירָה:	בְּדָוֹ אֶפְקִיד רוּחִי
יִי לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְנוּחִי

Adon olam asher malaḥ, b'terem kol y'tzir niv-ra.  
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.  
V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.  
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.  
V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.  
B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.  
V'hu Eyli v'ḥai go-ali, v'tzur ḥevli b'eyt tzara.  
V'hu nisi u-manos li, m'nat kosi b'yom ekra.  
B'yado afkid ruḥi, b'eyt ishan v'a-ira.  
V'im ruḥi g'vi-yati, Adonai li v'lo ira.