

The New Mahzor

for Rosh Hashanah
and Yom Kippur



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מַחְזוֹר
חֲדָשׁ

MAHZOR HADASH

REVISED AND EXPANDED VERSION

Compiled and edited by
Rabbi Sidney Greenberg
and Rabbi Jonathan D. Levine

Consulting Editors:
Rabbi Irwin Groner
Rabbi Harold Kushner

Media Judaica, Bridgeport, Conn.

Preface

Rosh Hashanah and Yom Kippur are the most widely observed occasions of the Jewish year. In addition to their *historic* spiritual significance, they offer the modern Jew unique opportunities for worship, celebration, and learning.

Yet, there is a growing realization that new and vigorous efforts are needed to assure that the High Holy Days are fully understood, meaningfully experienced, and effectively transmitted to future generations.

MAHZOR HADASH is a response to this concern.

MAHZOR HADASH differs from conventional Prayer Books (whether old or new) in that it is a contemporary liturgical resource, characterized by:

Reverence for Jewish tradition;

Concern with contemporary Jewish aspirations;

An acceptance of diversity in Jewish life and thought;

Elaboration upon the themes of the traditional liturgy;

A quest for significant Jewish experience—religious, intellectual, aesthetic, and emotional;

An emphasis on participation;

Variety and access to alternate texts within the service.

MAHZOR HADASH seeks to translate these objectives into a *practical* text, combining the *basic* Hebrew liturgy with new prayers and an extensive selection of contemporary material for worship and study. It also includes a new translation of the traditional liturgy and transliteration for unison chanting.

The format of the text has been designed with a view to giving maximum local flexibility in the planning of services. Recognizing the diversity of ritual practice in various communities, instructions have been kept to a minimum.

Authors of new selections have been identified *within* the text because an awareness of who is speaking often affects the force or significance of the passage involved, and because identifying authors, *payyotanim* etc. has always underscored the composite and evolutionary character of the Prayer Book.

New prayers and other passages added to the traditional liturgy are identified by means of an ornament ❧.

While most of our translations follow closely the Hebrew originals, in a few instances, free or interpretive translations have been used. Several traditional passages which no longer reflect the aspirations of most modern worshipers have been amended or presented as optional selections.

The approach embodied in MAḤZOR ḤADASH should encourage experimentation and variety as well as further study and creative effort in each congregation.

It is our hope that MAḤZOR ḤADASH will convey the beauty and meaning of the classical liturgy while adding to the contemporary significance of the High Holy Days.

JONATHAN D. LEVINE

ברוך... שהחיינו וקימנו והגיענו לזמן הזה.
Hanukkah, 5738

TYPOGRAPHY OF MAḤZOR ḤADASH

The Hebrew text of *Maḥzor Ḥadash* was set in "Hebrew Classic" (the typeface used in all Prayer Book Press publications) by Maurice Jacobs, Inc.

The decorative Hebrew type used to open each service was designed by Ismar David in 1959, and was prepared for this book by Photo-Lettering, Inc., owners of the "David Siddur" typeface.

The English text was set in "Melior Fototronic" by norType, Inc., with English titles and headlines set in various forms of "Melior Bold."

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The preparation of *Maḥzor Ḥadash* ("The New Maḥzor") was sponsored by The Center for Contemporary Judaica, which takes pleasure in acknowledging the assistance of those who helped to create this new text, which now appears in a revised and expanded form.

Rabbi Sidney Greenberg prepared the translation, wrote many of the new prayers, and served as Senior Editor. Rabbi Jonathan D. Levine developed the book's structure and special services, prepared some of the new readings, and served as Managing Editor. Andrew Amsel served as Technical Editor.

Valuable assistance was provided by members of the Editorial Advisory Committee, particularly the co-chairmen, Rabbi Irwin Groner and Rabbi Harold Kushner, and the vice-chairmen, Professor Etan Levine and Ḥazzan Samuel Rosenbaum. Dr. Samuel H. Levine offered scholarly guidance and Walter B. Stern contributed editorial expertise.

The liturgical writings of Rabbi Morris Silverman (ר"מ) were a major influence and a constant reference.

The Jewish Publication Society of America graciously permitted the use of *Torah* and *Haftarah* selections from its new Bible translations. The Prayer Book Press made available extensive material from its various prayer books and booklets.

The Hebrew and English texts of the United Synagogue's earliest liturgical publication, *The Festival Prayer Book*, and the later *Weekday Prayer Book* (both published by The Prayer Book Press) aided the preparation of this volume.

In recent years, many congregations, educational camps, *havurot*, and others have sought to enrich worship services. Such experiments have often yielded challenging ideas and meaningful innovations. *Maḥzor Ḥadash* (whose editors and contributors have been actively involved in these new developments) has been strengthened by ideas and features drawn from such efforts—some of which have already been reflected in various publications.

Among the publications consulted in the preparation of *Maḥzor Ḥadash* were: *High Holiday Prayer Book*, edited by Rabbi Morris Silverman (1951); *Seder Avodah*, edited by Rabbi Max D. Klein (1960); *A Contemporary High Holiday Service*, edited by Rabbi Sidney Greenberg and S. Allan Sugarman (1970); *New Prayers for the High Holy Days*, edited by Rabbi Jack Riemer and Rabbi Harold Kushner (1970); *For Modern Minds and Hearts*, edited by Rabbi Abraham J. Karp (1971); *Maḥzor for Rosh Hashanah and Yom Kippur*, edited by Rabbi Jules Harlow (1972); and *Likrat Shabbat*, edited by Rabbi Sidney Greenberg and Rabbi Jonathan D. Levine (1973), whose format and features have been adopted in *Maḥzor Ḥadash*.

The Hebrew text of *Maḥzor Ḥadash* has been adapted from Rabbi Silverman's *High Holiday Prayer Book* (1951). Among our adaptations of the classical text are three modified Hebrew passages introduced in the *Sabbath and Festival Prayer Book*, published by the Rabbinical Assembly and the United Synagogue (1946), and since adopted in several other texts by the Prayer Book Press and others.

During the preliminary stages, portions of the text benefited from the learned advice of Dr. Abraham J. Heschel (אברהם יצחק) and Dr. Max Arzt (מאקס ארט).

Many rabbis, cantors, and synagogue leaders contributed helpful suggestions and reactions to portions of this text. Our gratitude is expressed to all of them collectively—as it is to those authors and translators who contributed new selections or permitted the editors to adapt existing materials.

At the Prayer Book Press, Shmuel Ormianer, Babette Schulman, and Eli Spielman provided helpful assistance. Harvey Appelbaum designed an attractive and functional prayer book, elaborating on the earlier format of *Likrat Shabbat*, designed by Betty Binns and Harvey Appelbaum.

The rabbis and others who persistently encouraged the creation of a truly new *Maḥzor* deserve special thanks. This volume is dedicated to them—and to the communities which they lead.

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Prayer: the heart of significant living



Prayer is at the heart not only of great religion, but of significant living. Without prayer we cannot scale the heights of compassion, or attain the peaks of love of our neighbor of which we are capable.

Prayer has been an enduring and universal phenomenon of human life, not because a priesthood ordained it, nor because tradition hallowed it, but because humanity is ever-seeking to probe into its own depths and bring to light its hidden yearnings. . . .

Prayer is a step on which we rise from the self we are to the self we wish to be.

Prayer affirms the hope that no reality can crush; the aspiration that can never acknowledge defeat. . . .

Prayer is not an escape from duty. It is no substitute for the deed.

Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it.

Prayer is the search for silence amidst the noise of life. . . .

Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive.

Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Morris Adler

The rewards of prayer

✠ Perhaps for saints and truly holy persons, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes; and one knows why one has prayed all of one's life.

Herman Wouk (adapted)

Creation is a kind of prayer

✠ It is not you alone, or we, or those others who pray; all things pray, all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing prays. In all life, there is longing. Creation is itself but a longing, a kind of prayer to the Almighty. What are the clouds, the rising and the setting of the sun, the soft radiance of the moon, and the gentleness of the night? What are the flashes of the human mind and the storms of the human heart? They are all prayers—the outpouring of boundless longing for God.

Micah Joseph Berdichevski

What prayer can do

✠ Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to parched fields.

Prayer can mend a broken heart, lift up a discouraged soul, and strengthen a weakened will.

Ferdinand M. Isserman

We join our people

✎ The service of the synagogue is more than an expression of the needs and emotions of the individual worshipers who take part in it.

It is an expression of the joys and sorrows, the hopes and ideals of Israel. For the synagogue is the one unfailing wellspring of Jewish feeling.

Here we pray together with our fellow Jews, and we become participants in the common sentiment, the collective conscience of Israel.

Here we pray with an even mightier assembly, with the whole house of Israel.

We become members of a far greater congregation than that of which we form a physical part.

We join our people throughout the world in homage to our God.

Morris Joseph

Purify our hearts

✎ Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves—have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept God's challenge to fulfill His will. We confess our guilt and ask Him for strength to purify ourselves.

Ernst Simon (adapted)

The fires already lighted

✎ We cannot all pray from our own creative resources because we are not all religious geniuses. We cannot all write words such as Shakespeare's, or compose music such as Bach's. But we can still make these our own. We can open our hearts to them and enrich ourselves by sharing and appropriating them.

In prayer, too, we can turn to the great religious geniuses, the Isaiahs, the Jeremiahs, and the Psalmists. We can take the visions they have seen, the communion they have established, the messages they have brought back, the words they have spoken, and make them our own. By an act of sympathetic fervor, of loving contagion, we can seek to achieve their glow.

This does not mean that all the deepest prayer or all the best poetry and music have already been written; nor does it mean that there is an end to inspiration.

The future is open; there is no limitation on the wonder of insight and creation. But each of us, in our own time and place, must conserve the resources already available and warm our hands at the fires already lighted.

Henry Slonimsky (adapted)

The effort is precious

✎ Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Lord.

Nahman of Bratslav

GOD RULES SUPREME

You, O Lord, are Sovereign, crowned with majesty,
Adorned with splendor, supreme in strength.

*You established the earth securely;
You created a world that stands firm.*

Your throne is established from of old;
You are eternal.

*The rivers lift up their voice,
They raise a mighty roar.*

The mighty breakers of the sea declare,
"God rules supreme."

*Your decrees are dependable;
Holiness befits Your creation;
You are the Lord of eternity.*

Psalm 93

On Shabbat:

יְיָ מְלֶכֶךְ נִצְּאֹת לְבִשׁ לְבִשׁ יְיָ עֵז הַתְּאֵנֶר
אֶף־תִּכּוֹן תִּבְּל בְּלִתְמוֹט:
נְכוֹן כִּסְאֵךְ מְאֵז מְעוֹלָם אֶתָּה:
נִשְׂאֹ נְהָרוֹת יְיָ נִשְׂאֹ נְהָרוֹת קוֹלָם
יִשְׂאֹ נְהָרוֹת דְּרָכִים:
מְקַלּוֹת מַיִם רַבִּים אֲדִירִים מְשֻׁבְּרֵי־יָם
אֲדִיר בְּמָרוֹם יְיָ:
עֲדִתֶיךָ נִצְּמְנוּ מְאֹד לְבֵיתֶךָ נִצְּאֹה־קִדְשׁ
יְיָ לְאֶרֶץ יְמִים:

Mourner's Kaddish, page 64, may be recited.

THE SABBATH PSALM

It is good to thank You, O Lord,
To sing praises to Your name,

*To proclaim Your love every morning,
And Your faithfulness every night.*

To the sound of the ten-string lyre,
With the music of the lute and harp.

*Your works, O Lord, bring me gladness;
Of Your deeds, I joyously sing.*

How great are Your deeds, O Lord;
How profound are Your designs.

*The superficial cannot comprehend,
The foolish cannot grasp this:*

Though the wicked may thrive like grass,
And doers of evil seem to flourish,

*Yet their doom is sure to come,
For Yours is the ultimate triumph.*

Those who oppose You shall be destroyed;
Workers of evil are sure to be routed.

*You have given me extraordinary power;
I am like one who has been anointed.*

I see the defeat of my foes,
I hear the doom of my enemies.

*The righteous will grow strong like the palm tree,
They will thrive like the cedar of Lebanon.*

Planted in the house of the Lord,
They will flourish in the courts of our God.

*They will bear fruit even in old age,
They will remain vital and vigorous,*

Proclaiming that the Lord is just,
My Rock, in whom there is no unrighteousness.

Psalm 92

מזמור שיר ליום השבת:

טוב להרות לַיְי	וְלֹאֲמַר לְשִׁמְךָ עֲלִיּוֹן:
לְהַגִּיד בַּבֶּקֶר חֲסָדְךָ	וְאֶמְוַנְחֶךָ בַּלֵּילוֹת:
עַל־יַעֲשׂוֹר וְעַל־יַגְבֵּל	עַל־יִהְיוֹן בְּכַנּוֹר:
כִּי שִׁמְחַתְנִי יְיָ בַּפְּעֻלָּה	בְּמַעֲשֵׂי יְדִיךָ אֲרַנֵּן:
מִהֲזַנְדְּלוֹ מַעֲשֵׂיךָ יְיָ	מְאֹד עָמְקוֹ מִחֲשַׁבְתֶּיךָ:
אִישׁ־בָּעֵר לֹא יֵדַע	וְכִסִּיל לֹא־יָבִין אֶת־זֹאת:
בַּפֶּרֶחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב	וַיִּצְיָצוּ כָּל־פְּעֻלֵי אָוֶן
לְהַשְׁמָדֵם עַד־יַעַר:	
וְאַתָּה מְרוֹם לְעֵלָם יְיָ:	
כִּי הִנֵּה אֵיבִיךָ יְיָ	כִּי־הִנֵּה אֵיבִיךָ יֹאבְדוּ
יִתְפָּרְדוּ כָּל־פְּעֻלֵי אָוֶן:	
וְתָרַם כְּרָאִים קַרְנֵי	בְּלַתִּי בְּשִׁמֹן רֵעֵנִי:
וְתַבַּט עֵינֵי בְּשׂוּרֵי	בְּקַמִּים עָלַי מְרַעִים
תִּשְׁמַעְנָה אָזְנֵי:	
צְדִיק כְּתָמַר יִפְרָח	כְּאַרְז בְּלִכְנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבֵית יְיָ	בְּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יְנוּבוֹן בְּשִׁיבָה	דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יֵשֶׁר יְיָ	צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

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

MA TOVU

מה־טובו אה־ליך יַעֲקֹב. מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאַנִּי בְּרַב
חֲסִדֶיךָ אָבוֹא בֵיתְךָ. אֲשַׁתְּחֶנָּה אֶל־הֵיכַל קֹדֶשְׁךָ בְּיַרְאֲחֶיךָ:
״ אֶהְבֹּתִי מֵעוֹן בֵּיתְךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאַנִּי
אֲשַׁתְּחֶנָּה וְאֶכְרַעָה. אֶבְרַכָּה לְפָנֶיךָ עֲשֵׂי: וְאַנִּי תִפְלְתִי״
לְךָ ״ עַת רְצוֹן אֱלֹהִים בְּרַב־חֲסִדֶיךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

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

Biblical verses

*Ma tovu oha-leha yaakov, mish-k'no-teha yisrael.
Va-ani b'rov has-deha, avo veyteha, eshta-ha-veh el
heyhal kod-sh'ha b'yira-teha.
Adonai ahavti m'on beyteha, um-kom mishkan k'vo-deha.
Va-ani eshta-ha-veh v'ehra-a, evr'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai, eyt ratzon Elohim,
b'rov has-deha aneyni be-emet yish-eha.*

יְדִיד נֶפֶשׁ אָב הַרְחָמָן. מְשׁוֹף עֲבָדְךָ אֵל רְצוֹנְךָ.
 יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֵל מוֹל הַדָּרְךָ.
 תַּעֲרַב לוֹ יְדִידוֹתְךָ. מְנַפֶּת צוּף וְכָל־טַעַם:
 הַדּוּר נֶאֱהָ זִיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ.
 אָנָּה אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נָעַם זִיוְךָ.
 אִז תִּתְחַזֵּק וְתִתְרַפֵּא. וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם:
 וְתִיק יְהִמוֹ נָא רַחֲמֶיךָ. וְחוֹסֶה נָא עַל בֶּן אֶהוּבְךָ.
 כִּי זֶה כְּמָה נִכְסֶיךָ נִכְסֵי. לְרִאוֹת בְּתַפְאֲרַת עֲזֶיךָ.
 אֵלֶּה חֲמֻדָּה לְבִי. חוֹסֶה נָא וְאֵל תִּתְעַלֵּם:
 הַגִּילָה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֵת סִפְתֵי שְׁלוֹמְךָ.
 תֵּאִיר אֶרְצִי מִכְבוֹדְךָ. נְגִילָה וְנִשְׂמָחָה בָּךְ.
 מִהֵרָ אֶהוּב כִּי בָּא מוֹעֵד. וְחֻנְנוּ בִימֵי עוֹלָם:

*Y'did nefesh av ha-rahaman, m'shoh av-d'ha el r'tzo-neha,
 Yarutz av-d'ha k'mo ayal, yish-tahaveh el mul ha-dareha,
 Te-erav lo y'didu-teha, mi-nofet tzuf v'hol ta-am.*

*Ha-dur na-eh ziv ha-olam, naf-shi holat ahava-teha,
 Ana Eyl na r'fa na la, b'ha-rot la no-am ziveha,
 Az tit-hazeyk v'tit-rapey, v'ha-y'ta la simhat olam.*

Beloved of my soul, O merciful Father,
 Lead me, Your servant, closer to You in favor ...
 I yearn for Your love, O my Beloved ...
 Let me rejoice in Your grace and love as of yore.

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 Father,
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 loyalty to 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 master, Rabbi Hayyim of Zans, told us this parable:

A man had been wandering about in a forest for several days, unable to find the way out. Finally he saw a man approaching him in the distance. His heart was filled with joy. "Now I shall surely find out which is the right way out of this forest," he thought to himself. When they neared each other, he asked the man, "Brother, 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."

Said the other to him, "Brother, 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 it is not the way. Now come, let us search for the way out together."

Our master 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

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.

Harshel J. Matt



MAARIV / EVENING SERVICE

ROSH HASHANAH

מֵעַרִיב

לְרֵאשׁ

הַשָּׁנָה

The Maḥzor speaks to us

🕯 The High Holy Day Maḥzor is a work of grandeur and sublimity. It is more than a source of nostalgic recollection; it speaks to us about matters of importance—of abiding significance.

The traditional prayers, though written in other ages and in the context of different times and circumstances, address themselves to perennial human concerns. The prayers aim to effect in us a transformation: from egocentric lives, activated by the caprice of the moment, to lives inspired by an awareness of God the Father, King, and Judge. . . .

In these prayers, our ancestors found the courage to embrace life, to surmount its trials, and to persist in hoping for the day when all peoples “will unite to perform God’s will with a perfect heart.”

Because the *Maḥzor* reflects historic Judaism’s distinctive beliefs about God, humanity, and the universe, it is the most authentic literary source for an understanding of the faith which animates it and of the people that poured its spirit into it.

Max Arzsi

The burning bush

🕯 Why did the Holy One, praised be He, choose to speak to Moses out of a thornbush? To teach us that there is no place without the Divine Presence; not even a thornbush.

The Midrash

To sanctify and render meaningful

✎ The Jewish way of life is a pattern, akin to the structure and pattern of a work of art, which is to sanctify and render meaningful the hour and day and year of the Jewish people and preserve that people by differentiating its existence in every phase and at every moment from the idolatrous life. If our form were shattered we would not be. Whenever our form is shattered we tend to die. Unless we preserve our form we cannot survive. Unless we survive we cannot perform our function in history.

Ludwig Lewisohn

An invitation to God

✎ The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. . . .

Prayer is an invitation to God to intervene in our lives, to let His will prevail in our affairs; it is the opening of a window to Him in our will, an effort to make Him the Lord of our soul.

Abraham J. Heschel

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God,
And there is none like Him.

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

Great are the things that God has done;
His wonders are without number.

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

May He continue His protecting care over Israel
And guard all His children from disaster.

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

They accepted His 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 from the Hebrew

אָמַת וְאַמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זִוְלָתוֹ וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ הַפּוֹדֵנוּ מִיַּד מְלָכִים
מִלְּכָנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הַעֲרִיצִים הָאֵל הַנּוֹפֵרֵעַ לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ: הַעֲשֵׂה גְדֻלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים
וְלֹא נִתֵּן לְמוֹט רַגְלָנוּ: הַמְדַרְיָכָנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיֵּרֶם
קַרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ: הַעֲשֵׂה לָנוּ גִסִּים וְנִקְמָה בַּפְּרָעָה
אוֹתוֹת וּמוֹפְתִים בְּאֲדָמַת בְּנֵי חָם הַמְכָּה בְּעִבְרָתוֹ כָּל־
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרֹת
עוֹלָם: הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע. וְרֵאוּ בְּנֵיו גְּבוּרָתוֹ שֶׁבָּחוּ
וְהוֹדוּ לְשִׁמּוֹ וּמְלִכּוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מִשֵּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם.

מִי־כִמְכָה בְּאֵלִים יי. מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ. נוֹרָא
תְּהִלָּת. עֲשֵׂה פֶלְא:

מְלִכּוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעֵ יָם לְפָנַי מִשֵּׁה זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹל מִיַּד חֲזַק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יי גְּאֹל יִשְׂרָאֵל:

*Mi hamoha ba-eylim Adonai,
Mi kamoha nedar ba-kodesh, nora t'hilot osey fe-leh ...
Adonai yimlohe l'olam va-ed.*

Though enemy hosts pursue us



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

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

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

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

Whenever a human tyrant usurps divine authority, op-
pressing 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 kingship, 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 Kahn

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצֵת עַל־כַּנְּפֵי בְגְדֵיהֶם
לְדֶרֶתָם וְנָתַנּוּ עַל־צִיצֵת הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת 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

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve Him with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you. He will close the heavens and there will be no rain. The earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them 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. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לֵאמֹר לֹא־הָבֵה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכֹל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנִתְתִי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסְפֹת דָּגָה וְחִירֶשֶׁת וְיִצְהָרֶה: וְנִתְתִי עֶשֶׂב
בְּשָׂדֶה לְבַהֲמֹתָהּ וְאֹכֵלֶת וְשֹׁבַעַת: הִשְׁמְרוּ לָכֶם פֶּךָ
יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וְאֲבָדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם: וְשִׁמְתֶם אֶת־דְּבַר־יְהוָה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתּוֹךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל
הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָתֵת לָהֶם כִּי־יָמֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

The Shema

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

Praised be His 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

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאריך: והיו הדברים האלה אשר אנכי מצוה
היום על לבבך: ושונתם לבניך ודברתם בשובתם
בביתך ובלקחתך בדרך ובשכבך ובקומך: וקשרתם
לאזן על ירך והיו לטטפת בין עיניך: וכתבתם על-
מזוזות ביתך ובשעריך:

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

*V'ahavta eyt Adonai Eloheha b'hol l'avvha uv-hol naf-
sh'ha uv-hol m'odeha. V'hayu ha-d'varim ha-eyleh asher
anohi m'tza-v'ha ha-yom al l'avveha. V'shi-nantam
l'vaneha v'dibarta bam b'shiv-t'ha b'veyteha uv-leh-t'ha
va-dereh uv'shoh-b'ha uv-kumeha. Uk-shartam l'ot al
yadeha v'hayu l'totafot beyn eyneha. Uv-tavtam al
m'zuzot beyteha uvish-areha.*

AHAVAT OLAM: God's love expressed

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

Therefore, O Lord our God, when we lie down
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 His
people Israel.

WITH EVERLASTING LOVE

Immediately before the Shema, we are reminded of God's
"everlasting love" for us. Immediately after the Shema, we are
reminded to love God with all of our heart, soul, and might.

God's love came first. Because He loved us, He endowed us
with the capacity to love. And in His love, He gave us the Torah.

In the Torah, we have found the sustaining purpose for
which to live. In the Torah we have been given the strength and
inspiration with which to live. Every morning and night, our
prayers remind us of God's love, so that we may be moved to love
Him, and to let His Torah guide our lives.

אהבת עולם בית ישראל עמך אהבת. תורה ומצות
חקים ומשפטים אותנו למדת. על-כן יי אלהינו בשכבנו
ובקומנו נשים בקוקיך. 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'ha ahavta,
Torah u-mitzvot hukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheyenu b'shoḥ-beynu uv-ku-meynu
nasi-ah b'lukehā,
V'nismah b'divrey toratehā uv-mitz-votehā l'olam va-ed.
Ki heym ha-yeynu v'oreh yameynu uva-hem neh-geh
yomam va-laila.
V'aha-val-hā al tasir mimenu l'olamim,
Baruh ata Adonai, oheyv amo yisrael.*

We place ourselves under Your law



Unfailing night follows day
which will again pierce the shadows
with ever-widening arcs of light.

The revolutions of earth, planets, galaxies,
like the infinitesimal atomic particles
radiating energy in their orbits around their nuclei,
fill our minds with wonder.

Their precision and predictability
tell us that we confront a reality
vastly greater than any formula can contain.

O, mysterious, wise, manifoldly self-revealing God,
O life within creation and beyond it,
as we contemplate and observe nature,
we pray for Your reign over us.
We place ourselves under Your law.

May the awesome, creative, and ordering power
which we barely glimpse or comprehend
help us to become what our potential promises.

May our lives acquire form, order, and meaning
where now aimlessness, wilfulness, and chaos threaten.

O Lord, in the daily rotations of this planet
we behold and hail a vision of Your kingship.
Rule over us by day and strengthen us at nightfall.

Nahum Waldman

If you look at the stars




Praise Me, says God, and I will know that you love Me.
Curse Me, says God, and I will know that you love Me.
Praise Me or curse Me,
And I will know that you love Me.

Sing out My graces, says God.
Raise your fist against Me and revile, says God.
Sing out graces or revile,
Reviling is also a kind of praise, says God.

But if you sit fenced off in your apathy, says God,
If you sit entrenched in, "I don't give a hang," says God,
If you look at the stars and yawn,
If you see suffering and don't cry out,
If you don't praise and you don't revile,
Then I created you in vain, says God.

Aaron Zeitlin

Light in darkness

 The first time that Adam saw the sun go down and an ever-deepening gloom enfold creation, his mind was filled with terror. Then God took pity on him, and endowed him with the divine intuition to take two stones—the name of one was Darkness and the name of the other Shadow of Death—and rub them against each other, and to discover fire. Thereupon Adam exclaimed with grateful joy: "Blessed be the Creator of Light."

Based on Talmud, Avodah Zarah 6b

השְׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִירְנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַרְנֵנוּ וְהִסֵּר מֵעַלְיָנוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנֹפֶיךָ תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צִדְקוֹתֵינוּ וּבִזְיוֹנוֹ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יי 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.*

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 King.

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 His 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

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.

VESHAMRU: Shabbat—an everlasting covenant

On Shabbat add:

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרוֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam. Bey-ni uveyn b'ney yisrael ot hi l'olam. Ki shey-shet yamim asa Adonai et ha-shamayim 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 He ceased His work and rested.

Exodus 31:16-17

TO PROCLAIM THIS DAY

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

*Tiku va-hodesh shofar, ba-keseh l'yom hageynu.
Ki hok 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

HATZI KADDISH

Reader:

יְתוּדָל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיְשַׁתַּבַּח וַיְתַפְאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמֵי מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman 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 ul-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 which He has created according to His will. May He establish His kingdom soon, in our lifetime. 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

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

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

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַן אֱלֹהֵים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי
עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמָה לְךָ מְלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

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, great, mighty, awesome God, supreme over all.

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

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

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

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, 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, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

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

אתה קדוש ושםך קדוש וקדושים בכל-יום יהללוך
סלה:

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
בגדך ונבירה בימינך ושםך נורא על כל-מה-שבראת:
ובכן תן כבוד יי לעמך תהלה ליראריך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצך
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים
ברנה יגילו. ועולתה תקפיץ-פיה וכל-הרשעה בלה בפעון
תכלה. כי תעביר ממשלת ודון מן הארץ:

ותמלוך אתה יי לבדך על כל-מעשיך בהר ציון משכן
כבודך ובירושלים עיר קדשך בפתוב בדרברי קדשך.
ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:
קדוש אתה ונורא שמך ואין אלוה מפלעדיך בפתוב.
ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.
ברוך אתה יי המלך הקדוש:

אתה בחרתנו מכל-העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל-הלשונות. וקדשתנו במצותיך. וקרבתנו
מלפני לעבודתך. ושםך הגדול והקדוש עלינו קראת:

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

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 King.

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 Saturday night add:

ותודיענו יי אלהינו אח־משפטי צדקה ותלמדנו לעשות חקי
רצונך. ותתן־לנו יי אלהינו משפטים ישרים ותורות אמת חקים
ומצות טובים. ותנהילנו ומני ששון ומוצרי קדש ומני נדבה.
ותורישנו קדשת שבת וכבוד מועד וחגיגת הרגל. ותברך יי
אלהינו בין קדש לחול בין אור לחשך בין ישראל לעמים בין
יום השביעי לשש ימי המעשה. בין קדשת שבת לקדשת יום טוב
הבדלם ואת־יום השביעי מששת ימי המעשה קדשתם. הבדלם
וקדשתם את־עמך ישראל בקדשך:

On Shabbat add the words in brackets.

ותתן־לנו יי אלהינו באהבה את־יום השבת הזה ואת־יום
הזכרון הזה יום [וזכרון] תרועה [באהבה] מקרא קדש.
זכר ליציאת מצרים:

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

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.

Our God and God of our ancestors, on this Day of Remembrance, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כָּל
בְּכַבְדֶּךָ וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ וְהוֹפֵעַ בְּהַדְר גָּאוֹן
עֲנֵךְ עַל כָּל־יוֹשְׁבֵי תֵבֶל אֲרָצֶךָ. וַיֵּדַע כָּל־פְּעוּל כִּי אַתָּה
פָּעַלְתָּ וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתָו. וַיֹּאמֶר כֹּל אֲשֶׁר
נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ וּמְלִכּוֹתוֹ בְּכֹל מְשָׁלָה:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נִרְצָה בְּמִנוּחָתָנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וּתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שֶׁבְּעֵנֵינוּ מְטוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבַת קִדְשֶׁךָ וְנִנְחֹחַ בְּה
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמַיָּךְ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה
אֱלֹהִים אֱמֶת וְדַבְּרֶךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יי מְלֶךְ
עַל כָּל־הָאָרֶץ מִקִּדְשׁ נִהְשַׁבַּת וַיִּשְׂרָאֵל וַיּוֹם הַזֶּכֶרֶת:

רִצָּה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְחַפְּלָתָם בְּאַהֲבָה תִּקְבַּל
בְּרִצּוֹן. וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲנִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי
הַמְחַזֵּר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיָּה שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרַב וּבִקְרַ וְצָהָרִים.
הַטוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חַסְדֶּיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

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 King and His 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 a God of truth; Your word is truth, and endures forever.

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

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 His 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.

ועל-כֵּלָם יתְּבַרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם
וְעַד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְיֶה לָּנוּ אֵת שְׁמֶךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי' הַטוֹב שְׁמֶךָ וְלִךָ
נָאָה 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 בְּשִׁלּוּמֶךָ:

בְּסִפְּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יי' עוֹשֵׂה הַשְּׁלוֹם:

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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ בְּאַחַד בְּאוֹר פָּנֶיךָ.
כִּי בְאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי' אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוּמֶךָ: בְּסִפְּר חַיִּים
בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יי' עוֹשֵׂה
הַשְּׁלוֹם:

For all Your blessings we shall praise and exalt You, O our King, 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 all, O our Father, 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. 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.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מְדַבֵּר מִרְמָה.
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה:
 פָּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מִהֲרָה הִפֵּר עֲצָתְךָ וּמְלַקֵּל מַחְשַׁבְתְּךָם:
 עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְיִי:
 יִהְיוּ לְרִצּוֹן אֲמַר־יִפִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרֵי וְגֹאֲלֵי:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

On a weekday continue with Kaddish Shalem on page 50.

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

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

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord;
Answer us with Your redeeming power.

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

O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

On Shabbat:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שְׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Reader:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם.
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
אֵל עֲלִיוֹן קִנְיָ שָׁמַיִם וְאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדִבְרֵי מַחִיָּה מַחִים בְּמֵאמְרוֹ הַמְּלִךְ הַקָּדוֹשׁ
שֶׁאֵין כְּמוֹהוּ הַמְּנִיחַ לַעַמּוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ. כִּי בָם רָצָה
לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וְנִפְחַד וְנִוְדָה לְשִׁמּוֹ
בְּכָל-יוֹם תָּמִיד מֵעַיִן הַבְּרָכּוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
הַשְּׁלוֹם מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי. וּמְנִיחַ בְּקִדְשָׁהּ
לַעַם מְדֻשָּׁנֵי עֲנַג. וְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתְנוּ קִדְשָׁנוּ
בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ
בִּישׁוּעָתֶךָ. וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחֵלְנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְשֶׁךָ. וְנִנְחֹחוּ בְּהַ יִשְׂרָאֵל
מְקַדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבַת:

On Shabbat:

VAY'HULU: God blessed the seventh day

The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work which He had been doing; and so God rested from all His work. Then God blessed the seventh day and sanctified it because on it He ceased all His work of creation.

Genesis 2:1-3

MAGEYN AVOT: Our shield in all generations

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. You are great, mighty, revered, and supreme, Lord of heaven and earth.

God's word was a shield to our ancestors; His command confers immortal life. He alone is the holy King, who gives rest to His people on His holy Sabbath, because He takes delight in them. Let us serve Him in reverence and awe, and give thanks to Him every day. He is the source of all blessings, the God to whom all thanks are due. He is the Lord of peace, who sanctifies the Sabbath and blesses the seventh day. He gives to His people the joy of Sabbath rest, in commemoration of creation.

MEKADEYSH HA-SHABBAT: Holiness and joy

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.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. Praised are You, O Lord, who sanctifies the Sabbath.

Reader:

יְתַגְדֵּל וַיְתַקַּדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא
כְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל בְּעֶנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא
וּלְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קָדָם
אַבוּהוֹן דִּי-בְשַׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

KADDISH SHALEM

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

Thanks for Your precious gifts



O God, who revealed Yourself to a lonely shepherd
in a lowly thorn-bush enveloped in flames
which marvelously was not consumed,

We thank You, for Your precious gifts
which stubbornly defy the fires that would consume them:

For the yearning for liberty
which will not be strangled by the cold chains of tyranny.

For the striving for truth
which will not be discouraged by the persistent clamor of
falsehood.

For the struggle for justice
which will not be defeated by the cruel powers of malice.

For the urge to love
which will not be stifled by the cynical call to hate.

For the belief in tomorrow
which will not be crushed by the heavy burdens of today.

For the will to live
which will not be choked by the rude hands of sorrow.

For the power of the spirit
which will not be conquered by the brute spirit of power.

For the faith in You
which will not be uprooted by the chilly winds of despair.

For all these precious gifts
we offer thanks to You who first spoke to Moses
from the bush that burned, but was not consumed.

Accept our gratitude



For the blessings which You lavish upon us in forest and sea, in mountain and meadow, in rain and sun, we thank You.

For the blessings You implant within us, joy and peace, meditation and laughter, we are grateful to You.

For the blessings of friendship and love, of family and community;

For the blessings we ask of You and those we cannot ask;

For the blessings You bestow upon us openly and those You give us in secret;

For all these blessings, O Lord of the universe, we thank You and are grateful to You.

For the blessings we recognize and those we fail to recognize;

For the blessings of our tradition and of our holy days;

For the blessings of return and forgiveness, of memory, of vision, and of hope;

For all these blessings which surround us on every side, O Lord, hear our thanks and accept our gratitude.

Ruth F. Brin

A prayer for life



Source of all life, we pray for life. Bless us, once more, with a year of life so that we may be privileged to complete the year we have just begun.

Despite the burdens and the heartbreaks, the pains and perils, we want to live; we ask to be inscribed in the Book of Life.

But even as we pray that years may be added to our lives, we ask, too, that true life may be added to our years.

May the new year be for us a time for enhancing the quality of our lives, enriching their content, deepening their meaning.

Help us to keep our minds alive. May we be open to new ideas, entertain challenging doubts, reexamine long-held opinions, nurture a lively curiosity, and strive to add to our store of knowledge.

Help us to keep our hearts alive. May we develop greater compassion, be receptive to new friendships, sustain a buoyant enthusiasm, grow more sensitive to the beauty which surrounds us.

Help us to keep our souls alive. May we be more responsive to the needs of others, less vulnerable to consuming greed, more attentive to the craving for fellowship, and more devoted to truth.

Help us to keep our spirits alive. May we face the future with confidence, knowing that every age has its unique joys and satisfactions, each period in our lives a glory of its own.

Help us to keep our faith alive. May we be sustained by the knowledge that You have planted within us life eternal and have given us the power to live beyond our years.

Whether our years be few or many, help us to link our lives to the life of our people and to our eternal faith.

Meditations before Kiddush




As we sanctify this night with the words of the Kiddush,
We thank You, O God, for the world which You created.

You have filled Your world with beauty for our eyes,
With music and laughter for our ears,
With soft things for us to touch,
With fragrances for us to smell,
With fine foods to sustain and to delight us.

As we enjoy these many blessings,
May we be moved to bring goodness
Into the lives of others throughout the year.

As we recall Your blessings—
Too many to be counted and too constant to be merited—
May we be moved to thank You always, as we do now,
For the fruit of the vine which You have created
And for the blessing of a new year. Amen.

 As we raise the cup of wine, the symbol of joy and
of bounty, we acknowledge You, the source of life and
blessing, even as our ancestors acknowledged You through-
out the ages.

Standing between a past which is gone and a future not
yet born, we pray for a year of good health and abundance;
a year in which rejoicing shall fill our hearts, a year in which
we shall endow our daily pursuits with sanctity, and use
wisely the gifts of nature and the talents with which You
blessed us.

Grant that we, like our ancestors, may feel Your presence
in everything we do, so that all our days will be hallowed by
Your spirit.

In gratitude for the privilege of reaching this sacred day,
and for the holiness which it brings into our lives, we now
rise for the Kiddush.

Morris Silverman (adapted)

On Shabbat add the words in brackets.

ברוך אתה יי אלהינו מלך העולם בורא פרי הנפון:
ברוך אתה יי אלהינו מלך העולם אשר בחר-בנו
מכל-עם ורוממנו מכל-לשון וקדשנו במצותיו. ותתן
לנו יי אלהינו באהבה את ניום השבת הזו ואתו יום הזכרון
הזה. יום נזרון תרועה ובהבה מקרא קדש וזכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-
העמים. ודברך אמת וקיים לעד. ברוך אתה יי מלך על
כל-הארץ מקדש השבת 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. ואתיום
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 וקיימנו
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.*

The Kiddush

For transliteration, see page 867.

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

Praised are You, Lord our God, King of the universe, who has chosen us of all peoples for His service and distinguished us by teaching us the way of holiness through the Mitzvot. In love have You given us, O Lord our God, [this Sabbath day, and] this Day 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, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

On Saturday night add:

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

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

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם
וְנָרְלָנוּ כְּכָל־הַמוֹנָם:

וְנֶאֱנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מְלַכְנוּ אָפֶס זוֹלָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ
הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

*Aleynu l'sha-bey-ah la-adon ha-kol,
La-teyt g'dula l'yotzeyr b'reyshit.
Shelo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Shelo sam hel-keynu ka-hem,
V'gora-leynu k'hol hamonam.*

*Va-anahnu kor-im u-mishta-havim umodim,
Lifney meleḥ malhey ha-m'lahim,
Ha-kadosh baruḥ hu.*

ALENU

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

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

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

For we bend the knee and reverently bow
Before the King of kings,
The Holy One, praised be He.

He spread out the heavens and founded the earth;
His glorious presence is everywhere.

He is our God; there is no other.
He is truly our King; there is none besides Him.

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

That He is the Lord in heaven and earth;
There is no other."

עֲלֵיכֶן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת
עֲנֶךָ לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת
יִכְרַחוּן. לְחַסֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ
בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כְּלִיר־שְׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־
יוֹשְׁבֵי חֶבֶל. כִּי־לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ
בְּכָבוֹד: כְּכַתוּב בְּתוֹרַתְךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֹאמַר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ אֶחָד:

*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.*

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 King over all the earth;
That day the Lord shall be One and His name One."

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 the mountain of the Lord,
to the house of the God of Jacob;
that He may teach us His ways
and that we may walk in His paths."

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

He 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 2:2-1

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)

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
בְּרֵעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶנְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִידָא הוּא. לְעֵלְמָא
וּלְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי 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 ĥirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman 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'riĥ hu, l'eyla ul-eyla mi-kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya
V'ĥa-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 God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

לְדוֹד.

יְיָ אֱלֹהֵי וְיִשְׁעֵי מִמִּי אֵיךְ אֵיךְ מְעוֹז־חַיִּי מִמִּי אֶפְקֹד:
בְּקֶרֶב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי וְאֵיבִי לִי הִמָּה
כְּשֶׁלוֹ וְנִפְלוֹ: אִם־תִּחַנֶּנּוּ עָלַי מִחַנָּה לֹא־יִירָא לְבִי אִם־
תִּקּוּם עָלַי מִלְחָמָה בּוֹאֵת אֲנִי בּוֹטָח: אַחַת שְׁאַלְתִּי מֵאַתָּה יְיָ
אוֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־יְיָ כָּל־יָמֵי חַיֵּי לַחַוּוֹת בְּנֻעַם־יְיָ
וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה יִסְתַּרְנִי
בְּסֶתֶר אֱהָלוֹ בְּצוּר יְרוּמָמָנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבִי
סְבִיבוֹתַי וְאֲזַבְּחָהּ בְּאֱהָלוֹ וּבְחֵי תְרוּעָה אֲשִׁירָה וְאֲזַמְּרָה
לִי: שְׁמַע־יְיָ קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בְּקִשׁוֹ
פָּנֵי אֶת־פָּנֶיךָ יְיָ אֲבַקֵּשׁ: אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אֵל תִּמְטֵ
בְּאֵף עֲבַדְךָ עֲזַרְתִּי הִיִּית אֶל־תִּמְשָׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי
יִשְׁעֵי: כִּי־אֵבִי וְאִמִּי עֲזַבּוּנִי וְיִי יִאֲסֹפֵנִי: הוֹרְנִי יְיָ דַרְכְּךָ
וְנַחֲנִי בְּאֶרֶח מִישׁוֹר לְמַעַן שַׁרְדִּי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי
כִּי קָמַרְבִּי עַד־יִשְׁקַר וַיִּפֶחַ חֶמֶס: לוֹלֵא הָאֲמַנְתִּי לְרֹאוֹת
בְּטוֹב־יְיָ בְּאֶרֶץ חַיִּים: קוּה אֶל־יְיָ חֹזֵק וַיִּצְמַח לִבִּי וְקוּה
אֶל־יְיָ:

TRUST IN THE LORD

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 His sanctuary.

On the day of trouble He will shield me;
He will lift me to safety;
My head will be high above my foes.

In His 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.

Psalm 27—selected from the Hebrew

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:
 אחד ואין יחיד כיחודו נעלם וגם אין סוף לאחדותו:
 אין לו דמות הגוף ואינו גוף לא נערוף אליו קדשתו:
 קדמון לכל־דבר אשר נברא ראשון ואין ראשית לראשיתו:
 הגו ארון עולם וכל־נוצר יורה גדלתו ומלכותו:
 שפע נבואתו נהנו אל אנשי סגלתו ותפארתו:
 לא קם בישראל כמשה עוד נביא ומביט אחת־מונתו:
 תורת אמת נתן לעמו אל על־יד נביאו נאמן ביתו:
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו:
 צופה ויודע סתרינו מביט לסוף דבר בקדמתו:
 גומל לאיש חסד כמפעלו נותן לרשע רע כרשעתו:
 ישלח לקץ ימין משיחנו לפדות מחכי קץ ישועתו:
 מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו:

YIGDAL

Yigdal Elohim hai v'yish-tabah,
Nimtza v'eyn eyt el m'tzi-uto.

Ehad v'eyn yahid k'yi-hudo,
Ne-lam v'gam eyn sof l'ah-duto.

Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroh eylav k'dushato.

Kadmon l'hol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.

Hino adon alam v'hol notzar,
Yoreh g'dulato u-mal-huto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.

Lo yaha-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.

Gomeyl l'ish hesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-laḥ l'keytz yamin m'shi-ḥeynu,
Lifdot m'ḥakey keytz y'shu-ato.

Meytim y'ḥa-yeh Eyl b'rov ḥasdo,
Baruḥ adey ad sheym t'hilato.

1. God is Eternal; 2. He is One; 3. He is incorporeal; 4. He created the universe in time; 5. He alone is to be worshiped; 6. He revealed His truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. He rewards those who obey Him and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

בְּטֶרֶם כָּל יִצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אִזִּי מָלַךְ שְׁמוֹ נִקְרָא:	לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבָדוֹ יִמְלוֹךְ נוֹרָא:	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה:	וְהוּא הִיָּה וְהוּא הִנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשַׁרָּה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלִי בְּעַת צָרָה:	וְהוּא אֵלֵי וְחֵי גוֹאֲלֵי
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בְּעַת אִישָׁן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְיָ לִי וְלֹא אֵירָא:	וְעַם רוּחֵי גְוִיָּתִי

Adon olam asher malah, b'terem kol y'tzir niv-ra.
 L'eyl na-asa v'heftzo kol, azai meleḥ sh'mo nikra.
 V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.
 V'hu haya v'hu ho-veh, v'hu yi-h'yeh b'tifara.
 V'hu eḥad v'eyn shey-ni, l'hamshil 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'eyl ishan v'a-ira.
 V'im ruḥi g'viyati, Adonai li v'lo ira.

ADON OLAM

Eternal Lord, He reigned alone
While yet the universe was naught,
When by His will all things were wrought,
Then first His sovereign name was known.

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

For He is one, no second shares
His nature or His loneliness;
Unending and beginningless,
All strength is His, all sway He bears.

He is 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 His palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Transl. Israel Zangwill

On the eve of the new year



We have come together to welcome the new year
To celebrate its promise,
To ponder its responsibilities.

Let us give thanks for the new opportunities it brings us,
For the new and deeper relationships it offers us,
And for the larger vision to which it summons us.

Let us preserve joyous and worthy memories,
And let us carry forward our noblest hopes,
To enrich and uplift the year which now begins.

Let us be worthy of our ancient heritage,
And loyal to its teachings,
Yet aware of the new challenges still before us.

Let us greet the new year with renewed strength and hope,
Responding to the mystery and the glory of life,
Setting forth confidently as servants of the Lord.

As we pray for a year of good health and fulfillment,
May the thoughts we think and the deeds we perform,
Help make this truly a *Shanah Tovah!*

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שְׁתַּחֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה:

*Y'hi ratzon mil-faneha
Adonai Eloheynu vey-lohey avo-teynu,
Sheh-t'hadeysh aleynu shanah tovah um-tukah.*

May it be Your will, Lord our God and God of our ancestors,
That we be blessed with a good and sweet new year.

Speak to us



O God, on the eve of the new year we have come to Your sanctuary to seek Your presence and to hear Your call. Speak to us, we pray, with the still, small voice of Your spirit.

When our lives become shallow, deepen them;
When our principles become shabby, repair them.

When our ideals become tarnished, restore them;
When our hopes become faded, revive them.

When our loyalties grow dim, brighten them;
When our values become confused, clarify them.

When our purposes grow blurred, sharpen them;
When our horizons become narrow, widen them.

Make us worthy instruments of Your will, O Lord,
And help us, in the year ahead, to live the words we pray.

Inscribe us in the book of life

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְלְשָׁלוֹם:

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah, niza-
heyv v'nikateyv l'faneha, anahnu v'hol amha beyt yisrael,
l'ha-yim tovim ul-shalom.*

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.

שִׁחַר־יִת
לְרֵאשׁ
הַשָּׁנָה
וּלְיוֹם
כַּפּוּר



SHAHARIT / MORNING SERVICE

ROSH HASHANAH AND YOM KIPPUR

מה־טבו אה־ליָהּ יַעֲקֹב. מִשְׁפָּנִתִּיהָ יִשְׂרָאֵל: וְאֲנִי בְּרַב
חֲסִדָּהּ אָבוֹא בֵּיתָהּ. אֲשַׁתְּחֶנָּה אֱלֹהֵיכֶל קִדְשָׁהּ בִּירְאָתָהּ:
״ אֶהְבֵּתִי מְעֹן בֵּיתָהּ. וּמְקוֹם מִשְׁכַּן כְּבוֹדָהּ: וְאֲנִי
אֲשַׁתְּחֶנָּה וְאֶכְרַעָה. אֶבְרַכָּהּ לִפְנֵיַי עֲשֵׂי: וְאֲנִי תִפְלְתִי
לָהּ ״ עַת רְצוֹן אֱלֹהִים בְּרַב־חֲסִדָּהּ עֲנֵנִי בְּאֵמֶת יִשְׁעָהּ:

*Ma tovu oha-leha yaakov, mish-k'no-teha yisrael.
Va-ani b'rov has-deha, avo veyteha, ashta-ha-veh el
heyhal kod-sh'ha b'yira-teha.
Adonai ahavti m'on beyteha, um-kom mishkan k'vo-deha.
Va-ani eshta-ha-veh v'ehra-a, evr'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai, eyt ratzon Elohim,
b'rov has-deha aneyni be-emet yish-eha.*

MA TOVU

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

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

Biblical verses

THE PRAYERFUL MOOD



Eternal Spirit,
God of the heavens above
And of the earth below,
God of drifting clouds
And of leaping, laughing streams,
Hear my prayer.

As every river is conceived by clouds,
And every stream begins in rain,
So may my every thought come from above
And my every purpose have its origin in You.

Harold E. Kohn

Before putting on the Tallit:

הִנְנִי מְתַעַטֵף בְּטָלִית שֶׁל צִיצֵת כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאֵי.
כַּפְתּוּב בַּתּוֹרָה.
וְעָשׂוּ לָהֶם צִיצֵת עַל-כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם:

בְּרַכֵּי נַפְשֵׁי אֲתֵי.
יְי אֱלֹהֵי גְדֻלַּת מַאֲד. הוֹד וְהָדָר לְבִשְׁתָּ:
עֲטָה-אֹר כִּשְׁלֵמָה. נוֹטָה שָׁמַיִם כִּי־יַעַה:

On putting on the Tallit:

בְּרוּךְ אַתָּה יְי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצֵת:
מֵהַיְיָקָר חֲסֵדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצַל כַּנְפֵיךָ יְחַסְיוּ:
יְרוּיִן מִדְּשׁוֹן בֵּיתְךָ וְנַחַל עֲדֻנְיָה תִשְׁקָם:
כִּי־עָמְדָה מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה-אֹר:
מִשֶּׁךְ חֲסֵדְךָ לִי־עֵיךָ וְצַדִּיקְתְּךָ לִישְׂרֵי-לֵב:

THE TALLIT: A reminder of the Mitzvot

I am about to wrap myself in the *Tallit*, in fulfillment of the commandment of my Creator; as it is written in the Torah: "In every generation they shall put fringes on the corners of their garments."

Praise the Lord, O my soul.
Lord, my God, You are very great;
You are clothed in glory and majesty.
You wrap Yourself in a robe of light;
You unfold the heavens like a curtain.

Psalm 104:1-2

On putting on the Tallit:

Praised are You, Lord our God, King of the universe, who has taught us the way of holiness through the *Mitzvot*, and enjoined upon us the wearing of the *Tallit*.

How precious is Your lovingkindness, O God!
We take shelter under Your wings.

We feast on the abundance found in Your house;
You give us drink from the river of Your delight.

For with You is the fountain of life;
By Your light do we see light.

Grant Your lovingkindness to those who love You,
And Your righteousness to the upright in heart.

Psalm 36:8-11

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יְדַיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת
הָאָדָם בְּחִכְמָה וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים חֲלוּלִים.
נָלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ שְׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ
יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמוֹד לִפְנֶיךָ.
בְּרוּךְ אַתָּה יי רוֹפֵא כָּל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

אֱלֹהֵי. נִשְׁמָה שְׁנֵתָתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאתָ אַתָּה
יָצַרְתָּ אַתָּה נִפְחָתָה בִּי וְאַתָּה מְשַׁמְרָה בְּקֶרֶב בִּי. וְאַתָּה
עֲתִיד לְטַלָּה מִמְּנִי וּלְהַחְזִירָה בִּי לְעֲתִיד לָבֵא: כָּל־זְמַן
שֶׁהַנִּשְׁמָה בְּקֶרֶב בִּי מוֹדָה אֲנִי לִפְנֶיךָ יי אֱלֹהֵי וְאַלֵּהֵי אֲבוֹתַי
רַבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשֻׁמוֹת: בְּרוּךְ אַתָּה יי
הַמְּחַזֵּר נְשֻׁמוֹת לִפְנֵי מַתִּים:

GRATITUDE FOR OUR WONDROUS BODY

Praised are You, Lord our God, King of the universe, who has taught us the way of holiness through the *Mitzvot*, and enjoined upon us the washing of the hands.

Praised are You, Lord our God, King of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs—each of which must function properly for our survival. Praised are You, O Lord, who heals all creatures and performs wonders.

Talmud, Berakhot 60b

THE GIFT OF A PURE SOUL

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come.

So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Master of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

Talmud, Berakhot 60b

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכְנוֹ
בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי בְּצִלְמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי בְּרַחֲוֵיךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֲוֹנוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂה לִי כְּלִצְרָכֵי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הִכִּין מִצְעָדֵי יַגְבֵּר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲזוּר יִשְׂרָאֵל בְּגִבּוֹרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתַפְאֲרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן לְעַמּוֹת כָּח:

MORNING BLESSINGS OF THANKSGIVING

We offer praise to You, O Lord our God, King of the universe,

**For bestowing the power to distinguish
between day and night;**

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּעֲבִיר שְׁנָה מַעֲיָנִי וְחַנוּמָה מַעֲפָעָפִי:
וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתַּרְגִּילֵנוּ בְּחֹרֶתְךָ וְדַבְּקָנוּ בְּמִצְוֹתֶיךָ.
וְאַל תִּבְיָאֵנוּ לֹא לַיְדֵי חַטָּא וְלֹא לַיְדֵי עֲבָרָה וְעוֹן
וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בְּיוֹן.
וְאַל תִּשְׁלַטְבָּנוּ יֵצֵר הָרָע
וְהַרְחִיקָנוּ מֵאָדָם רָע וּמִחֶבֶר רָע.
וְדַבְּקָנוּ בְּיֵצֵר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים.
וְכוּף אֶת־יֵצֵרְנוּ לְהִשְׁתַּעֲבֹד־לְךָ.
וְחַנּוּנוּ הַיּוֹם וּבְכָל־יּוֹם לְחַן וְלִחְסֵד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינֵי כָּל־רוּאֵינוּ
וְחַנּוּלָנוּ חֲסָדִים טוֹבִים.
בְּרוּךְ אַתָּה יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

לְעוֹלָם יֵהֵא אָדָם יִרְא שְׁמַיִם בְּסִתְר וּבְגִלּוֹי.
וּמוֹדָה עַל הָאֱמֶת. וְרוֹבֵר אֱמֶת בְּלִבּוֹ. וַיִּשָּׁבֶם וַיֹּאמֶר.

רַבּוֹן כָּל־הָעוֹלָמִים. לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּיִלִים
תַּחֲנוּגֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הַרְבִּים: מִה־אָנוּ. מִה־חֲתִינוּ.
מִה־חֲסָדֵנוּ. מִה־צְדָקָנוּ. מִה־יִשְׁעָנוּ. מִה־כַּחַנוּ. מִה־זְבוּרָתֵנוּ.
מִה־נֹּאמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא כָּל־
הַגְּבוּרִים כָּאֵין לְפָנֶיךָ וְאִנְשֵׁי הַשָּׁם כָּלֹא הָיוּ. וְחַכְמִים כְּבָלִי
מִדָּע וּנְבוֹנִים כְּבָלִי הַשֶּׁכֶל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ וַיְמִי
חַיֵּיהֶם הִבֵּל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל
הַבָּל:

TO AWAKEN TO A DAY OF LOVINGKINDNESS

Praised are You, Lord our God, King of the universe,
who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, Lord our God and God of our ancestors,
to make us familiar with Your Torah
and help us adhere to Your commandments.

Keep us from all sin and disgrace;
let no evil impulse gain mastery over us.

Keep us far from an evil person and a corrupt companion.
Help us to cultivate our noble impulses
so that we may always perform good deeds
and bend our will to do Your service.

Grant us, this day and every day,
grace, love, and compassion
in Your sight and in the sight of all.
Grant us an abundant measure of lovingkindness.

Praised are You, O Lord,
who bestows lovingkindness upon His people Israel.

Talmud, Berakhot 60b

IN TRUTH AND HUMILITY

One should always revere God, in private and in public, acknowledge the truth, and speak the truth which is in one's heart. On arising one should declare:

Master of all worlds! "Not upon our righteous deeds do we rely when we bring our prayerful supplications before You, but upon Your abundant compassion."

What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath.

Measured against Your perfection, our preëminence over the beast is negligible, for we all are so trivial.

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אַבְרָהָם אַהֲבֶךָ
שׁוֹשְׁבֵי עִתָּ לֹא בָהֶר הִמְרִיָּה. וְרַע יִצְחָק יַחֲדוּ שְׁנַעֲמִיד עַל גֹּב
הַמִּזְבֵּחַ. עֲדַת יַעֲקֹב בְּנֵיךָ בְּכוֹרֶיךָ שְׁמֵאֵהֶבְתָּךְ שְׁאֵהֶבְתָּ אֶת־
וּמְשַׁמְחֶתְךָ שְׁשַׁמְחֶתָּ בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וְיִשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ
וּלְבָרְךָ וּלְקַדֵּשׁ וּלְתַת שְׁבַח וְהוֹדִיָּה לְשִׁמְךָ:

אֲשֶׁר־נִנוּ. מִדֵּיטוֹב חֲלַקְנוּ
וּמִדֵּינְעִים גּוֹרְלָנוּ וּמִדֵּי־יָפָה יָרַשְׁתָּנוּ.
אֲשֶׁר־נִנוּ. שְׁאֲנַחְנוּ מִשְׁכִּימִים וּמִעַרְיָבִים עָרַב וּבָקָר
וְאוֹמְרִים פְּעָמִים בְּכָל־יּוֹם.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

אֵתָהּ הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. אֵתָהּ הוּא מְשַׁנְבְּרָא
הָעוֹלָם. אֵתָהּ הוּא בְּעוֹלָם הַנְּזָה וְאֵתָהּ הוּא לְעוֹלָם הַבָּא:
קַדֵּשׁ אֶת־שִׁמְךָ עַל מְקוֹדֵי־שִׁמְךָ וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעֵלְמָךְ.
וּבִישׁוּעָתְךָ תָּרִים וְחַנּוּבִיָּה קַרְנֵנוּ. בְּרוּךְ אֵתָהּ יְיָ מְקַדֵּשׁ אֶת־
שִׁמְךָ בְּרַבִּים:

THE COVENANT: Our privilege and duty

But we are Your people, children of Your covenant, descendants of Your beloved Abraham, to whom You made a promise on Mount Moriah. We are the seed of Isaac, his son, who was bound on the altar. We are Your first-born, the congregation of Jacob, whom You named "Israel" and "Jeshurun" because of Your love for him and Your delight in him.

Therefore it is our duty to thank, to praise, to glorify, and to sanctify You.

How fortunate are we!
How good is our portion!
How pleasant our lot!
How beautiful our heritage!
How fortunate are we that twice each day,
morning and evening, we can declare:

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

Praised be His glorious sovereignty for ever and ever.

O eternal God before creation and since creation, Lord of this world and the world to come, reveal Your holiness through those who sanctify You. Reveal Your holiness throughout the world. Uplift us and exalt us through Your deliverance. Praised are You, O Lord, who reveals His holiness before all.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְעֶסֶק בְּדִבְרֵי תוֹרָה:
וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמֶּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמֶּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְרֵי תוֹרָתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ
מִכָּל־הָעַמִּים וְנִתְחַלְּנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי נוֹתֵן
הַתּוֹרָה:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּנֶךָ:
יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיֵּשֶׂם לְךָ שְׁלוֹם:

אֱלוֹ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר. הַפֶּאֶה וְהַבְּבוּרִים
וְהַרְאִיוֹן וְגַמְלִיּוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה:
אֱלוֹ דְּבָרִים שְׂאָדָם אוֹכַל פְּרוּמִיָּהֶם בְּעוֹלָם הַנָּה
וְהַקְרוֹן קִיָּמַת לוֹ לְעוֹלָם הַבָּא. וְאֱלוֹ הֵן. כְּבוֹד אָב וְאָם
וְגַמְלִיּוֹת חֲסָדִים וְהַשְׁכַּמַּת בֵּית הַמְדַרְשׁ שְׁחֵרִית וְעַרְבֵי בֵּית
וְהַכְנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְנָסַת כְּלָה וּלְגִיַּת הַפֶּתַח
וְעִיּוֹן תְּפִלָּה וְהַבָּאת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ. וְתַלְמוּד
תּוֹרָה כְּגַד כָּלָם:

TORAH STUDY: BIBLE, MISHNAH, TALMUD

Praised are You, Lord our God, King of the universe, who has taught us the way of holiness through the *Mitzvot*, and enjoined upon us the study of Torah.

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 His people Israel.

Praised are You, Lord our God, King of the universe, who has chosen us of all peoples for His service by giving us His Torah. Praised are You, O Lord, Giver of the Torah.

Talmud, Berakhot 11b

May the Lord bless you and protect you.
May the Lord show you kindness and be gracious to you.
May the Lord bestow favor upon you and grant you peace.

Numbers 6:24-26

The following are commandments for which there is no prescribed measure: the crops on the border of the field to be left for the poor and the stranger, the gift of the first-fruits, the pilgrimage offerings brought to the ancient Temple on the three festivals, deeds of lovingkindness, and the study of Torah.

Mishnah, Peah 1:1

In fulfilling the following commandments one enjoys the yield in this world while the principal remains for all eternity: honoring father and mother, performing deeds of lovingkindness, punctually attending the house of study—morning and evening, showing hospitality to strangers, visiting the sick, helping the needy bride, attending the dead, praying with devotion, and making peace between individuals. And the merit of Torah study is equal to all of these.

Talmud, Shabbat 127a

On Rosh Hashanah:

A SINGLE PERSON WAS CREATED

☞ Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves a single person, Scripture considers it as though a whole world had been saved. Again, just a single person was created, for the sake of peace—so that no one could say to another: “My father was greater than your father”; also that the heretics could not say, “There are many ruling powers in heaven.” Moreover, only a single person was created, in order to emphasize the greatness of God: for when a human being stamps many coins using one die, they are all alike; but when God stamps every individual with the die of the first man, each one of them is, nevertheless, unique. Therefore every one must say, “For my sake was the world created.”

Mishnah, Sanhedrin 4:5

On Yom Kippur:

REPENTANCE

☞ A person who says, “I shall sin and repent, and once again ‘sin and repent,’ ” is denied the opportunity to repent. A person who says, “I shall sin and Yom Kippur will atone for me,” will not gain atonement through Yom Kippur.

Yom Kippur atones only for transgressions between human beings and God. For transgressions between one individual and another, atonement is achieved only by reconciling the person who has been offended.

Mishnah, Yoma 8:9

KADDISH D'RABANAN: Kaddish after study

Mourners:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וְלְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

"עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־
תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל־מָאן דְּעָסְקִין בְּאוֹרֵיהָא.
דִּי בְּאַתְרָא הִדִּין וְדִי בְּכָל אֲתַר וְאַתְר. יְהֵא לְהוֹן וּלְכוּן
שְׁלָמָא רַבָּא. חָנָא וְחֻסְדָּא וְרַחֲמִין. וְחַיִּין אַרְיִכִין. וּמְזוּנָא
רוּחִי. וּפְרָקְנָא מִן־קַדְדָּם אַבְוהוֹן דִּי־בְשִׁמְיָא וְאַרְעָא.
וְאָמְרוּ אָמֵן:

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

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

"SHIR SHEL YOM." page 882.

*A special prayer for the well-being of those who study and teach Torah.

לְדוֹד.

יְי אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא יְי מְעוֹז־חַיֵּי מִמִּי אֶפְחָד:
בְּקֶרֶב עָלֵי מְרַעִים לְאָכַל אֶת־בְּשָׂרֵי צָרֵי וְאִיבֵי לִי הִמָּה
כְּשָׁלוּ וְנָפְלוּ: אִם־תִּחַנֶּה עָלֵי מִחַנֶּה לֹא־יִירָא לְבִי אִם־
תִּקּוּם עָלֵי מִלְחָמָה בְּזֹאת אָנִי בּוֹטָח: אַחַת שְׁאַלְתִּי מֵאֲתֵי־יְי
אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־יְי כָּל־יְמֵי חַיֵּי לַחַזוֹת בְּנֻעָם־יְי
וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִפְּהָ בַּיּוֹם רְעָה יִסְתַּרְנִי
בְּסִתֵּר אֶהְלֹו בְּצוּר יְרוּמָמָנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי
סְבִיבוֹתַי וְאַזְבְּחָהּ בְּאֶהְלֹו זְבָחֵי תְרוּעָה אֲשִׁירָה וְאַזְמַרְהָ
לַיְי: שְׁמַע־יְי קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בְּקִשׁוֹ
פָּנָי אֲתִפְּנֶיךָ יְי אֲבַקֵּשׁ: אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אֵל תִּטֵּ־
בְּאֵף עֲבָדֶךָ עֲזַרְתִּי הִיִּית אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי
יִשְׁעֵי: כִּי־אָבִי וְאִמִּי עֲזֹבוּנִי וַיְי יִאֲסָפֵנִי: הוֹרְנִי יְי דֶּרֶךְ
וְנַחֲנִי בְּאֶרֶח מִישׁוֹר לְמַעַן שַׁרְדִּי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרֵי
כִּי קָמַרְבִּי עֲדִי־שִׁקֵּר וַיִּפַּח חָמָס: לוֹלֵא הָאֲמַנְתִּי לְרֹאוֹת
בְּטוֹב־יְי בְּאֶרֶץ חַיִּים: קוּה אֶל־יְי חֹזֵק וַיִּצְמַח לְבָבִי וְקוּה
אֶל־יְי:

TRUST IN THE LORD

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 His sanctuary.

On the day of trouble He will shield me;
He will lift me to safety;
My head will be high above my foes.

In His 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.

Psalm 27—selected from the Hebrew

מזמור שיר-התנבא הבית לדוד:

וארוממה יי כי דליתני	ולא שמחת אויבי לי:
יי אלהי	שנעתי אליך ותדפאני:
יי העלית מרשאל נפשי	חייטני מירדי-בור:
זפרו לי חסידיו	והודו לזכר קדשו:
כי רגע באפו	חיים ברצונו
בערב יליו בכי	ולפקר רנה:
ואני אמרתי בשלוי	בל-אמוט לעולם:
יי ברצונוך	העמדתה להררי עז
הסרת פניך	הייתי נבהל:
אליך יי אקרא	ואל-אדני אחחנן:
מה-בצע בדמי	ברדתי אל שחת
היודך עפר	הגיד אמתך:
שמע יי וחנני	יי היה-עוזר לי:
הפכת מספדי למחול לי	פתחת שקי ותאזרני שמחה:
למען יזמרך כבוד ולא ידם	יי אלהי לעולם אנךך:

A Song at the Dedication of the House. A Psalm of David.

I extol You, O Lord, for You raised me up;
You did not allow my enemies to rejoice over me.

I cried to You, Lord my God, and You healed me;
You kept me from the grave, O Lord,
You rescued me from death.

Sing to the Lord, O you faithful,
And praise His holy name.

His anger lasts but a moment,
His favor is for a lifetime;

Weeping may linger for the night,
But joy accompanies the dawn.

I had once thought in my security
I could never be shaken.

Your favor, O Lord, made me a mountain of strength;
When You withdrew Your favor, I was terrified.

Then I cried to You, O Lord,
I laid my pleas before my God.

What is to be gained from my death,
From my going down to the grave?

Will the dust thank You?
Will it declare Your faithfulness?

Hear me, O Lord, be gracious to me.
O Lord, be my helper.

You turned my mourning into dancing;
You changed my sackcloth for robes of joy,

So that I may praise You and never be silent.
Lord my God, I shall praise You forever!

Psalm 30

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וּלְעֵלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְּאֲמִירָן בְּעֵלְמָא. 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:

For an alternate P'sukey D'zimra service, continue on page 114.

MOURNER'S KADDISH

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman 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 ul-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 God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

בְּרוּךְ שֹׁמֵר וְהָיָה הָעוֹלָם.
בְּרוּךְ הוּא:
בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית:
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה:
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם:
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ:
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת:
בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו:
בְּרוּךְ חַי לְעַד וְקַיָּם לְגַצַּח:
בְּרוּךְ פּוֹדֶה וּמַצִּיל.
בְּרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב
הַרְחֵמְנוּ הַמְהַלְלֵי בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נְהַלְלֶךָ יי אֱלֹהֵינוּ.
בְּשִׁבְחוֹת וּבְזִמְרוֹת נְגַדְךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וְנִזְכִּיר
שִׁמְךָ וְנִמְלִיכֶךָ מִלְּכֵנוּ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ
מְשַׁבַּח וּמְפָאֵר עַד־יְעַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי מֶלֶךְ
מְהַלְלֵי בְּתִשְׁבְּחוֹת:

BARUH SHE-AMAR: Praise the Lord

Praised is the One whose word brought the world
into being; praised is He.
Praised is the Author of all creation.

Praised is the One who fulfills His promises.
Praised is the One who carries out His decrees.

Praised is the One who has compassion on the world.
Praised is the One who has compassion on His creatures.

Praised is the One who rewards those who revere Him.
Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.
Praised be His name.

Praised are You, Lord our God, King of the universe,
Merciful God and Father, acclaimed by His people,
Lauded and glorified by His faithful servants.

With the songs of Your servant David, we praise You;
With hymns and psalms, we exalt and extol You;
We glorify You and acclaim Your sovereignty,
our King and God.

You alone are the life of the universe;
You are the King, whose great name
Is to be eternally glorified.

Praised are You, O Lord,
King adored with praises.

למנצח מומזר לדוד:

השמים מספרים כבוד־אל ומעשה ידיו מגיד הרקיע:
יום ליום יביע אומר ולילה ללילה יחוד־דעת:
איראמר ואין דברים בלי נשמע קולם:
בכל־הארץ יצא קנם ובקצה תבל מליהם
לשמש שם אהל בהם:
והוא כחתן יצא מחפתו ישיש כנבור לרוץ ארח:
מקצה השמים מוצאו ותקופתו על־קצותם
ואין נסתר מחמתו:

תורת יי	חמימה	משיבת נפש
עדות יי	נאמנה	מחכימת פתי:
פקודי יי	ישרים	משמחי־לב
מצות יי	בריה	מאירת עינים:
יראת יי	טהורה	עומדת לעד
משפטי־יי	אמת	צדקו יחדו:

הנחמדים מזהב ומפז רב. ומתוקים מדבש ונפת צופים:
גם־עבדך נזהר בהם בשמרם עקב רב:
שגיאזות מי־בין מנסתרות נקני:
גם מזדים חשד עבדך אל־משל־רבי
אז איתם ונקיתי מפשע רב:
יהיו לרצון אמרי־פי והגיון לבי לפגיד
יי צורי וגאלי:

A PSALM OF DAVID

The heavens declare the glory of God,
The sky proclaims His handiwork.

*Day after day the word is uttered;
Night after night the knowledge is revealed.*

There is no speech, there are no words,
Yet their voice resounds to the very ends of the world.

*In the heavens, He has pitched a tent for the sun,
Which goes forth like a bridegroom from his chamber,
Like an athlete rejoicing to run the course.*

It sets out from one end of the sky,
And completes its circuit at the other end;
Nothing is hidden from its warmth.

*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.
Judgments of the Lord are true; they are altogether just.*

They are more precious than gold, even purest gold,
They are sweeter than honey, even drops of the honeycomb.

*Your servant also strives to observe them,
For great is the reward in keeping them.*

Yet who can discern one's own errors?
Hold me guiltless, O Lord, for unwitting sins.

*Also keep me from willful sins;
May they have no control over me.*

Then shall I be blameless,
Clear of all transgressions.

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

Psalm 19

לְדוֹד . בְּשִׁנּוֹתוֹ אֶת־טַעֲמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְנַרְשֵׁהוּ וַיִּלְדֵּךְ:	אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת
תִּמְיֵד תִּהְלֶתוּ בְּפִי:	בֵּי תִתְהַלֵּל נַפְשִׁי
יִשְׁמְעוּ עַנּוּיִם וַיִּשְׁמַחוּ:	גִּדְלוּ לִי אֶתִי
וַיִּרְוֹמְמָה שְׁמוֹ יַחְדָּו:	דְּרִשְׁתִּי אֶת־יְיָ וְעַנּוּי
וּמִכָּל־מְגוּרֹתַי הִצִּילָנִי:	הִבִּיטוּ אֵלָיו וַנִּהְרֹו
וּפְנִיָהֶם אֶל־יַחֲפָרוּ:	זֶה עָנִי קָרָא וַיִּי שָׁמַע
וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ:	חֲנֹה מִלְאֲדֵי־יְיָ
סָבִיב לִירְאֵוֹ וַיִּחַלְצֵם:	טַעֲמוֹ וּרְאוּ כִי־טוֹב יְיָ
אֲשֶׁר־יִחַבֵּר יַחֲסֶה־בוֹ:	יִרְאוּ אֶת־יְיָ קֹדְשׁוֹ
כִּי־אֵין מַחְסוֹר לִירְאֵוֹ:	כְּפִירִים רָשׁוּ וַרְעִבוּ
וּדְרִשִׁי יְיָ לֹא־יִחַסְרוּ כָל־טוֹב:	לְכֹרֶבָנִים שְׁמַע־לִי
יִרְאֵת יְיָ אֶל־מִדְּכֶם:	מִי־הָאִישׁ הִחְפֵּץ חַיִּים
אֲהַב יָמִים לְרֵאוֹת טוֹב:	נָצַר לְשׁוֹנֵךְ מֵרַע
וּשְׁפֹתֶיךָ מִדְּבַר מֵרָמָה:	סוֹר מֵרַע וַעֲשֶׂה־טוֹב
בִּקְשׁ שְׁלוֹם וַרְדִּפְהוּ:	עֵינַי יְיָ אֶל־צַדִּיקִים
וְאֲזַנּוֹ אֶל־שׁוֹעֲתָם:	פְּנֵי יְיָ בְּעָשִׂי רַע
לְהַכְרִיחַ מֵאַרְץ זָכָרָם:	צַעֲקוּ וַיִּי שָׁמַע
וּמִכָּל־צָרוֹתֶם הִצִּילָם:	קָרוֹב יְיָ לְנִשְׁבָּרֵי־לֵב
וְאֶת־דְּבַאֲי־רוּחַ יוֹשִׁיעַ:	רַבּוֹת רַעוֹת צַדִּיק
וּמִכָּל־מִיִּצִּילָנוּ יְיָ:	שָׁמַר כָּל־עֲצָמֹתָיו
אֶחָת מִהֲנֶה לֹא נִשְׁבָּרָה:	תְּמוֹתַת רַשָּׁע רַעָה
וְשֹׁנְאֵי צַדִּיק יִאֲשָׁמוּ:	פּוֹדָה יְיָ נַפְשׁ עַבְדֵּיו
וְלֹא יִאֲשָׁמוּ כָל־הַחֹסִים בּוֹ:	

GOD IS NEAR TO THE RIGHTEOUS AND THE BROKEN-HEARTED

I praise the Lord at all times,
His acclaim is continually on my lips.

Exalt the Lord with me,
And let us extol Him together.

I sought the Lord and He answered me;
He saved me from all the things I feared.

Discover the goodness of God;
Happy is the person who takes shelter with Him.

Come, children, listen to me;
I will teach you reverence of the Lord.

Who is the person who delights in life,
And loves a long life of goodness?

Keep your tongue from evil,
And your lips from speaking falsehood.

Depart from evil and do good;
Seek peace and pursue it.

The Lord is near to the broken-hearted,
He helps those who are crushed in spirit.

The Lord redeems the life of His servants;
And those who trust in Him shall not feel forsaken.

Psalm 34—selected from the Hebrew

תפלה למשה איש־האלהים

אֲדַנִּי. מֵעוֹן אַתָּה הֵייתָ לָנוּ בְּדַר וְדָר:
בְּטָרִם הָרִים יֵלְדוּ וּתְחוֹלֵל אֶרֶץ וּמַבֵּל
וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:
תָּשֵׁב אֲנוֹשׁ עַד־דָּבָא וּתְאָמַר שׁוּבוּ בְנֵי־אָדָם:
כִּי אֵלֶיךָ שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאֲשַׁמְרָה בְּלִילָה:
וְרַמַּתָּם שָׁנָה יִהְיוּ בְּבִקְרָה כְּחֹצִיר יַחֲלֶף:
בְּבִקְרָה יִצִּיץ וְחֲלָף לְעָרֵב יְמוֹלֵל וְיִבֹשׁ:
כִּי־כָלֵינוּ בְּאִפְךָ וּבְחִמְתְּךָ נִבְהַלְנוּ:
שֶׁת עֲוֹנוֹתֵינוּ לִנְגֹדֶךָ עֲלַמְנוּ לְמֵאוֹר פְּנֶיךָ:
כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרַתְךָ כִּלְיָנוּ שָׁנִינוּ כְּמוֹ־הֶקְהָל:
יְמֵי־שָׁנוֹתֵינוּ בָּהֶם שָׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה
וְרַהֲבָם עָמַל וְאָוֶן כִּי־נָזַח חַיִּשׁ וְנִעְפָּה:
מִי־יִוָּדַע עַז אִפְךָ וּכְיִרְאַתְךָ עִבְרַתְךָ:
לְמַנּוֹת יָמֵינוּ בֶּן הַיּוֹדֵעַ וְנִבְא לְבַב חֲכָמָה:
שׁוֹבָה יְיָ עַד־מִתִּי וְהִנָּחֵם עַל־עֲבֹדֶיךָ:
שִׁבְעֵנוּ בְּבִקְרָה חֲסִדֶךָ וְנִרְנְנָה וְנִשְׁמְחָה בְּכָל־יָמֵינוּ:
שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ שְׁנוֹת רָאִינוּ רָעָה:
יִרְאָה אֶל־עֲבֹדֶיךָ פָּעֲלֶךָ וְהִדְרֶךָ עַל־בְּנֵיהֶם:
וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ:

A PRAYER OF MOSES

Lord, You have been our refuge in every generation.
Before the mountains were brought forth,
Before the earth and the world were fashioned,
From eternity to eternity, You are God.

A thousand years in Your sight are
Like a passing day, like a fleeting night watch.

You sweep people away as if they were but a dream;
By morning, they are like the new grass—

In the morning, it flourishes and grows;
In the evening, it fades and withers.

Our years may number three score and ten;
If we be granted special vigor, then eighty.

But their boasting is only trouble and travail;
For soon they are gone and we vanish.

So teach us to number our days,
That we may attain a heart of wisdom.

Satisfy us each morning with Your love,
That we may joyously celebrate all of our days.

Help Your servants to behold Your wondrous works,
And their children to perceive Your glory.

May Your favor, Lord our God, rest upon us.
May the work of our hands be established.
Establish the work of our hands firmly.

Psalm 90—selected from the Hebrew

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלְלוּךָ סֵלָה:
אֲשֶׁר הָעַם שָׁכַח לּוֹ אֲשֶׁר הָעַם שָׁיֵן אֱלֹהָיו:

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֶבְרַכְּךָ וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהַלָּל מְאֹד וְלִגְדֹלְתוֹ אֵין חֶקֶר:
דָּוִד לְדָוִד יִשְׁבַח מִעֲשֵׂיךָ וְגִבּוֹרְתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הַנֹּרָא וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְלָתְךָ אֲסַפְּרֶנָּה:
זָכַר רַב־טוֹבָה יִבְיַעוּ וְאֲדַקְדָּךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְיָ אַרְךָ אִפְסִים וְגִדְל־חֶסֶד:
טוֹב־יְיָ לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יְיָ כָּל־מַעֲשֵׂיךָ וְחִסְדֶּיךָ יְבָרְכֶנּוּ:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרְתְךָ יְדַבְּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרְתֵיךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דָּוִד וְדָר:
סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים חֹזֵק לְכָל־הַכְּפוּפִים:

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, my King,
I will praise You for ever and ever.

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

Great is the Lord, eminently to be praised;
His 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,
His tenderness embraces all His works.

*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 kingship.*

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

*The Lord supports all who stumble;
He makes all who are bent stand straight.*

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
 צַדִּיק יִּי בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יִי לְכָל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
 רִצּוֹן־רְאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יִי אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תְּהַלֵּל יִי יְבָרֵךְ־פִּי וְיִבְרַךְ כָּל־בְּשָׂר שֶׁם קָדְשׁוֹ
 לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּ־יָהּ:

הִלְלוּ־יָהּ. הִלְלִי נַפְשִׁי אֶת־יְיָ: אֲהַלְלָה יִי בְּחַיֵּי אֲזוּמָרָה
 לְאֱלֹהֵי בְּעוֹדֵי: אֱלֹהֵי־תְבֻטָּחוּ בְּנִדְיָבִים בְּבִקְרָאָדָם שְׂאִין לוֹ
 תְּשׁוּעָה: תִּצַּא רוּחוֹ יִשָּׁב לְאֲדָמָתוֹ בִּיּוֹם הַהוּא אֲבָדוֹ
 עָשָׂתָנִתִּיו: אֲשֶׁר־י שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל־יְיָ אֱלֹהֵינוּ:
 עֲשֵׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֹּׁמֵר אֵמֶת
 לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים נָתַן לָחֵם לְרַעֲבִים יִי מִתִּיר
 אֲסוּרִים: יִי פִקַּח עֲוֹרִים יִי זָקַף כְּפוּפִים יִי אֲהַב צַדִּיקִים:
 יִי שֹׁמֵר אֶת־גֵּרִים יְתוּם וְאֶלְמָנָה יַעֲזֹדֵד וְנִדְרָךְ רְשָׁעִים
 יַעֲנֹת: יִמְלֹךְ יִי לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הִלְלוּ־יָהּ:

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.
The Lord is beneficent in all His ways,
He is loving in all His deeds.
 The Lord is near to all who call to Him,
 To all who call to Him in truth.
He fulfills the desire of those who revere Him;
He hears their cry and delivers them.
 The Lord preserves all who love Him,
 But all the wicked He will destroy.
My mouth shall speak the praise of the Lord,
Let all beings praise Him forever.
 We shall praise the Lord,
 Now and evermore. Hallelujah.

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

Hallelujah! Praise the Lord, O my soul.

I will praise the Lord all my life, I will sing to my God as long as I live. Put not your trust in princes, in a mere mortal who cannot bring deliverance. His breath departs, he returns to dust, and there is the end of all his designs. Happy is he whose help is the God of Jacob, whose hope is the Lord our God, Creator of heaven and earth, the sea and all they contain. He preserves truth eternally, performs justice for the oppressed, and provides food for the hungry. The Lord frees the captives; He gives sight to those who do not see. The Lord raises up those who are bowed down. He loves the righteous, protects the stranger. He supports the orphan and the widow, but He frustrates the designs of the wicked. The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!

Psalms 146

הַלְלוּיָהּ.

הַלְלוּיָהּ בְּקִיעַ עֶזוֹ:	הַלְלוּיָהּ בְּקִדְשׁוֹ
הַלְלוּיָהּ כְּרַב וְדָלוֹ:	הַלְלוּיָהּ בְּגִבּוֹרָתוֹ
הַלְלוּיָהּ בְּנִגְבַל וְכִנּוֹר:	הַלְלוּיָהּ בְּתִקְעַ שׁוֹפָר
הַלְלוּיָהּ בְּמִנִּים וְעִנְבִּי:	הַלְלוּיָהּ בְּתִף וּמַחֹל
הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה:	הַלְלוּיָהּ בְּצִלְצְלֵי יִשְׁמַע
הַלְלוּיָהּ:	כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ
הַלְלוּיָהּ:	כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ

Hallelujah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.

Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teyka shofar, hal'luhu b'neyvel v'hinor.

Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.

Hal'luhu v'tzil-tz'ley shama, hal'luhu b'tzil-tz'ley t'rua.

Kol ha-n'shama l'haley! ya, hallelujah.

בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שֶׁבֶן
יְרוּשָׁלַיִם. הַלְלוּיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
נִפְלְאוֹת לְבָדוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיָמְלֵא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

Continue on page 130.

HALLELUJAH!

Praise God in His sanctuary;
Praise Him in His mighty heavens.

Praise Him for His vast power,
Praise Him for His abundant greatness.

Praise Him with the sound of the Shofar,
Praise Him with lute and lyre.

Praise Him with drum and dance,
Praise Him with strings and flute.

Praise Him with resounding cymbals,
Praise Him with clanging cymbals.

Praise Him everything that breathes.
Hallelujah! Praise the Lord!

Psalm 150

Praised be the Lord forever. Amen! Amen! Praised be the Lord from Zion; praised be the Lord who dwells in Jerusalem; Hallelujah. Praised be the Lord, the God of Israel, who alone performs wondrous deeds. Praised forever be His glory which fills the whole world. Amen! Amen!

Verses from the Book of Psalms

Alternate Pesukey De-zimra

בְּרוּךְ שְׂאֵמֵר וְהִזָּה הָעוֹלָם. בְּרוּךְ הוּא: בְּרוּךְ עוֹשֵׂה
בְּרֵאשִׁית: בְּרוּךְ אוֹמֵר וְעוֹשֶׂה: בְּרוּךְ גּוֹזֵר וּמְקַיֵּם: בְּרוּךְ
מְרַחֵם עַל הָאָרֶץ: בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת: בְּרוּךְ
מְשַׁלֵּם שְׂכָר טוֹב לַיִרְאָיו: בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח:
בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׂמוֹ: בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הַרְחֵמֵן הַמְהַלְלֵל בְּפִי עַמּוֹ.
מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ
נְהַלְלֶךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלֶךָ וְנִשְׁבַּחְךָ
וְנִפְאֲרֶךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכֶךָ מִלְּכֵנוּ אֱלֹהֵינוּ יְחִיד חַי
הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־יְעַד שְׂמוֹ הַגְּדוֹל.
בְּרוּךְ אַתָּה יי מֶלֶךְ מְהַלְלֵל בַּתְּשׁוּבוֹת:

I Chronicles 16:8-36

הוֹדוּ לַיי קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עַל־לִילְתָיו: שִׁירוּ
לוֹ וּמְרִירוּ שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו: הִתְהַלְלוּ בְּשֵׁם קְדוֹשׁ
יִשְׁמַח לֵב מְבַקְשֵׁי יי: דְרֹשׁוּ יי וְעוֹזוּ בְּקִשׁוֹ פָּנָיו תִּמְיֵד: זְכְרוּ
נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתִּיּוֹ וּמִשְׁפִּט־יָפְיָהוּ: זָרַע יִשְׂרָאֵל
עַבְדוֹ בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יי אֱלֹהֵינוּ בְּכָל־הָאָרֶץ
מִשְׁפִּטָּיו: זְכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צְוָה לְאֱלֹהֵי דָוִד: אֲשֶׁר
כָּרַת אֶת־אֲבָרָהֶם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב
לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לָךְ אֶתֵּן אֶרֶץ־כְּנָעַן
חֻבְל נַחֲלֹתְכֶם: בַּהֲיוֹתְכֶם מְתֵי מִסְפָּר כְּמַעַט וְגָרִים בָּהּ:
וַיַּחֲלֹכוּ מְגוּי אֱלֹהֵי גוֹי וּמִמְמַלְכָּה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ
לְאִישׁ לַעֲשֹׂקֶם וַיִּזְכַּח עֲלֵיהֶם מְלָכִים: אֶל־תִּנְעוּ בְּמִשְׁיַחֵי

ובנביאי אל־תָּרְעוּ: שִׁירוּ לִי כָּל־הָאָרֶץ בְּשִׁירוֹ מִיּוֹם־אֶל־
 יוֹם יִשׁוּעַתּוֹ: סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים
 נִפְלְאוֹתָיו: כִּי גָדוֹל יי' וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־
 אֱלֹהִים: כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיִּי שָׁמַיִם עָשָׂה:
 הוֹד וְהָדָר לְפָנָיו עַז וְחִדְוָה בְּמִקְמוֹ: הִבּוּ לִי מִשְׁפָּחוֹת
 עַמִּים הִבּוּ לִי כְבוֹד וְעֹז: הִבּוּ לִי כְבוֹד שְׁמוֹ שְׂאוּ מִנְּחָה
 וּבְאוּ לְפָנָיו הַשְׁתַּחֲוּוּ לִי בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל־
 הָאָרֶץ אֲהִי־תִכּוֹן תִּבְל בְּלִתְמוֹט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
 הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יי' מֶלֶךְ: יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֶיךָ
 הַשְּׂדֵה וְכָל־אֲשֶׁר־בוֹ: אֲזוּ יִרְנְנוּ עַצִּי הַיַּעַר מִלְּפָנָי יי' כִּי־בָא
 לִשְׁפוֹט אֶת־הָאָרֶץ: הוֹדוּ לִי כִּי טוֹב כִּי לְעוֹלָם חֶסֶד־וֹ:
 וַאֲמְרוּ. הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִדְּהַגּוֹיִם
 לַהֲדוֹת לְשֵׁם קֹדְשֶׁךָ לְהַשְׁתַּבַּח בְּחַהֲלֹתֶךָ: בְּרוּךְ יי' אֱלֹהֵי
 יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד־הָעוֹלָם וַיֹּאמְרוּ כָּל־הָעַם אָמֵן
 וְהִלֵּל לִי:

Psalms 99:5, 9

רוֹמְמוּ יי' אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו. קְדוֹשׁ הוּא:
 רוֹמְמוּ יי' אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ. כִּי־קְדוֹשׁ יי'
 אֱלֹהֵינוּ:

Verses from the Book of Psalms

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוֹ
 וְלֹא־יַעִיר כָּל־חַמְתּוֹ: אֲתָה יי' לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי
 חֶסֶדֶךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי: זְכֹר רַחֲמֶיךָ יי' וְחֶסֶדֶיךָ כִּי
 מֵעוֹלָם הֵמָּה: תָּנוּ עַז לֵאלֹהִים עַל יִשְׂרָאֵל גְּאֻלָּתוֹ וְעֹזוֹ
 בְּשִׁחְקִים: נוֹרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נִתָּן

עו ותעצמות לעם ברוך אלהים: אלינקמות יי אל נקמות
הופיע: הנשא שפט הארץ השב גמול על-נאים: ליי
הישועה על-עמך ברכתך סלה: יי צבאות עמנו משגב
לנו אלהי יעקב סלה: יי צבאות אשרי אדם בטח בך:
יי הושיעה המלך יעננו ביום-קראנו:

הושיעה את-עמך וברך את-ינתן-לתך ורעם ונשואם עד-
העולם: נפשנו חבתה ליי עזרנו ומגננו הוא: כירבו ישמח
לבנו כי בשם קדשו בטחנו: יהי-חסדך יי עלינו כאשר
יחלנו לך: הראנו יי חסדך וישעך תתן-לנו: קומה
עזרתה לנו ופדנו למען חסדך: אנכי יי אלהיך המעלה
מארץ מצרים הרחב-פיה ואמלאהו: אשרי העם שכבה
לו אשרי העם שיי אלהיו: ואני בחסדך בטחת יגל לבי
בישועתך אשריה ליי כי גמל עלי:

Psalm 19

למנצח מנמור לדוד:

השמים מספרים כבוד-אל ומעשה ידיו מגיד הרקיע:
יום ליום יביע אמר ולילה ללילה יחודד-עת: אין אמר
ואין דברים בלי גשמע קולם: בכל-הארץ יצא קום
ובקצה תבל מליהם לשמש שם אהל בהם: והוא בחתן
יצא מחפתו ישיש כגבור לרוץ ארח: מקצה השמים
מוצאו ותקופתו על-קצותם ואין גסתר מחמתו: תורת יי
תמימה משיבת נפש עדות יי נאמנה מחקימת פתי: פקודי
יי ישרים משמחי-לב מצות יי ברה מאירת עינים: יראת
יי טהורה עומדת לעד משפט-יי: אמת צדקו יתדו:

הַנְּחַמְדִּים מְזַהֵב וּמְפַז רַב וּמְתוֹקִים מְדַבֵּשׁ וְנִפְתַּח צוּפִים:
 גַּם-עֲבָדֶיךָ נִזְהָר בְּהֵם בְּשִׁמְרָם עֶקֶב רַב: שְׂגִיאוֹת מִיַּיְבִּין
 מִנִּסְתָּרוֹת נִקְנִי: גַּם מִזֵּדִים חָשׂךְ עֲבָדֶיךָ אֶל-יִמְשֻׁלְרֵבִי אֲזַ
 אֵיחָם וְנִקְיִתִי מִפֶּשַׁע רַב: יִהְיוּ לְרָצוֹן אִמְרֵי-פִי וְהִגִּינוֹן לְבִי
 לְפָנֶיךָ יי צוּרֵי וְנִאֲלֵי:

Psalm 34

לְדוֹד. בְּשִׁנְחוֹ אֶת-טַעְמוֹ לְפָנֵי אֱבִימֶלֶךְ וַיְנַרְשֵׁהוּ וַיִּלְדֶּךָ:
 אֲבָרְכָה אֶת-יְיָ בְּכֹל-עֵת תָּמִיד תִּהְלֶתוּ בְּפִי: בְּיַי
 תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנֻוִים וַיִּשְׁמְחוּ: גִּדְּלוּ לִי אֱתֵי
 וַתְּרוֹמְמָה שְׁמוֹ יְהוָה: דְּרָשְׁתִּי אֶת-יְיָ וְעֲנֵנִי וּמְכַל־מְנוֹרוֹתֵי
 הַצִּילָנִי: הִבִּיטוּ אֵלָיו וְנִהְרֻוּ וּפְגִיחֵם אֶל-יְחַפְרוּ: זֶה עָנִי
 קָרָא וַיִּי שָׁמַע וּמְכַל־צְרוּתֵי הוֹשִׁיעוּ: חָנָה מִלְּאֲדֵי-יְיָ סָבִיב
 לִירְאֵוֹ וַיַּחֲלֹצֵם: טַעְמוֹ וַרְאוּ כִּי-טוֹב יי אֲשֶׁרֵי הַגִּבֹּר
 יַחֲסֶה-בּוֹ: יִרְאוּ אֶת-יְיָ קֹדְשֵׁי כִי אֵין מַחְסוֹר לִירְאָיו:
 בְּפִירִים רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יְיָ לֹא-יַחֲסְרוּ כָּל-טוֹב: לְכוּ
 בָנִים שְׁמַעְרֵלִי יִרְאֵת יְיָ אֱלֹמְדָכֶם: מִיִּהְאִישׁ הֶחְפֵּץ חַיִּים
 אֶהֱבֵ יָמִים לְרֵאוֹת טוֹב: נֹצֵר לְשׁוֹנֶה מָרַע וּשְׁפָתֶיךָ מְדַבֵּר
 מִרְמָה: סוֹר מָרַע וַעֲשֵׂה-טוֹב בִּקְשׂ שְׁלוֹם וְרַדְפָּהוּ: עֵינֵי יְיָ
 אֶל-צְדִיקִים וְאֲזִנוֹ אֶל-שׁוֹעֲתָם: פָּנֵי יְיָ בְּעָשִׂי רַע לְהַכְרִית
 מֵאָרֶץ זָכָרֶם: צָעְקוּ וַיִּי שָׁמַע וּמְכַל־צְרוּתָם הַצִּילָם: קָרוֹב
 יְיָ לְנִשְׁבָּרֵי-לֵב וְאֶת-דַּבְּאֵי-רוּחַ יוֹשִׁיעַ: רַבּוֹת רַעוֹת צְדִיק
 וּמְכָלֶם יִצְלָנוּ יְיָ: שֹׁמֵר כָּל-עֲצָמָתֵי אֶחָת מִהִנָּה לֹא
 נִשְׁבָּרָה: תָּמוֹתת רָשָׁע רָעָה וּשְׁנֵאי צְדִיק יִאֲשְׁמוּ: פּוֹדָה יְיָ
 נַפְשׁ עֲבָדָיו וְלֹא יִאֲשְׁמוּ כָּל-יְהוֹסִים בּוֹ:

תפלה למשה איש־האלהים Psalm 90

אֲדַנִּי. מַעֲוֹן אַתָּה הָיִיתָ לָנוּ בְּדָר וְדָר: בְּטָרִם הַרִים
יִלְדוּ וְתַחֲלֹל אֶרֶץ וְתַבֵּל וּמַעֲוֹלָם עַד־עוֹלָם אַתָּה אֵל:
חָשַׁב אָנוּשׁ עַד־דָּכָא וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם: כִּי אֵלֶּךָ שָׁנִים
בְּעֵינֶיךָ כַּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאִשְׁמוּרָה בְּלִילָה: וְרַמְתָּם
שָׁנָה יִהְיוּ בַּבֶּקֶר כְּחֹצִיר יַחֲלֶף: בַּבֶּקֶר יֵצֵיץ וְחֶלֶף לְעָרֵב
יִמּוֹלֵל וַיִּבֶשׁ: כִּי־כִלְיֵנוּ בְּאִפְּךָ וּבְחַמְתְּךָ נִבְהַלְנוּ: שֶׁת
עֲזַנְתִּינוּ לְנַגְדְּךָ עֲלַמְנוּ לְמֵאוֹר פְּנִיךָ: כִּי כָל־יָמֵינוּ פָּנוּ
בְּעֵבְרַתְךָ כִּלְיֵנוּ שָׁנִינוּ כְּמוֹהֶנָּה: יַמֵּי־שָׁנוֹתֵינוּ בָּהֶם שְׁבַעִים
שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאֲנוּן כִּי־נָו
חִישׁ וְנִעְפָּה: מִי־יִזְדַּע עוֹ אִפְּךָ וּכְיִרְאַתְךָ עֵבְרַתְךָ: לְמַנּוֹת
יָמֵינוּ כִּן הוֹדַע וְנָבֵא לְבַב חֲכָמָה: שׁוּבָה יְיָ עַד־מִתִּי
וְהִנַּחֵם עַל־עֲבֻדְיָךָ: שְׁבַעֲנוּ בַּבֶּקֶר חֲסֵדְךָ וּגְרַנְנָה וּנְשַׁמְחָה
בְּכָל־יָמֵינוּ: שִׁמְחָנוּ כִּימֹת עֲנִיתָנוּ שְׁנוֹת רָאִינוּ רָעָה: יִרְאַה
אֱלֹהֵי־עֲבֻדְיָךָ פְּעֻלָּתְךָ וְהַדְרִיךְ עַל־בְּנֵיהֶם: וַיְהִי נֹעַם אֲדַנִּי
אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ
כוֹנְנָהוּ:

Psalm 91

יֵשֵׁב בְּסִתְרֵי עֲלִיוֹן בְּצֵל שָׁדַי יִתְלוֹנֵן: אִמַּר לַיְיָ מַחְסֵי
וּמְצוּדֹתַי אֱלֹהֵי אֲבֹתַי־חַיִּיבוּ: כִּי הוּא יֵצִילְךָ מִפַּח יָקוּשׁ
מִדָּבָר הַוּוֹת: בְּאֲבָרְתוֹ יִסֶּךְ לְךָ וְתַחַת־כַּנְּפוֹי תִּחְסֶה צְנֹה
וְסַחֲרָה אֲמַתּוֹ: לֹא־תִירָא מִפַּחַד לִילָה מִחֶץ יַעֲוֹף יוֹמָם:
מִדָּבָר בְּאִפְּלֵ יַחֲלֶף מִקֹּטֵב יִשׁוּד צְהָרִים: יִפֹּל מִצַּדְךָ
אֵלֶּךָ וּרְבֹבָה מִיַּמִּינְךָ אֵלֶיךָ לֹא יִנָּשׁ: רַק בְּעֵינֶיךָ תִּבְטֵי

וּשְׁלַמַת רְשָׁעִים תִּרְאֶה: כִּי־אַתָּה יי מַחְסֵי עֲלִיּוֹן שְׁמֹתָ
 מֵעוֹנָה: לֹא־תִאָּמֵר אֱלֹהֶיךָ רָעָה וַיִּגַע לֹא־יִקְרַב בְּאֹהֶלְךָ:
 כִּי מִלְּאֲכָיו יִצְוֶה־לְךָ לִשְׁמֹרְךָ בְּכָל־דְּרָכֶיךָ: עַל־כַּפַּיִם
 יִשְׁאוּנֶךָ פֶּן־תִּגַּף בְּאֶבֶן רִגְלֶךָ: עַל־שִׁחַל וְפִתּוֹן תִּדְרֹךְ תִּרְמַס
 כַּפִּיר וְתַנּוּן: כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ אֲשַׁנְּבֵהוּ כִּי־יִדַע שְׁמִי:
 יִקְרָאֵנִי וְאַעֲנֶהוּ עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאַכַּבְּדֶהוּ:
 אֲרֹךְ יָמִים אֲשַׁבֵּיעֵהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:
 אֲרֹךְ יָמִים אֲשַׁבֵּיעֵהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

Psalm 135

הַלְלוּ־יְהוָה. הַלְלוּ אֹת־שֵׁם יי הַלְלוּ עַבְדֵי יי: שְׁעֵמָדִים
 בְּבַיִת יי בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ: הַלְלוּ־יְהוָה כִּי־טוֹב יי וְזָמְרוּ
 לְשִׁמּוֹ כִּי נְעִים: כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי
 אֲנִי יִדְעָתִי כִּי־נִדּוּל יי וְאַדְנֵינוּ מִכָּל־אֱלֹהִים: כֹּל אֲשֶׁר־
 חָפֵץ יי עָשָׂה בְּשָׁמַיִם וּבָאָרֶץ בַּיָּמִים וּכְלִי־תְהוֹמוֹת: מַעֲלָה
 נִשְׂאִים מִקְצֵה הָאָרֶץ בְּרִקִּים לְמָטָר עָשָׂה מוֹצֵאֵרוֹחַ
 מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם מֵאֲדָם עַד־בְּהֵמָה:
 שָׁלַח אוֹתוֹת וּמִפְתִּים בְּתוֹכְכִי מִצְרַיִם בְּפִרְעָה וּבְכָל־
 עַבְדָּיו: שֶׁהִכָּה גּוֹיִם רַבִּים וְהִרְג מַלְכִּים עַצוּמִים: לְסִיחּוֹן
 מִלֶּךְ הָאֲמֹרִי וּלְעוֹג מִלֶּךְ הַבָּשָׁן וּלְכָל מַמְלָכוֹת כְּנָעַן: וְנָתַן
 אֲרָצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עִמּוֹ: יי שְׁמָךְ לְעוֹלָם יי
 וְכָרַךְ לְדוֹר־וָדוֹר: כִּי־יִדִּין יי עִמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם: עַצְבֵי
 הַגּוֹיִם כָּסַף וְזָהַב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם וְלֹא יִדְבְּרוּ
 עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אֲזִנַּיִם לָהֶם וְלֹא יִאֲזִינוּ אֶף אִי־יִישַׁר
 רוּחַ בְּפִיהֶם: כְּמוֹתֵם יְהִיו עֹשִׂיהֶם כֹּל אֲשֶׁר־בְּטַח בָּהֶם:

בית ישראל בָּרְכוּ אֱתֵיכֶם בֵּית אֱהֲרֹן בָּרְכוּ אֶת־יְיָ: בֵּית
הַלְוִי בָּרְכוּ אֶת־יְיָ יִרְאֵי יְיָ בָּרְכוּ אֶת־יְיָ: בְּרוּךְ יְיָ מֵאֵיוֹן
שָׁכֵן יְרוּשָׁלַיִם. הַלְלוּהָ:

Psalm 136

כִּי לְעוֹלָם חֲסָדוֹ:	הוֹדוּ לַיְיָ כִּי־טוֹב
כִּי לְעוֹלָם חֲסָדוֹ:	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חֲסָדוֹ:	הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים
כִּי לְעוֹלָם חֲסָדוֹ:	לַעֲשֵׂה נִפְלְאוֹת גְּדֵלוֹת לְבָדוֹ
כִּי לְעוֹלָם חֲסָדוֹ:	לַעֲשֵׂה הַשְּׁמַיִם בְּחִבּוּנָה
כִּי לְעוֹלָם חֲסָדוֹ:	לְרַקַּע הָאָרֶץ עַל־הַמַּיִם
כִּי לְעוֹלָם חֲסָדוֹ:	לַעֲשֵׂה אוֹרִים גְּדֵלִים
כִּי לְעוֹלָם חֲסָדוֹ:	אֶת־הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם
כִּי לְעוֹלָם חֲסָדוֹ:	אֶת־הַיָּרֵחַ וְכוכְבֵּים לְמַמְשָׁלוֹת בַּלַּיְלָה
כִּי לְעוֹלָם חֲסָדוֹ:	לְמַכּוֹה מִצְרַיִם בְּבִכּוֹרֵיהֶם
כִּי לְעוֹלָם חֲסָדוֹ:	וַיּוֹצֵא יִשְׂרָאֵל מֵמִצְרַיִם
כִּי לְעוֹלָם חֲסָדוֹ:	בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה
כִּי לְעוֹלָם חֲסָדוֹ:	לְגַזֵּר יַם־סוּף לַגִּזְרִים
כִּי לְעוֹלָם חֲסָדוֹ:	וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
כִּי לְעוֹלָם חֲסָדוֹ:	וַנַּעַר פָּרְעֹה וַחִילוֹ בַּיַם־סוּף
כִּי לְעוֹלָם חֲסָדוֹ:	לְמוֹלִיד עַמּוֹ בְּמִדְבָּר
כִּי לְעוֹלָם חֲסָדוֹ:	לְמַכּוֹה מַלְכֵי־גְדֵלִים
כִּי לְעוֹלָם חֲסָדוֹ:	וַיַּהַרְג מַלְכֵי־אֲדִירִים
כִּי לְעוֹלָם חֲסָדוֹ:	לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי
כִּי לְעוֹלָם חֲסָדוֹ:	וּלְעוֹג מֶלֶךְ הַכְּשִׁיטִי

כי לעולם חסדו:	ונתן ארצם לנחלה
כי לעולם חסדו:	נחלה לישראל עבדו
כי לעולם חסדו:	שבשפילנו זכר לנו
כי לעולם חסדו:	ויפרקנו מצרינו
כי לעולם חסדו:	נתן לחם לכל־בשר
כי לעולם חסדו:	הודו לאל השמים

Psalm 33

רננו צדיקים בַּיְיָ לְיִשְׂרָאֵל נִאֲנֶה תְהִלָּה: הוֹדוּ לַיְיָ
 בְּכִנּוּר בְּנִבְל עֲשׂוֹר וְמִרְרֵלוֹ: שִׁירוּ־לוֹ שִׁיר חֲדָשׁ הֵיטִיבו
 נְנוּ בְתִרוּעָה: כִּי־יִשְׂרָאֵל דִּבְרֵי־יְיָ וְכָל־מַעֲשָׂהוּ בְּאִמּוֹנָה: אֱהַב
 צְדָקָה וּמִשְׁפָּט חֲסֵד יְיָ מְלֵאָה הָאָרֶץ: בְּדִבְרֵי יְיָ שָׁמַיִם
 נִעֲשׂוּ וּבְרִיחַ פִּיּוֹ כָּל־צָבָאִם: כַּנֶּס כְּנֹד מִי הַיָּם נִתַּן
 בְּאוֹצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִי כָּל־הָאָרֶץ מִמֶּנּוּ יִגֹּדּוּ כָּל־
 יֹשְׁבֵי תֵבֵל: כִּי הוּא אָמַר וַיְהִי הוּא־צְוָה וַיַּעֲמֹד: יְיָ הַפִּיר
 עֲצַת גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים: עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד
 מַחְשְׁבוֹת לְבוֹ לְדֹר וָדֹר: אֲשֶׁר־יִהְיֶה אֲשֶׁר־יְיָ אֱלֹהֵינוּ הָעַם
 בָּחַר לְנַחֲלָה לּוֹ: מִשְׁמַיִם הִבִּיט יְיָ רְאָה אֶת־כָּל־בְּנֵי
 הָאָדָם: מִמְּכוֹן־שִׁבְתּוֹ הַשְׁגִּיחַ אֵל כָּל־יֹשְׁבֵי הָאָרֶץ: הִיצֵר
 יָחַד לִבָּם הִמְבִּין אֵל־כָּל־מַעֲשֵׂיהֶם: אִי־הִמְלִיךְ נוֹשֵׁעַ בְּרֵב־
 חֵיל גְּבוּר לֹא־יִנְצַל בְּרֵב־כֹּחַ: שֹׁקֵר הַסּוֹס לְתַשׁוּעָה וּבְרֵב־
 חֵילוֹ לֹא יִמְלֹט: הִנֵּה עֵין יְיָ אֵל־יִרְאֵיו לְמִי־חַלִּים לְחַסְדּוֹ:
 לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בְּרַעַב: נַפְשֵׁנוּ חֲכַתָּה לַיְיָ
 עֲזַרְנוּ וּמִגִּנּוּנוֹ הוּא: כִּי־יָבוּ יִשְׁמַח לְבַנּוֹ כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ:
 יְהִי־חַסְדֶּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:

טוב להודות לַי וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בְּבִקְרָה
 חֲסִדְךָ וְאַמּוֹנָתְךָ בְּלֵילוֹת: עַל־יַעֲשׂוֹר וְעַל־יִנְבָּל עָלַי הַגִּיוֹן
 בְּכַנּוּר: כִּי שִׂמְחַתְּנִי יי בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדִיךָ אֲרַנֶּן: מִדָּה
 וְדָלוּ מַעֲשֵׂיךָ יי מְאֹד עִמָּקוֹ מִחֲשַׁבְתֶּיךָ: אִישׁ־בָּעַר לֹא יֵדַע
 וְכִסִּיל לֹא־יָבִין אֶת־זֹאת: בְּפֶרֶחַ רִשְׁעִים כְּמוֹ־עֵשֶׂב וַיִּצְיָצוּ
 כָּל־פְּעָלֵי אֱנוֹן לְהַשְׁמָדֵם עַד־יַעַד: וְאַתָּה מְרוֹם לְעֵלְמָם יי:
 כִּי הִנֵּה אֵיבֶיךָ יי כִּי־הִנֵּה אֵיבֶיךָ יֹאבְדוּ וְתִפְרְדוּ כָּל־פְּעָלֵי
 אֱנוֹן: וְתָרַם כְּרָאִים קַרְנֵי בַלְתֵּי בְשֵׁמֶן רַעְנָן: וּתְבַט עֵינֵי
 בְּשׂוֹרֵי בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעְנָה אֲזֹנֵי: צְדִיק בְּתִמְרָה
 יִפְרַח כְּאַרְזוֹ בְּלִבְנוֹן יִשְׁגֶּה: שְׁתוּלִים בְּבַיִת יי בְּחִצְרוֹת
 אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבּוֹן בְּשִׁיבָה רְשָׁנִים וְרַעְנָנִים יִהְיוּ:
 לְהַגִּיד כִּי־יֵשֶׁר יי צוּרֵי וְלֹא־עוֹלָתָה בּוֹ:

Psalm 93

יי מֶלֶךְ גָּאוֹת לִבְשׁ לִבְשׁ יי עַז הַתְּאֵזֵר אֶף־תִּכּוֹן תִּבְל
 בַּל־תִּמּוֹט: גָּבוֹן כִּסְאֶךָ מֵאֵז מַעוֹלָם אֶתָּה: נִשְׂאוּ נְהָרוֹת יי
 נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָיִם: מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי־יָם אֲדִיר בְּמַרוֹם יי: עַד־תִּיךָ נֶאֱמְנוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ יי לְאַרְצְךָ יָמִים:

Biblical verses

יְהִי כְבוֹד יי לְעוֹלָם יִשְׂמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי
 מְבָרָךְ מִעַתָּה וְעַד עוֹלָם: מִמְּזִרְח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל
 שֵׁם יי. רַם עַל־כְּלָגוֹיִם יי עַל הַשָּׁמַיִם כְּבוֹדוֹ: יי שֶׁמֶךָ
 לְעוֹלָם יי זְכָרְךָ לְדֹר־דֹּרֵד: יי בְּשָׁמַיִם הַכִּין כֶּסֶף וּמַלְכוּתוֹ

בְּכָל מַשְׁלָה: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יי
מֶלֶךְ: יי מֶלֶךְ יי מֶלֶךְ יי יִמְלֹךְ לְעֹלָם וָעֶד: יי מֶלֶךְ עוֹלָם
וְעַד אָבְדוּ גוֹיִם מֵאָרֶץ: יי הַפִּיר עֲצַת גוֹיִם הִנֵּיא מַחְשְׁבוֹת
עַמִּים: רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ וְעֲצַת יי הִיא תְּקוּם:
עֲצַת יי לְעוֹלָם תַּעֲמֵד מַחְשְׁבוֹת לִבּוֹ לְדָר וָדָר: כִּי הוּא
אָמַר וַיְהִי הוּא צְהָה וַיַּעֲמֵד: כִּי־בָחַר יי בְּצִיּוֹן אֲנָה לְמוֹשָׁב
לוֹ: כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי לֹא־יִטַּשׁ יי
עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזוֹב: וְהוּא רַחוּם יַכְפִּיר עוֹן וְלֹא יִשְׁחִית
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא־יַעִיר כָּל־חַמְתּוֹ: יי הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קָרְאֵנוּ:

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

אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁר־י הָעַם שָׁכְכָה לוֹ אֲשֶׁר־י הָעַם שִׁי אֱלֹהֵיו:

תְּהִלָּה לְדָוִד

וְאֲבָרְכָה שְׁמֹךְ לְעוֹלָם וָעֶד:	אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ
וְאֶהְלֵלָה שְׁמֹךְ לְעוֹלָם וָעֶד:	בְּכָל־יּוֹם אֲבָרְכֶךָ
וְלִגְדְּלָתוֹ אֵין חֶקֶר:	גָּדוֹל יי וּמְהֻלָּל מְאֹד
וּגְבוּרַתְךָ יִגִּידוּ:	דָּוָר לְדָוָר יִשְׁבַּח מַעֲשֵׂיךָ
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	הֲרַר כְּבוֹד הוֹרֶךְ
וּגְדֻלַּתְךָ אֲסַפְּרָנָה:	וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ
וְצַדִּיקְתְּךָ יִרְנָנוּ:	זָכַר רַב־טוֹבְךָ יִבְיָעוּ
אֲרָךְ אַפִּים וּגְדֻלַּחֲסֵד:	חֲנוּן וְרַחוּם יי
וְרַחֲמֵי עַל־כָּל־מַעֲשָׂיו:	טוֹב־י לְכָל
וְחַסְדֵיךָ יִבְרַכְוֶכָה:	יִדְוֶךָ יי כָּל־מַעֲשֵׂיךָ

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יְדַבְּרוּ:
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתִי וְכְבוֹד הַדָּר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדָר:
 סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:
 עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵחַ אֶת־יַדְךָ וּמִשְׁבִּיעַ לְכָל־יְחֵי רְצוֹן:
 צַדִּיק יְיָ בְּכָל־יְדִרְכּוּ וְחָסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יְיָ לְכָל־יִקְרָאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:
 רְצוֹן־רְאָיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יְיָ אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תַּהֲלֵת יְיָ יְדַבְּרֵפִי וַיְבָרֵךְ כָּל־בְּשָׂר שֵׁם קֹדְשׁוֹ
 לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נְבָרֵךְ יְיָ מִעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

Psalm 146

הִלְלוּיָהּ. הִלְלֵי נַפְשֵׁי אֲתֵי: אֲהַלֵּלָהּ יְיָ בְּחַיֵּי אֲזַמְרָה
 לְאֱלֹהֵי בְּעוֹדֵי: אֶל־תִּבְטְחוּ בְּגִדִיבִים בְּבִדְאָדָם שְׂאִין לוֹ
 תְּשׁוּעָה: תִּצַּא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ בַּיּוֹם הַהוּא אֲבָדוּ
 עֲשָׂתָנְתִּיו: אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל־יְיָ אֱלֹהֵיו:
 עֲשֵׂה שְׁמַיִם וְאָרֶץ אֲתִיָּהִם וְאֶת־כָּל־אֲשֶׁר־בָּם הִשְׁמַר אֵמֶת
 לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים נָתַן לָחֵם לְרַעֲבִים יְיָ מִתִּיר
 אֲסוּרִים: יְיָ פָקַח עֵינָיו יְיָ זָקַף כְּפוּפִים יְיָ אָהַב צַדִּיקִים:
 יְיָ שָׁמַר אֶת־גִּרִּים יָחוּם וְאֶלְמָנָה יַעֲזֹדֵד וְדַרְךָ רְשָׁעִים
 יַעֲזוּת: יִמְלֵךְ יְיָ לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר. הִלְלוּיָהּ:

Psalm 147

הַלְלוּהָ. כִּי־טוֹב זְמַרָה אֱלֹהֵינוּ כִּי־נַעֲשִׂים נְאוּהָ תְהִלָּה:
 בּוֹנֵה יְרוּשָׁלַיִם יי נְדַחֵי יִשְׂרָאֵל יִכְנָס: הַרּוּפָא לְשִׁבּוּרֵי לֵב
 וּמַחְבֵּשׁ לְעַצְבוֹתָם: מוֹנֵה מִסְפָּר לְכוֹכְבִּים לְכֹלֵם שְׁמוֹת
 יִקְרָא: גְּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְחַבּוֹנָתוֹ אִין מִסְפָּר: מְעוֹדֵד
 עֲנוּיִם יי מְשַׁפֵּיל רְשָׁעִים עַד־יָאָרֶץ: עֲנוּ לִי בְתוֹדָה וּמְרוּ
 לְאֱלֹהֵינוּ בְּכִנּוֹר: הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמְכִּין לְאָרֶץ
 מָטָר הַמְצַמֵּחַ הָרִים חֲצִיר: נוֹתֵן לְבַהֲמָה לְחֶמְדָּה לְבְנֵי
 עֵרֵב אֲשֶׁר יִקְרָאוּ: לֹא בְגִבּוֹרַת הַסּוּס יִחַפֵּץ לֹא־יִבְשׁוּקֵי
 הָאִישׁ יִרְצֶה: רוּצֶה יי אֶת־יִרְאָיו אֶת־הַמַּיִחֲלִים לְחַסְדּוֹ:
 שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְיָ הַלְלֵי אֱלֹהֵיךָ צִיּוֹן: כִּי־יִחַזַּק בְּרִיחֵי
 שְׁעָרֶיךָ בְּרֹךְ בְּגִיךָ בְּקֹרְבֶךָ: הַשֶּׁם־גְּבוּלֶךָ שְׁלוֹם חֶלֶב
 חֲטִיִּם יִשְׁבִּיעֶךָ: הַשֶּׁלַח אִמְרָתוֹ אָרֶץ עַד־מִהֲרָה יִרוּץ
 דְּבָרוֹ: הַנִּתֵּן שֶׁלֵּג כַּצֶּמֶר כְּפֹר כְּאֶפֶר יִפּוֹר: מִשְׁלֵיךָ קָרְחוֹ
 כְּפֹתִים לִפְנֵי קָרְחוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יֵשֵׁב רוּחוֹ
 יִזְרַמְּמוּם: מַגִּיד דְּבָרָיו לִיעֲקֹב חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
 לֹא עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בְּלִי־דַעוּם. הַלְלוּהָ:

Psalm 148

הַלְלוּהָ. הִלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם הִלְלוּהוּ בַמְרוֹמִים:
 הִלְלוּהוּ בְּלִי־מְלֶאכֶיךָ הִלְלוּהוּ בְּלִי־צְבָאוֹ: הִלְלוּהוּ שְׁמֵשׁ
 וַיָּרַח הִלְלוּהוּ בְּלִי־כוֹכְבֵי אוֹר: הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם
 וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם: יְהִלְלוּ אֶת־שֵׁם יְיָ כִּי הוּא צָהָה
 וַיִּבְרָא: וַיַּעֲמִידֵם לְעֵד לְעוֹלָם חֲקִיָּתָם וְלֹא יַעֲבוֹר: הִלְלוּ
 אֶת־יְיָ מִן־הָאָרֶץ מִן־הַיָּם וּכְלִי־תְהוֹמוֹת: אֵשׁ וּבָרָד שֶׁלֵּג

וְקִיטוֹר הַיּוֹם סִעָרָה עָשָׂה דְבָרוֹ: הַהָרִים וְכָל-גְּבוּעוֹת עַץ
 פָּרִי וְכָל-אֲרָזִים: הַחִיָּה וְכָל-בְּהֵמָה רָמַשׁ וְצַפּוֹר כָּנָף:
 מְלִכֵי-אֲרָץ וְכָל-לְאֻמִּים שָׂרִים וְכָל-שֹׁפְטֵי אֲרָץ: בַּחוּרִים
 וְגַם-בְּתוֹלוֹת זְקֵנִים עִם-נְעָרִים: יִהְלְלוּ אֶת-שֵׁם יְיָ כִּי-נִשְׁגַּב
 שָׁמוֹ לְבָדוֹ הוֹדוּ עַל-אֲרָץ וְשָׁמַיִם: וַיִּרַם קַרְן לְעַמּוֹ תְהַלֵּלָהּ
 לְכָל-חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּיָהּ:

Psalm 149

הַלְלוּיָהּ. שִׁירוּ לִי שִׁיר חֲדָשׁ תְהַלְּתוּ בְּקִהַל חֲסִידִים:
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשִׂיו בְּנִי-צִיּוֹן יִגִּילוּ בְּמִלְכָּם: יִהְלְלוּ שָׁמוֹ
 בְּמַחּוֹל בְּתַף וְכִנּוֹר יִזְמְרוּ-לוֹ: כִּי-רוֹצָה יְיָ בְּעַמּוֹ יִפְאַר
 עַנּוּיִם בִּישׁוּעָה: יַעֲלוּ חֲסִידִים בְּכָבוֹד יִרְנְנוּ עַל-
 מִשְׁכַּבֹּתָם: רוֹמְמוֹת אֵל בְּגִרוֹנָם וְחָרַב פִּיפְיוֹת בְּיָדָם:
 לַעֲשׂוֹת נִקְמָה בְּגוֹיִם תּוֹכַחוֹת בְּלְאֻמִּים: לְאַסֹּר מְלַכֵּיהֶם
 בַּזְּקִים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרוֹז: לַעֲשׂוֹת בָּהֶם מִשְׁפָּט
 כָּתוּב הַדָּר הוּא לְכָל-חֲסִידָיו הַלְלוּיָהּ:

Psalm 150

הַלְלוּיָהּ. הַלְלוּ אֵל בְּקוֹדֶשׁוֹ	הַלְלוּ אֵל בְּרִקְיעַ עֲזוֹ:
הַלְלוּ אֵל בְּגִבּוֹרָתוֹ	הַלְלוּ אֵל כְּרֹב גְּדָלוֹ:
הַלְלוּ אֵל בְּתַקְעַ שׁוֹפָר	הַלְלוּ אֵל בְּנִבְל וְכִנּוֹר:
הַלְלוּ אֵל בְּתַף וּמַחּוֹל	הַלְלוּ אֵל בְּמִנִּים וְעָגָב:
הַלְלוּ אֵל בְּצִלְצְלֵי-שִׁמְעַ	הַלְלוּ אֵל בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה	הַלְלוּיָהּ:
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה	הַלְלוּיָהּ:

Verses from the Book of Psalms

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן שֶׁכֵן
יְרוּשָׁלַיִם. הִלְלוּהָ: בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
נִפְלְאוֹת לְבָדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

I Chronicles 29:10-13

וַיְבָרֶךְ דָּוִד אֶת־יְיָ לְעֵינָיו כָּל־הַקְּהֵל וַיֹּאמֶר דָּוִד בָּרוּךְ
אֲתָה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם: לָךְ יְיָ
הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם
וּבָאָרֶץ לָךְ יְיָ הַמַּמְלָכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ: וְהַעֲשֵׂר
וְהַכְּבוֹד מִלְּפָנֶיךָ וְאֲתָה מוֹשֵׁל בְּכֹל וּבְיָדְךָ כֶּסֶף וּגְבוּרָה
וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לְכֹל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ
וּמְהִלִּים לְשֵׁם תְּפָאֶרֶתְךָ:

Nehemiah 9:6-11

אֲתָה־הוּא יְיָ לְבָרְךָ אֲתָה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי
הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־
אֲשֶׁר בָּהֶם וְאֲתָה מְחַיֶּה אֶת־כָּל־שֵׁם וְצָבָא הַשָּׁמַיִם לָךְ
מִשְׁתַּחֲוִים: אֲתָה הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם
וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשִׁמְתָה שְׁמוֹ אַבְרָהָם: וּמִצָּאתָ אֶת־
לְבָבוֹ נִאֲמָן לְפָנֶיךָ-

וְכָרוֹת עַמּוֹ הַבְּרִית לְתַת אֶת־אָרֶץ הַפְּנִיעֵנִי הַחֲתִי הָאֲמָרִי
וְהַפְּרֹזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לְתַת לְזָרְעוֹ וְתָקַם אֶת־דְּבָרֶיךָ
כִּי צָדִיק אֲתָה: וְתֵרָא אֶת־עֵינֵי אַבְתֵּינוּ בְּמִצְרַיִם וְאֶת־
זַעֲקָתָם שִׁמְעֵתָ עַל־יַם־סוּף: וְתַתֵּן אֶת־תּוֹמָתָם בְּפָרְעָה

וּבְכַל-עֲבָדָיו וּבְכַל-עַם אֶרֶצוֹ כִּי יֵדַעַתָּה כִּי הִזִּידוּ עֲלֵיהֶם
וַתַּעֲשֵׂלָהּ שֵׁם כְּהַיּוֹם הַזֶּה: וְהָיִים בְּקִוְעָתָהּ לִפְנֵיהֶם וַיַּעֲבְרוּ
בַתּוֹרֵיהֶם בַּיָּבֵשָׁה וְאַתִּירְדְּפֵיהֶם הַשְּׁלֶכֶת בְּמִצּוֹלַת כְּמוֹ-
אֶבֶן בְּמַיִם עֲזִיִּים:

Exodus 14:30-31

וַיֹּשַׁע יְיָ בַּיּוֹם הַהוּא אֶת-יִשְׂרָאֵל מִיַּד מִצְרַיִם. וַיֵּרָא
יִשְׂרָאֵל אֶת-מִצְרַיִם מֵת עַל-שַׁפַּת הַיָּם: וַיֵּרָא יִשְׂרָאֵל
אֶת-יְהוָה הַגֹּדֵלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם. וַיִּירָאוּ הָעַם
אֶת-יְיָ וַיֹּאמְרוּ בְּיָד וּבַמֶּשֶׁה עֲבָדוֹ:

Exodus 15:1-18

אֲזַי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת לַיְיָ.
וַיֹּאמְרוּ לְאֹמֶר.
אֲשִׁירָה לַיְיָ כִּי-נִגְאָה נִגְאָה. סוּס וָרֶכֶב וָרָמָה בָּיָם:
עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
זֶה אֱלֹהֵי וְאֲנֹהוּ. אֱלֹהֵי אָבִי וְאֲרַמְמֹהוּ:
יְיָ אִישׁ מִלְחָמָה. יְיָ שְׁמוֹ:
מִרְכַּבַת פָּרְעֹה וַחִילוֹ יָרָה בָּיָם.
וּמִבְחַר שְׁלִשׁוֹ טָבְעוּ בָיָם סוּף:
תְּהַמַּת יְכַסִּימוּ. יָרְדוּ בְּמִצּוֹלַת כְּמוֹ אֶבֶן:
יְמִינָהּ יְיָ נֶאֱדָרֵי בְּכַחַ. יְמִינָהּ יְיָ תִרְעַץ אוֹיֵב:
וּבָרַב נְאוֹנָהּ תִּהְרַס קַמִּיָהּ. תִּשְׁלַח חֲרֹנָהּ יֵאכְלֶמוּ כִּפְשׁ:

וברוח אפיף נערמו מים. נאצבו כמו־נד נזלים.
 קפאו תהמת בלב־ים:
 אמר אויב. ארדף אשיג אחק שקל תמלאמו נפשי.
 אריק חרבי תורישמו ידי:
 נשפת ברוחך כסמו ים. צללו כעופרת במים אדירים:
 מייכמה באלם יי. מי כמה נאדר בקדש.
 נורא תהלת. עשה פלא:
 נטית ימינה. תבלעמו ארץ:
 נחית בחסדך עם־ו נאלת. נהלת בעזך אל־גנה קדשך:
 שמעו עמים ירגזון. חיל אחז ישבי פלשת:
 אז נבהלו אלופי אדום. אילי מואב יאחזמו רעד.
 נמנו כל ישבי כנען:
 תפל עליהם אימתה ופחד. בגדל ורועך ידמו באבן.
 עדי־עבר עמך יי. עדי־עבר עם־ו קנית:
 תבאמו ותטעמו בהר נחלתך. מכון לשבתך פעלת יי.
 מקדש אדני כוננו יריד:
 יי ימלך לעלם ועד:
 יי ימלך לעלם ועד:

Biblical verses

כי ליי המלוכה ומושל בגוים: ועלו מושעים בהר
 ציון לשפט את־הר עשו והיתה ליי המלוכה: והיה יי
 למלך על־כל־הארץ ביום ההוא יהיה יי אחר ושמו אחר:

נִשְׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל־
בָּשָׂר תִּפְאַר וּתְרוֹמָם זְכָרְךָ מְלַכְנוּ תָּמִיד: מִן־הָעוֹלָם וְעַד־
הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
פּוֹדָה וּמַצִּיל וּמַפְרֵנֶם וּמְרַחֵם בְּכֹל־עֵת צָרָה וְצוֹקָה. אֵין
לָנוּ מֶלֶךְ אֵלָּא אַתָּה:

אֱלֹהֵי הַרְאֵשׁוֹנִים וְהַאֲחֵרוֹנִים. אֱלֹהֵי כָּל־בְּרִיּוֹת אֲדוֹן
כָּל־תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשׁוּבָחוֹת הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּי לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרָר
יְשָׁנִים וְהַמְקַיֵץ גֵּרָדָּמִים וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר אֲסוּרִים
וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבַדְךָ אֲנַחְנוּ
מוֹדִים:

אֵלוּ פִּינוּ מְלֵא שִׁירָה בְּיָם
וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו
וּשְׁפֹתוֹתֵינוּ שִׁבַּח כְּמֶרְחֵבֵי רִקִיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ
וַיְדַיְנוּ פְרוֹשׁוֹת כְּגִשְׁרֵי שָׁמַיִם
וּרְגְלֵינוּ קְלוֹת כְּאַיִלוֹת
אֵין אֲנַחְנוּ מִסְפִּיקִים לַהֲדוֹת לֵךְ
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וּלְבַרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ
וְרַבֵי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

NISHMAT: A hymn of praise

The soul of every living being praises You, Lord our God;
the spirit of all mortals glorifies and exalts You always, our
King.

Your sovereignty extends through all eternity and be-
sides You we have no King who redeems, rescues, and
ransoms, who sustains and shows mercy in every time of
trouble and distress. We have no King but You.

God of all ages, Lord of all creatures, Master of all
generations, extolled in endless praise, You guide Your world
with kindness, Your creatures with compassion. The Lord
neither slumbers nor sleeps.

You awaken us from sleep to life, You enable the speech-
less to speak, You free the fettered, support the falling, raise
all who are bowed down. To You alone we give thanks.

If our mouths were filled with song
As water fills the sea,
And our tongues rang with Your praise
As tirelessly as the roaring waves;

If our lips offered adoration
As boundless as the sky,
And our eyes shone in reverence
As brightly as the sun;

If our hands were spread in prayer
As wide as eagles' wings,
And our feet ran to serve You
As swiftly as the deer;

We would still be unable to thank You adequately
For the smallest fraction of the numberless bounties
You bestowed upon our ancestors and upon us.

ממַצְרִים וְאַלְהֵינוּ יי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
בָּרַעַב וְנִתְּנוּ וּבְשֹׁבַע כָּל־כֶּלְתָנוּ. מִחֶרֶב הִצַּלְתָנוּ וּמִדְּבַר
מִלְטָתָנוּ. וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ: עַד־הִנֵּה עֲזָרוּנוּ
רַחֲמֶיךָ. וְלֹא־עֲזָבוּנוּ חֲסֵדֶיךָ. וְאַל־תִּטְּשֵׁנוּ יי אֱלֹהֵינוּ לְנֶצַח:

עַל כֵּן אֲבָרִים שֶׁפִּלְגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ
וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ
מִלְכָּנוּ: כִּי כָל־פֶּה לְךָ יוֹדֵה וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע וְכָל־
בֶּרֶךְ לְךָ תִּכְרַע וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לִבָּבוֹת
יִירָאוּךָ וְכָל־יָקָרְב וְכָל־זִוִּת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂכָתוֹב.
כָּל עֲצַמְתִּי תִאֲמַרְנָה יי מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ
וְעֲנִי וְאַבְיֹן מִגִּזְלוֹ:

מִי יְדַמֶּה־לְךָ וּמִי יִשְׁוֶה־לְךָ וּמִי יַעֲרֶךְ־לְךָ. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וְאָרֶץ: נִהַלְלָךָ
וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְךָ אֵת שֵׁם קִדְשֶׁךָ בְּאִמּוֹר. לְדוֹד.
בְּרַכִּי נַפְשִׁי אֶת־יי וְכָל־יָקָרְבִי אֶת־שֵׁם קִדְשׁוֹ:

הָאֵל בְּתַעֲצוּמוֹת עֲגוּהָ. הַגָּדוֹל בְּכַבוֹד שִׁמְךָ. הַגְּבוּר
לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:

OUR REDEEMER, THE INCOMPARABLE LORD

From Egypt You liberated us,
from the house of bondage You delivered us;

In time of hunger, You fed us;
In time of plenty, You sustained us;

From the sword, You rescued us;
From a multitude of afflictions, You saved us.

Until now Your compassion has helped us,
Your lovingkindness has not abandoned us.
O Lord our God, never forsake us.

Therefore, all the powers of body and soul with which You
endowed us shall join in thanking and praising You, in
declaring Your holiness and proclaiming Your sovereignty,
O our King.

Every mouth shall thank You, every tongue shall vow
allegiance to You, all hearts shall revere You, every fibre
of our being shall sing to You, every knee shall bend to
You, all shall bow down to You.

So the Psalmist sang: "Every bone in my body cries
out: O Lord, who can compare to You? You deliver the poor
from the hands of the ruthless, the needy from those who
would exploit them."

Who is like You, who may be compared to You, great,
powerful, revered, and exalted God, Master of heaven and
earth?

We shall praise You and extol You in the words of the
Psalmist: "Praise the Lord, O my soul; let my whole being
praise His holy name."

O God, vast in power, exalted in glory, eternal in might,
You are awesome through Your majestic deeds.

הַמְלִיךְ

יושב על כסא רם ונשא:

שוכן עד מרום וקדוש שמו.

וכתוב. רננו צדיקים ביי לישרים נאווה תהלה:

בפי ישרים תתרוםם.

ובדברי צדיקים תתברך.

ובלשון חסידים תתקדש.

ובקרב קדושים תתהלל:

ובמקלות רבבות עמך בית ישראל ברנח יתפאר
שמך מלכנו בכל־דור ודור. שכן חובת כליהיצורים
לפניך יי אלהינו ואלהי אבותינו. להודות להלל לשבח
לפאר לרום להדר לברך לעלה ולקלם על כל־דברי
שירות ותשבחות דוד בן ישי עבדך משיחך:

ישתבח שמך לעד מלכנו. האל המלך הגדול והקדוש
בשמים ובארץ. כי לך נאה יי אלהינו ואלהי אבותינו
שיר ושבתה הלל וזמרה עז וממשלה נצח גדלה וגבורה
תהלה ותפארת קדשה ומלכות ברכות והודאות מעתה
ועד עולם. ברוך אתה יי אל מלך גדול בתשבחות. אל
ההודאות אדון הנפלאות. הבוחר בשירי זמרה. מלך
אל חי העולמים:

THE KING

enthroned on high in majesty.

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared, "Rejoice in the Lord, you righteous; it is fitting for the upright to praise Him."

By the mouth of the upright You are extolled;
By the words of the righteous You are praised;
By the tongue of the faithful You are hallowed;
In the midst of the holy You are lauded.

In the assembled throngs of Your people, the house of Israel, You shall be glorified in song, O our King, in every generation. For it is the duty of all creatures, Lord our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

May You be praised forever, O our King,
Great and holy God, King in heaven and earth.
To You, Lord our God and God of our ancestors,
It is fitting to sing songs of praise,
Proclaiming Your might and sovereignty.
Victory, grandeur, and strength are Yours,
Glory, holiness, and dominion.

To You we always look for our blessings,
To You we always offer our gratitude.
Praised are You, exalted God and King,
Thanksgiving to You, Author of wonders,
Who delights in our hymns of praise,
Our God and King, life of the universe.

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וּלְעֵלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman 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 ul-eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

ḤATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

Reader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

On Rosh Hashanah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:
אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
yotzeyr or u-vorey ho-sheh,
oseh shalom u-vorey et ha-kol.*

Or olam b'otzar ha-yim, orot mey-ofel amar va-yehi.

On Yom Kippur:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי
רַחֲמִים וּמְאִיר עֵינֵי הַמְּחַכְּבִים לְסִלְיַחְתּוֹ. יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:
אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי:

On Shabbat continue on page 140; on a weekday continue on page 145.

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Baruh Adonai ha-m'voraḥ l'olam va-ed.

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

On Rosh Hashanah:

Praised are You, Lord our God, King of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

The light of the world is found in the Source of life; He spoke, and out of darkness there came light.

On Yom Kippur:

Praised are You, Lord our God, King of the universe, who opens for us the gates of mercy, and gives light to those who wait for His pardon; who forms light and creates darkness, who ordains the harmony of all creation.

The light of the world is found in the Source of life; He spoke, and out of darkness there came light.

On Shabbat:

הַפֶּל יוֹדוּךָ וְהַפֶּל יִשְׁבְּחוּךָ. וְהַפֶּל יֵאמְרוּ אֵין קְדוּשָׁה
בֵּינֵינוּ: הַפֶּל יְרוּמְמוּךָ סֵלָה יוֹצֵר הַפֶּל. הָאֵל הַפּוֹתֵחַ בְּכָל-
יוֹם דְּלָתוֹת שְׁעָרֵי מִזְרַח וּבֹקֵעַ חֲלוֹנֵי רְקִיעַ. מוֹצִיא חֶמֶד
מִמְקוֹמָהּ וּלְבָנָהּ מִמְכוּן שְׁבִתָּהּ. וּמְאִיר לְעוֹלָם כָּלוּ
וּלְיוֹשְׁבֵיו שְׁבִרָא בְּמִדַּת רַחֲמִים:

הַמְאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: הַמְלַךְ הַמְרוֹמָם לְבָדוֹ
מֵאֵז הַמְשָׁבַח וְהַמְפָּאָר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם: אֱלֹהֵי
עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲוֹנוֹ צוּר
מִשְׁנַבְּנוּ מִגֹּן יִשְׁעֵנוּ מִשְׁנַבְּנוּ בְּעֲרֵנוּ:

אֵין בְּעֲרֵכָה וְאֵין זוּלָתָהּ. אֵפֶס בְּלָתָהּ וּמִי דּוֹמָה לָךְ:
אֵין בְּעֲרֵכָה יי אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה.
וְאֵין זוּלָתָהּ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבָּא:
אֵפֶס בְּלָתָהּ גּוֹאֲלָנוּ לִימּוֹת הַמְשִׁיחַ.
וְאֵין דּוֹמָה-לָךְ מוֹשִׁיעֵנוּ לְתַחֲיַת הַמֵּתִים:

ACKNOWLEDGING THE LORD OF CREATION

All shall thank You, all shall praise You, all shall declare:
"None is holy like the Lord." All shall extol You, creator of
everything.

Daily You open the gates of the heavens, the windows of
the eastern sky, bringing forth the sun from its place, the
moon from its abode.

You provide light for the world and its inhabitants
whom You created in mercy. In Your goodness, You renew
each day the work of creation.

O King, You alone are exalted from of old; praised,
glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion
upon us. You are the Lord of our strength, Rock of our
defense, our saving shield and refuge.

None can compare to You, and there is none besides You;
There is none but You; and there is none like You.

"None can compare to You,"

Lord our God, in this world,

"And there is none besides You,"

Our King, in the world to come.

"There is none but You,"

Our Redeemer, to bring the days of the Messiah,

"And there is none like You,"

Our Deliverer, to assure immortal life.

EYL ADON—Recited on Shabbat only:

אל אָדוֹן עַל כָּל־הַמַּעֲשִׂים
בְּרוּךְ וּמְבָרָךְ בְּפִי כָל־נִשְׁמָה:
גִּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם
דַּעַת וְתְבוּנָה סְבִיבִים אַחוֹ:

הַמִּתְנַאֵה עַל חַיּוֹת הַקֶּדֶשׁ
וְנִהְיֶה בְּכַבּוֹד עַל־הַמְרַבָּה:
זְכוּת וּמִישׁוֹר לְפָנָי כְּסֵאוֹ
חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ:

טוֹבִים מְאֹדֵרוֹחַ שְׁבָרָא אֱלֹהֵינוּ
יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל:
כַּח וּגְבוּרָה נִתֵּן בָּהֶם
לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תַּבַּל:

מְלֵאִים זִיו וּמְפִיקִים נִגְוָה
נִאֵה זִיוֹם בְּכָל־הָעוֹלָם:
שְׂמֵחִים בְּצִאתָם וְשֵׁשִׁים בְּבוֹאָם
עֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם:

פָּאָר וְכַבּוֹד נוֹתְנִים לְשֵׁמוֹ
צְהֵלָה וְרִנָּה לְזִכָּר מְלִכּוּתוֹ:
קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אֹזֶר
רָאָה וְהִתְקִין צוּרַת הַלְבָנָה:

שֶׁבַח נוֹתְנִים לוֹ כָּל־צְבָא מְרוֹם
תַּפְאָרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ:

ALL CREATION SINGS PRAISE

God is Lord of all creation;
Praised is He by every soul.
His greatness and goodness fill the universe,
Knowledge and wisdom are all around Him.

He is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before His throne;
Love and mercy glorify His presence.

Good are the luminaries which our God created,
He fashioned them with knowledge, wisdom, and skill.
With energy and power did He endow them,
To have dominion over the world.

Full of splendor, they sparkle with brightness,
Beautiful is their radiance throughout the world.
They rejoice in their rising and exult in their setting,
Reverently fulfilling the will of their Creator.

Glory and honor they render His name;
In joyous song His kingdom they acclaim,
He called to the sun and it sent forth light;
Skillfully He fashioned the form of the moon.

The heavenly hosts give Him praise,
The celestial beings proclaim His greatness.

*Eyl adon al kol ha-maasim, baruḥ u-m'voraḥ b'fi kol n'shamah.
Godlo v'tuvo maley olam, daat u-t'vunah so-v'vim oto.*

*Ha-mitga-eh al ḥayot ha-kodesh, v'neh-dar b'ḥavod al ha-merkavah.
Z'ḥut u-mi-shor lifney ḥiso, ḥesed v'raḥamim lifney ḥ'vodo.*

*Tovim m'orot sheh-bara Eloheynu,
y'tza-ram b'daat b'vinah u-v'has-keyl.
Ko-aḥ u-g'vurah natan ba-hem, lih-yot mosh-lim b'kerev tey-veyl.*

*M'ley-im ziv u-m'fikim no-gah, na-eh zivam b'ḥol ha-olam.
S'mey-ḥim b'tzey-tam v'sasim b'vo-am, osim b'ey-mah r'tzon konam.*

*P'eyr v'ḥavod not-nim li-sh'mo, tza-holah v'rinah l'zey-ḥer malḥuto.
Kara la-shemesh va-yizraḥ ohr, ra-ah v'hit-kin tzurat ha-l'vanah.*

*Shevaḥ notnim lo kol tz'va marom,
Tiferet u-g'dulah s'rafim v'ofanim v'ḥa-yot ha-kodesh.*

On Shabbat:

לְאֵל אֲשֶׁר שָׁבַת מְכַלְהֵמְעֵשִׂים. בְּיוֹם הַשְּׁבִיעִי הִתְעַלָּה
וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ: תְּפַאֲרֵת עֲשָׂה לְיוֹם הַמְּנוּחָה. עֲנֵג
קָרָא לְיוֹם הַשְּׁבִיחַ: זֶה שְׁבַח שְׁלֵיִם הַשְּׁבִיעִי שָׁבוּ שְׁבַת אֵל
מְכַלְמֵלְאֲכָתוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר. מְזִמּוֹר שִׁיר
לְיוֹם הַשְּׁבִיחַ טוֹב לְהוֹדוֹת לַיְי: לְפִיכֶךָ יִפְאָרוּ וַיְבָרְכוּ
לְאֵל כָּל־יִצְוֵרָיו. שְׁבַח יְקָר וְנִדְלָה יִתְנוּ לְאֵל מְלֶךְ יוֹצֵר
כָּל. הַמְּנַחֵיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבַת
קִדְשׁ: שְׁמֶךָ יי אֱלֹהֵינוּ יִתְקַדֵּשׁ. וְזָכְרֶךָ מְלַכְנוּ יִתְפָּאֵר
בְּשִׁמְיִם מְמַעַל וְעַל־הָאָרֶץ מִתְחַת: תִּתְבָּרֶךְ מוֹשִׁיעֵנו עַל־
שְׁבַח מַעֲשֵׂה יְדִיךָ. וְעַל־מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךָ סְלָה:

Praise to God who ended the work of creation; on the seventh day He ascended His glorious throne. He invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased all His labors.

The seventh day itself utters praises, saying: "A psalm, a song of the Sabbath. It is good to thank the Lord." Therefore, let all God's creatures glorify and praise Him; let them attribute excellence, glory, and grandeur to God, the King and Creator of all, who in His holiness gave the holy Sabbath as a heritage of rest for His people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our King. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

Continue on page 146.

On a weekday:

הַמְאִיר לְאֶרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבו מְחַדֵּשׁ
בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מְהֵרָבוּ מַעֲשֵׂיךָ יי. כָּל־
בְּחֻמָּה עֲשִׂיתָ. מְלֵאָה הָאֶרֶץ קִנְיָיִךָ: הַמְלִיךְ הַמְרוֹמֵם
לְבַדּוֹ מֵאֵז הַמְשֻׁבָּח וְהַמְפָאָר וְהַמְחַנְשֵׂא מִימֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגֹנוֹ צוּר
מְשֻׁנְבְּנוּ מִגֹּן יִשְׁעֵנוּ מְשֻׁנְבּ בְּעֲדָנוּ: אֵל בְּרוּךְ גְּדוֹל דְּעָה.
הַכִּין וּפָעַל זְהָרֵי חַמָּה. טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ. מְאוֹרוֹת
נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאִיו קְדוּשִׁים רוֹמְמֵי שְׂדֵי תְּמִיד
מִסְפָּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ: תִּתְבָּרַךְ יי אֱלֹהֵינוּ עַל־שִׁבְח
מַעֲשֵׂה יְדִיךָ. וְעַל־מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךְ סְלָה:

You provide light for the world and its inhabitants whom
You created in mercy. In Your goodness, You renew each day
the work of creation.

"How numerous are Your works, O Lord! In wisdom You
made them all; the earth is full of Your creations."

O King, You alone are exalted from of old; praised,
glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion
upon us. You are the Lord of our strength, Rock of our
defense, our saving shield and refuge.

May You be praised, for with infinite wisdom You
created the brilliant sun, magnificently reflecting Your
splendor. The lights of the heavens radiate Your majesty.

The hosts of heaven praise You, Almighty, forever de-
claring Your glory and holiness.

We praise and glorify You, Lord our God, for Your
wondrous works and for the bright luminaries You fash-
ioned, which everlastingly reveal Your glory.

תִּתְבַרֵךְ צוּרֵנוּ מִלְכֵנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח
שִׁמְךָ לְעַד מִלְכֵנוּ. יוֹצֵר מְשֻׁרְתִים וְאֲשֶׁר מְשֻׁרְתֵינוּ כָּלֵם
עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמֵּיעִים בְּיִרְאָה יַחַד בְּקוֹל
דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֵךְ עוֹלָם. כָּלֵם אֲהוּבִים כָּלֵם
בְּרוּרִים כָּלֵם גְּבוּרִים וְכָלֵם עֲשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן
קוֹנֵם. וְכָלֵם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה
וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים
וּמְקַדְּיִשִׁים וּמְמַלִּיכִים-

אֶת־שֵׁם הָאֵל הַמְּלֵךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ
הוּא: וְכָלֵם מְקַבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה.
וְנוֹתְנִים רְשׁוֹת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחְתָּרוֹת
בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קִדְשָׁה כָּלֵם בְּאַחַד עוֹנִים
וְאוֹמְרִים בְּיִרְאָה.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

וְהֵאוֹפְנִים וְחַיּוֹת הַקִּדְשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעַמַּת שָׁרְפִים. לְעַמְתָּם מְשַׁבְּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹדֵי מִמְקוֹמוֹ:

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

Baruh k'vod Adonai mi-m'komo.

A VISION OF HOLINESS

You shall be praised forever, our Rock, our King, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal King. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, and awe-inspiring God and King; holy is He. In mutual acceptance of the yoke of His kingship, they call to one another to hallow their Creator. With clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with His glory.”

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

“Praised be the glory of the Lord
Which fills the universe.”

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמִירוֹת
יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת
עֲשֵׂה חֲדָשׁוֹת בְּעַל מְלָחֵמוֹת זוֹרֵעַ צְדָקוֹת מְצַמֵּחַ יְשׁוּעוֹת
בוֹרָא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ
בְּטוֹבוֹ בְּכָל־יּוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. בְּאָמֹר. לְעֵשֶׂה
אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדוֹ: אוֹר חֲדָשׁ עַל צִיּוֹן תָּאִיר
וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה יי יוֹצֵר הַמְּאוֹרוֹת:

To the hallowed God, they offer sweet song,
To the living King, they utter hymns,
To the eternal God, they give praise.

He alone performs mighty deeds;
His creative power is in all that is new.

He is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.

His is the power that heals;
The Lord of wonders is beyond all praise.

In His goodness He renews daily
The continuing work of creation.

Thus the Psalmist sang:
"Praise Him who continues to create great lights,
For His kindness is ever present."

Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor.
Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hubsrvv

*Or hadash al tzion ta-ir,
V'nizkeh hulanu m'heyra l'oro,
Baruh ata Adonai, yotzeyr ha-m'orot.*

Continuing Creation

🕯 Creation is not something which happened only once. Creation is an ongoing process.

Moreover, our Sages taught, the human being is "God's partner in the work of Creation." He and we create together. There is still much to be done: disease to be conquered, injustice and poverty to be overcome, hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be achieved, peace and righteousness to be established. There is a great need to dedicate all the creative power which a creating God has given us, so that we may join Him in "the continuing work of Creation."

Every dawn renews

🕯 We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace that every dawn renews, a loveliness making every daybreak fresh. We will endure, we will prevail, we shall see the soul restored to joy, the hand returned to strength, the will regain its force.

We shall walk with hope—we, the children of Him who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder.

Chaim Stern

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ יי אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְרָה
חֲמֵלָתָ עָלֵינוּ: אֲבִינוּ מִלְּבָנוּ בְּעָבוּר אַבּוֹתֵינוּ שֶׁבָטְחוּ בָךְ
וּתְלַמְּדֵם חֲקֵי חַיִּים בֵּן תִּחַנְּנוּ וּתְלַמְּדֵנוּ: אֲבִינוּ הָאֵב
הַרְחֵקֵנוּ מִדְּרָסָה. רַחֵם עָלֵינוּ וְתֵן בְּלִבְנוּ לְהַבִּין וּלְהַשְׁכִּיל
לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֵּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-
דְּבָרֵי תְלַמּוּד חוֹרְתֵךְ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּחוֹרְתֵךְ
וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לְבָבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-
שְׁמֵךְ וּלְאַיִנְבוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל
וְהַגּוֹרָא בְּטַחְנוּ נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתֵךְ:

וְהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיבְנוּ
קוֹמָמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה וּבְנוּ
בְּחַרְתָּ מִכָּל-עַם וּלְשׁוֹן וְקַרְבָּתֵנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה
בְּאַמַּת הַהִיּוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יי
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

V'ha-eyr ey-neynu b'torateha, v'dabeyk libeynu b'mitz-voteha,
V'yaheyd l'vaveynu l'ahavah ul-yirah et sh'meha,
V'lo ney-vosh l'olam va-ed.

Va-havi-eynu l'shalom mey-arba kanfot ha-aretz,
V'toliheyntu kom'miyut l'artzeynu.
Ki Eyl poeyl y'shuot ata,
Uvanu vaharta mi-kol am v'lashon;
V'keyravtanu l'shimha ha-gadol sela be-emet
L'hodot l'ha ul-yahedha b'ahava.
Baruh ata Adonai, ha-boheyr b'amo yisrael b'ahava.

GOD'S GIFTS: Love and Torah

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

Our Father, our King, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful Father, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

Gather our people safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the God who brings deliverance.

You have called us from among the peoples to be close to You, to praise You in truth, and to proclaim Your Oneness in love.

Praised are You, O Lord, who lovingly chose His people Israel for His service.

**Preludes to the Shema:
Rallying cry of a hundred generations**

🕯 The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying cry by which a hundred generations in Israel were welded together to do the will of their Father in heaven; it was the watchword for the myriads of martyrs who agonized and died "for the Unity." During every persecution and massacre, *Shema Yisrael* has been the last sound on the lips of the victims. All the Jewish martyrologies are written round the *Shema*. . . .

The reading of the *Shema* indeed fulfilled the promise of the Rabbis, in that it clothes the worshiper with invincible strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of the long night of suffering and exile.

Joseph H. Hertz

Children of the One God

🕯 The Jewish people were the first to whom there was revealed the truth that there is only One God in the world, that He is the God of *all* nations and *all* peoples, and that He is interested in the welfare and happiness of *all* of them. Israelites and Moabites may be enemies of one another just as fire and water appear to be. But One God created both of them, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of the One God, and He is their Father.

Simon Greenberg

Praise to You, O Lord



Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray.

Praise to You, O Lord, for all the colors in the rainbow, for eyes that are made for seeing, and for beauty that "is its own excuse for being."

Let us imagine a world without sound, a world where deathly silence covers the earth like a shroud.

Praise to You, O Lord, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen.

Let us imagine a world without order, where no one can predict the length of the day or the flow of the tide. Imagine a universe where planets leave their orbits and soar like meteors through the heavens and where the law of gravity is repealed at random.

Praise to You, O Lord, for the marvelous order of nature, from stars in the sky to particles in the atom.

Let us imagine a world without love, a world in which the human spirit incapable of caring is locked in the prison of the self.

Praise to You, O Lord, for the capacity to feel happiness in another's happiness and pain in another's pain.

As the universe whispers of a oneness behind all that is, so the love in the human heart calls on people everywhere to unite in pursuit of those ideals that make us human.

As we sing of One God, we rejoice in the wonder of the universe and we pray for that day when all humanity will be one.

Henry Cohen

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*On Rosh Hashanah, silently;
On Yom Kippur, aloud:*

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד:

וְאֶהְבֶּתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לֵבְבְךָ: וְשִׁנַּנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדַרְךְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתְבָתָּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

*V'ahavta eyt Adonai Eloheha b'hol l'avvha uv-hol naf-
sh'ha uv-hol m'odeha. V'hayu ha-d'varim ha-eyleh asher
anohi m'tza-v'ha ha-yom al l'avveha. V'shi-nantam
l'vaneha v'dibarta bam b'shiv-l'ha b'veyteha uv-leh-t'ha
va-dereh uv'shoḥ-b'ha uv-kumeha. Uk-shartam l'ot al
yadeha v'hayu l'totafot beyn eyneha. Uḥ-tavtam al
m'zuzot beyteha uvish-areha.*

The Shema

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

On Rosh Hashanah, silently;

On Yom Kippur, aloud:

Praised be His 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

וְהָיָה אִם־שָׁמַעַתְּ שָׁמַעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכֹל־
לְבַבְכֶם וּבְכֹל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסְפֹּת דְגָנָהּ וְתִירֹשָׁהּ וְיִצְהַרְרָהּ: וְנָתַתִּי עֶשֶׂב
בְּשָׂדֶיךָ לְבְהֵמָתְךָ וְאֶכְלֹתָ וְשָׂבַעְתָּ: הִשְׁמַרוּ לָכֶם פֶּן־
יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם: וְשָׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתַּבְתֶּם עַל־מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve Him with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you. He will close the heavens and there will be no rain. The earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them 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. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגְדֵיהֶם לְדַרְתָּם
וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אֵתֶם זָנִים
אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם
קְדוּשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

אָמֵן וַיֵּצֵיב וַיִּכְוֶן וַיִּקְּם וַיִּשָּׂר וַיִּנְאָמֶן וַאֲהוּיב וַחֲבִיב וַנְחַמְד
וְנַעֲמִים וְנוֹרָא וְאֹדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיִפְהַ הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אָמֵן אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב
מִנּוּ יִשְׁעָנוּ: לְדוֹר וָדוֹר הוּא קָיָם וְשִׁמוּ קָיָם וְכִסְאוֹ נָכוֹן
וּמְלָכוּתוֹ וְאִמּוּנָתוֹ לְעַד קִיּוּמָת. וַדְּבָרָיו קָיִים וְקִיּוּמִים
נְאֻמָּיִם וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אַבּוֹתֵינוּ
וְעָלֵינוּ עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת זָרַע יִשְׂרָאֵל
עַבְדֶּיךָ:

עַל הַרְאִשׁוֹנִים וְעַל הָאַחֲרוֹנִים דַּבֵּר טוֹב וְקָיָם לְעוֹלָם
וָעֶד: אָמֵן וְאִמּוּנָה חֹק וְלֹא יַעֲבוֹר: אָמֵן שְׂאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אַבּוֹתֵינוּ. מְלַכְנוּ מֶלֶךְ אַבּוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֲלֵ
אַבּוֹתֵינוּ יוֹצְרֵנוּ צוּר יִשׁוּעָתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׂמֵךְ.
אִין אֱלֹהִים זוּלָתְךָ:

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

TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our King; the Rock of Jacob is our protecting shield. He exists throughout all generations. His sovereignty is firmly established. His faithfulness endures forever.

His words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, His faithful servants.

As for our ancestors, so for our descendants: His words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our King and King of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our deliverance, our Helper and Savior. You are eternal; there is no God but You.

עֲנֵת אַבֹּתֵינוּ אֵתָהּ הוּא מְעוֹלָם.
מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכַל־דּוֹר וְדוֹר:

בְּרוּם עוֹלָם מוֹשֶׁבֶךְ

וּמִשְׁפָּטֶיךָ וְצַדִּיקְתֶּךָ עַד אַפְסֵי אֲרֶץ:

אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ

וּתְזַרְתֶּךָ וּדְבַרְךָ יִשִּׁים עַל לְבוֹ:

אֵמֶת אֵתָהּ הוּא אֲדוֹן לְעַמֶּךָ

וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם:

אֵמֶת אֵתָהּ הוּא רֵאשׁוֹן וְאֵתָהּ הוּא אַחֲרוֹן

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:

מִמִּצְרַיִם גְּאֻלָּתָנוּ יי אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פְּדִיתָנוּ:
כַּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גְּאֻלָּתָּ. וַיִּם סוּף בְּקַעֲתָ
וַיְזַדִּים טַבַּעֲתָ וַיְדִידִים הִעֲבַרְתָּ. וַיִּכְסּוּ מַיִם צָרֵיהֶם.
אֶחָד מֵהֶם לֹא־נִוְתַר:

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוּ אֵל. וְנִתְּנוּ יְדִידִים
זְמִירוֹת שִׁירוֹת וְחִשְׁבּוֹת בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל
חַי וְקַיִם: רָם וְנִשָּׂא גְדוֹל וְנוֹרָא. מִשְׁפִּיל גְּאִים וּמִגְּבִיָּה
שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדָה עֲנּוּיִם וְעוֹזֵר דְּלִים וְעוֹנָה
לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלִיוֹ:

EZRAT AVOTEYNU: God our Shield and Redeemer

You have ever been the help of our ancestors,
A Shield and a Redeemer to their children
in every generation.

Though You abide in the heights of the universe,
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people,
And a mighty King to champion their cause.

You are the first and You are the last;
Besides You we have no King or Redeemer.

From Egypt You redeemed us, O Lord our God;
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,
When the Children of Israel passed through in safety.

Therefore they praised and extolled You,
They offered You prayers of fervent thanksgiving.

They acclaimed You as their ever-living God,
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly,
You free the captives and redeem the weak.

You help those in need,
You answer Your people when they cry out to You.

תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרָךְ:
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה.
וְאָמְרוּ כָלָם.

מִי־כִמְכָה בְּאֵלִים יי.
מִי כִמְכָה נְאֻדָר בְּקֹדֶשׁ.
נוֹרָא תְהִלַּת. עֲשֵׂה פְלֵא:

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יָחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל.
וּפְדָה כְּנֻאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֻלָּנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יי גְּאֻל יִשְׂרָאֵל:

*Mi hamoḥa ba-eylim Adonai,
Mi kamohā nedar ba-kodesh.
Nora l'hilot osey fe-leh . . .*

Adonai yimloh l'olam va-ed.

*Tzur yisrael, kuma b'ezrat yisrael,
Uf-dey hin-um'ha y'huda v'yisrael,
Go-aleynu Adonai tz'vaot sh'mo k'dosh yisrael,
Baruh ata Adonai, ga-al yisrael.*

Rosh Hashanah Amidah, page 164;
In congregations where a silent Rosh Hashanah Amidah is said, see page 36.

Yom Kippur Amidah, page 496;
In congregations where a silent Yom Kippur Amidah is said, see page 424.

Give praise to God on high,
Ever praised may He be.

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?”

At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.

Together they all gratefully proclaimed Your sovereignty:
“The Lord shall reign for ever and ever.”

Rock of Israel,
Arise to the help of Israel.

Fulfill Your promise
To deliver Judah and Israel.

“Our Redeemer, the Lord of hosts,
Is the Holy One of Israel.”

Praised are You, O Lord,
Redeemer of Israel.

RECALLING OUR REDEMPTION

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

Abraham J. Heschel

The Amidah

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקנה הפל. 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:

FIRST DAY:

יראתי בפצותי שיח להשחיל. קומי לחלות פני נורא ורחיל.
וקטנתי מעש לכן אוחיל. תבונה חסרתי ואיד אוחיל: יוצרי
הבינני מורשה להנחיל. אילני ואמצני מרפיון וחיל. לחשי
ירצה במנטיה ומשחיל. בטווי ימתק בצוף נחיל: רצוי בישר
ולא במכחיל. משלחי להמציא פפר ומחיל. שאני יערב ולא
במשחיל. העתר לנשים ונחשבים כנחיל: חנון כהבטיחה
לבנקרת מחיל. ועקי קשוב בעת אתחיל. קרבי יחמרו בתקרה
חלוחיל. ומאימת הדין נפשי תבחיל: אם כגמול הלב יחיל.
מקורי עפעפי אזיל כמחיל. צדקה אקנה מקד ואוחיל. ישר
הורי וכרה להאחיל: חס לבי בהגיגי יחיל. יסתער בקרבי
בעת אתחיל:

Continue with "Zohreynu" in the middle of the following page.

SECOND DAY:

אתיתי לחנך בלב קרוע ומרתח. בקש רחמים בעני בפתח.
גלגל רחמיך ודין אל תמתח. ארני שפתי תפתח: דבר אין בפי
ובלשוני מלה. הן יי ידעת כלה. וממעמקי הלב לפניך אוחילה.

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, great, mighty, awesome God, supreme over all.

You are abundantly kind, 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 King of kings, the Lord of lords.

FIRST DAY:

With trembling I begin my plea, rising to entreat the awesome exalted One. Deficient in good deeds, I stand in fear; limited in wisdom, how dare I hope? My Creator, teach me to transmit our heritage; strengthen and support me, lest I falter in fear. Let my whispered prayer be like incense rare, and my spoken plea, like sweetest honey. Accept my prayer, reject it not; may it win pardon for those whose emissary I am. Spurn not my prayer, consider it sweet; show us compassion as You promised Moses, Your inspired servant.

My heart trembles, for You know its secrets; my soul is in dread at the thought of judgment. If sin were fully punished, who could survive? Therefore I weep and cry for Your mercy. I plead and pray for a charitable decree, for the merit of our ancestors which You will remember. My heart is stirred as I offer my prayer, I am all atremble as I prepare my plea.

Continue in the middle of the following page.

SECOND DAY:

With a heart deeply troubled, Your mercy I implore, as I stand before You like a beggar at the door. From the depths of my heart to You I sing, let me find shelter under Your wing. Seized with dread,

אֲחִסָּה בְּסִתְרֵי כְּנָפַיִךְ סֵלָה: וְלַעֲפָה וּפְלָצוֹת אֲחֻזְוֵי בְּמוֹרָא.
חֲלוֹת פָּנַי נוֹרָא בְּנִפְשׁ יְקָרָה. טוֹב טַעַם וְרַעַת קִטְנָתִי לְחִסְרָה.
עַל כֵּן זָחֲלִיתִי וְאִירָא: יִגְעַתִּי בְּאֲנָחְתִּי אֵיד לַעֲמַד לְפָנֶיךָ. כִּי אֵין
מַעֲשִׂים לְזָכוֹת בְּעֵינֶיךָ. לְחֲלוֹתֶךָ שְׁלַחְוֵי מַקְהֵלוֹת הַמוֹנֶיךָ.
תְּכַיֵּן לָבָם תִּקְשִׁיב אֲוֹנֶךָ: מִה־אֲנִי וּמִה־תֵּי תוֹלַעַה וְרָמָה. נִבְעַר
מִדְּרַעַת וּבְאֶפְסֵם מְזֻמָּה. סִמְכֵתִי יִתְדוֹתֵי בְּסִפְרֵי הַחֲכָמָה. מַעֲנֶה רַךְ
יְשִׁיב חֲמָה: עָזִי אֲלִיךָ אֲשַׁמְרָה לְסַעְדִּי. פִּתַח דְּבָרֶיךָ הָאֵר
לְהַגִּידִי. צְדָקָתִי וְאִמְצָנִי וְתוֹן לְאֵל יְדִי. כִּי אֵתָה מְשֻׁבְּבֵי אֱלֹהֵי
חֲסִדִּי: קִהְלִיךָ עוֹמְדִים לְבַקֵּשׁ מְחִילָתֶךָ. רַחֲמֶיךָ יִבְמְרוּ לְרַחֲמֵם
בְּחֻמְלָתֶךָ. שׁוֹפְכִים לֵב בְּפִים לְעִמְתֶךָ. וְאַתָּה תִשְׁמַע הַשְּׁמַיִם
מִכּוֹן שְׁבִתֶךָ: תַּחֲזוֹק לַעֲמֹךָ יְדָם הַרְפָּה. שְׁלַח מֵאֲתָךְ עֶזְר וְתִרְוָפָה.
וְאַמִּיד יִשְׁיֵגוּ לְחֻזַּק וּלְתַקְפָּה. כָּל-אֲמֵרַת אֱלֹהֵי צְרוּפָה:

זָכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים. וְכַתְּבָנוּ בְּסִפְרֵי הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה יְיָ מְגֹן אַבְרָהָם:

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֻסְדֵי מְחַיֶּה מֵתִים בְּרַחֲמֵים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמֵים:
וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

Zohreynu l'ha-yim meleh hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

shuddering with fear, to Your awesome presence, how dare I draw near? I am deficient in virtue, knowledge I lack, I cannot approach You, fear holds me back. How can I stand before You, wearily I groan, I have no good deeds to place before Your throne. The congregation has sent me to set before You their cares, strengthen their hearts, O God, accept their prayers.

You are my strength, You are my stay, teach me, O Lord, what I shall say. Clear me of guilt, make me strong and secure, for You, gracious God, are my fortress so sure. Your people stand before You, for pardon they plead, show them Your mercy in their hour of need. Before You, O God, their hearts they lay bare, from Your heavenly abode, hear their prayer. Give strength to Your people, the weak sustain, send them help in trouble, release from pain. Your words give power, the courage to endure, for thus is it written: "Every word of God is pure."

Selected from the Hebrew

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

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

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, 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, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

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

Reader and congregation:

יְיָ מֶלֶךְ. יְיָ מֶלֶךְ. יְיָ יִמְלֹךְ לְעֵלָם וָעַד:

Adonai Meleḥ, Adonai malah, Adonai yimloḥ l'olam va-ed.

Congregation:

Reader:

אֲדִירֵי אֵימָה יִאֲדִירוּ בְּקוֹל. יְיָ מֶלֶךְ:

בְּרוּאֵי בְּרַק יְבָרְכוּ בְּקוֹל. יְיָ מֶלֶךְ:

גְּבוּרֵי גְבוּהָ יִגְבִּירוּ בְּקוֹל. יְיָ יִמְלֹךְ:

יְיָ מֶלֶךְ. יְיָ מֶלֶךְ. יְיָ יִמְלֹךְ לְעֵלָם וָעַד:

Adonai Meleḥ, Adonai malah, Adonai yimloḥ l'olam va-ed.

יִוְרְשֵׁי יִקְרָה יִשִּׁירוּ בְּקוֹל. יְיָ מֶלֶךְ:

כְּפִירֵי כֶחַס יִכְתִּירוּ בְּקוֹל. יְיָ מֶלֶךְ:

לְבוּשֵׁי לְהַבוֹת יִלְבְּבוּ בְּקוֹל. יְיָ יִמְלֹךְ:

יְיָ מֶלֶךְ. יְיָ מֶלֶךְ. יְיָ יִמְלֹךְ לְעֵלָם וָעַד:

Adonai Meleḥ, Adonai malah, Adonai yimloḥ l'olam va-ed.

מְנַעֲמֵי מְלָל יִמְלְלוּ בְּקוֹל. יְיָ מֶלֶךְ:

נִצְצֵי נְגִהָה יִנְאָחוּ בְּקוֹל. יְיָ מֶלֶךְ:

שָׂרְפִים סוּבְבִים יִסְלְסְלוּ בְּקוֹל. יְיָ יִמְלֹךְ:

יְיָ מֶלֶךְ. יְיָ מֶלֶךְ. יְיָ יִמְלֹךְ לְעֵלָם וָעַד:

Adonai Meleḥ, Adonai malah, Adonai yimloḥ l'olam va-ed.

תּוֹמְכֵי תְהִלּוֹת יִתְמִידוּ בְּקוֹל. יְיָ מֶלֶךְ:

תּוֹקְפֵי תְפֹאֲרֹתָהּ יִתְמִימוּ בְּקוֹל. יְיָ מֶלֶךְ:

תְּמִימֵי תְעוּדָה יִתְנוּ בְּקוֹל. יְיָ יִמְלֹךְ:

יְיָ מֶלֶךְ. יְיָ מֶלֶךְ. יְיָ יִמְלֹךְ לְעֵלָם וָעַד:

Adonai Meleḥ, Adonai malah, Adonai yimloḥ l'olam va-ed.

ADONAI MELEH: The Lord is King

The Lord is King, the Lord was King,
The Lord *shall be* King forever.

Saints and sages joyously proclaim:

The Lord is King.

The angels on high in blessing acclaim:

The Lord was King.

The mighty ones powerfully exclaim:

The Lord *shall be* King forever.

The Lord is King, the Lord was King,

The Lord *shall be* King forever.

The heirs of the Torah joyously proclaim:

The Lord is King.

The lordly warriors crown You and acclaim:

The Lord was King.

The angels in their fiery garments exclaim:

The Lord *shall be* King forever.

The Lord is King, the Lord was King,

The Lord *shall be* King forever.

Masters of words gracefully proclaim:

The Lord is King.

The shimmering angels fervently acclaim:

The Lord was King.

The circling Seraphim ceaselessly exclaim:

The Lord *shall be* King forever.

The Lord is King, the Lord was King,

The Lord *shall be* King forever.

Your worshipers in praise joyously proclaim:

The Lord is King.

Those who adore You in reverence acclaim:

The Lord was King.

And all the upright in one voice exclaim:

The Lord *shall be* King forever.

The Lord is King, the Lord was King,

The Lord *shall be* King forever.

ובבן לך הכל יקתירו:

לאל עורף דין:

לבוחן לבבות ביום דין	לגולה עמקות בדין:
לדובר מישרים ביום דין	להונה רעות בדין:
לאתיק ועשה חסד ביום דין	לזוכר בריתו בדין:
לחומל מעשיו ביום דין	לטהר חוסיו בדין:
ליורע מחשבות ביום דין	לכובש כעסו בדין:
ללובש צדקות ביום דין	למוחל עונות בדין:
לנורא תהלות ביום דין	לסולח לעמוסיו בדין:
לעונה לקוראיו ביום דין	לפועל רחמיו בדין:
לצופה נסתרות ביום דין	לקונה עבדיו בדין:
לרחם עמו ביום דין	לשומר אוהביו בדין:

לתומך תמימי ביום דין:

L'EYL OREYH DIN: Acclaiming the God of judgment

We now proclaim the sovereignty of God,
Who calls us to judgment.

He searches all hearts on the Day of Judgment;

He reveals the hidden things, in judgment.

He decides righteously on the Day of Judgment;

He knows our innermost secrets, in judgment.

He bestows mercy on the Day of Judgment;

He remembers His covenant, in judgment.

He spares His creatures on the Day of Judgment;

He clears those who trust in Him, in judgment.

He knows our thoughts on the Day of Judgment;

He restrains His wrath, in judgment.

He is clothed in charity on the Day of Judgment;

He pardons wrongdoing, in judgment.

He is profoundly revered on the Day of Judgment;

He forgives His people, in judgment.

He answers their pleas on the Day of Judgment;

He invokes His loving pity, in judgment.

He understands all mysteries on the Day of Judgment;

He accepts His faithful, in judgment.

He shows mercy to His people on the Day of Judgment;

He preserves those who love Him, in judgment.

He sustains the upright on the Day of Judgment;

It is He who calls us to judgment.

וּבְכֹן לָךְ תַּעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:
 נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־יִשִׁים אוֹתוֹ בְּשֵׁמי
 מְרוֹם. בְּכַתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשֻׁמְעִים קוֹל מְתַנַּשְׂאִים
 לְעֲמַת שָׁרָפִים לְעֲמָתָם בְּרוּךְ יֵאמְרוּ.
 בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

מִמְּקוֹמָךְ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים
 אֲנַחְנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד
 תִּשְׁכֹּן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּחוּף יְרוּשָׁלַיִם עִירָךְ לְדוֹר
 וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלַכּוֹתָךְ כַּדָּבָר
 הָאָמוֹר בְּשִׁירֵי עֲנָה עַל־יַדֵי דוֹר מְשִׁיחַ צְדָקָה:
 יִמְלֹךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּנָהּ:
 לְדוֹר וָדוֹר נִגִיד וְגִדְלָהּ. וּלְנֶצַח נְצָחִים קְדֻשָׁתָךְ נִקְדֵּשׁ.
 וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
 גָּדוֹל וְקְדוֹשׁ אַתָּה:

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

Baruh k'vod Adonai mi-m'komo.

*Yimloh Adonai l'olam,
 Eloha-yih tzion l'dor va-dor, Hallelujah.*

KEDUSHAH: A vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:

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

Then, their heavenly voices thunder forth in a resounding majestic chorus; and, rising toward the Seraphim, they respond in blessing, saying:

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

O our King, reveal Yourself throughout the universe and establish Your rule over us, for we await You. When, O Lord, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous anointed king:

"The Lord shall reign forever;
Your God, 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 King.

וּבְכֵן תֵּן פִּחְדֶּךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִימְתֶּךָ עַל
כָּל־מַה־שֶּׁבָרָאָתָּ. וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ כָלָם אֲגָדָה אֶחָת לַעֲשׂוֹת רְצוֹנֶךָ
בְּלִבָּב שָׁלֵם. כָּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵמוֹן לְפָנֶיךָ עוֹ
בְּיָדֶךָ וְגִבּוֹרָה בְּיַמִּינֶךָ וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שֶּׁבָרָאָתָּ:
וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהַלֵּךְ לִירֵאֶיךָ וְתִקְוֶה
לְדוֹרֶשֶׁיךָ וּפְתַחֲוֹן פֶּה לַמִּינְחִים לָךְ. שְׂמִיחָה לְאַרְצֶךָ
וְשִׂשׂוֹן לְעִירֶךָ בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וְחַסִּידִים
בְּרִנָּה יִגִּילוּ. וְעוֹלָמְתָה תִּקְפֹּץ־פִּיָּהּ וְכָל־הַרְשָׁעָה כָּלָה בְּעָשָׁן
תִּכָּלֶה. כִּי תַעֲבִיר מִמְּשַׁלֵּת זְרוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יי לְבַדֶּךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ בְּכַתוּב בְּדַבְרֵי קִדְשֶׁךָ.
יִמְלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּנָהּ:
קְדוֹשׁ אַתָּה וְנִזְרָא שִׁמְךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ בְּכַתוּב.
וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ גְּקוֹדֵשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יי הַמְּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֲהַבָּתָּ אוֹחְנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלְּכֵנוּ לַעֲבוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְרָאָתָּ:

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

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 King.

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.

ותתן לנו יי אלהינו בְּאַהֲבָה אֶת־יוֹם הַשַּׁבָּת הַזֶּה (ואח־יוֹם)
הַזְּכוּר הַזֶּה יוֹם הַזְּכוּר הַזֶּה וְתַרְוַעָה וּבְאַהֲבָה מִקְרָא קָדֵשׁ.
זָכַר לִיצִיאַת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ. וְיֵרָאֶה וְיִרְצֶה
וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּנוּ וּפְקֻדוֹתֵינוּ. וְזָכוּר אֲבוֹתֵינוּ.
וְזָכוּר מְשִׁיחַ בְּיָדוֹ עֲבָדְךָ. וְזָכוּר יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ.
וְזָכוּר כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחַן
וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּר הַזֶּה:
זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כָּלוּ
בְּכַבוֹדְךָ וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן
עָזָה עַל כָּל־יּוֹשְׁבֵי חֶבֶל אֶרֶץךָ. וְיִדַע כָּל־פֶּעִוַל כִּי אַתָּה
פָּעַלְתָּ וְיִבִּין כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתָּ. וַיֹּאמֶר כָּל אֲשֶׁר
נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלָכוּתוֹ בְּכָל מְשָׁלָה:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְרַצָּה בְּמִנוּחַתְנָח קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וּמִן חֲלָקֵנוּ בְּתוֹרַתְךָ שֶׁבְּעֵנֵינוּ מְטוֹבָךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ.
וְהִנָּחִילָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֻשָּׁךְ וְיִנּוּחוֹ בְּהַ
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמַיָּךְ וְטַהַר לְבָבֵנו לְעֲבָדְךָ בְּאַמֶּת. כִּי אַתָּה
אֱלֹהִים אַמֶּת וְדַבְּרְךָ אַמֶּת וְקוֹם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ
עַל כָּל־הָאָרֶץ מִקְדָּשׁ וְהַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַזְּכוּר:

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.

Our God and God of our ancestors, on this Day of Remembrance, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

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 King and His 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 a God of truth; Your word is truth, and endures forever.

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

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזיקה עינינו בשוכה לרצון ברחמים. ברוך אתה יי
המחזיר שכינתו לרצון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור.
נודה לך ונספר תהלתך על חיינו המסורים בידך ועל
נשמותינו הפקודות לך ועל נסיך שבכל-יום עמנו ועל
נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים.
הטוב כי לא-כלו רחמיך. והמרחם כי לא-תמו חסדיך.
מעולם קנינו 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 וקמטנו. בן חיינו ותקמנו ותאסוף
נליותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

ועל-כֵּלָם יתברך ויחרומום שמך מלכנו תמיד לעולם
ועד:
וכתוב לחיים טובים כל-בני ברייתך:

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 His 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.

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

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

Guard my tongue from evil



O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord;
Answer us with Your redeeming power.

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

O Maker of harmony in the universe,
grant peace to us, to Israel, and to people everywhere.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.

יְיָ צוּרִי וְגֹאֲלִי:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם

עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

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.

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you and protect you."	Congregation: <i>May this be His will.</i>
"May the Lord show you kindness and be gracious to you."	<i>May this be His will.</i>
"May the Lord bestow favor upon you and grant you peace."	<i>May this be His will.</i>

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 Father, 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.

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.

Guard my tongue from evil



O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord;
Answer us with Your redeeming power.

“May the words of my mouth
and the meditation of my heart
find favor before You,
my Rock and my Redeemer.”

O Maker of harmony in the universe,
grant peace to us, to Israel, and to people everywhere.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְיָ צוּרִי וְגֹאֲלִי:
עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

Draw us near to that which You love



May it be Your will, Lord our God,
to cause love and harmony,
peace and comradeship
to abide among us.

Imbue us with reverence for You;
strengthen our good impulse,
thus may we serve You
and perform Your *Mitzvot* wholeheartedly.

May no one hate us or envy us;
and may no hatred or envy of others be found in us.

Keep us far from that which You despise;
draw us near to that which You love;
and deal mercifully with us
for the sake of Your great name.

Amen.

Personal prayers of Talmudic sages (adapted)

On Shabbat omit.

אָבינו מִלְּכֵנוּ חָטְאָנוּ לְפָנֶיךָ:
אָבינו מִלְּכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה:
אָבינו מִלְּכֵנוּ הִחַזִּירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
אָבינו מִלְּכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבינו מִלְּכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:
אָבינו מִלְּכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ:
אָבינו מִלְּכֵנוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:
אָבינו מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבינו מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:
אָבינו מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה:
אָבינו מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּיֹת:
אָבינו מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:
אָבינו מִלְּכֵנוּ הִצַּמַּח לָנוּ יִשׁוּעָה בְּקִרְוֹב:
אָבינו מִלְּכֵנוּ הָרַם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:
אָבינו מִלְּכֵנוּ שָׁמַע קוֹלְנוּ חוּס וְרַחַם עָלֵינוּ:
אָבינו מִלְּכֵנוּ קִבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָבינו מִלְּכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:
אָבינו מִלְּכֵנוּ עָשָׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:
אָבינו מִלְּכֵנוּ עָשָׂה לְמַעַן אִם לֹא לְמַעַנְנוּ:
אָבינו מִלְּכֵנוּ חָנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עָשָׂה עֲמָנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

*Avinu mal-keynu, ḥoney-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-ḥesed v'ho-shi-eynu.*

AVINU MALKENU

Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, help us to return to You completely repentant.

Our Father, our King, grant us a good new year.

Our Father, our King, send complete healing for our afflicted.

Our Father, our King, frustrate the designs of our adversaries.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of goodness.

Our Father, our King, inscribe us in the book of redemption.

Our Father, our King, inscribe us in the book of sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of forgiveness.

Our Father, our King, hasten our deliverance.

Our Father, our King, grant glory to Your people Israel.

Our Father, our King, hear us, pity us, and spare us.

Our Father, our King, accept our prayer with mercy and favor.

Our Father, our King, have pity on us and on our children.

Our Father, our King, act for those who went through fire and water for the sanctification of Your name.

Our Father, our King, act for Your sake if not for ours.

*Our Father, our King, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly save us.*

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֶלְמָא
וּלְעֶלְמָא מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵינָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם
אַבוּהוֹן דִּי-בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וַחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru amen.

KADDISH SHALEM

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

קִרְיַת

הַתּוֹרָה

לְרֵאשׁ

הַשָּׁנָה



KERIAT HA-TORAH / TORAH SERVICE

ROSH HASHANAH

אֵיךְ כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מִלְכוּתְךָ מִלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעַלְמֵי עֵד:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֲב הַרְחַמִּים הֵיטִיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לָבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְּנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.

קוּמָה יְיָ וַיִּפְצֹ אֵיבֶיךָ וַיִּגְסוּ מְשֹׁנְאֶיךָ מִפְּנֶיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר־יְיָ מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

*Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.
Adonai meleħ, Adonai malah, Adonai yimloh l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyh et amo va-shalom.
Av ha-rahamim, 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 shenatan torah l'amo yisrael bi-k'du-shato.*

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 is King, the Lord was King,
"The Lord shall forever be King."

"May the Lord give strength to His people;
May He bless His people with peace."

Merciful Father, "favor Zion with Your goodness;
Build the walls of Jerusalem."

For in You alone do we trust,
Exalted God and King, 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 He who, in His holiness,
Gave the Torah to His people Israel.

On a weekday recite this page.

יְיָ אֱלֹהֵי רַחוּם וְחַנוּן. אֲרֹךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נֶצֶר חֶסֶד לְאַלְפִים. נִשְׂא עֹן וּפְשַׁע וְחַטָּאת וְנִקָּה:
יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי:
וְאֲנִי תַפְלְתִי לָךְ יְיָ עַת רָצוֹן
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ:

"The Lord is ever-present, all-merciful, gracious, compassionate, 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 raḥum v'ḥanun,
ereḥ apa-yim v'rav ḥesed ve-emet.
No-tzeyr ḥesed la-alafim,
nosey avon va-fe-sha v'ḥata-a v'nakey.*

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

*Va-ani t'filati l'ḥa Adonai eyt ratzon
Elohim b'rav ḥas-deḥa aneyni be-emet yish-eḥa.*

Optional selections:

תּוֹרַת יי	תְּמִימָה	מְשִׁיבַת נֶפֶשׁ
עֲדוּת יי	נֶאֱמָנָה	מְחַכֵּמַת פִּתֵּי:
פְּקוּדֵי יי	יְשָׁרִים	מְשַׁמְּחֵי לֵב
מִצְוֹת יי	בְּרָה	מְאִירַת עֵינַיִם:
יְרֵאת יי	טְהוֹרָה	עוֹמְדַת לְעַד
מְשֻׁפְּטֵי יי	אֱמֶת	צְדָקוֹ יִחַדּוּ:

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

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמְּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
כְּרוּךְ אַתָּה יי הַמְּלַמֵּד תּוֹרָה 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 His people Israel.

בְּרִיד שְׁמַח דְּמַרְא עֲלֵמָא. בְּרִיד כְּתוּב וְאַתְרֵי: יְהִי רְעוּתְךָ
 עִם עַמְּךָ יִשְׂרָאֵל לְעֹלָם. וּפְרָקוּן יְמִינְךָ אֲחֻזֵי לְעַמְּךָ בְּבֵית
 מִקְדָּשְׁךָ. וְלֹאֲמַטוּי לָנָא מְטוּב נְהוּרְךָ. וְלִקְבֵל צְלוֹתָנָא בְּרַחֲמֵינָ:
 יְהִי רַעְוָא קְדָמְךָ. דְּתוּרִיד לָן חֵיין בְּטִיבוּתָא. וְלִהְיוּ אֲנָא פְּקִידָא
 בְּגוּ צְדִיקָיָא. לְמַרְחָם עָלֵי וְלִמְנַטְר יְתִי וְיָת כְּלֵדֵי לִי וְדֵי
 לְעַמְּךָ יִשְׂרָאֵל: אֲנִתָּה הוּא וְן לְכֵלָא וּמְפָרְנָם לְכֵלָא. אֲנִתָּה הוּא
 שְׁלִיט עַל כָּלָא. אֲנִתָּה הוּא דְשְׁלִיט עַל מְלַכְיָא. וּמְלַכּוּתָא דִּי־לְךָ
 הִיא: אֲנָא עֲבָדָא דְקָרְשָׁא בְּרִיד הוּא. דְּסַנְדָּנָא קַמָּה וּמְקַמָּא
 דִּיקָר אֲוִרִיתָהּ. בְּכָל עֵדוֹן וְעֵדוֹן: לָא עַל אֲנָשׁ רַחֲצָנָא. וְלָא עַל
 בַּר אֱלֹהִין סְמִכְנָא. אֱלָא בְּאֱלֹהָא דְשִׁמְיָא. דְּהוּא אֱלֹהָא קְשׁוּט
 וְאֲוִרִיתָהּ קְשׁוּט וּנְבִיאָוּהִי קְשׁוּט. וּמְסַנָּא לְמַעְבַּד טְבִיבּוֹן וּקְשׁוּט:
 בַּה אֲנָא רַחֲמֵי וְלִשְׁמַח קְדִישָׁא יְקִירָא אֲנָא אֲמַר תְּשִׁבְחוּן: יְהִי
 רַעְוָא קְדָמְךָ דְּתַפְתַּח לְבֵי בְּאֲוִרִיתָא. וְתַשְׁלִים מְשָׁאֲלִין דְּלַבִּי.
 וְלָבָא דְכֹל־עַמְּךָ יִשְׂרָאֵל. לְטַב וְלַחֲיִין וְלִשְׁלָם: אָמֵן

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 kings, for
 all dominion is Yours.

We are the servants of the Holy One, praised be He, 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 Him we put our trust and to
 Him 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 raḥeytz, v'lish-mey kadi-sha yakira ana eymar tush-b'han.
 Y'hey ra-ava kodamah d'liftah 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.*

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."

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 לֵי אֲתִי וְנִרְמְמָה שְׁמוֹ יְהוָה:

Congregation and Reader:

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד.
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ

לְךָ יְיָ הַמְּלָכָה וְהַמְּנַשָּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו. קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ.

כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

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.

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 His name.**

Reader:

"Glorify the Lord with me; let us exalt Him 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 Him, for He is holy."

**"Exalt and worship Him at His holy mountain,
for holy is the Lord our God."**

Reader:

וַיַּעֲזֹר וַיִּגְנוּ וַיִּוְשָׁע לְכָל הַחוֹסִים בּוֹ. וְנֹאמַר אָמֵן:
הַפֶּל הָבּוֹ נִדְּלַל לְאֱלֹהֵינוּ וְחָנּוּ כְבוֹד לַתּוֹרָה:

(The first honoree is called.)

בָּרוּךְ שָׂמַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשְׁתּוֹ:

Congregation, then Reader:

וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

בָּרְכוּ אֹתֵינוּ הַמְּבָרָךְ:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעַד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ
מִכָּל־הָעַמִּים וַנִּתְּנָלְנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

After a section of the Torah has been read, recite the following:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתְּנָלְנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

Torah Reading for the first day, page 202;
Torah Reading for the second day, page 220.

Reader:

May He help, protect, and save all who trust in Him: Amen.
Let us all exalt our God and render honor to the Torah.

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

Congregation, then Reader:

*V'atem ha-d'veykim ba-donai Eloheyhem
ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord our God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'vorah.

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

*Baruh ata Adonai, Eloheynu meleh ha-olam, asher bahar
banu mi-kol ha-amim, v'natan lanu et torato, baruh ata
Adonai noteyn ha-torah.*

After a section of the Torah has been read, recite the following:

*Baruh ata Adonai, Eloheynu meleh ha-olam, asher natan
lanu torat emet, v'ha-yey olam nata b'toheynu, baruh ata
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing.

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

Praised are You, Lord our God, King of the universe, who has
chosen us of all peoples for His service by giving us His Torah.
Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, King of the universe, who has
given us the Torah of truth, thereby planting within us life
eternal. Praised are You, O Lord, Giver of the Torah.

FIRST ALIYAH

וַיְהִינָה פְקֻדָּה אֶת־שָׂרָה כְּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה
לְשָׂרָה כְּאֲשֶׁר דִּבֶּר: וַתֵּהֵרָ וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן
לְזָקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים: וַיִּקְרָא אַבְרָהָם
אֶת־שֵׁם־בְּנֵוֹ הַנּוֹלֶד־לּוֹ אֲשֶׁר־יֵלְדָה־לּוֹ שָׂרָה יִצְחָק: וַיִּמַּל
אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בְּרִשְׁמוֹנָת יָמָיִם כְּאֲשֶׁר צִוָּה אֲתוֹ
אֱלֹהִים:

SECOND ALIYAH

וְאַבְרָהָם בְּרִמְאֵת שָׂנְהָ בְּהַגְלֵד לוֹ אֵת יִצְחָק בְּנוֹ:
וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי:
וַתֹּאמֶר מִי מִלָּל לְאַבְרָהָם הַיְנִיקָה בָּנִים שָׂרָה כִּי־יֵלְדֵתִי
בֶּן לְזָקְנָיו: וַיַּגְדֵּל הַיָּלֵד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה
גְּדוֹל בֵּינָם הַגָּמַל אֶת־יִצְחָק:

On Shabbat, Third Aliyah

וַתֵּרָא שָׂרָה אֶת־בְּרִהְגָר הַמִּצְרִית אֲשֶׁר־יֵלְדָה לְאַבְרָהָם
מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם גֹּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי
לֹא יִירֶשׁ בְּרִהְאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיִּרַע
הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים
אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעָר וְעַל־אִמָּתָהּ כֹּל
אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שָׂמַע בְּקוֹלָהּ כִּי בִי־צָחֵק יִקְרָא לָהּ
זֶרַע:

Torah reading, first day

Genesis 21:1-34

The LORD took note of Sarah as He had promised, and the LORD did for Sarah as He had spoken. Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. Abraham gave his new-born son, whom Sarah had borne him, the name of Isaac. And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

Now Abraham was a hundred years old when his son Isaac was born to him. Sarah said, "God has brought me laughter; everyone who hears will laugh with me." And she added,

"Who would have said to Abraham
That Sarah would suckle children!
Yet I have borne a son in his old age."

The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

Sarah saw the son, whom Hagar the Egyptian had borne to Abraham, playing. She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

THIRD ALIYAH
On Shabbat, Fourth Aliyah

וּגַם אֶת־בְּרֵךְ־הָאָמָה לְגוֹי אֲשֵׁי־מִנּוּ כִּי וַרְעִה הוּא: וַיִּשְׁכְּבוּ
אֲבָרְהָם | בְּבֶקֶר וַיִּקְחֵלְחֵם וְחַמַּת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם
עַל־שִׁכְמָה וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּמַּע בְּמִדְבָּר
בְּאֶר שָׁבַע: וַיָּכְלוּ הַמַּיִם מִן־הַחֲמָת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת
אֲחֹד הַשִּׁיחִים: וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגֵד הַרְחֵק בְּמִטְטוֹנֵי קִשְׁת
כִּי אֲמָרָה אֶל־אֶרְצָה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּגֵד וַתִּשָּׂא
אֶת־קֶלְהָ וַתְּבָרַךְ: וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעֹרָ וַיִּקְרָא
מִלֵּאד אֱלֹהִים | אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ
הִנֵּה אֶל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעֹרָ בְּאֶשֶׁר
הוּא־שָׁם:

On Shabbat, Fifth Aliyah

קוֹמִי שָׂאִי אֶת־הַנְּעֹרָ וְהַסִּינַי אֶת־יְהוָה בּוֹ כִּי־לְגוֹי נְדוּל
אֲשֵׁי־מִנּוּ: וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֶר מַיִם
וַתֵּלֶךְ וַתִּמְלֵא אֶת־הַחֲמָת מַיִם וַתִּשָּׂק אֶת־הַנְּעֹרָ: וַיְהִי
אֱלֹהִים אֶת־הַנְּעֹרָ וַיִּנְגַּל וַיֵּשֶׁב בְּמִדְבָּר וַיְהִי רַבָּה קִשְׁת:
וַיֵּשֶׁב בְּמִדְבָּר פָּאֲרָן וַתִּקְחֵלּוּ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

"As for the son of the slave-woman, I will make a nation of him, too, for he is your seed." Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. When the water was gone from the skin, she left the child under one of the bushes, and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears.

God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is."

"Come, lift up the boy and hold him by the hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

FOURTH ALIYAH
On Shabbat, Sixth Aliyah

וַיְהִי בַעֲת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֵל שֶׁר־צָבָאוּ אֶל־
אֲבָרְהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה: וְעַתָּה
הֲשַׁבְּעָה לִּי בְּאֱלֹהִים הַנֵּה אִם־תִּשְׁקַר לִי וּלְנִינֵי וּלְנֹדְדֵי
בְּחֹסֶד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ
אֲשֶׁר־גֵּרְתָּהּ בָּהּ: וַיֹּאמֶר אֲבָרְהָם אֲנֹכִי אֲשַׁבֵּעַ: וְהוֹכַח
אֲבָרְהָם אֶת־אֲבִימֶלֶךְ עַל־אֲדֹת בְּאֶרֶץ הַמִּים אֲשֶׁר גָּלוּ
עִבְרֵי אֲבִימֶלֶךְ: וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־
הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי
בְּלִתי הַיּוֹם: וַיִּקַּח אֲבָרְהָם צֹאן וּבָקָר וַיִּתֵּן לְאֲבִימֶלֶךְ
וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

FIFTH ALIYAH
On Shabbat, Seventh Aliyah

וַיֵּצֵב אֲבָרְהָם אֶת־שֶׁבַע כְּבָשֹׂת הַצֹּאן לְבְרִיתוֹ: וַיֹּאמֶר
אֲבִימֶלֶךְ אֶל־אֲבָרְהָם מַה הַנֵּה שֶׁבַע כְּבָשֹׂת הֵאֱלָהָ אֲשֶׁר
הֲצַבְתָּ לְבְרִיתוֹ: וַיֹּאמֶר בִּי אֶת־שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי
בְּעֵבוֹר תְּהִיָּה לִּי לְעֵדָה בִּי חֲפָרְתִי אֶת־הַבְּאֵר הַזֹּאת: עַל־
כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֶרֶץ שֶׁבַע בִּי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם:
וַיִּכְרְתוּ בְרִית בְּבְאֵר שֶׁבַע וַיִּקְּם אֲבִימֶלֶךְ וּפִיכֵל שֶׁר־
צָבָאוּ וַיָּשִׁבוּ אֶל־אָרֶץ פְּלִשְׁתִּים: וַיִּטַּע אֲשֶׁל בְּבְאֵר שֶׁבַע
וַיִּקְרָא־שֵׁם בְּשֵׁם יְהוָה אֵל עֹלָם: וַיִּגַּר אֲבָרְהָם בְּבְאֵרֶץ
פְּלִשְׁתִּים יָמִים רַבִּים:

At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." And Abraham said, "I swear it."

Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today." Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

Abraham then set seven ewes of the flock by themselves, and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" He replied, "You are to accept these seven ewes from me as proof that I dug this well." Hence that place was called Beer-sheba, for there the two of them swore an oath. When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of the LORD, the Everlasting God. And Abraham resided in the land of the Philistines a long time.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא
בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וּלְעֵלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵי בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

As the first Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנֵי בְּנֵי יִשְׂרָאֵל
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

This is the Torah proclaimed by Moses to the Children of
Israel at the command of the Lord.

HATZI KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman 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 ul-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 which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד לַחֲדָשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
וַעֲשִׂיתֶם עִלָּה לְבָיִת נִיחֹחַ לַיהוָה פֶּר בֶּן־בֶּקָר אֶחָד אֵיל
אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם סֵלֶת
בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפָּר שְׁנֵי עֶשְׂרִינִים לְאֵיל:
וְעֶשְׂרֹן אֶחָד לִכְבֹּשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: וְשִׁעִיר־
עִזִּים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם: מִלֶּבֶד עֹלֹת הַחֲדָשׁ
וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנֹסְפֵיהֶם כַּמִּשְׁפָּטָם לְבָיִת
נִיחֹחַ אֲשֶׁה לַיהוָה:

As the second Torah Scroll is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנֵי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

THE MAFTIR, FIRST DAY

Numbers 29:1-6

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to the LORD: one bull of the herd, one ram, and seven yearling lambs, without blemish. The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, and one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, to make expiation in your behalf—in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the LORD.

As the second Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

Before the Haftarah, recite the following blessings:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמְתּוֹ. בְּרוּךְ אַתָּה
יי הַבּוֹחֵר בַּתּוֹרָה וּבְמִשְׁחָה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי
הָאָמֶת וְצָדִיק:

וַיְהִי אִישׁ אֶחָד מִדְּהַרְמָתַיִם צוֹפִים מִתַּר אֲפָרָיִם וּשְׁמוֹ
אֶלְקָנָה בֶּן־יִרְחָם בְּרֵאשִׁיתוֹ הָיָה בְּרֵאשִׁיתוֹ בְּרֵאשִׁיתוֹ אֲפָרָתַיִם:
וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּגַנָּה וַיְהִי
לפְגַנָּה יְלָדִים וְלַחַנָּה אֶין יְלָדִים: וְעַלֵּה הָאִישׁ הַהוּא מְעִירוֹ
מִיָּמִים יְמִימָה לְהַשְׁמִיחַ וְלִזְבַּח לַיהוָה צְבָאוֹת בְּשִׁלְחָה
וְשֵׁם שְׁנֵי בְנֵי־עֲלִי חֲפָנִי וּפְנִיחַס כְּהֻנִּים לַיהוָה: וַיְהִי הַיּוֹם
וַיִּזְבַּח אֶלְקָנָה וַנְחָן לְפָגַנָּה אֲשֶׁמוֹ וְלִכְל־בְּנֵיהָ וּבְנוֹתֶיהָ מְנוֹת:
וְלַחַנָּה יִתֵּן מְנָה אַחַת אֲפָיִם כִּי אֶת־חַנָּה אָהָב וַיְהוֹה סָגֵר
רַחֲמָה: וְכַעֲסָתָה צָרָתָה וְגַם־כַּעַס בְּעַבּוֹר הַרְעַמָּה כִּי־סָגֵר
יְהוָה בְּעַד רַחֲמָה: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֵתָה בְּבֵית
יְהוָה בֶּן מְכַעֲסָנָה וּתְבַבָּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ אֶלְקָנָה
אִישׁה חַנָּה לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִבַע

Haftarah, first day

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, King of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

I Samuel 1:1-2:10

There was a man of Ramathaim-zophim, of the hill-country of Ephraim, whose name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. He had two wives, one named Hannah, and the other Peninnah. Peninnah had children, but Hannah was childless. Each year this man would go up from his town to worship and to offer sacrifice to the LORD of hosts in Shiloh where two sons of Eli, Hophni and Phinehas, served as priests of the LORD.

Whenever Elkanah offered sacrifices, he would give portions to his wife Peninnah, and to all her sons and daughters; but he would give a double portion to Hannah, for he loved her, though the LORD had made her childless. Her rival would taunt her severely because she was childless. This went on year after year. Whenever she went up to the house of the LORD, Peninnah would so distress her that she wept and would not eat. Elkanah her husband would ask her: "Hannah, why do you weep, and why do you not eat, and why is your heart so sad? Am I not better to you than ten sons?"

לְכַבֵּד הֲלוֹא אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים: וַתִּקַּם חַוָּה
אֶחָדִי אֶכְלָה בְּשִׁלָּה וְאַחֲרָי שָׂתָה וְעָלִי הַפֶּהֶן יֵשֵׁב עַל-
הַכִּסֵּא עַל-מִזְמוֹתַי הַיְבֵל יְהוָה: וְהִיא מָרַת נֶפֶשׁ וַתִּתְפַּלֵּל
עַל-יְהוָה וּבָכָה חֲבֻכָה: וַתֹּדַר נָדָר וַתֹּאמֶר יְהוָה צְבֹאוֹת
אֲסִרְאָה תִרְאָה | בְּעֵינַי אֲמַחֵד וְזָכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת-
אֲמִחֵד וְגַתְתָּה לְאַמְתָּךְ גֵּר עַ אֲנָשִׁים וְנִתְתִּיו לַיהוָה כָּל-
יְמֵי חַיָּו וּמוֹרָה לֹא־יַעֲלֶה עַל-רֹאשׁוֹ: וְהָיָה כִּי הִרְבֵּתָה
לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שָׁמַר אֶת-פִּיָּהּ: וַחַוָּה הָיָא
מִדְּבַרְתָּ עַל-לֵבָה רַק שְׁפִתֶיהָ נִעֹזוֹת וְקוֹלָהּ לֹא יִשְׁמָע
וַיַּחְשְׁבֶהָ עָלַי לְשַׁכְּרָה: וַיֹּאמֶר אֵלֶיהָ עָלִי עַד-מָתַי
תִּשְׁתַּכְּרִין הַסִּירִי אֶחָדִי וַיִּגַּד מֵעַלֶיךָ: וַתַּעַן חַוָּה וַתֹּאמֶר
לֹא אֲדֹנָי אֵשֶׁה קִשְׁתֵּרוֹתֶי אָנֹכִי וַיִּגַּן וְשָׁכַר לֹא שְׁתִּיתִי
וְאַשְׁפָּךְ אֶת-נַפְשִׁי לִפְנֵי יְהוָה: אֲלִי־תַתֵּן אֶת-אַמְתָּךְ לִפְנֵי
בַת־בְּלֵעַל כִּי מֵרַב שִׁיתִי וּכְעָסִי דִּבַּרְתִּי עַד-הֵנָּה:
וַיַּעַן עָלִי וַיֹּאמֶר לְכִי לְשִׁלּוֹם וְאֵלֶיךָ יִשְׂרָאֵל יִתֵּן אֶת-
שְׁלֹתְךָ אֲשֶׁר שְׂאֵלְתָּ מֵעַמּוֹ: וַתֹּאמֶר תִּמְצָא שְׁפָחוֹתַי חֵן
בְּעֵינֶיךָ וַתִּלְךְ הָאֵשֶׁה לְדֶרֶכָהּ וַתֹּאכַל וּפְגִיעָה לֹא־הִירְלָה
עוֹד: וַיִּשְׁכְּמוּ בְּבֹקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיָּשָׁבוּ וַיֵּבֵאוּ אֶל-
בֵּיתָם הַרְמָתָה וַיַּדַּע אֶלְקָנָה אֶת-חַוָּה אֲשֶׁתּוֹ וַיִּזְכְּרֶהָ
יְהוָה:

Once Hannah rose to pray after eating and drinking in Shiloh, while Eli the priest was sitting on his seat at the entrance to the Temple of the LORD. With a heavy heart she prayed to the LORD, weeping bitterly. And she took a vow, saying, "O LORD of hosts, if You will look upon the plight of Your servant, and remember me, and not forget me, and give me a son, then I will dedicate him to the LORD for all the days of his life, and a razor shall never touch his head."

As she continued to pray before the LORD, Eli watched her mouth. For Hannah was speaking to herself; her lips moved, but her voice could not be heard. Therefore Eli thought that she was drunk, and he said to her: "How long will you go on with your drunkenness? Put away your wine from yourself!"

But Hannah answered:

"No, my lord, I am a very troubled woman. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard me as a worthless woman for I have spoken out of my deep pain and distress." Then Eli answered, saying: "Go in peace, and may the God of Israel grant the request that you have made of Him." And she replied: "Let your servant find favor in your sight." So the woman went her way. She ate, and her face was no longer sad.

They arose early in the morning, worshiped before the LORD, and returned to their home in Ramah. And Elkanah loved his wife Hannah, and the LORD remembered her.

*If the Haftarah is concluded here,
recite the concluding blessings on page 232.*

ויהי לחקפנות הימים ותהר חנה ותלד בן ותקרא
 את שמו שמואל כי מיהנה שאלתיו: ויעל האיש אלקנה
 וכל ביתו לזבח ליהנה את גבח הימים ואת ינדרו: וחנה
 לא עלתה כיאמרה לאישה עד יגמל הנער וקביאותיו
 ונראה את פני יהנה וישב שם עד עולם: ויאמר לה
 אלקנה אישה עשי הטוב בעיניך שבי עד נמלך אחו אף
 יקם יהנה את דברו ותשב האשה ותינק את בנה עד
 גמלה אתו: ותעלהו עמה כאשר גמלתו בפרים שלשה
 ואיפה אחת קמח ונגבל זין ותביאהו בית יהנה שלו
 והנער נער: וישחטו את הפר ויבאו את הנער אל
 עלי: ותאמר כי אדני חי נפשך אדני אני האשה הנצבת
 עמכה בזה להחפיל אל יהנה: אל הנער הזה
 החפילתי ויתן יהנה לי את שאלתי אשר שאלתי מעמו:
 וגם אנכי השאלתי יהנה ליהנה כליהימים אשר הנה הוא
 שאול ליהנה וישתחו שם ליהנה:

ותחפיל חנה ותאמר
 עלץ לבי ביהנה רמה קרני ביהנה
 רחב פי על אויבי כישמחתי בישועתך:
 אידקדוש ביהנה כיאין בלתיך
 ואין צור כאלהינו:
 אל תרבו חרברו ובהנה נבהה יצא עתק מפיכם
 כי אל דעות יהנה ולו* נתכנו עללות:

יכתיב: ולא

And Hannah conceived and in due time gave birth to a son, and she named him Samuel [Shmu'el] because, she said, I have asked him of the LORD [Sh'al me-El].

Elkanah and all his household went up to sacrifice to the LORD the yearly offering and to fulfill his vow. But Hannah did not go up; for she said to her husband: "When the boy is weaned, I will bring him, that he may appear before the LORD, and remain there forever." And Elkanah, her husband, said to her: "Do what seems good to you; remain until you have weaned him. And may the LORD fulfill His promise." So the woman remained behind and nursed her son until she weaned him.

When she had weaned him, she took him up with her, together with three bullocks and one ephah of meal, and a bottle of wine, and brought him to the house of the LORD in Shiloh; and the boy was still a child. After the bullock was slaughtered, they brought the boy to Eli. Then she said, "Oh, my lord, as surely as you live, I am the woman who stood near you here, praying to the LORD. For this child I prayed; and the LORD has granted my petition which I asked of Him; therefore have I dedicated him to the LORD; as long as he lives he is lent to the LORD." And they worshiped the LORD there.

HANNAH'S PRAYER OF PRAISE—SHIRAT HANNAH

Then Hannah prayed, and said:

"My heart rejoices in the LORD,
My strength is increased through my God.
I can now answer my enemies,
Because I rejoice in Your deliverance.
There is none holy as the LORD
For there is none except You,
Neither is there any rock like our God.
Speak no more so arrogantly;
Let not boasting come out of your mouth;
For the LORD is a God of knowledge,
And by Him deeds are weighed.

קָשַׁת גְּבָרִים חַתָּיִם וְנִכְשָׁלִים אָזְרוּ חַיִּל:
 שְׁבַעִים בְּלָחֶם גִּשְׁפָּרוּ וְרַעֲבִים חִדְּלוּ
 עַד-עֲקָרָה יִלְדָה שְׁבַעָה וְרַבַּח בָּנִים אֲמַלְלָה:
 יְהוָה מִמִּית וּמַחֲיֶה מוֹרִיד שָׁאוֹל וַיַּעַל:
 יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מְשַׁפֵּיל אֶף-מְרוֹמָם:
 מְקִיִּם מְעַפָּר דָּל מְאַשְׁפֵּת יָרִים אֲבִיוֹן
 לְהוֹשִׁיב עַם-יְנֻדִּיָּם וְכַסָּא כְבוֹד יִנְחֵלֶם
 בִּי לִיהוָה מֵאֲקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תְּבֵל:
 רַגְלֵי חֲסִידוֹ יִשְׁמֹר וְרַשָּׁעִים בְּחֹשֶׁךְ יִדְמוּ
 כִּי-לֹא בָכַח יִגְבַּר-אִישׁ:
 יְהוָה יַחַתּוּ מְרִיבֵי עֲלוֹ בַשָּׁמַיִם יִרְעֹם
 יְהוָה יִדְבֵן אֶפְסֵי-אָרֶץ
 וַיִּתְרַעַזוּ לְמַלְכוֹ וַיָּרֶם קִרְוֹ מִשִּׁיחֹו:

Continue with the concluding blessings, page 232.

"The bows of the mighty shall be broken.
While they that stumble shall be girded with strength.
They who were secure must hire themselves for bread;
And they who were hungry have ceased to hunger.
She who was barren has borne seven,
While the mother of many children is left desolate.

"It is the LORD who causes death and gives life;
He brings down to the grave and brings up again.
The LORD makes poor and makes rich;
He humbles and He exalts.
He raises the poor from out of the dust,
And lifts the needy from the dust-heap,
To make them sit with princes,
And bestow upon them a seat of honor.
For the foundations of the earth are the LORD's,
And He has set the world upon them.

"He guards the steps of His faithful ones,
But the wicked shall be silenced in darkness;
For not by his own might shall man prevail.
They that strive with the LORD shall be shattered;
Against them will He thunder from heaven.
The LORD brings judgment to the very ends of the earth;
He will give strength to His king,
And exalt His anointed."

Continue with the concluding blessings, page 232.

FIRST ALIYAH

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתֹּאמְרוּהֶם נִסָּה אֶת־אַבְרָהָם
וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם וַיֹּאמֶר הַגֵּנִי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ
אֶת־יִחִידְךָ אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצָ
הַמִּצְרַיִם וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר
אֱלֹהֶיךָ: וַיִּשְׁכַּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֵשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־
שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵו וַיִּבְקַע עֵצִי עֹלָה וַיִּקַּם
וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים:

SECOND ALIYAH

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־
הַמָּקוֹם מְרוֹחֵק: וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבַדְלָכֶם פֹּה
עִם־הַחֲמֹר וְאַנִּי וְהַנְּעָר גֹּלְכֶה עַד־כָּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה
אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק
בְּנֵו וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכָלֶת וַיִּלְכֹו שְׁנֵיהֶם
יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר
הַגֵּנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׁה לְעֹלָה:
וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יְרָאֵה־לֹו הַשֶּׁה לְעֹלָה בְנִי וַיִּלְכֹו
שְׁנֵיהֶם יַחְדָּו:

Torah reading, second day

Genesis 22:1-24

Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you." So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."

Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together.

THIRD ALIYAH

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם
אֲבָרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הַעֲצִים וַיַּעֲקֹד אֶת־יִצְחָק
בְּנֹו וַיִּשָּׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח
אֲבָרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לְשֹׁחַט אֶת־בְּנֹו:
וַיִּקְרָא אֵלָיו מִלֶּאֱדָן יְהוָה מְדַבְּרִים וַיֹּאמֶר אֲבָרָהָם |
אֲבָרָהָם וַיֹּאמֶר הַבְּנִי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּזֶר
וְאֶל־תַּעַשׂ לּוֹ מְאֻמָּה כִּי | עֲתָה יִדְעָתִי כִּי־יִרְאֵה אֱלֹהִים
אֵתָה וְלֹא חֲשַׁבְתָּ אֶת־בְּנֹךְ אֶת־יְחִידְךָ מִמֶּנִּי: וַיֵּשֶׂא אֲבָרָהָם
אֶת־עֵינָיו וַיִּרְאֵה וְהִנֵּה־אֵיל אַחֵר נֹאחַז בְּסֻבָּךְ בְּקִרְבִּי וַיִּלָּךְ
אֲבָרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בְּנֹו:
וַיִּקְרָא אֲבָרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יִרְאֵה אֲשֶׁר
יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֵה:

FOURTH ALIYAH

וַיִּקְרָא מִלֶּאֱדָן יְהוָה אֶל־אֲבָרָהָם שְׁנֵית מְדַבְּרִים:
וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־יַעַן אֲשֶׁר עָשִׂיתָ אֵת
הַדָּבָר הַזֶּה וְלֹא חֲשַׁבְתָּ אֶת־בְּנֹךְ אֶת־יְחִידְךָ: כִּי־בָרַךְ
אֲבָרָהָךְ וְהִרְבֵּה אַרְבֵּה אֶת־זַרְעֲךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכִחֹול
אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּבֶשׂ זַרְעֲךָ אֵת שְׁעַר אֲיִבּוֹ: וְהַחֲבָרְכוּ
בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקִלְיִ: וַיִּשָּׁב
אֲבָרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע
וַיִּשָּׁב אֲבָרָהָם בְּבְאֵר שֶׁבַע:

They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of the LORD called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of the LORD there is vision."

The angel of the LORD called to Abraham a second time from heaven, and said, "By Myself I swear, the LORD declares: because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

וַיְהִי אֶחָדֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגַד לְאַבְרָהָם לֵאמֹר הִנֵּה
 יֵלְדָה מִלְכָּה גַם־הוּא בָּנִים לְנַחֲוֹר אֶחָיִךְ: אֶת־עוֹץ בְּכָרוֹ
 וְאֶת־בְּנוֹ אֶחָיו וְאֶת־קְמוּאֵל אֲבִי אַרְם: וְאֶת־כְּשֵׁד וְאֶת־חִזֹּן
 וְאֶת־פִּלְגֶשֶׁשׁ וְאֶת־יִדְלָף וְאֵת בְּתוּאֵל: וּבְתוּאֵל יֵלֵד אֶת־
 רַבְקָה שְׂמֹנֶה אֵלֶּה יֵלְדָה מִלְכָּה לְנַחֲוֹר אֶחָי אַבְרָהָם:
 וּפִילְגֶשֶׁשׁ וְשִׁמְהָ רְאוּמָה וַתֵּלֵד גַּם־הוּא אֶת־טַבַּח וְאֶת־נַחֲם
 וְאֶת־תַּחֲשׁ וְאֶת־מַעֲכָה:

Reader:

יְחַנְדֵּל וַיִּתְקַדֵּשׁ שְׂמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל בְּעַנְלָא וּבְזִמְן קַרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׂמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵינָא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׂמֵהּ דְקֻדְשָׁא. בְּרִידָהּ הוּא. לְעֵלְא וְלְעֵלְא
 מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאַמְרִין
 בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

As the first Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
 עַל־פִּי יְיָ בִּיד־מֹשֶׁה:

V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
 al pi Adonai b'yad mo-sheh.

Some time later, Abraham was told, "Milcah too has borne children to your brother Nahor: Uz the first-born, and Buz his brother, and Kemuel the father of Aram; and Chesed, Hazo, Pildash, Jidlaph, and Bethuel"—Bethuel being the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. And his concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash, and Maacah.

ḤATZI KADDISH

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥirutey, v'yam-liḥ mal-ḥutey
B'ḥa-yey-ḥon uv-yomey-ḥon uv-ḥa-yey d'ḥol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.*

Congregation and Reader:

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

Reader:

*Yit-baraḥ v'yish-tabaḥ 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'riḥ hu, l'eyla ul-eyla mi-kol bir-ḥata v'shi-rata
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru amen.*

"Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Amen."

As the first Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרֵא־קֳדָשׁ יִהְיֶה לָכֶם
כָּל־מִלְאכַת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
וַעֲשִׂיתֶם עִלָּה לְבָיִת נִיחָח לַיהוָה פֶּר בֶּן־בְּקָר אֶחָד אֵיל
אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם סֵלֶת
בְּלוּלָה בְשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפָּר שְׁנֵי עֶשְׂרִינִים לְאֵיל:
וַעֲשִׂרוֹן אֶחָד לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: וּשְׁעִיר־
עִזִּים אֶחָד חֲטָאֹת לְכַפֵּר עֲלֵיכֶם: מִלֶּבֶר עֵלֶת הַחֹדֶשׁ
וּמִנְחָתָהּ וְעֵלֶת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כְּמִשְׁפָּטָם לְבָיִת
נִיחָח אֲשֶׁה לַיהוָה:

As the second Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנֵי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יי בְּיַד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

THE MAFTIR, SECOND DAY

Numbers 29:1-6

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to the LORD: one bull of the herd, one ram, and seven yearling lambs, without blemish. The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, and one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, to make expiation in your behalf—in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the LORD.

As the second Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

Before the Haftarah, recite the following blessings:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה
יי הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי
הָאַמֶּת וְצִדִּיק:

כִּי אָמַר יְהוָה מִצָּא חֵן בְּמַדְבָּר עִם שְׁכִידֵי חֶרֶב הַלֹּךְ
לְהַרְגֵי עוֹ יִשְׂרָאֵל: מִרְחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם
אַהֲבַתִּיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד: עוֹד אֲבַנֶּךָ וְנִבְנִית
בַּתּוֹלַת יִשְׂרָאֵל עוֹד תַּעֲרִי תַפְיִד וַיֵּצֵאת בְּמַחֲוֹל מְשֻׁחָקִים:
עוֹד תִּטְעֵי כְרָמִים בְּהָרֵי שְׁמֶרֶן נִטְעוּ נִטְעִים וְחִלְלוּ:
כִּי יִשְׁיִימוּ קִרְאוֹ נִצְרִים בְּהַר אֲפֹרֹתִים קוֹמוּ וְנַעֲלֶה צִיּוֹן
אֶל־יְהוָה אֱלֹהֵינוּ: כִּי־כֵה אָמַר יְהוָה רָגְנוּ לִיעֲקֹב
שְׂמֻחָה וְצַהֲלוּ בְּרֹאשׁ הַגּוֹיִם הַשְׂמִיעוּ הַלְלוּ וְאִמְרוּ הוֹשִׁיעַ
יְהוָה אֶת־עַמּוֹךָ אֶת שְׂאֵרֵי יִשְׂרָאֵל: הִנְנִי מֵבִיא אוֹתָם
מֵאַרְץ צָפוֹן וּקְבָצְתִים מִיַּרְדֵּן אֶרֶץ גִּם עוֹר וּפְסָח הַרְהוֹ
וְיִוֹלְדֵת יַחֲדוּ קִהְלוּ גְדוֹל יָשׁוּבוּ הִנֵּה: בְּבִכְי יָבֹאוּ וּבְתַחֲנוּנִים
אוֹבִילִם אוֹלִיכֶם אֶל־גִּם לִי מִיָּם בְּדַרְדַּר יִשָּׁר לֹא יִפְשְׁלוּ
כִּי בִּרְהִיטִי לְיִשְׂרָאֵל לְאֵב וְאַפְרִים בְּכָרִי הוּא: שְׂמְעוּ
דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאֵיִם מִמֶּרְחֶק וְאִמְרוּ מִזְבֵּחַ
יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְרַעַה עֲדָרוֹ: כִּי־פָרַח יְהוָה אֶת־

Haftarah, second day

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, King of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

Jeremiah 31:2-20

Thus said the LORD: The people escaped from the sword, found favor in the wilderness; when Israel was marching homeward, the LORD revealed Himself to me of old. Eternal love I conceived for you then; therefore I continue My grace to you. I will build you firmly again. O Maiden Israel! Again you shall take up your timbrels and go forth to the rhythm of the dancers. Again you shall plant vineyards on the hills of Samaria; men shall plant and live to enjoy them. For the day is coming when watchmen shall proclaim on the heights of Ephraim: Come, let us go up to Zion, to the LORD our God!

For thus said the LORD: Cry out in joy for Jacob, shout at the crossroads of the nations! Sing aloud in praise, and say: Save, O LORD, Your people, the remnant of Israel. I will bring them in from the northland, gather them from the ends of the earth—the blind and the lame among them, those with child and those in labor—in a vast throng they shall return here. They shall come with weeping, and graciously will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a Father to Israel, Ephraim is My firstborn.

Hear the word of the LORD, O nations, and tell it in the isles afar. Say: He who scattered Israel will gather them, and will guard them as a shepherd his flock. For the LORD will

יַעֲקֹב וַיֵּאָלֶּוּ מִיַּד חֶזֶק מִמֶּנּוּ: וּבֵאֵר וְרַגְנֵי בְמַרְזֵם-צִיּוֹן
וַנְּהָרוּ אֶל-טוֹב יְהוָה עַל-דָּגְנֵן וְעַל-תִּירֵשׁ וְעַל-יִצְהָר וְעַל-
בְּנֵי-צֹאן וּבְגָר וְהִיטָה נַפְשָׁם כִּגְנוֹן רֹחַ וְלֹא-יִוָּסְפוּ
לְדַאֲבָה עוֹד: אִזּוֹ תִשְׁמַח בְּתוֹלָהּ בְּמַחֹל וּבְחָרִים וּבְקִנִּים
יִחַדּוּ וְהִפְכֵתִי אֲבָלָם לְשִׁשׁוֹן וְנִחַמְתִּים וְשִׂמְחֵתִים
מִיָּגוֹנָם: וְרוֹיְתִי נַפֶּשׁ הַכֹּהֲנִים דָּשֵׁן וְעַמִּי אֶת-טוֹבֵי יִשְׂרָאֵל
נֹאסִי-יְהוָה: כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי
בְּכִי תַמְרוּרִים רַחֵל מִבְּכָה עַל-בְּנֵיהָ מֵאַנְהָה לְהַנְתָּם עַל-
בְּנֵיהָ כִּי אֵינָנּוּ: כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי
וְעַיִן מִדְמָעָה כִּי יֵשׁ שָׂכָר לְפַעֲלֹתַי נֹאסִי-יְהוָה וְשָׁבוּ
מֵאֶרֶץ אוֹיֵב: וְיִשְׁתַּקְּנָה לְאַחֲרֵי-יָד נֹאסִי-יְהוָה וְשָׁבוּ בְּנֵים
לְגִבּוֹלָם: שְׂמוֹעַ שְׂמִיעָתִי אֶפְרַיִם מִתְּנוּדָד יִסְרָתְנִי וְאַוְסָר
כִּי-עָגַל לֹא לָמַד הִשִּׁיבֵנִי וְאִשׁוּבָה כִּי אָתָּה יְהוָה אֱלֹהֵי: כִּי-
אֲחֲרֵי שׁוֹבֵי נַחֲמֵתִי וְאַחֲרֵי הַנְּדָעִי סִפְקֵתִי עַל-יִגְרֹךְ
בְּשֵׁתִי וְגַם-יִנְכַלְמֵתִי כִּי נִשְׁאַתִּי חֲרַפְתָּ נְעוּרַי: הִבֵּן יִקְרִי לִי
אֶפְרַיִם אִם יֵלֵךְ שְׁעֵשׂוּעִים כִּי-מִדֵּי דְבָרֵי בֹו זָכַר
אֲזַכְרֶנּוּ עוֹד עַל-כֵּן הִמּוּ מַעֲי לֹו רַחֵם אֶרְחַמְנוּ נֹאסִי-יְהוָה:

ransom Jacob, redeem him from one too strong for him. They shall come and shout on the heights of Zion, radiant over the bounty of the LORD—over new grain and wine and oil, and over sheep and cattle. They shall fare like a watered garden, they shall never languish again. Then shall maidens dance gaily, young men and old alike. I will turn their mourning to joy, I will comfort them and cheer them in their grief. I will give the priests their fill of fatness, and My people shall enjoy My full bounty—declares the LORD.

Thus said the LORD: A cry is heard in Ramah—wailing, bitter weeping—Rachel weeping for her children. She refuses to be comforted for her children, who are gone.

Thus said the LORD: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor—declares the LORD: they shall return from the enemy's land. And there is hope for your future—declares the LORD: your children shall return to their country.

I can hear Ephraim lamenting: You have chastised me, and I am chastised like a calf that has not been broken. Receive me back, let me return, for You, O LORD, are my God. Now that I have turned back, I am filled with remorse; now that I am made aware, I strike my thigh. I am ashamed and humiliated, for I bear the disgrace of my youth. Truly, Ephraim is a dear son to Me, a child that is dandled! Whenever I have turned against him, My thoughts would dwell on him still. That is why My heart yearns for him; I will receive him back in love—declares the LORD.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כְּלֵי־הָעוֹלָמִים
 צַדִּיק בְּכָל־הַדְּרוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר
 וּמְקַיֵּם שְׂכָל־דְּבָרָיו אַמֶּת וְצַדִּיק:
 נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ וְדַבַּר אֶחָד
 מִדְּבָרֶיךָ אֶחָד לֹא יֵשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן
 אַתָּה. בְּרוּךְ אַתָּה יי הָאֵל הַנְּאֻמָּן בְּכָל־דְּבָרָיו:
 רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלֹבֵת נַפֶּשׁ תּוֹשִׁיעַ
 בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ:
 שְׂמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנְּבִיא עֲבַדְךָ וּבְמַלְכוּת בֵּית
 דָּוִד מְשִׁיחֶךָ בְּמַהֲרָה יָבֵא וַיְגַל לְבָנָנוּ. עַל־פֶּסְאוֹ לֹא־יֵשֵׁב
 זָר וְלֹא־יִנְחֲלוּ עוֹד אַחֲרֵים אֶת־כְּבוֹדוֹ. כִּי בְשֵׁם קֹדֶשְׁךָ
 נִשְׁבַּעְתָּ לוֹ שְׁלֹא־יִכְבֶּה גֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי
 מִנְּךָ דָּוִד:

On Shabbat add the words in brackets.

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יּוֹם נְהַשְׁבַּת
 הַזֶּה וְעַל־יּוֹם הַזִּכְרוֹן הַזֶּה שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ נִלְקַדְשָׁה
 וְלִמְנוּחָהּ לְכָבוֹד וְלִתְפָּאָרַת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ
 מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי
 תָּמִיד לְעוֹלָם וָעֶד. וְדַבְּרֶךָ אַמֶּת וּמַיִם לְעֵד. בְּרוּךְ אַתָּה
 יי מֶלֶךְ עַל־כָּל־הָאָרֶץ מִקִּדְשׁ נְהַשְׁבַּת וְיִשְׂרָאֵל וְיּוֹם
 הַזִּכְרוֹן:

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, King of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

On Shabbat add the words in brackets.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Remembrance, which You have given us to add to our lives [sanctity and rest,] dignity and beauty.

May every living creature glorify You always and evermore; for Your word is truth, and endures forever. Praised are You, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

יָקוּם פָּרְקוֹן מִן שְׂמֵיָא חֲנָא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אַרְיֵכִי וּמְזוּנֵי
רְוִיחֵי וְסִיעֻמָּא דְשְׂמֵיָא וּבְרִיּוֹת גּוּפָא וְנְהוּרָא מְעֵלְיָא. וְרַעָא
חֲנָא וְקִימָא. וְרַעָא דֵי לֹא־יִפְסֵק וְדֵי לֹא־יִבְטֵל מִפְתָּנִי
אוֹרֵימָא. לְמַרְנֵן וּרְבִנֵן חֲבוּרְתָא קְדִישָׁתָא. דֵי בְּאַרְעָא דְיִשְׂרָאֵל
וְדֵי בְּכַל־אַרְעַת גְּלוּתָנָא. לְרִישֵׁי כְּלֵי וּלְרִישֵׁי גְלוּתָא וּלְרִישֵׁי
מְחִיבָתָא וּלְדִינֵי דֵי בְּבָא: לְכַל־תְּלַמְדֵיהוֹן וּלְכַל־תְּלַמְדֵי
תְּלַמְדֵיהוֹן וּלְכַל־מֵן דְּעַסְקִין בְּאוֹרֵימָא. מְלָבָא דְעֵלְמָא
יְבַרְדַּ יְתְהוֹן יִפִּישׁ תִּיְהוֹן וְיִסְנֵא יוֹמֵיהוֹן וְיִתֵּן אַרְכָּה לְשַׁנְיָהוֹן.
וְיִתְפָּרְקוּן וְיִשְׁתַּבּוּן מִן כְּלֵי־עַקָּא וּמִן כְּלֵי־מַרְעִין בִּישׁוּן. מָרְן דֵי
בְּשְׂמֵיָא יְהֵא בְּסַעֲדָהוֹן כְּלִיזְמֵן וְעַדָּן. וְנֹאמֵר אָמֵן:

יָקוּם פָּרְקוֹן מִן שְׂמֵיָא חֲנָא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אַרְיֵכִי וּמְזוּנֵי
רְוִיחֵי וְסִיעֻמָּא דְשְׂמֵיָא וּבְרִיּוֹת גּוּפָא וְנְהוּרָא מְעֵלְיָא. וְרַעָא חֲנָא
וְקִימָא. וְרַעָא דֵי לֹא־יִפְסֵק וְדֵי לֹא־יִבְטֵל מִפְתָּנִי אוֹרֵימָא. לְכַל־
קַהֲלָא קְדִישָׁא הָדָן. רַבְרַבֵּיָא עִם זְעַרְיָא טַפְלָא וְנִשְׂיָא. מְלָבָא
דְּעֵלְמָא יְבַרְדַּ יְתְכּוֹן יִפִּישׁ חֲיִיכּוֹן וְיִשְׁנֵא יוֹמֵיכּוֹן וְיִתֵּן אַרְכָּה
לְשַׁנְיָכּוֹן. וְיִתְפָּרְקוּן וְיִשְׁתַּבּוּן מִן כְּלֵי־עַקָּא וּמִן כְּלֵי־מַרְעִין בִּישׁוּן.
מָרְן דֵי בְּשְׂמֵיָא יְהֵא בְּסַעֲדָכּוֹן כְּלִיזְמֵן וְעַדָּן. וְנֹאמֵר אָמֵן:

מִי שֶׁבִּרְדֵי אֲבוֹתֵינוּ אֲבָרְהָם יֶצְחָק וְיַעֲקֹב הוּא יְבָרְךָ
אֲתִיכְלִי־הַקְהֵל הַקְדוֹשׁ הַזֶּה עִם כָּל־קְהָלוֹת הַקְּדוֹשׁ. הֵם
וְנִשְׂיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם. וּמֵי שְׂמִיחָדִים
בְּתֵי כְּנִסְיוֹת לְתַפְלָה. וּמֵי שְׂבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל.
וּמֵי שְׁנוּתָנִים גַּר לְמֵאוֹר וְיִין לְקְדוֹשׁ וּלְהַבְדִּילָהּ וּפֶת
לְאוֹרְחִים וְצָדֵקָה לְעֵנִיִּים. וְכֹל־מֵי שְׂעוֹסְקִים בְּצָרְכֵי
צְבוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאַמוּנָה. הַקְּדוֹשׁ בְּרוּךְ
הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־
גּוּפָם וְיִסְלַח לְכָל־עוֹנָם. וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־
מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם וְנֹאמֵר אָמֵן:

Y'KUM PURKAN: Prayer in behalf of scholars

May heavenly blessings be granted to our teachers and rabbis in the land of Israel and throughout the world; to the heads of rabbinic colleges and institutions of Jewish learning; to our community leaders, to their disciples and pupils; and to all who engage in the study of Torah.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

Y'KUM PURKAN: Prayer in behalf of the congregation

May heavenly blessings be granted to all the members of this congregation and to all their loved ones.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

MAY HE BLESS:

Prayer in behalf of those who serve the community

May He who blessed our ancestors, Abraham, Isaac, and Jacob, bless this congregation together with all other congregations: them, their families, and all their dear ones.

May He bless those who consecrate synagogues for prayer and those who come to them to pray; those who maintain synagogues; those who provide for the wayfarer and for the poor; those who faithfully devote themselves to the needs of the community and of the land of Israel.

May the Holy One, praised be He, bless them for their labors, remove from them all sickness, heal all their hurts, forgive all their sins. May He bless them and all Israel their brethren by prospering all their worthy endeavors. And let us say: Amen.

Prayer for our country

✎ Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, into a bond of true kinship, to banish hatred and bigotry, and to safeguard our ideals and institutions of freedom.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets:

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

"For all people, both great and small,
Shall know the Lord."

Louis Ginzberg (adapted)

For Jewish communities of the world

✎ May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the comfort and the inspiration of our faith,
the strength and the solidarity of our people,
the meaning and the hope of our heritage.

May they draw confidence from the knowledge that they are in our prayers; and may they see the fulfillment of all their worthy desires. Amen.

Prayer for Israel

✎

O Guardian of Israel, we ask Your blessings
Upon the People of Israel and the Land of Israel.

*Bless them with peace, tranquility, and achievement,
Bless them—even as they have been a blessing to us.*

For they have nurtured our pride,
And renewed our hopes.

*They have gathered in our homeless;
They have healed the bruised and the broken.*

Their struggles have strengthened us;
Their sacrifices have humbled us.

*Their victories have exalted us;
Their achievements have enriched us.*

They have translated into fulfillment
The promises of Your ancient prophets:

*“They shall build the waste cities and inhabit them;
They shall plant vineyards and drink their wine.”*

Truly, they have made the wilderness like Eden,
And the desert like the garden of the Lord.

*Watch over the Land, we pray;
Protect it from every enemy and disaster.*

Fulfill the prophetic promises
Which still await realization.

*“Violence shall no more be heard in your land,
There shall be no desolation within your borders.”*

“Zion shall be redeemed through justice,
And they that dwell therein through righteousness.”

Amen.

תַּקִּיעַת שׁוֹפָר



SHOFAR SERVICE

TEKIAT SHOFAR

Preludes to the Shofar service

On Shabbat, the Shofar is not sounded; the service continues on page 250.

כָּל־הָעַמִּים תִּקְעוּרֶכֶף הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:
כִּי־יִי עֲלִיּוֹן נוֹרָא מֶלֶךְ נָדוּל עַל־כָּל־הָאָרֶץ:

All you nations clap your hands;
Sing aloud to God with a voice of triumph.
For the Lord is awesome and supreme;
He is a great King over all the earth.

Psalms 47:2-3

בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנַי הַמֶּלֶךְ יי:

With trumpets and the sound of the Shofar
Acclaim the King, the Lord.

Psalms 98:6

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the Shofar is sounded. *Numbers 29:1*

Sound the Shofar on the New Moon,
At the time appointed for our New Year.
Its observance is a law for Israel,
Ordnained by the God of Jacob. *Psalms 81:4-5*

Awake from your slumber, and rouse yourselves from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, you who forget eternal truth in the trifles of the hour, who go astray after vain illusions which can neither profit nor deliver. Carefully examine your souls; mend your ways and your actions; forsake the evil path and unworthy purposes. Return to God, so that He may have mercy upon you.

Maimonides

מוֹהֲמָצֵר קָרָאתִי יְיָ עָנְנִי בְּמִרְחָב יְהוָה:
 קוֹלִי שָׁמְעָתָּ אֶל־תִּעַלְמֵם אֲזַנְךָ לְרוֹחִתִי לְשׁוֹעָתִי:
 רֵאשִׁידְךָ אֶמַח וְלִעוֹלָם כָּל־מִשְׁפַּט אֲדַקְדֶּק:
 עָרַב עִבְדְּךָ לְטוֹב אֶל־יַעֲשֶׂקְנִי יְדוּיִם:
 שֹׁשׂ אֲנֹכִי עַל־אִמְרֹתֶיךָ כְּמוֹצֵא שְׂלָל רָב:
 טוֹב טַעַם וְדַעַת לְמִדְּוָי כִּי בְּמִצְוֹתֶיךָ הִיאֲמַנְתִּי:
 נְדָבוֹת פִּי רִצְהֵנָּה יְיָ וּמִשְׁפָּטֶיךָ לְמִדְּוָי:

In my distress I cried out to the Lord;
 He answered me and set me free.

You have heard my voice;
 Do not turn away from my cry of distress.

The beginning of Your word is truth;
 Your righteous judgments are everlasting.

Protect me, O Lord;
 Let not the arrogant oppress me.

I rejoice over Your word,
 Like one who finds great treasure.

Grant me discernment and knowledge,
 For I have put my trust in Your commandments.

Accept the offerings of my lips, O Lord,
 And teach me Your laws.

Biblical verses

Continue on page 244 or on page 248.

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 Father in Heaven.*

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 King*

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. Matt

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 Father
To render Him 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 לְזֶמֶן הַזֶּה:

Praised are You, Lord our God, King 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, King 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

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.

The Shofar is sounded:

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה גְּדוּלָה תְּרוּעָה תְּקִיעָה

אֲשֶׁרֵי הָעַם יוֹדְעֵי תְּרוּעָה.

יְיָ בְּאוֹר־פְּנֵיךָ יִהְיֶה לְכוֹן:

*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.)

אֲשֶׁר יוֹשְׁבֵי בֵיתָךְ	עוֹד יִהְלְלוּךָ סֵלָה:
אֲשֶׁר יִהְיֶה לָּךְ	אֲשֶׁר יִהְיֶה לָּךְ:

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְךְ	וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל-יוֹם אֶבְרַכְּךָ	וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד	וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ	וְגִבּוֹרֹתֶיךָ יִגִּידוּ:
הַדָּר בְּבוֹד הַדָּר	וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעוֹז נִזְרָאתֶיךָ יֹאמְרוּ	וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה:
יִזְכַּר רַב־טוֹבֶךָ יִבְיָעוּ	וְצִדְקֹתֶיךָ יִרְגְּנוּ:
חֲנוּן וְרַחוּם יְיָ	אֲרָךְ אַפַּיִם וְגִדְלֵ-חֶסֶד:
טוֹבֵי יְיָ לְכָל	וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
יְיָ כָּל-מַעֲשֶׂיךָ	וְחִסְדֵיךָ יִבְרַכְּכָה:
כְּבוֹד מְלֻכּוֹתֶיךָ יֹאמְרוּ	וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גִּבּוֹרֹתָיו	וְכְבוֹד הַדָּר מְלֻכּוֹתָיו:
מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל-עֲלָמִים	וּמַמְשִׁלֹתֶיךָ בְּכָל-דוֹר וָדָר:
סוֹמֵךְ יְיָ לְכָל-הַנְּפִלִים	וְזוֹקֵף לְכָל-הַכְּפוּפִים:

Tekiat Shofar

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Praised are You, Lord our God, King 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, King 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

אֲשֶׁר־יִהְיֶה יוֹדְעֵי תְּרוּעָה. יי בְּאוֹר־פְּנֵיךָ יִהְלֻכוּ:

Blessed are the people who hear in the Shofar

A summons to walk by the light of Your presence.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלְלוּךָ סְלָה:
אֲשֶׁר יִהְיֶה הָעַם שְׂכֵבָה לּוֹ אֲשֶׁר יִהְיֶה הָעַם שְׂנֵי אֱלֹהִיו:

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְךְ וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֶבְרַכְּךָ וְאֶהְלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדָלְתוֹ אֵין חֶקֶר:
דָּוִד לְדָוִד יִשְׁבַּח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ:
הִדְר כְּבוֹד הַוָּדָךְ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעוֹז נִוְרָאוֹתֶיךָ יֵאמְרוּ וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה:
וְכָר רַב־טוֹבָךָ יִבְיָעוּ וְאֶדְקָתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְיָ אַרְךָ אִפְיִם וְגִדְלֵי־חֶסֶד:
טוֹב־יְיָ לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יְיָ כָּל־מַעֲשֵׂיךָ וְחִסְדֵיךָ יִבְרַכְּבוּךָ:
כְּבוֹד מְלָכוּתֶךָ יֵאמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ וְכְבוֹד הִדְר מְלָכוּתֶיךָ:
מְלָכוּתֶךָ מְלָכוֹת כָּל־עֲלָמִים וּמְשַׁלְחֶיךָ בְּכָל־דָּוָר וָדָר:
סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

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, my King,
I will praise You for ever and ever.

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

Great is the Lord, eminently to be praised;
His 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,
His tenderness embraces all His works.

*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 kingship.*

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

*The Lord supports all who stumble;
He makes all who are bent stand straight.*

עֲיִנֵי־כָל אֱלֹהֵי יִשְׂרָאֵל. וְאַתָּה גֹמְלֵהֶם אֶת־אֲכָלָם בְּעַתּוֹ:	
וּמִשְׁבִּיעַ לְכָל־חֵי רְצוֹן:	פּוֹתַח אֶת־יָרֵךְ
וְחֹסֵיד בְּכָל־מַעֲשָׂיו:	צָדִיק יי בְּכָל־דְרָכָיו
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:	קְרוֹב יי לְכָל־קְרָאָיו
וְאַת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	רְצוֹן־יִרְאָיו יַעֲשֶׂה
וְאַת כָּל־הַרְשָׁעִים יִשְׁמִיד:	שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו
וַיִּבְרַךְ כָּל־בְּשָׂר שֵׁם קִדְשׁוֹ	תְהִלַּת יי יִדְבַר־פִּי
לְעוֹלָם וָעֶד:	
מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּהָ:	וְאַנְחֵנוּ נִבְרַךְ יְיָ

RETURNING THE SCROLLS TO THE ARK

Reader:

יְהִלְלוּ אֶת־שֵׁם יי. כִּי־נִשְׁנֵב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
 וַיִּרְם קֶרֶן לְעַמּוֹ. תְהִלָּה לְכָל־חֲסִידָיו.
 לְבָנֵי יִשְׂרָאֵל עִם קֶרְבּוֹ. הִלְלוּהָ:

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

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.

The Lord is beneficent in all His ways,
He is loving in all His deeds.

 The Lord is near to all who call to Him,
 To all who call to Him in truth.

He fulfills the desire of those who revere Him;
He hears their cry and delivers them.

 The Lord preserves all who love Him,
 But all the wicked He will destroy.

My mouth shall speak the praise of the Lord,
Let all beings praise Him 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, for He alone is exalted."

Congregation:

"His glory is revealed on earth and in the heavens.
He has raised the honor of His people,
the glory of His faithful.

He exalted the Children of Israel,
the people near to Him. Hallelujah."

On Shabbat:

מזמור לדוד

הבו לי בני אלים הבו לי כבוד ועז:
הבו לי כבוד שמו השתחוו לי בהדרת־קדש:
קול יי עליהמים אליה־כבוד הרעים
יי עלימים רבים:

קולי בפתח קול יי בהדר:
קול יי שבר ארזים וישבר יי את־ארזי הקִבְנוֹן:
וירקידם כמזענל לִבְנוֹן ושריוֹן כְּמוֹ בִּרְאָמִים:
קולי יי חצב להבות אש:

קול יי יחיל מדבר יחיל יי מדבר קדש:
קול יי יחולל אילות ויחשף יערות ובהיכלו
כלו אמר כבוד:

יי למבול ישב וישב יי מלך לעולם:
יי עז לעמו יתן יי יברך את־עמו בשלום:

On Shabbat:

Mizmor l'David.

*Havu la-donai b'ney eylim,
Havu la-donai kavod va-oz.
Havu la-donai k'vod sh'mo,
Hish-taḥavu la-donai b'had-rat kodesh.*

*Kol Adonai al ha-ma-yim,
Eyl ha-kavod hir-im,
Adonai al ma-yim rabim.*

*Kol Adonai ba-koaḥ,
Kol Adonai be-hadar.
Kol Adonai shoveyr arazim,
Va-y'shabeyr Adonai et arzey ha-l'vanon.*

*Va-yar-kideym k'mo eygel,
L'vanon v'sir-yon k'mo ven r'eymim.*

*Kol Adonai ḥotzeyv la-havot eysh.
Kol Adonai yaḥil midbar,
Yaḥil Adonai midbar kadeysh.*

*Kol Adonai y'ḥoleyl aya-lot va-yeḥe-sof y'arot,
Uv-hey-ḥalo kulo omeyr kavod.*

*Adonai la-mabul ya-shav,
Va-yey-shev Adonai meleḥ l'olam.*

*Adonai oz l'amo yiteyn,
Adonai y'vareyḥ et amo va-shalom. Psalim 20*

*Praise the Lord for His glory and for His power.
Worship the Lord in the beauty of holiness.
The voice of the Lord is mighty;
The voice of the Lord is full of majesty.
May the Lord give strength to His people;
May the Lord bless His people with peace.*

Selected from Psalm 20

On a weekday:

לְדוֹר מְזֻמָּר
לִי הָאָרֶץ וּמְלוֹאָהָ
תִּבְלֵ וַיִּשְׁבִּי בָהּ:
כִּי־הוּא עַל־יָמַיִם יִסְדָּהּ
וְעַל־נְהָרוֹת יְכוּנְנָהּ:
מִי־יַעֲלֶהּ בָּהֶר יֵי
וּמִי־יָקוּם בְּמִקוֹם קָדְשׁוֹ:
נְקִי כַפַּיִם וּבֶרֶךְ לֵבָב
אֲשֶׁר לֹא־נָשָׂא לְשׂוֹא נִפְשֵׁי
וְלֹא נִשְׁבַּע לְמַדְמָה:
יֵשָׂא בְרָכָה מֵאֵת יֵי
וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דוֹר דִּרְשָׁיו
מִבִּקְשֵׁי פְנִיךָ יַעֲקֹב סֵלָה:
שָׂאוּ שְׁעָרַיִם רְאִשֵׁיכֶם
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד
יֵי עֲזוֹ וְגִבּוֹר
יֵי גִבּוֹר מִלְחָמָה:
שָׂאוּ שְׁעָרַיִם רְאִשֵׁיכֶם
וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
יֵי צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

*Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleh ha-kavod.*

*Mi zeh meleh ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-hamah.*

*Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleh ha-kavod.*

*Mi hu zeh meleh ha-kavod,
Adonai tz'vaot hu meleh ha-kavod, Selah.*

On a weekday:

A PSALM OF DAVID.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is He who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in His holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek Him,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord strong and mighty,
The Lord valiant in battle.*

Lift up your heads, O gates!
Lift them up, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord of hosts; He is the King of Glory.*

Psalm 24

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

וּבְנִחָה יֹאמֵר שׁוֹבָה יי רַבּוֹת אֵלַי יִשְׂרָאֵל:
קוֹמָה יי לְמַנּוּחֶתְךָ אִתָּה וְאַרוֹן עֲנֹךָ:
כְּהִנִּיף יִלְבָּשׁ צִדְקַתְךָ וְחִסְדֵיךָ יִרְנְנוּ:
בְּעִבּוֹר דְּיֹד עֲבֹרְךָ אֶל־תֵּשֵׁב פָּנַי מִשִּׁיחֶךָ:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תֵּעֲזָבוּ:
עֵינַיִם הֵיא לְמַחְזִיקִים בָּהּ וְתִמְכֶינָה מֵאֲשֶׁר:
דְּרָכֶיךָ דֶּרֶךְ בִּינָעַם וְכָל־נִתְיַבְחֶיךָ שְׁלוֹם:
הִשִּׁיבֵנו יי אֱלֹהֵיךָ וְנִשׁוּבָה חֲדָשׁ יִמִּינוּ בְּקִדְמָה:

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

*Eytz ha-yim hi la-maha-zikim bah,
V'tom-heha m'u-shar.
D'raheha darhey no-am, v'hol n'tivo-teha shalom.
Ha-shiveynu Adonai oyleha v'na-shuva,
Hadeysh yameynu k'kedem.*

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.

To go forward in hope



O God, source of our strength,
Who gives meaning to our days and years,
Help us to feel Your presence—

*In the marvelous beauty which we see,
In worthy deeds which are done,
In opportunities for service which beckon.*

Above the clamor and the tedium in our lives,
Help us to sense Your power and nearness—

*In great thoughts and in noble hopes,
In expressions of love and in moments of joy,
In all striving for justice and truth.*

As we look ahead to a year of unknown tomorrows,
Mindful of our frailties and weaknesses,
Acknowledging our anxieties and our doubts—

*Help us to go forward unafraid,
With hope renewed, confidence restored,*

Knowing that Your power and creative love,
Which in bygone years
Wrought wondrous deeds and noble lives,

*Will yet bring forth new grace and beauty,
Will yet inspire new deeds of righteousness
In the new year which now begins.*

To do these things now

👑 As we begin the new year we thank You, O God, for the privilege of greeting it; and we pray for the guidance to live it fully.

Help us, during the coming year, to do all the fine things which we meant to do "some day," but which we have postponed and neglected.

If we have been waiting to show someone a kindness, to speak a kind word, to make an overdue visit—let us do these things now.

If we have been waiting to perform an act of charity, to discharge a duty, to assume a responsibility—let us do these things now.

If we have been waiting to uproot a debasing habit, to set aside a festering hatred, to discipline and take charge of our lives—let us do these things now.

Your years, O God, have no measure; but You have set a limit to our days upon earth. So help us to treasure each precious moment. Help us to proceed with all haste to do now—this day, this week, this year, all the things which will make the new year a year of achievement, growth, and blessing.

מִוּסָף
לְרֵאשִׁית
הַשָּׁנָה



MUSAF SERVICE

ROSH HASHANAH

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

Reader:

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמַּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וּלְעֵלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא
דְּאָמְרִין בְּעֵלְמָא. 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 hirutey, v'yam-lih mal-ħutey
B'ħa-yey-ħon uv-yomey-ħon uv-ħa-yey d'ħol beyt yisrael
Ba-agala u-vizman 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'riħ hu, l'eyla ul-eyla mi-kol bir-ħata v'shi-rata
Tush-b'ħata v'ne-ħemata da-amiran b'alma, v'imru amen.

ḤATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Musaf Amidah begins on page 200.

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

THE SILENT AMIDAH

For the congregational Amidah, see page 280.

כִּי שֵׁם יְיָ אֱקַרָא הִבּוּ גִדְל לֵאלֹהֵינוּ:
אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקָנָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים. וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַן אֱלֹהֵים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמּוּנַתּוֹ לִישְׁנֵי
עֶפְרַיִם. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ מְלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ
סֵלָה:

וּבְכֵן תֵּן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאֵימַתְךָ עַל
כָּל־מַה־שֶּׁבָּרָאתָ. וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים. וְיַעֲשׂוּ כְּלָם אֲגִידָה אֶחָת לַעֲשׂוֹת רְצוֹנֶךָ

THE SILENT AMIDAH

"When I call upon the Lord, ascribe greatness to our God."

"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, great, mighty, awesome God, supreme over all.

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

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

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

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, 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, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

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

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

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.

בְּלֶבֶב שָׁלֵם. כְּמוֹ שִׁדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהִשְׁלֵטוֹן לְפָנֶיךָ עוֹ
בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶׁבְּרָאתָ:
וּבְכֹן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפְתֻחוֹן פֶּה לְמַיְחָלִים לָךְ. שְׂמַחָה לְאַרְצְךָ
וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלֶזוּ וְחַסִּידִים
בְּרִנָּה יִגִּילוּ. וְעוֹלָמָה תִקְפֹּץ־פִּיהָ וְכִלְיֶיהָ רְשָׁעָה כְּלָה בְּעֵשֶׂן
תִּכְלָה. כִּי תַעֲבִיר מִמְּשַׁלַּח זְדוֹן מִן הָאָרֶץ:

וְחַמְלוּךָ אַתָּה יי לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ בְּכַתוּב בְּדַבְּרֵי קִדְשֶׁךָ.
יִמְלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלֹוֶה מִבְּלַעֲרֶיךָ בְּכַתוּב.
וַיִּגְבַּה יי צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ וְקִדְשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יי הַמְּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבְּתָנוּ
מִלְּפָנֶיךָ לְעַבְדוּתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ:

On Shabbat add the words in brackets.

[תִּתְּנֵנוּ לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]
הַזְּכָרוֹן הַזֶּה יוֹם נִזְכָּרוֹן תְּרוּעָה וּבְאַהֲבָה מִקְרָא קִדְשׁ.
זְכַר לִיצִיאַת מִצְרָיִם:

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 King.

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.

ומפני חטאינו וְלִינוּ מֵאַרְצֵנוּ וְנִתְרַקְנוּ מֵעַל אֲדָמָתֵנוּ וְאִין
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגְּדוֹל
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁמַלְחָה בְּמִקְדָּשֶׁךָ:

יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֶּךְ
רַחֲמָן שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל אֲרֶצְךָ בְּרַחֲמֶיךָ
הַרְבִּים. וְתִבְנֶה מְהֵרָה וְתִגְדֵּל כְּבוֹדָה: אָבִינוּ מִלְּכֵנוּ
גַּלְהַ כְּבוֹד מְלֻכּוּתֶךָ עָלֵינוּ מְהֵרָה. וְהוֹפֵעַ וְהוֹנֵשׂא עָלֵינוּ
לְעֵינֵי כָּל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנַפְרֹצוֹתֵינוּ
בְּנֶס מִיַּדְכֶּי אֲרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה.
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשָׂם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֲתִיקָרְבָנוֹת חֻבוֹתֵיהֶם. תְּמִידִים
כְּסוּדָרָם וּמוֹסָפִים כְּהִלְכָתָם:

On Shabbat add the words in brackets.

יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתִּרְחַם עַל אֲחֵינוּ בֵּית־יִשְׂרָאֵל הַנִּתְוַנָּים בְּצָרָה.
וְתוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה. מִשְׁעָבוֹד לְגֹאֲלָה. וּמִגָּלוֹן
לְשִׂמְחָה. בְּמְהֵרָה בְּיָמֵינוּ: וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־
תְּפִלַּת כָּל־עַמְּךָ בֵּית־יִשְׂרָאֵל בְּיוֹם (וְהַשְׁבֹּת הַזֶּה וּבְיוֹם)
הַזְּכָרוֹן הַזֶּה:

On Shabbat add:

יְשַׁמְחוּ בְּמִלְכוּתֶךָ שׁוֹמְרֵי שְׁבֹת וְקוֹרְאֵי עֲנֵג. עַם
מִקְדָּשֵׁי שְׁבִיעֵי כָּל־שָׁבָעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךָ. וְהַשְׁבִּיעֵי
רְצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ. וְכָר
לְמַעֲשֵׂה בְּרָאשִׁית:

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

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful King, 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 King. 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.

עָלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל לְתַתּוֹת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹּא עָשָׂנוּ כְּגוֹי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׁם חָלַקְנוּ כְּהֵם וְגִרְלָנוּ כְּכָל־הַמּוֹנֵם: וְאִנְחָנוּ כְּרַעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ
בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵנֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ
אֵין עוֹד. אֵמֶת מַלְכָּנוּ אֵפֶס זוֹלָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ. וַיְדַעְתָּ
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מִהֲרָה בְּתַפְאֲרָתְךָ
עֲגִיף לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהַאֲלִילִים כְּרוֹת יִבְרָתוֹ.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֱלֹהֶיךָ כְּלִדְשָׁעֵי אֶרֶץ. יִפִּירוּ וַיְדַעוּ כְּלִי־וִשְׁבֵי
חֶבֶל. כִּי־לָךְ תִּכְרַע כְּלִבְרָךְ תִּשָּׁבַע כְּלִלְשׁוֹן: לְפָנֶיךָ
יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר. וַיִּתְּנוּ. וַיִּקְבְּלוּ
כָּלֶם אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עֵד תִּמְלוֹךְ בְּכְבוֹד:

כְּפָתוּב בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמַר. לֹא־הִבִּיט אָנוּ
בִּיעָקֹב וְלֹא־רָאָה עִמָּל בְּיִשְׂרָאֵל. יי אֱלֹהֵינוּ עִמּוֹ וְתִרְוַעַת מֶלֶךְ בּוֹ:
וְנֹאמַר. וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְּאִסָּף רָאשֵׁי עַם יַחַד שְׁבִטֵי יִשְׂרָאֵל:

MALHUYOT: God's kingship proclaimed

Let us now praise the Lord of all, let us acclaim the Author of creation. He made us unlike the pagans who surrounded us, unlike the heathens of the ancient world. He made our heritage different from theirs, and assigned to us a unique destiny. For we bend the knee and reverently bow before the King of kings, the Holy One, praised be He. He spread out the heavens and founded the earth; His glorious presence is everywhere. He is our God; there is no other. He is truly our King; there is none besides Him. As it is written in His Torah: "This day accept with mind and heart, that He is the Lord in 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.

Thus is it written in Your Torah: "The Lord *shall be King* for ever and ever." "He saw no iniquity in Jacob, nor beheld perverseness in Israel; the Lord their God is with them and they shout in honor of the King." "The Lord *became King* in Jeshurun, when the heads of the people assembled, when all the tribes of Israel gathered together."

Exodus 15:18; Numbers 23:21; Deuteronomy 33:5

וּבְדַבְרֵי קִדְשׁוֹ כָּתוּב לֵאמֹר. כִּי לִי הַמְּלוּכָה וּמִשַׁל בְּיוֹם:
 וְנֹאמֶר. יי מֶלֶךְ נֹאוֹת לְבֶשׂ. לְבֶשׂ יי עוֹ הַתְּאֲזָר. אֶף־תִּכּוֹן תִּבַּל בַּל־
 תִּמּוֹט: וְנֹאמֶר. שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם. וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. וְיָבוֹאוּ
 מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד. יי עֲזוּז וְגִבּוֹר. יי גִּבּוֹר מִלְחָמָה:
 שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם. וּשְׂאוּ פִתְחֵי עוֹלָם. וְיָבֹאוּ מֶלֶךְ הַכְּבוֹד: מִי
 הוּא זֶה מֶלֶךְ הַכְּבוֹד. יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

וְעַל יְדֵי עֲבָרָתָהּ הִנְבִּיאִים כָּתוּב לֵאמֹר. כֹּה אָמַר יי מֶלֶךְ־
 יִשְׂרָאֵל וְנֹאמְרוּ יי צְבָאוֹת. אֲנִי רִאשׁוֹן וְאַנִּי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין
 אֱלֹהִים: וְנֹאמֶר. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת־הָרַע עֲשׂוּ
 וְהִיטָה לִי הַמְּלוּכָה: וְנֹאמֶר. וְהִיָּה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם
 הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:

וּבְתוֹרַתָּךְ כָּתוּב לֵאמֹר.

שָׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כָּל־
 בְּכַבּוּדָּךְ וְהִנְשָׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר וְאִין
 עֲזָרָה עַל כָּל־יוֹשְׁבֵי תִבַּל אֶרֶץ־ךָ. וְיִדַע כָּל־פְּעוּל כִּי אַתָּה
 פְּעַלְתָּם וְיִבִּין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתָם. וְיֹאמֶר כֹּל אֲשֶׁר
 נִשְׁמָה בְּאֶפֶס יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלֻכוֹתוֹ בְּכָל מְשָׁלָה:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נִרְצָה בְּמִנוּחָתָנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתוֹן חֲלָקֵנוּ בְּתוֹרַתֶךָ שִׁבְעֵנוּ מִטּוֹבֶיךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.
 וְנִהְנַחֵלְנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שִׁבַּח קִדְשׁוֹ וְיִנְחֹחוּ בָּהּ
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וְטַהַר לְבָבוֹ לְעַבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה
 אֱלֹהִים אֱמֶת וּדְבָרֶךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ
 עַל כָּל־הָאָרֶץ מִקִּדְשׁ נִהְשַׁבַּח וְיִשְׂרָאֵל יוֹם הַזְּכוּר:

And so the Psalmist sang: "Kingship belongs to the Lord, and He rules over nations." "You, O Lord, are Sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely, You created a world that stands firm." "Lift up your heads, O gates! Lift up high, you ancient doors! Let the King of Glory enter! Who is the King of Glory? The Lord, strong and mighty, the Lord, triumphant in battle. Lift up your heads, O gates! Lift them up, you ancient doors! Let the King of Glory enter! Who is the King of Glory? The Lord of hosts; He is the King of Glory." Psalms 22:29, 93:1, 24:7-10

And thus Your prophets proclaimed: "Thus says the Lord, the King and Redeemer of Israel: I am the first and I am the last, and besides Me there is no God." "Liberators shall ascend Mount Zion to bring judgment upon Mount Esau and God's kingship will be acknowledged in the world." "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." Isaiah 44:6; Obadiah 1:21; Zechariah 14:9

And thus is it written in Your Torah:

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

Deuteronomy 6:4

ESTABLISH YOUR SOVEREIGNTY

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 King and His 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 a God of truth; Your word is truth, and endures forever. Praised are You, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

אָתָּה זֹכֵר מַעֲשֵׂה עוֹלָם וּפְקֻדָּה כָּל־יְצוּרֵי קָדָם. לְפָנֶיךָ
נִגְלוּ כָּל־תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית. כִּי אֵין
שִׁכְחָה לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ וְאֵין נִסְתָּר מִנְּגִידֶיךָ:

אָתָּה זֹכֵר אֶת־כָּל־הַמַּפְעָל. וְגַם כָּל־הַיְצוּר לֹא נִכְחַד
מִמֶּךָ: הַכֹּל גָּלוּי וְיָדוּעַ לְפָנֶיךָ יי אֱלֹהֵינוּ. צוּפָה וּמַבִּיט
עַד סוֹף כָּל־הַדּוֹרוֹת. כִּי תָבִיא חֶק וּזְכוּן לְהַפְקֵד כָּל־
רוּחַ וְנַפֶּשׁ. לְהַזְכִּיר מַעֲשִׂים רַבִּים וְהַמּוֹן בְּרִיּוֹת לְאֵין
תִּכְלִית: מִרְאשִׁית כְּזֹאת הוֹדְעָתָּ. וּמִלְּפָנִים אוֹתָהּ גְּלִיתָ:

זֶה הַיּוֹם תַּחֲלֵת מַעֲשֵׂיךָ זְכוּן לַיּוֹם רֵאשׁוֹן. כִּי חֶק
לְיִשְׂרָאֵל הוּא מְשַׁפֵּט לְאֱלֹהֵי יַעֲקֹב:

וְעַל הַמְּדִינוֹת בּוֹ יֹאמֵר. אֵיזוֹ לַחֲרֵב וְאֵיזוֹ לְשָׁלוֹם. אֵיזוֹ
לְרָעַב וְאֵיזוֹ לְשִׂבְעָה: וּבְרִיּוֹת בּוֹ יִפְקְדוּ לְהַזְכִּיר לַחַיִּים
וְלַמּוֹת: מִי לֹא נִפְקְדָה הַיּוֹם הַזֶּה. כִּי זָכַר כָּל־הַיְצוּר
לְפָנֶיךָ בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ וְעַל־לִילוֹת מִצְעָדֵי גִבּוֹר.
מִחֻשְׁבוֹת אָדָם וּמִחֻבּוּלוֹתָיו וְיִצְרֵי מַעֲלָלֵי אִישׁ:

אֲשֶׁר־י אִישׁ שָׁלֵא יִשְׁכַּחְךָ. וּבֶן אָדָם יִתְאַמֵּץ־בְּךָ. כִּי
דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִבְשְׁלוּ. וְלֹא יִקְלְמוּ לְנִצָּחַ כָּל־הַחוֹסִים
בְּךָ: כִּי זָכַר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ בָּא. וְאָתָּה דוֹרֵשׁ מַעֲשֵׂה
כָּל־עַם:

וְגַם אֶת־נֶחֱם בְּאַהֲבָה זְכַרְתָּ וְתִפְקְדֶהוּ בְּדַבָּר יְשׁוּעָה
וְרַחֲמִים. בְּהִבְיָאֵךְ אֶת־מִי הַמַּבּוּל לְשַׁחַח כָּל־בְּשׂוֹר מִפָּנֶיךָ
רַע מַעֲלָלֵיהֶם: עַל־כֵּן זְכַרוֹנוֹ בָּא לְפָנֶיךָ יי אֱלֹהֵינוּ
לְהַרְבּוֹת וְרַעוּ כְּעַפְרוֹת תִּבְלֵ וְצִאֲצִאֲיוֹ כַּחוֹל הַיָּם:

ZIHRONOT: God remembers

You remember all that has transpired since the beginning of time. Before You all the secrets, all the hidden things of the ages are revealed. For You there is no forgetfulness; from You nothing is concealed.

You remember all deeds; and their authors are not forgotten by You. To You everything is clear, O Lord our God; You foresee the generations to the end of time.

You have appointed a time for bringing to judgment a multitude of human beings and their countless actions. From the beginning You made this known; in ancient days You revealed it to us.

This day commemorates the beginning of Your creation, a remembrance of the very first day. Its observance is a statute for Israel, ordained by the God of Jacob.

And on this day the destiny of nations hangs in the balance: war or peace, famine or plenty. Individuals too are judged on this day, for life or for death.

Who is not judged on this day? Every human being comes before You; deeds and designs, ways and wishes—all are judged.

Blessed is the person who does not forget You, who draws courage and strength from You. For those who seek You shall not stumble; those who trust in You shall not be put to shame when the record of all deeds is set before You and You examine every action.

You remembered Noah in love, mercifully saving him when You brought the flood to destroy all creatures because of their evil deeds. Because the record of his righteousness was known to You, Lord our God, You multiplied his children like the dust of the earth and his descendants as the sand of the sea.

כְּכַתּוּב בְּתוֹרַתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נַחַם וְאֶת כָּל־הַחַיִּיה וְאֶת־
כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּחֲבִיה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכַּח
הַמַּיִם: וַנֹּאמֶר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ
אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב: וַנֹּאמֶר. וַתְּכַרְתִּי אֶת־בְּרִיתִי
יַעֲקֹב וְאִף אֶת־בְּרִיתִי יִצְחָק וְאִף אֶת־בְּרִיתִי אֲבֹרָהֶם אֶזְכֹּר וְהָאָרֶץ
אֶזְכֹּר:

וּבְרִבְרֵי קִרְשֵׁךָ כְּתוּב לֹאמֹר. וְזָכַר עֲשֵׂה לְנַפְלָאֲתֵינוּ חַנּוּן וְרַחוּם
יְי: וַנֹּאמֶר. טָרַף גִּתּוֹ לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: וַנֹּאמֶר. וַיִּזְכֹּר
לְהֵם בְּרִיתוֹ וַיַּנַּחֵם כָּרֵב חֲסָדָיו:

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֹאמֹר. הִלֵּךְ וּמְרָאֵךְ בְּאֲוֵי
יְרוּשָׁלַיִם לֹאמֹר. כֹּה אָמַר יְי: וְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת
כְּלוּלֶיךָ. לְכַתֵּךְ אַחֲרֵי בְּמִדְבָר בְּאָרֶץ לֹא יְרוּעָה: וַנֹּאמֶר. וְכַרְתִּי
אֲנִי אֶת־בְּרִיתִי אִתְּךָ בְּיַמֵּי נְעוּרֶיךָ וְהַקִּימוֹתִי לְךָ בְּרִית עוֹלָם:
וַנֹּאמֶר. הֲבֵן יִקְרֶה לִי אֲפָרַיִם אִם יִלְדֵי שְׁעִשׂוּעִים. כִּי־מִדֵּי דְבָרֵי בּו
זָכַר אֶזְכְּרֶנּוּ עוֹד. עַל־כֵּן הִמּוֹ מַעֲי לֹו רַחֵם אֲרַחֲמֶנּוּ. נֹאֲמֵי־יְי:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וְזָכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
וּפְקַדְנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שְׁמֵי קָדְשׁ: וְזָכַרְנוּ
לָנוּ יְי: אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר
נִשְׁבַּעְתָּ לְאֲבֹרָהֶם אֲבֵינוּ בְּהַר הַמְּרִיָּה. וְתִרְאֶה לְפָנֶיךָ
עֲקוּדָה שְׁעָקוּד אֲבֹרָהֶם אֲבֵינוּ אֶת־יִצְחָק בְּנוֹ עַל גַּב הַמְּזוּבָּח
וְכַבֵּשׁ רַחֲמָיו לְעִשׂוֹת רְצוֹנֶךָ בְּלִבְבֵי שְׁלָם. כֵּן יִכְבְּשׁוּ
רַחֲמֶיךָ אֶת־כַּעֲסֶךָ מֵעַלְיָנוּ. וּבְטוֹבֶךָ הַגָּדוֹל יֵשׁוּב חֶרֶן
אִפְּךָ מֵעַמְּךָ וּמֵעִירֶךָ וּמִמִּנְחֶלְתְּךָ: וְקִיִּם־לָנוּ יְי: אֱלֹהֵינוּ אֶת־
הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ עַל־יְדֵי מֹשֶׁה עֲבָדֶךָ מִפִּי
כְּבוֹדֶךָ כְּאָמֹר. וְכַרְתִּי לְהֵם בְּרִית רֵאשִׁינִים אֲשֶׁר
הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לְהֵם

Thus is it written in Your Torah: "And God remembered Noah and all the animals and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided." "And God heard their groaning in Egyptian bondage and He remembered His covenant with Abraham and Isaac and Jacob." "I will remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham, and I will remember the land." *Genesis 8:1; Exodus 2:24; Leviticus 26:42*

And so the Psalmist sang: "Gracious and merciful is the Lord, who made His wonders to be remembered." "He sustains those who revere Him; He will remember His covenant forever." "He remembered His covenant and He forgave them because of His abundant kindness." *Psalms 111:4, 111:5, 106:45*

And thus Your prophets proclaimed: "Go and proclaim to Jerusalem: Thus says the Lord: I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me in the wilderness, through a barren land." "I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant." "Is not Ephraim My precious son, My beloved child? Even when I rebuke him, I remember him with tenderness, My heart yearns for him. I will surely show him compassion, says the Lord." *Jeremiah 2:2; Ezekiel 16:60; Jeremiah 31:20*

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."

ועל ידי עבדך הנביאים כתוב לאמר. כלי-שבי תכל ושכני
אָרץ. כנשאננס הרים תראו וכתקע שופר תשמעו: ונאמר. והיה
ביום ההוא יתקע בשופר גדול. ובאו האבדים בארץ אשור
והנדחים בארץ מצרים. והשמחו לי בחר הקדש בירושלים:
ונאמר. וי עליהם יראה ויצא כפרק חצו. ואדני אלהים בשופר
יתקע והלך בסערות תימן: י צבאות יגן עליהם: כן תגן על עמך
ישראל בשלומך:

אלהינו ואלהי אבותינו. תקע בשופר גדול לחרותנו.
ושא גם לקבץ גליותינו. וקרב פזורינו מבין הגוים.
ונפוצותינו כנס 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 באמור.
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: ברוך אתה יי שומע קול תרועת עמו ישראל
ברחמים:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי
המחזיר שכנתו לציון:

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.

SHOFAROT: Recalling the revelation

You revealed Yourself to Your holy people at Mount Sinai amid clouds of glory. Your voice was heard in a mist of purity.

The whole world trembled before You, all creation stood in awe, when You, our King, manifested Your presence to teach Your people Torah and *Mitzvot*.

Out of flaming fire, amid peals of thunder and flashes of lightning, amid blasts of the *Shofar*, You enabled them to hear Your divine words.

Thus is it written in Your Torah: "On the third day, as morning dawned, there was thunder and lightning, a thick cloud upon the mountain and the mighty blast of a *Shofar*; everyone in the camp trembled." "The sound of the *Shofar* grew louder and louder. Moses spoke and God answered him." "As all the people witnessed the thunder and lightning, the sound of the *Shofar* and the mountain smoking, they trembled and stood at a distance."

Exodus 19:16, 19:19, 20:15

And so the Psalmist sang: "God has ascended with the sound of the *Shofar*, the piercing cry of the *Shofar*." "With trumpets and *Shofar* acclaim the King, the Lord." "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." "Hallelujah! Praise God in His Sanctuary; praise Him in His mighty heavens. Praise Him for His vast power, praise Him for His abundant greatness. Praise Him with the sound of the *Shofar*, praise Him with lute and lyre. Praise Him with drum and dance, praise Him with strings and flute. Praise Him with resounding cymbals, praise Him with clanging cymbals. Praise Him everything that breathes. Hallelujah! Praise the Lord!"

Psalms 47:6, 98:6, 111:4-5, 150

ועל ידי עבדך הנביאים כחוב לאמר. פליישיבי תבל ושכני
ארץ. כנשאינס הרים תראו וכתקע שופר תשמעו: ונאמר. והיה
ביום ההוא יתקע בשופר גדול. וכאו האבדים בארץ אשור
והנדיחים בארץ מצרים. והשתחוו ליי בהר הקדש בירושלים:
ונאמר. ויי עליהם יראה ויצא כברק חצו. ואדני אלהים בשופר
יתקע והלך בסערות תימן: יי צבאות יגו עליהם: כן תגו על עמך
ישראל בשלומך:

אלהינו ואלהי אבותינו. תקע בשופר גדול לחרותנו.
ושא נס לקבץ גלותינו. וקרב פזורינו מבין הגוים.
ונפוצותינו כנס מירכתי ארץ: והביאנו לציון עירך ברנה.
ולירושלים בית מקדשך בשמחת עולם. ששם עשו
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ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

And thus Your prophets proclaimed: "All inhabitants of the world, all dwellers on earth, look when a banner is raised upon the mountains, and when the *Shofar* is sounded, listen." "On that day a great *Shofar* will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow down to the Lord on His holy mountain in Jerusalem." "The Lord will be revealed to them and His arrow will flash like lightning. The Lord God will sound the *Shofar* and march amid the storm-winds of the South. The Lord of hosts will defend them."

Isaiah 18:3, 27:13; Zechariah 9:14-15

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 His people Israel as they call on Him with the sound of the *Shofar*.

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 His presence to Zion.

מוֹדִים אֲנַחְנוּ לְךָ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אֵתָהּ הוּא לְדוֹר וָדוֹר
נִזְדָּה לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ וְעַל נְסִיךְ שְׂבָכ־לַיּוֹם עִמָּנוּ וְעַל
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲת עָרַב וּבָקָר וְצִהָרִים.
הַטוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם קוּיֵנוּ לְךָ:

וְעַל־כִּלְמֵי יַחְבְּרֶךָ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוֹ תָּמִיד לְעוֹלָם
וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:
וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל
יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֶךָ
נְאֻה לְהוֹדוֹת:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אָבוּינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְתָּ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוּמֶךָ:

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְשְׁלוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

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.

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

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 Father, 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.

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.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה:
פָּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה.
מִהֲרָה הִפֵּר עֲצָתְךָ וּמְקַלְקַל מַחֲשַׁבְתְּךָם:
עֲשֵׂה לְמַעַן שִׂמְךָ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
עֲשֵׂה לְמַעַן קִדְשִׁתְךָ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:
לְמַעַן יִחַלְצוּן יְדִיֶּיךָ הַוְשִׁיעָה יְמִינֶךָ וְעַנְיִי:
יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ.
יְיָ צוּרֵי וְנֹאֲלֵי:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord;
Answer us with Your redeeming power.

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

O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

הַנְּנִי הָעֲנִי מִמַּעַשׁ. נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל: בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל
אֲשֶׁר שְׁלַחְוִנִי. אָף עַל פִּי שְׁאִינִי כְדִי וְהִגּוֹן לְכָד: לְבֹן
אֲבִקֵּשׁ מִמֶּךָ אֱלֹהֵי אֲבֹרְהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. יי
יְי אֵל רַחוּם וְחַנוּן אֱלֹהֵי יִשְׂרָאֵל. שְׂדֵי אִיוֹם וְנוֹרָא. הַיְהִי
נָא מִצְּלִיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים
עָלַי וְעַל שׁוֹלְחָי:

נָא אֵל תִּפְשִׁיעַם בְּחַטָּאתֵי וְאֵל תַּחֲיִיבֵם בְּעֻוְנוֹתַי פִּי חוֹטֵא וּפּוֹשֵׁעַ
אָנִי. וְאֵל יִכְלַמוּ בִפְשָׁעֵי וְאֵל יִבּוֹשׁוּ הֵם בִּי וְאֵל אֲבּוֹשׁ אָנִי בָהֶם.
כָּבֵל תִּפְלְתִי בְּתַפְלַת זְמַן וְרִגִיל וּפְרָקוּ נְאֻה וּזְקִנּוּ מְגִדֵל וְקוֹלוֹ נְעִים
וּמַעֲרַב בְּרַעַת עִם הַבְּרִיּוֹת. וַיְהִי נָא דְלוֹנְגּוּ עָלֶיךָ אֱהַבְהָ. וְעַל כָּל־
פְּשָׁעִים תִּכַּסֶּה בְּאֱהַבְהָ. כָּל־צְרוֹת וְרַעוֹת הַפְּדִינָא לָנוּ וּלְכָל־
יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה. לְחַיִּים וּלְשְׁלוֹם. הַאֲמַת וְהַשְׁלוֹם אֱהַבּוּ
וְלֹא יְהִי שׁוֹם מִכְּשׁוֹל בְּתַפְלְתִי:

וַיְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי אֲבֹרְהֶם יִצְחָק וַיַּעֲקֹב. הָאֵל הַגְּדוֹל
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. אֱהִיָּה אֲשֶׁר אֱהִיָּה. שְׁתַּבָּא תִפְלְתִי לְפָנֶי
כִּסֵּא כְבוֹדְךָ בְּעִבּוֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים. הַתְּמִימִים וְהַיִּשְׁרָיִם.
וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגְּדוֹל וְהַנּוֹרָא:

כִּי אַתָּה שׁוֹמֵעַ תִּפְלַת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה שׁוֹמֵעַ תִּפְלָה:

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

HINENI: The Hazzan's prayer

Here I stand, deficient in good deeds,
Overcome by awe, and trembling
In the presence of Him 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,
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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. הַזֹּכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מִסּוֹד חַכְמִים וְנְבוֹנִים. וּמְלַמֵּד דַּעַת מְבִינִים. אֶפְתָּחָה
פִּי בְחִפְזָה וּבְתַחֲנוּנִים. לְחַלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים וְאֲדוּנֵי הָאֲדוּנִים:

זְכַרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מִמִּית
וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחְיָה הַמֵּתִים:

*Zohreynu l'ha-yim meleh hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.*

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, great, mighty, awesome God, supreme over all.

You are abundantly kind, 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 King of kings, the Lord of lords.

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

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

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, 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, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

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

וּבְכֹן לֵךְ תַעֲלֶה קְדָשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:
וּנְתַנָּה תְקֵף קְדֻשַׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוִם. וּבו
תִּנְשֵׂא מַלְכוּתְךָ. וַיְכֹן בְּחֶסֶד כְּסֵאֶךָ. וְתֵשֵׁב עָלָיו בְּאַמַּת:
אַמַּת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּוָדַע וְעַד. וְכוֹתֵב וְחוֹתֵם
וְסוֹפֵר וּמוֹנֵה. וְתִזְכּוֹר כָּל־הַנְּשֻׁכָּחוֹת. וְתִפְתַּח אֶת־סֵפֶר
הַזְּכוֹרוֹנוֹת. וּמֵאֵלָיו יִקְרָא. וְחוֹתֵם יַד כָּל־אָדָם בּוֹ:

וּבְשׁוֹפֵר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דְקָה יִשְׁמַע.
וּמִלְאָכִים יִתְפַּזּוּן. וְחֵיל וּרְעֵדָה יִאֲחַזְּזוּן. וַיֵּאמְרוּ הַגֵּה יוֹם
הַדִּין. לְפָקוֹד עַל־צָבָא מְרוֹם בְּדִין. כִּי לֹא־יִזְכּוּ בְּעֵינֶיךָ
בְּדִין. וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כַּבְּנֵי מְרוֹן: כְּבִקְרַת
רוּעָה עֲדָרוּ. מַעֲבִיר צֹאנֵי תַחַת שֶׁבֶטוֹ. כֵּן תַעֲבִיר וְתִסְפּוֹר
וְתִמְנֶה. וְתִפְקוֹד נַפְשׁ כָּל־חַי. וְתִחַתּוֹךְ קֶצֶבָה לְכָל־בְּרִיָּה.
וְתִקְתּוֹב אֶת־גִּזְרֵי דִינָם:

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.

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

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן. כִּמְה
יַעֲבְרוּן. וְכִמְה יִבְרְאוּן. מִי יִחְיֶה. וּמִי יָמוּת. מִי בִקְצוֹ. וּמִי
לֹא בִקְצוֹ. מִי בָאֵשׁ. וּמִי בַמַּיִם. מִי בַחֲרֵב. וּמִי בַחַיָּה. מִי
בְרָעַב. וּמִי בַצָּמָא. מִי בְרַעַשׁ. וּמִי בַמְּגֹפָה. מִי בַחֲנִיקָה.
וּמִי בַסְּקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקֹט. וּמִי יִטְרַף. מִי
יִשְׁלֹו. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל. וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מִעֲבִירֵין אֲתִירוּע הַגְּנֻרָה:

כִּי בְשִׁמְךָ בֵּן תְּהִלְתֵּךְ. קָשָׁה לְכַעֵס וְנוֹחַ לְרַצוֹת. כִּי
לֹא תִחַפּוּץ בְּמוֹת הַמֵּת. כִּי אִם בְּשׁוּבוֹ מִדְרָכּוֹ וְחַיָּה. וְעַד
יוֹם מוֹתוֹ תִּחַכְּהָ לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: אֲמַת כִּי אֲתָה
הוּא יוֹצֵרִים. וְאֲתָה יוֹדֵעַ יִצְרֵם. כִּי הֵם בְּשֵׁר וְדָם:
אָדָם יְסוּדוֹ מִעֶפֶר וְסוּפוֹ לְעֶפֶר. בְּגִפְשׁוֹ יָבִיא לְחִמּוֹ.
מְשׁוּל בְּחָרִם הַנִּשְׁבֵּר. כְּחִצֵּי יָבֵשׁ. וְכִצִּיץ נוֹבֵל. כְּצֹל
עוֹבֵר. וְכַעֲנַן כְּלָה. וְכָרוּחַ נוֹשֶׁבֶת. וְכֶאֱבֶק פּוֹרֵחַ. וְכַחֲלוֹם
יַעוּף:

וְאֲתָה הוּא מִלֵּךְ אֵל חַי וְקַיִם:

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.**

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.

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.*

נַעֲרִי צָהָר וְנִקְדִישָׁהּ כְּסוּד שְׁיַח שֶׁרֶפִי קָדֵשׁ הַמְקוֹדֵי־שֵׁים
שִׁמְךָ בְּקֹדֶשׁ. כְּפִתּוּב עַל־יַד נְבִיאֶךָ. וְקֵרָא זֶה אֱלֹהֵי וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צָבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁתַּחֲוִי שׁוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמְיַחֲדִים שְׁמוֹ
עָרַב וּבָקֵר בְּכָל־יוֹם תָּמִיד פְּעֻמִּים בְּאַהֲבָה שְׁמַע אֲמָרִים.
שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
יִשְׁמַעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יי אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יי אֲדוֹנֵינוּ מִהֲאֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהִנֵּה יי לְמַלְךָ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַזֶּה הוּא יְהִיָּה יי אֶחָד
וְשִׁמוֹ אֶחָד: וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:
לְדֹר וָדֹר נְגִיד נְדִלָּה. וּלְנֹצֵחַ נְצָחִים קֹדֶשׁתָּהּ נִקְדִישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעַד. כִּי אֵל מְלֵךְ
גָּדוֹל וְקָדוֹשׁ אֶתָּה:

*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.

Yimloḥ Adonai l'olam,

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

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 His glory."

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

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

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

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

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, 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 be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

"The Lord shall reign forever;
Your God, 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 King.

חֲמוּל עַל מַעֲשֵׂיךָ וְחַשְׁמַח בְּמַעֲשֵׂיךָ. וַיֹּאמְרוּ לְךָ חוֹסְיֶיךָ
 בְּצַדִּיקָה עֲמוּסִיָּה. תִּקְדֹּשׁ אֲדוֹן עַל כָּל־מַעֲשֵׂיךָ: כִּי
 מִקְדֵּי־יִשְׂרָאֵל בְּקִדְשֹׁתֶיךָ קִדְשָׁתָּ. נִאֶה לְקָדוֹשׁ פָּאֵר מִקְדוּשִׁים:
 וּבְכֹן יִתְקַדֵּשׁ שְׁמֶךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ. וְעַל
 יְרוּשָׁלַיִם עִירֶךָ. וְעַל צִיּוֹן מְשֻׁכֵּן כְּבוֹדֶךָ. בְּמַהֲרָה בְּיָמֵינוּ:
 עוֹד יִזְכָּר־לָנוּ אֶהְבֵּת אֵימָן. אֲדוֹנָנוּ. וּבְכֹן הַנֶּעֱקָד
 יִשְׁבִּית מְדִינָנוּ. וּבְזִכּוֹת הַתָּם יוֹצִיא אֱיּוֹם לְצַדִּיק דִּינָנוּ.
 כִּי קָדוֹשׁ הַיּוֹם לְאֲדוֹנָינוּ:
 בָּאֵין מַלְיָן יִשָּׂר מוֹל מְגִיד פֶּשַׁע. תְּגִיד לִיעֲקֹב דְּבָר
 חֶק 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; praise from those 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 King of judgment.

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.

האֹחֶז בְּיַד מִדַּת מְשַׁמֵּט:
וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:
הַבוֹחֵן וּבוֹדֵק גְּזֵי נִסְתָּרוֹת:
וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת:
הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשַּׁחַת:
וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חֵזֶק:
הַדֵּן יַחֲדֵי לְבָאֵי עוֹלָם:
וְכָל מַאֲמִינִים שֶׁהוּא דִּין אֱמֶת:
הַהֲגוֹי בְּאֵהָיָה אֲשֶׁר אֵהָיָה:
וְכָל מַאֲמִינִים שֶׁהוּא הֵיךְ וְהֵנָּה וְיִהְיֶה:
הַיּוֹדֵאֵי שְׁמוֹ כֵּן תִּהְלָתוֹ:
וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ:
הַזּוֹכֵר לְמַזְכְּרֵיוֹ טוֹבוֹת וְכְרוֹנוֹת:
וְכָל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית:
הַחוֹתֵךְ חַיִּים לְכָל־חַי:
וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיָּם:
הַטּוֹב וּמְטִיב לְרַעִים וְלַטּוֹבִים:
וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל:
הַיּוֹדֵעַ יֵצֵר כָּל־יִצְוֵרִים:
וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרִם בְּבִטָּן:
הַכּוֹל יְכוּל וְכוֹלֵלֵם יַחַד:
וְכָל מַאֲמִינִים שֶׁהוּא כּוֹל יְכוּל:

V'HOL MA-AMINIM: Attributes of God

He holds the scales of judgment in His hand;
We believe He is a faithful God.

He searches and probes all secrets;
We believe He knows our innermost thoughts.

He redeems from death and delivers from the grave;
We believe He is the mighty Redeemer.

He alone is the judge of all who come into the world;
We believe He is the true Judge.

He bestows good upon those who are mindful of Him;
We believe He remembers the covenant.

He is good and does good even to the wicked;
We believe He is good to all.

He knows the nature of all creatures;
We believe He formed them all.

He enthrones kings but sovereignty is His;
We believe He is King of all the world.

He guides every generation in mercy;
We believe He preserves kindness.

He opens the gate to those who knock in repentance;
We believe His hand is extended to the penitent.

He waits for the wicked and longs for their return;
We believe He is just and upright.

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

Selected from the Hebrew (pages 292 and 622)

תשוב לבדך ותמלוך על כל בְּיָחֹד.
בְּכָתוּב עַל־יַד גְּבִיאָךְ.
וְהָיָה יי לְמַלְךְ עַל־כָּל־הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:

וּבְכֵן תֵּן פִּחְדֶךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִימָתָךָ עַל
כָּל־מַה־שֶּׁבָרָאָתָּ. וַיִּרְאוּךָ כָּל־הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ כָלֵם אֲנָדָה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם. כִּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז
בְּיָדְךָ וּגְבוּרָה בַּיּמִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאָתָּ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לַיִּרְאָיִךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפְתֻחֹן פֶּה לְמִנְחָלִים לָךְ. שְׁמַחָה לְאֲרֻצְךָ
וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וְחַסִּידִים
בְּרִנָּה יִגִּילוּ. וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה בְּעֵשֶׂן
תִּכָּלֶה. כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ:

MAY GOD'S KINGDOM SOON BE ESTABLISHED

You alone will be exalted;
and You will rule over all in Your Oneness,
as promised by Your prophet:
"The Lord shall be King over all the earth;
on that day the Lord shall be One and His name One."

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.

וַיֵּאמְרוּ כָּל לְעַבְדֵיךָ וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ. וַיִּגִּידוּ בְּאֵימִים
צְדָקָתְךָ: וַיְדַרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ. וַיְהַלְלוּךָ כָּל־אֲפָסִי
אֶרֶץ. וַיֵּאמְרוּ תָמִיד יִגְדַל יְיָ: וַיִּזְבְּחוּ לָךְ אֶת־זִבְחֵיהֶם.
וַיִּזְנְחוּ אֶת־עֲצָבֵיהֶם. וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם: וַיִּטּוּ שְׂכָם
אֶחָד לְעַבְדֵיךָ. וַיִּירְאוּךָ עִם שֶׁמֶשׁ מִבְּקָשֵׁי פָנֶיךָ. וַיִּכְיֵרוּ
כַּח מַלְכוּתְךָ. וַיִּלְמְדוּ תוֹעִים בִּינָה: וַיִּמְלְלוּ אֶת־זִבְוֹרְתְךָ.
וַיִּשְׁאֲאוּךָ מִחַנּוּשָׁא לְכָל לְרֹאשׁ. וַיִּסְלְדוּ בְּחִילָה פְּנֵיךָ.
וַיַּעֲטְרוּךָ גִזְרֵי תִפְאָרְתְךָ: וַיִּפְצְחוּ הַרִים רִנָּה. וַיִּצְהָלוּ אֲיִים
בְּמַלְכּוּךָ. וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם. וַיְרוֹמְמוּךָ בְּקִהְלֵ
עַם: וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ. וַיִּתְּנוּ לָךְ כֶּתֶר מְלוּכָה:

*V'ye-eta-yu kol l'ov-deha, vi-varhu sheym k'vodeha,
v'yagidu va-iyim tzid-keha.*

*V'yidr'shuha amim lo y'dauha, vi-hal'luha kol afsey aretz,
v'yomru tamid yigdal Adonai.*

*V'yiz-b'hu l'ha et ziv-heyhem, v'yiz-n'hu et atza-beyhem,
v'yaḥ-p'ru im p'si-leyhem.*

*V'yatu sh'hem ehad l'ov-deha, v'yirauha im shemesh
m'vak-shey faneha,
v'yakiru koah malhuteha, vi-lamdu toim binah.*

*Vi-mal'lu et g'vuroteha, vi-nas-uha mitnasey l'hol l'rosh,
vi-saldu v'hilah paneha, vi-atruha nezer tif-arah.*

*V'yif-tz'hu harim rinah, v'yitz-halu iyim b'malheha,
vi-kablu ol malhutha aleyhem, vi-rom'muha bi-k'hal am.*

*V'yish-m'u r'hokim v'yavou,
V'yitnu l'ha keter m'luhah.*

V'YE-ETAYU: A medieval "vision of the future"

All the world shall come to serve Thee
And bless Thy glorious name,
And Thy righteousness triumphant
The islands shall proclaim.

And the peoples shall go seeking
Who knew Thee not before,
And the ends of earth shall praise Thee,
And tell Thy greatness o'er.

They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to Thee alone.

They shall worship Thee at sunrise,
And feel Thy kingdom's might,
And impart Thy understanding
To those astray in night.

They shall testify Thy greatness,
And of Thy power speak,
And extol Thee, shrined, uplifted
Beyond the highest peak.

And with reverential homage,
Of love and wonder born,
With the ruler's crown of beauty
Thy head they shall adorn.

With the coming of Thy kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.

And through all Thy congregations
So loud Thy praise shall sing,
That the uttermost peoples, hearing,
Shall hail Thee crowned King.

Transl. Israel Zangwill

ותמלוך אַתָּה יי לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
 כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ בְּכַתוּב בְּדַבְרֵי קֹדֶשְׁךָ.
 יְמִלֶּךָ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר. הִלְלוּיָהּ:
 קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹוֹהַ מִבְּלַעְרֵיךָ בְּכַתוּב.
 וַיִּגְבַּהּ יי צְבָאוֹת בְּמִשְׁפָּט וְהֵאֱלָהּ הַקְּדוֹשׁ וְנִקְדַּשׁ בְּצַדִּיקָה.
 בְּרוּךְ אַתָּה יי הַמְּלִיךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
 וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
 מִלְּכֵנוּ לְעַבְדֻתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ:

On Shabbat add the words in brackets.

וַתִּתְּנֵנוּ לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבָּת הַזֶּה (וְאֶת־יוֹם)
 הַזְּכָרוֹן הַזֶּה יוֹם וְזִכְרוֹן תְּרוּעָה וּבְאַהֲבָה) מִקְרָא קֹדֶשׁ.
 זָכַר לִיצִיאַת מִצְרָיִם:

וּמִפְּנֵי חֲטָאֵינוּ נָגְלֵנוּ מֵאַרְצָנוּ וְנִחַרְתָּקָנוּ מֵעַל אֲדָמָתָנוּ וְאִין
 אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ בְּבֵית הַגָּדוֹל
 וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ:

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 King.

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 *Mitzvol*. 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.

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

יהי רצון מלפניך יי אלהינו ואלהי אבותינו מלך
 רחמן שתשוב ותרחם עלינו ועל ארצך ברחמיך
 הרבים. ותבנה מהרה ותגדל כבודך: אבינו מלכנו
 גלה כבוד מלכותך עלינו מהרה. והופע והנשא עלינו
 לעיני כלחי. וקרב פזורינו מבין הגוים. ונפוצותינו
 כנס מירכתי ארץ: והביאנו לציון עירך ברנה.
 ולירושלים בית מקדשך בשמחת עולם. ששם עשו
 אבותינו לפניך אחיך בנות חובותיהם. תמידים
 בסדרם ומוספים כהלכתם:

On Shabbat add the words in brackets.

יהי רצון מלפניך יי אלהינו ואלהי אבותינו
 שתרחם על אחינו בית ישראל הנתונים בצרה.
 ותוציאם מאפלה לאורה. משעבוד לגאולה. ומיגון
 לשמחה. במהרה בימינו: וקבל ברחמים ובכבוד את
 תפלת כל-עמך בית ישראל ביום והשבת הזה וביום
 הזכרון הזה:

On Shabbat add:

ישמחו במלכותך שומרי שבת וקוראי ענג. עם
 מקדשי שביעי בלם ישבעו ויתענגו מטובך. והשביעי
 רצית בו וקדשתו. חמדת ימים אותו קראת. וזכר
 למעשה בראשית:

*Yis-m'hu v'mal-hut-ha 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,
 Hemdat yamim oto karata, zeyher l'ma-asey v'reyshit.*

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful King, 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 King. 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.

GRANT ME THE CAPACITY FOR PRAYER

אֲחִילָה לְאֵל. אֲחַלָּה פָּנָיו.
אֲשַׁלָּה מִמֶּנּוּ מַעֲנֵה לְשׁוֹן:
אֲשֶׁר בִּקְהַל עַם אֲשִׁירָה עָזוֹ.
אֲבִיעָה רִנּוֹת בְּעַד מִפְעָלָיו:
לְאָדָם מַעֲרָכֵי לֵב.
וּמִי מַעֲנֵה לְשׁוֹן:
אֲדַנִּי שְׁפָתַי תִּפְתָּח
וּפִי יִגִּיד תְּהִלָּתְךָ:
יְהִיו לְרִצּוֹן אֱמֶרֶי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְיָ צוּרֵי וְגֹאֲלֵי:

I come before the Lord to entreat Him.
I plead for the gift of expression,
So that here, before the congregation,
I may sing of His power,
Celebrate in song the glory of His works.

Preparing the heart is a human task;
The power of expression is the gift of God.

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

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

Malhuyot, Zihronot, Shofarot



MALHUYOT

*Sovereign of the universe,
establish Your sovereignty over us.
Help us to acknowledge Your rule
not only with our lips but also with our lives.
May we bend our will to conform to Your will;
and may our hearts find delight in serving You.
May our every act proclaim:
"The Lord God of Israel is King
and His sovereignty rules over all."*

ZIHRONOT

*O God, who remembers even what we forget,
help us to remember who we are and what we are.
Keep us from forgetting that we are Your children,
and that You want us to love each other as ourselves.
Help us remember the Jewish past we have inherited;
and keep us ever mindful of the Jewish future
which we must secure and enrich.
May the memories which guide our actions
inspire us to lead lives worthy of being remembered.*

SHOFAROT

*O God, who revealed Yourself to our ancestors at Sinai,
amidst the loud blasts of the Shofar,
wherever we stand we are in Your presence;
may You always be present to us.
Help us to sense Your spirit
when we yearn for truth and righteousness,
when we strive to create the good and the beautiful,
when we work for justice and peace.
May our daily deeds bear witness
that You, who revealed Yourself to our ancestors,
reveal Yourself anew through us.*

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיֹצֵר
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלַקְנוּ כָּהֵם וְגָרְלָנוּ כְּכָל־
הַמוֹנִם:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֶי מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל וְשׁוֹכֵינֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אִמַּת מְלַכְנוּ אָפֶס זֹלָתוֹ. בְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַתָּ
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לְבָבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת
עֲגוּף לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים בְּרוֹת
יְבָרְתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ
בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֲרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־
יּוֹשְׁבֵי תַבַּל. כִּי־לָךְ תִּכְרַע כָּל־בָּרֶךְ תִּשְׁבַּע כָּל־לְשׁוֹן:
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתְךָ. וְחַמְלֶךָ עַל־יָהֵם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֶךָ
בְּכָבוֹד:

MALHUYOT: God's kingship proclaimed

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

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

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

For we bend the knee and reverently bow
Before the *King of kings*,
The Holy One, praised be He.

He spread out the heavens and founded the earth;
His glorious presence is everywhere.

He is our God; there is no other.
He is truly our *King*; there is none besides Him.

As it is written in His Torah:
"This day accept with mind and heart,
That He is the Lord in 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.

MALHUYOT VERSES

כְּתוּב בְּחֹרֶתְךָ. יי יִמְלֶךְ לְעֵלָם וְעַד:

וְנֹאמֵר. לֹא־הִבִּיט אָנוּן בִּיַעֲקֹב וְלֹא־רָאָה עִמָּל בְּיִשְׂרָאֵל. יי
אֱלֹהֵינוּ עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

וְנֹאמֵר. וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְּאַסֵּף רְאִשֵׁי עַם יְחַד שְׁבֻטֵי
יִשְׂרָאֵל:

וּבְדַבְּרֵי קִדְשֶׁךָ כְּתוּב לֹאמֵר. כִּי לִי הַמְּלוּכָה וּמִשַׁל בְּגוֹיִם:
וְנֹאמֵר. יי מֶלֶךְ נְאוֹת לְבַשׁ. לְבַשׁ יי עַז הַתְּאַזֵּר. אֲחֵי־תִכּוֹן
תִּבַּל בְּלִתְמוֹט:

וְנֹאמֵר. שְׂאוּ שְׁעָרִים רְאִשֵׁיכֶם. וְהִנְשְׂאוּ פִתְחֵי עוֹלָם. וַיְבוֹא מֶלֶךְ
הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד. יי עֲזוּז וְגִבּוֹר. יי גִּבּוֹר מִלְחָמָה: שְׂאוּ
שְׁעָרִים רְאִשֵׁיכֶם. וּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא
זֶה מֶלֶךְ הַכְּבוֹד. יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סְלָה:

וְעַל יְדֵי עֲבָדֶיךָ הַנִּבְיָאִים כְּתוּב לֹאמֵר. כֹּה אָמַר יי מֶלֶךְ־
יִשְׂרָאֵל וְנֹאמְרוּ יי צְבָאוֹת. אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין
אֱלֹהִים:

וְנֹאמֵר. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת־הַר עֶשׂוֹ וְהִזְתָּה
לִי הַמְּלוּכָה:

וְנֹאמֵר. וְהִזָּה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וְשֵׁמוֹ אֶחָד:

וּבְחֹרֶתְךָ כְּתוּב לֹאמֵר.

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

KINGSHIP VERSES (Malḥuyot)

Thus is it written in Your Torah:

"The Lord shall be King for ever and ever."

"He saw no iniquity in Jacob, nor beheld perverseness in Israel; the Lord their God is with them and they shout in honor of the King."

"The Lord became King in Jeshurun, when the heads of the people assembled, when all the tribes of Israel gathered together."

Exodus 15:18; Numbers 23:21; Deuteronomy 33:5

And so the Psalmist sang:

"Kingship belongs to the Lord, and He rules over nations."

"You, O Lord, are Sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely. You created a world that stands firm."

"Lift up your heads, O gates! Lift up high, you ancient doors! Let the King of Glory enter! Who is the King of Glory? The Lord, strong and mighty, the Lord, triumphant in battle. Lift up your heads, O gates! Lift them up, you ancient doors! Let the King of Glory enter! Who is the King of Glory? The Lord of hosts; He is the King of Glory."

Psalms 22:29, 93:1, 24:7-10

And thus Your prophets proclaimed:

"Thus says the Lord, the King and Redeemer of Israel: I am the first and I am the last, and besides Me there is no God."

"Liberators shall ascend Mount Zion to bring judgment upon Mount Esau and God's kingship will be acknowledged in the world."

"The Lord shall be King over all the earth; that day the Lord shall be One and His name One."

Isaiah 44:6; Obadiah 1:21; Zechariah 14:9

And thus is it written in Your Torah:

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

Deuteronomy 6:4

The kingship of God



Is the "kingship of God," for which we pray,
a utopia—only a vision of a far-off age?

*Is it an image from a dead past
when monarchs ruled those who never elected them?*

God is our King when our hearts have healed,
no longer pursuing, compulsively, the false gods.

*He rules over us when we prepare ourselves
to act in response to His commands.*

The kingship of God can be here and now
if we accept the burdens of our freedom.

*The kingship of God is a yoke
which we can willingly choose and gladly bear.*

It is the greater freedom we attain
when we respond to the demands of justice and love.

*God is our King when our eyes are open,
when we see His love and deeds through time.*

God can become the King of each of us today,
if we will to build the kingdom which will surely come—
when all people will be united under the oneness of God.

Nahum Waldman

The will of the Living God

✎ What does the kingship of God mean in the context of Hebraic religion? Its implications are inexhaustible, but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes His sovereign rule: "All people must bring *all* their lives under the whole will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from divine rule is branded as an attempt to set up a rival, an idolatrous claim against the sovereignty of God: "I am the Lord thy God ... thou shalt have no other gods before Me" (Ex. 20:2-3). All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg

To rule our lives

✎ In the Jewish view, the "Kingdom of God" is not that which is to be established "at the end of time" or "beyond history" or in an other-worldly existence. The "Kingdom" of God is already here, *now*. God's sovereign will established and still maintains the law of heaven and earth (Jer. 33:25); and by His will the destinies of individuals and nations are decreed. Therefore, it is not the "Kingdom" of God which we must affirm but rather His *Kingship*. Our moral freedom necessitates our being given the choice of obeying the moral law or of rebelling against it. We must of our own volition "accept the Kingship of God," ordering our conduct in accordance with those imperatives whereby God's will becomes the rule of our lives.

Moshe Arad (adapted)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כָּלוּ
 בְּכַבוֹדָךְ וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדְרָךְ וְאִין
 עֲיָךְ עַל כָּל־יְוֹשְׁבֵי חֶבֶל אֶרֶץךָ. וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה
 פָּעַלְתָּ וַיָּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתוֹ. וַיֹּאמֶר כֹּל אֲשֶׁר
 נִשְׁמָה בְּאָפוֹ יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלִכּוֹתוֹ בְּכֹל מְשָׁלָה:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְרָצָה בְּמִנוּחָתָנוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתַן חֻלְקֵנוּ בְּחֹרְתֶךָ שִׁבְעָנוּ מְטוֹבָךְ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.
 וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וְיִנְחֵנוּ כֹּה
 יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ וְטַהַר לְבָנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה
 אֱלֹהִים אֱמֶת וְדַבְּרֶךָ אֱמֶת וְקַיִם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ
 עַל כָּל־הָאָרֶץ מְקַדֵּשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן:

The Shofar is sounded. (Omit on Shabbat.)

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Omitted on Shabbat:

אֲרִשַׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשְׂא.
 מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ.
 וְתִקַּבֵּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר מְלִכְיֹתֵינוּ:

*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 mal-huyo-teynu.*

הַיּוֹם הַרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יִצְוֹרֵי
 עוֹלָמִים. אִם כְּבָנִים אִם כְּעִבְדִּים: אִם כְּבָנִים רַחֲמָנוּ
 כְּרַחֲם אָב עַל בָּנִים. וְאִם כְּעִבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת.
 עַד שִׁתְּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ אִיוֹם קְדוֹשׁ:

ESTABLISH YOUR SOVEREIGNTY

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 King and His 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 a God of truth; Your word is truth, and endures forever.

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

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 *Malhuyot*.

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 a father pities His children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

אתה זוכר מעשה עולם ופוקד כל יצורי קדם. לפניך
נגלו כל תעלמות והמון נספרות שמבראשית. כי אין
שכחה לפני כסא כבודך ואין נסתר מנגד עיניך:

אתה זוכר את כל המפעל. וגם כל היצור לא נכחד
מך: הכל גלוי וידוע לפניך יי אלהינו. צופה ומביט
עד סוף כל הדורות. כי תביא חק ופרון להפקד כל
רוח ונפש. להזכר מעשים רבים והמון בריות לאין
תכלית: מראשית בזאת הודעת. ומלפנים אותה גלית:

זה היום תחלת מעשיך ופרון ליום ראשון. כי חק
לישראל הוא משפט לאלהי יעקב:

ועל המדינות בו יאמר. איזו לחרב ואיזו לשלום. איזו
לרעב ואיזו לשבע: ובריות בו יפקדו להזכירם לחיים
ולמות: מי לא נפקד בהיום הזה. כי נזכר כל היצור
לפניך בא. מעשה איש ופקדתו ועלילות מצעדי גבר.
מחשבות אדם ותחבולותיו ויצרי מעללי איש:

אשרי איש שלא ישכחך. ובן אדם יתאמץ בך. כי
דורשיך לעולם לא יכשלו. ולא יכלמו לנצח כל החוסים
בך: כי נזכר כל המעשים לפניך בא. ואתה דורש מעשה
כלם:

וגם אתינן באהבה זכרת ותפקדהו בדבר ישועה
ורחמים. בהביאך אתמי המבול לשחת כל בשר מפני
רע מעלליהם: על כן זכרוננו בא לפניך יי אלהינו
להרבות נרעו בעפרות תבל וצאצאיו כחול הים:

ZIHRONOT: God remembers

You remember all that has transpired since the beginning of time. Before You all the secrets, all the hidden things of the ages are revealed. For You there is no forgetfulness; from You nothing is concealed.

You remember all deeds; and their authors are not forgotten by You. To You everything is clear, O Lord our God; You foresee the generations to the end of time.

You have appointed a time for bringing to judgment a multitude of human beings and their countless actions. From the beginning You made this known; in ancient days You revealed it to us.

This day commemorates the beginning of Your creation, a remembrance of the very first day. Its observance is a statute for Israel, ordained by the God of Jacob.

And on this day the destiny of nations hangs in the balance: war or peace, famine or plenty. Individuals too are judged on this day, for life or for death.

Who is not judged on this day? Every human being comes before You; deeds and designs, ways and wishes—all are judged.

Blessed is the person who does not forget You, who draws courage and strength from You. For those who seek You shall not stumble; those who trust in You shall not be put to shame when the record of all deeds is set before You and You examine every action.

You remembered Noah in love, mercifully saving him when You brought the flood to destroy all creatures because of their evil deeds. Because the record of his righteousness was known to You, Lord our God, You multiplied his children like the dust of the earth and his descendants as the sand of the sea.

ZIHRONOT VERSES

בְּכַתוּב בְּתוֹרַתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נַחַם וְאֶת בְּלִיַּחְזָה וְאֶת־כָּל־
הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּכֵה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכַּח
הַמַּיִם:

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

וַנֹּאמֶר. וַתְּכַרְתֵּי אֶת־בְּרִיתִי יַעֲקֹב וְאִף אֶת־בְּרִיתִי יִצְחָק וְאִף אֶת־
בְּרִיתִי אֲבֹרָהֶם אֲנֹכֶם וְהָאָרֶץ אֲנֹכֶם:

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר. וְכָר עָשָׂה לְנַפְלְאֹתָיו חֲנוּן וְרַחוּם וְ:
וַנֹּאמֶר. טָרַף נִחַם לִירְאָיו וַיִּזְכֹּר לְעוֹלָם בְּרִיתוֹ:
וַנֹּאמֶר. וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחַם כָּרֵב חֲסָדָיו:

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר. הִלֵּךְ וַקְרָאתָ בְּאָזְנֵי
יְרוּשָׁלַיִם לֵאמֹר. כֹּה אָמַר וְ: וְכַרְתִּי לָךְ חֲסֵד גְּעוּרֶיךָ אֲהַבֵּת
כְּלוּלֹתֶיךָ. לְכַתֹּךְ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ לֹא יְרוּעָה:

וַנֹּאמֶר. וַתְּכַרְתֵּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בִּימֵי גְעוּרֶיךָ וַתְּקִימוּתִי לָךְ
בְּרִית עוֹלָם:

וַנֹּאמֶר. הֲבֵן יִקְרֶה לִי אֶפְרַיִם אִם יִלְדֶה שְׁעִשׂוּעִים. כִּי־מִדֵּי דַבְּרֵי בּוֹ
זָכַר אֲזַכְרֶנּוּ עוֹד. עַל־כֵּן הִמּוּ מֵעַי לּוֹ רַחֵם אֲרַחֲמֶנּוּ. נֹאֲמֵי־וְ:

*Zaharti lah hesed n'ura-yih ahavat k'lulota-yih,
Lehteyh aharai ba-midbar b'eretz lo z'rua.*

*Ha-veyn yakir li efra-yim im yeled sha-a-shuim,
Ki mi-dey dabri bo zahor ezkerenu od,
Al keyn hamu mey-ai lo raheyim araha-menu, n'um Adonai.*

REMEMBRANCE VERSES (Zikhronot)

Thus is it written in Your Torah:

"And God *remembered* Noah and all the animals and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided."

"And God heard their groaning in Egyptian bondage and He *remembered* His covenant with Abraham and Isaac and Jacob."

"I will *remember* My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land."

Genesis 8:1; Exodus 2:24; Leviticus 26:42

And so the Psalmist sang:

"Gracious and merciful is the Lord, who made His wonders to be *remembered*."

"He sustains those who revere Him; He will remember His covenant forever."

"He *remembered* His covenant and He forgave them because of His abundant kindness."

Psalms 111:4, 111:5, 106:45

And thus Your prophets proclaimed:

"Go and proclaim to Jerusalem: Thus says the Lord: I *remember* in your favor the devotion of your youth, the love of your bridal days, when you followed Me in the wilderness, through a barren land."

"I will *remember* the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant."

"Is not Ephraim My precious son, My beloved child? Even when I rebuke him, I *remember* him with tenderness, My heart yearns for him. I will surely show him compassion, says the Lord."

Jeremiah 2:2; Ezekiel 16:60; Jeremiah 31:20

Zihronot: Remembering



You remember, O Lord our God,
The past which has molded us;
That past which those who went before,
Preserved and bequeathed to us.

*Help us to remember that we shall be the past
To countless others who will come after us;
And may we so live that we will transmit to them
Our love and reverence for all that we cherish.*

You remember, O Lord our God,
The past which lives in our minds;
The heritage, rooted in the ages, which was nurtured
By psalmist and sage, by poet and prophet.

*Help us to remember that we are the guardians
Of this sacred trust we are commanded to honor;
May it be our way of life all the days of our years,
To pass on to future heirs, strengthened and enhanced.*

You remember, O Lord our God,
The past which lives in our hearts;
That past, wrought out of the hopes of our people,
Renewed in the dreams of every generation.

*Let us remember that we must now renew
Our loyalty, our devotion to those hopes and dreams;
That our lives may be hallowed and our days enriched,
By our links to our people's noblest ideals.*

You remember, O Lord our God,
Our past which stressed righteousness,
That past which now summons us to justice and to mercy,
Proclaiming that we meet You in deed as well as prayer.

*Help us to remember that we must faithfully champion
Those eternal truths, and inspired teachings,
Which link our lives to Your Torah of love,
And make us worthy of being remembered by You.*

Morris Silverman (adapted)

Remembering: I stood with Abraham



I stood with Abraham in his lonely vigil
And read the destiny of my people in the stars.

*I was with Isaac when he built the altar
Where his faith and devotion were put to the test.*

I stood with Jacob
When he wrestled through the night
With the angel of despair
And won a blessing at the break of dawn.

*With Joseph I dreamt of sheaves and stars
And climbed the steps from the pit to a prince's throne.*

I was with Moses, an alien prince among an alien people.
Unshod, I stood with him before the vision in the wilderness
And from the fire I heard the Voice summoning him to service.

*I was at Sinai and entered there the everlasting covenant
Between my people and its God.
I suffered and I hungered with them
All the way across the wilderness to the Promised Land.*

I was with Joshua at Jericho
And with Deborah by the waters of Megiddo
When the stars in their courses fought against Sisera.

*I stood with the blind Samson in his agony
And I heard the wild cry of his desperate courage
As he pulled the pillars over the Philistines.*

I heard Samuel admonish his people to remain free
And not to reject God by enslaving themselves to a king.

*I listened to the harp of David,
And I saw him bow before the wrath of Nathan
And before the truth of his accusation.*

I heard Solomon in the Temple
On the day he dedicated it as a House of Prayer for all peoples,
And I learned from him
Of a God whom heaven and the hosts of heaven cannot contain,

Whose compassion extends to all,
Even to the stranger who comes from a far off country.

*I was with the prophets
Who came to destroy old worlds
And to build new ones.*

I heard them lash out against injustice.
I warmed at their compassion for the weak.
From them I learned what a raging fire within one's soul
An unfilled mandate from God can be.

*I was with my people by the rivers of Babylon
And I heard their oath:
"If I forget thee, O Jerusalem."*

I entered their makeshift synagogues in Babylon,
And learned there that prayer and study
Can be as beloved to God
As the sacrifices of the priests in the Temple
Or the songs of the Levites.

*I returned with them from the captivity
And saw how a people can rebuild upon ruins.*

I sat with the sages and the scribes
Who patiently interpreted the word of God
And slowly formed the Oral Law.

*I moved among the mountains of Judea
With the lionhearted sons of Mattathias.*

I saw the miracle of the single cruse of oil
That illumined the Temple of the Lord.

*I was with Hillel
When he summarized the whole Torah
In the commandment to love your neighbor as yourself.*

I was with Akiba
When he inspired a revolution,
Defied an empire, and died a martyr.

*I wandered with my people into many lands,
Where the cross and the crescent reigned.
I walked with them over all the highways of the world.*

I was with them when they drank out of the bitter chalices
Of pain, humiliation, cruelty, and hatred.

I saw them stay sane, in the midst of madness.
 I saw them stay civilized, in the midst of brutality.
 I saw them lighting candles in the midst of darkness.
 *Then I saw the night lift and the dawn break;
 And into a new world, blessed with liberty and freedom,
 I marched with them exultingly.*

I saw the shackles fall from off their limbs,
 I saw the radiance of their emancipated minds and hearts.
 I saw them enrich every land that gave them opportunity.
 *I was with them when they landed at Ellis Island,
 And fell in love with the land that stood for liberty.*

Then I saw the night descend again.
 I saw them suffer as no people has ever suffered before.
 I saw them burned and gassed and tortured.
 *Then, like a Phoenix, I saw them rise again in the old land.
 I saw them begin a new life there,
 Based on the ancient teachings of justice and mercy.*

I saw them nurture saplings in the wilderness,
 And I watched them make the desert bloom.
 *I was with them in the Six Day War.
 I stood by them when their hard-earned state
 was in danger on Yom Kippur.
 I trembled when they trembled,
 And I rejoiced when they rejoiced.
 I was at the Wall. I was in the Sinai.
 I was on the Golan Heights.*

Shall I leave them now?
 Can I part company with this immortal band whom I love?
 They have become too dear and precious to me.
 *They are bone of my bone,
 Flesh of my flesh,
 Soul of my soul.*

They are my people.
 Their quest is mine.
 *They will live within me,
 And I will live with them, forever.*

Abba Hillel Silver (adapted)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וְזָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
 וּפְקַדְנֵנוּ בְּפְקֻדֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שָׁמַי קָדָם: וְזָכַר-
 לָנוּ יי אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר
 נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה. וְתִרְאֶה לְפָנֶיךָ
 עֲקֻדָה שְׁעָקֵד אֲבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל גֵּב הַמִּזְבֵּחַ
 וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. כֵּן יְכַבְּשׁוּ
 רַחֲמֶיךָ אֶת־כַּעֲסֶךָ מֵעַלֵינוּ. וּבִטּוֹבָךָ הַגָּדוֹל יֵשׁוּב חֲרוֹן
 אַפֶּיךָ מֵעַמָּךְ וּמֵעִירֶךָ וּמִנְחֻלָתֶךָ: וְקִיָּם לָנוּ יי אֱלֹהֵינוּ אֶת־
 הַדָּבָר שֶׁהַבְּטַחְתָּנוּ בְּתוֹרָתֶךָ עַל־יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי
 כְּבוֹדֶךָ כְּאֲמֹר. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁינִים אֲשֶׁר
 הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם
 לְאֱלֹהִים אֲנִי יי: כִּי זָכַר כָּל־הַנִּשְׁכַּחֹת אֶתָּה הוּא מֵעוֹלָם
 וְאִין שִׁכְחָה לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ. וְעֲקֻדַת יִצְחָק לְזֵרְעוֹ הַיּוֹם
 בְּרַחֲמִים תִּזְכּוֹר. בְּרוּךְ אַתָּה יי זָכַר הַבְּרִית:

The Shofar is sounded. (Omit on Shabbat.)

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Omitted on Shabbat:

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רֵם וְנִשְׂאָ.
 מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ.
 וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוּרֹנוֹתֵינוּ:

*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 הֵרַח עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יִצְחָרִי
 עוֹלָמִים. אִם כְּבָנִים אִם כְּעַבְדִּים: אִם כְּבָנִים רַחֲמָנוּ
 כְּרַחֵם אָב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיֹת.
 עַד שֶׁתִּחַנְנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ אִיוֹם קָדוֹשׁ:

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 *Ziḥronot*.

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 a father pities His children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

אָמַר נְגִלִית בְּעֵנֶן כְּבוֹדָךְ עַל עַם קְדֻשָּׁךְ לְדַבֵּר עִמָּם:
 מִן הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ וְנִגְלִית עֲלֵיהֶם בְּעַרְפְּלֵי טְהָר:
 גַּם כְּלִי־הַעוֹלָם כָּלוּ חָל מִפְּנֵיךָ וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ
 מִמֶּךָ. בְּהַגְלוֹתֶךָ מִלְּכָנּוּ עַל הַר סִינַי לְלַמֵּד לְעַמְּךָ תּוֹרָה
 וּמִצְוֹת. וְתִשְׁמָעֵם אֶת־הוֹד קוֹלְךָ וְדַבְּרוֹת קְדֻשָּׁךְ מִלְּהַבּוֹת
 אֵשׁ: בְּקוֹלֹת וּבְרָקִים עֲלֵיהֶם נְגִלִית וּבְקוֹל שׁוֹפָר עֲלֵיהֶם
 הוֹפְעָתָּ:

בְּכַתוּב בְּתוֹרַתְךָ. וַיְהִי כַּיּוֹם הַשְּׁלִישִׁי בַּיּוֹם הַבְּקָר וַיְהִי קֹלֹת
 וּבְרָקִים וַעֲנַן כָּבֵד עָלֵיהֶם וְקוֹל שׁוֹפָר חָזַק מְאֹד וַיִּחְרַד כְּלִי־הָעַם
 אֲשֶׁר בְּמַחֲנֶה: וַנֹּאמֶר. וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד. מִשֶּׁה
 יִדְבַר וְהֶאֱלִהִים יַעֲנֶנּוּ בְּקוֹל: וַנֹּאמֶר. וְכִלְיֵהֶם רֵאִים אֶת־הַקּוֹלֹת
 וְאֶת־הַלְּפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עָשָׂן. וַיֵּרָא הָעַם וַיִּנְעוּ
 וַיַּעֲמֵדוּ מֵרַחֵק:

וּבְדַבְּרֵי קְדֻשָּׁךְ בְּכַתוּב לֵאמֹר. עָלָה אֱלֹהִים בְּתַרוּעָה יי בְּקוֹל
 שׁוֹפָר: וַנֹּאמֶר. בְּחֻצְרוֹת וְקוֹל שׁוֹפָר הִרְיָעוּ לִפְנֵי הַמַּלְאָךְ יי:
 וַנֹּאמֶר. תִּקְעוּ בַתְּדָשׁ שׁוֹפָר בְּכֶסֶה לַיּוֹם חֲנֻנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא
 מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב: וַנֹּאמֶר. הִלְלוּהָ. הִלְלוּ־אֵל בְּקִדְשׁוֹ הִלְלוּהוּ
 בְּרָקִיעַ עֶזֶו: הִלְלוּהוּ בְּגִבּוֹרֹתָיו הִלְלוּהוּ כְּרַב גְּדֹלוֹ: הִלְלוּהוּ בְּתַקְע
 שׁוֹפָר הִלְלוּהוּ בְּנִבְל וְכִנּוֹר: הִלְלוּהוּ בַתֶּף וּמְחוֹל הִלְלוּהוּ בְּמִנִּים
 וְעִנְבִּ: הִלְלוּהוּ בְּצִלְצְלֵי־שִׁמְע הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל
 הַנְּשָׁמָה תְּהַלֵּל יְהוָה. הִלְלוּהָ:

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים בְּכַתוּב לֵאמֹר. כָּל־יִשְׁבֵי תִבְל וְשִׁכְנֵי
 אֶרֶץ. כְּנִשְׂאֵי־נִס הָרִים תִּרְאוּ וְכַתְּקַע שׁוֹפָר תִּשְׁמָעוּ: וַנֹּאמֶר. וְהָיָה
 בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל. וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר
 וְהִנְדָּחִים בְּאֶרֶץ מִצְרַיִם. וְהִשְׁתַּחֲוּוּ לִי בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם:
 וַנֹּאמֶר. וַיִּי עֲלֵיהֶם יִרְאָה וַיֵּצֵא כְּבָרֵךְ חֲצוֹ. וְאֵדְנִי אֱלֹהִים בְּשׁוֹפָר
 יִתְקַע וְהִלֵּךְ בְּסַעֲרוֹת תִּמְנוּ: יי צְבָאוֹת יְגַן עֲלֵיהֶם: כֵּן תִּגְן עַל עַמְּךָ
 יִשְׂרָאֵל בְּשִׁלּוּמֶךָ:

SHOFAROT: Recalling the revelation

You revealed Yourself to Your holy people at Mount Sinai amid clouds of glory. Your voice was heard in a mist of purity.

The whole world trembled before You, all creation stood in awe, when You, our King, manifested Your presence to teach Your people Torah and Mitzvot.

Out of flaming fire, amid peals of thunder and flashes of lightning, amid blasts of the *Shofar*, You enabled them to hear Your divine words.

SHOFAROT VERSES

Thus is it written in Your Torah: "On the third day, as morning dawned, there was thunder and lightning, a thick cloud upon the mountain and the mighty blast of a *Shofar*; everyone in the camp trembled." "The sound of the *Shofar* grew louder and louder. Moses spoke and God answered him." "As all the people witnessed the thunder and lightning, the sound of the *Shofar* and the mountain smoking, they trembled and stood at a distance."

Exodus 19:16, 19:19, 20:15

And so the Psalmist sang: "God has ascended with the sound of the *Shofar*, the piercing cry of the *Shofar*." "With trumpets and *Shofar* acclaim the King, the Lord." "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." "Hallelujah! Praise God in His Sanctuary; praise Him in His mighty heavens. Praise Him for His vast power, praise Him for His abundant greatness. Praise Him with the sound of the *Shofar*, praise Him with lute and lyre. Praise Him with drum and dance, praise Him with strings and flute. Praise Him with resounding cymbals, praise Him with clanging cymbals. Praise Him everything that breathes. Hallelujah! Praise the Lord!"

Psalms 47:6, 98:6, 81:4-5, 150

And thus Your prophets proclaimed: "All inhabitants of the world, all dwellers on earth, look when a banner is raised upon the mountains, and when the *Shofar* is sounded, listen." "On that day a great *Shofar* will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow down to the Lord on His holy mountain in Jerusalem." "The Lord will be revealed to them and His arrow will flash like lightning. The Lord God will sound the *Shofar* and march amid the storm-winds of the South. The Lord of hosts will defend them."

Isaiah 18:3, 27:13; Zechuriah 9:14-15

Reveal Yourself anew



You revealed Yourself, O Lord, amid Sinai's thunder,
Amid the sounds of the Shofar, which we recall today.

*O Lord of wondrous revelation,
Reveal Yourself to us anew!*

As we seek to grow, as we seek to learn
Your truth, Your law, and Your will—

*Amid the sounds of today's Shofar,
Reveal Yourself to us anew!*

And may the knowledge thus revealed
Be as the echo of Your voice

Which our ancestors heard at Sinai,
So that we may respond, as did they,
"All that the Lord has spoken we will do."

Open our hearts to Your great love,
Our eyes to the beauty of Your world.

*Let not selfishness or pride blind us
To the glory of Your revelations,
Nor willfulness obscure the splendor of Your creation.*

May Your Torah be a light unto our path,
Dispelling mists of doubt and shadows of despair,

*Guiding us safely past all snares and pitfalls
On the road to fulfillment and serenity.*

Keep us ever grateful for our heritage,
So that the teachings of our prophets and sages
May enrich and guide our lives.

*May we teach Your precepts to our children
With love and with diligence,
While sitting at home and walking on the way,
Speaking of them when lying down and when rising up.*

Renew in us the memory of Your covenant,
So that neither the allure of ease nor the threat of pain
Will swerve us from loyalty to You.

*May the time come soon when all the world will know
That the fruit of righteousness is peace,
And that You reveal Yourself anew
To those who seek You with a perfect heart.*

Ben Arunin (adapted)

The Shofar calls us



The Shofar calls us to remember the revelation at Mount Sinai, accompanied by “trembling, and thunderous Shofar blasts . . .”

May we answer the Shofar's call by studying Torah, and by transmitting our heritage to future generations.

The Shofar calls us to proclaim the kingship of God, echoing the ancient rite of royal coronation.

May we answer the Shofar's call by making God our king, by permitting His will to guide our thoughts and deeds.

The Shofar summons us to sacrificial devotion, recalling the ram which replaced Isaac on the altar; recalling Abraham's readiness to offer all to God.

May we answer the Shofar's call by doing God's will, sacrificing greed and vanity on the altar of service.

The Shofar sounds a call to wholehearted T'shuvah, summoning us to return to God, in humility and contrition.

May we answer the Shofar's call by examining our ways, by admitting our failures and our transgressions, and by striving to live more nobly in the year ahead.

The Shofar sounds a call to liberation from bondage, recalling the Shofar blasts of the Jubilee Year, when slaves were set free.

May we answer the Shofar's call by heeding the command to proclaim liberty throughout the land, to all its inhabitants.

The Shofar proclaims the promise of Jewish redemption, anticipating the sounding of the great Shofar, when our oppressed and homeless return to Zion in joy.

May we answer the Shofar's call through dedication to our people, by sharing our strength, our love, and our means.

The Shofar sounds the hope for the coming of God's kingdom, when justice and peace will reign throughout the world.

May we answer the Shofar's call by nurturing this hope, and by living in a manner which will hasten its fulfillment.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֲרוֹתָנוּ.
 וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם.
 וְנִפְּצוֹתֵינוּ בְּנֶס מִיְּרֵכְתֵי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה.
 וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עָשׂוּ
 אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵיהֶם כְּמוֹ שֶׁכָּתַבְתָּ
 בְּחֻרְתְּךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמֹר.
 וּבִיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשֵׁיכֶם וּתְקַעְתֶּם
 בַּחֲצָצְרוֹת עַל עַלְתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם
 לְזִכָּרוֹן לְפָנַי אֱלֹהֵיכֶם. אָנֹכִי יי אֱלֹהֵיכֶם: כִּי אַתָּה שׁוֹמֵעַ
 קוֹל שׁוֹפָר וּמְאֲזִין תְּרוּעָה וְאִין דְּוָמָה־לָּךְ: בְּרוּךְ אַתָּה
 יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

The Shofar is sounded. (Omit on Shabbat.)

תִּקְעָה שְׁבָרִים תְּרוּעָה תִּקְעָה

Omitted on Shabbat:

אֶרְשַׁח שְׂפָתַי וַיַּעֲרַב לְפָנֶיךָ אֵל רָם וְנִשְׂא.
 מִבֵּין וּמְאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תִּקְעָתָנוּ.
 וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ:

*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.*

הַיּוֹם הִרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יִצְחָקִי
 עוֹלָמִים. אִם כְּבָנִים אִם כְּעַבְדִּים: אִם כְּבָנִים רַחֲמָנוּ
 כְּרַחֵם אָב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת.
 עַד שֶׁתִּחַנְנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ אִיוֹם 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 His people Israel as they call on Him 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 a father pities His children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

“Today is the birthday of the world”

(HAYOM HARAT OLAM)

THE GLORY OF CREATION—Psalm 8

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.

Out of the mouths of babes and sucklings
You have founded strength,
Because of Your adversaries;
That You might still the enemy and the avenger.

When I behold Your heavens, the work of Your fingers,
The moon and the stars, which You have established;

What are we, that You are mindful of us,
Mere mortals, that You take account of us?

Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.

You have given us dominion over the works of Your hands;
You have put all things at our feet:

Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.

O Lord, our Lord,
How glorious is Your name in all the earth!

TO GUARD THE WORLD

🕯 When God created the first man He showed him all the trees in the Garden of Eden and said: “See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you.”

Ecclesiastes Huhbah 7:28

A SINGLE PERSON WAS CREATED

✎ Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves a single person, Scripture considers it as though a whole world had been saved. Again, just a single person was created, for the sake of peace—so that no one could say to another: “My father was greater than your father”; also that the heretics could not say, “There are many ruling powers in heaven.” Moreover, only a single person was created, in order to emphasize the greatness of God: for when a human being stamps many coins using one die, they are all alike; but when God stamps every individual with the die of the first man, each one of them is, nevertheless, unique. Therefore every one must say, “For my sake was the world created.”

Mishnah, Sanhedrin 4:5

CREATION IS CONTINUOUS

✎ Creation, we are taught, is not an act that happened once upon a time, once and for ever. The act of bringing the world into existence is a continuous process. God called the world into being, and that call goes on. There is this present moment because God is present. Every instant is an act of creation. A moment is not a terminal but a flash, a signal of Beginning. Time is a perpetual innovation, a synonym for continuous creation. Time is God’s gift to the world of space.

Abraham J. Heschel

TO SANCTIFY AND ENJOY

✎ To love God one need not hate the world. Life should not be feared or condemned or renounced, but sanctified and enjoyed through wholesome living in which the whole person—body, mind, and soul—is fulfilled.

Abba Hillel Silver

רצה יי אלהינו בעמך ישראל. ותפלגתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחגיגה עינינו בשוכה לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חגיגנו מגן ישענו אתה הוא לדור ודור.
נודה לך ונספר תהלתך על חגיגו המסורים בגדך ועל
נשמותינו הפקודות לך ועל נסיה שבכל-יום עמנו ועל
נפלאותיה וטובותיה שבכל-עת ערב ובקר וצהרים.
הטוב כי לא-כלו רחמיה. והמרחם כי לא-תמו חסדיה.
מעולם קנינו 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. פן תחגיג ותקיימנו ותאסוף
נליותינו לארץ קדשה לשמר חקיה ולעשות רצנה ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

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 His 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.

וְעַל-כֵּלָם יִתְפַּרֵּךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוֹ תָּמִיד לְעוֹלָם
וְעַד:

אֲבִינוּ מִלְּכַנּוֹ זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶךָ וְכֹלֵה דָבָר
וְחָרֵב וְרָעַב וְשָׁבִי וּמִשְׁחִית וְעוֹן וְשֹׂמֵד וּמִגְּפָה וּפְגַע רַע
וְכַל-מַחְלָה וְכַל-תַּקְלָה וְכַל-קִטְטָה וְכַל-מִינֵי פְרָעָנוּת
וְכַל-גְּזֵרָה רָעָה וְשִׁנְאֵת חַנּוּם. מְעַלְיָנוּ וּמַעַל כָּל-בְּנֵי בְרִיתְךָ:
וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הטוב שמך ולך
נָאֵה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמוֹרָה מִפִּי אֱהָרֹן וּבְנָיו כְּהֻנִּים.
עַם קְדוֹשְׁךָ כְּאֲמוֹר:

Congregation: Keyn y'hi ratzon.

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: כֵּן יְהִי רָצוֹן:

יְאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: כֵּן יְהִי רָצוֹן:

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

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

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.

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you."

Congregation:

May this be His will.

"May the Lord show you kindness
and be gracious to you."

May this be His will.

"May the Lord bestow favor upon you
and grant you peace."

May this be His will.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה הַיּוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
בְּאוֹר -

וְנֹאמַר כִּי כִי יָרְבוּ יָמֶיךָ וְיוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים: לְחַיִּים
טוֹבִים תִּכְתְּבֵנוּ. אֱלֹהִים חַיִּים כְּתַבְנוּ בְּסֵפֶר הַחַיִּים.
כְּפָתוּב. וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

הַיּוֹם תִּכְתְּבֵנוּ:
הַיּוֹם תִּכְתְּבֵנוּ:
הַיּוֹם תִּגְדְּלֵנוּ:
הַיּוֹם תִּדְרֹשְׁנוּ לַיהוָה:
הַיּוֹם תִּפְתְּחֵנוּ שְׁעֵתְנוּ:
הַיּוֹם תִּשְׁמַע בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתְנוּ:
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָכָה לָנוּ כָּל-הַיָּמִים לְחַיֹּתְנוּ
הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה:
הַיּוֹם תִּקְרַבְנוּ לַעֲבוֹדָתְךָ לְטוֹב לָנוּ כָּל-הַיָּמִים לְחַיֹּתְנוּ
כְּהַיּוֹם הַזֶּה: וְצָדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה
לָנוּ וּלְכָל-יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה יי' עוֹשֵׂה
הַשָּׁלוֹם:

1-yom t'amtzeynu.
-yom t'varheyenu.
yom t'gadleynu.
om tid-r'sheyenu l'tovah.
m tih-t'veynu l'ha-yim tovim.
tish-ma shav-ateynu.
t'kabeyl b'rah'amim uv-ratzon
filateynu.
it-m'heyenu bi-min tzid-keha.

AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.

for peace

ness, and blessing to the world; gracious-
and mercy to us and to all Your people Israel.
all, O our Father, 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, righteous-
ness, 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 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 Him, then we have forfeited a year of true life.

However, if we love God, if we put our trust in Him, if we enlist in His service and take upon ourselves the yoke of the kingship of Heaven, we thereby inscribe ourselves in the Book of Life!

Based on the Baa! Shem Tov

כי בי ירבו ימיך ויזסיפו לך שנות חיים: לחיים טובים תכתבנו. אלהים חיים כתבנו בספר החיים. כפחוב. ואתם הדבקים בי אלהיכם חיים כלכם היום:

אמן:	היום תאמצנו:
אמן:	היום תברכנו:
אמן:	היום תגדלנו:
אמן:	היום תדרשנו לטובה:
אמן:	היום תכתבנו לחיים טובים:
אמן:	היום תשמע שועתנו:
אמן:	היום תקבל ברחמים וברצון את תפלתנו:
אמן:	היום תתמכנו בימין צדקה:

היום תקרבנו לעבודתך לטוב לנו כליהימים לחיותנו כהיום הזה: וצדקה וברכה ורחמים וחיים ושלוה יהיה לנו ולכל ישראל עד העולם. ברוך אתה יי עושה השלום:

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

INSCRIBED

...r peace

...ness, and blessing to the world; gracious-
and mercy to us and to all Your people Israel.
...all, O our Father, with the divine light of Your

...by that divine light You have revealed to us Your
ing Torah, and taught us lovingkindness, righteous-
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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 Him, then we have forfeited a year of true life.

However, if we love God, if we put our trust in Him, if we enlist in His service and take upon ourselves the yoke of the kingship of Heaven, we thereby inscribe ourselves in the Book of Life!

Based on the Baal Shem Tov



כי בי ירבו ימיך ויִוְסִיפוּ לְךָ שְׁנוֹת חַיִּים: לְחַיִּים
טוֹבִים תִּכְתְּבֵנוּ. אֱלֹהִים חַיִּים כְּתַבְנוּ בְּסֵפֶר הַחַיִּים.
כְּכַתּוּב. וְאַתֶּם הַדְּבָקִים בְּיְי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

אָמֵן:	הַיּוֹם תִּאֲמָצְנוּ:
אָמֵן:	הַיּוֹם תִּבְרַכְנוּ:
אָמֵן:	הַיּוֹם תִּגְדְּלֵנוּ:
אָמֵן:	הַיּוֹם תִּדְרָשְׁנוּ לְטוֹבָה:
אָמֵן:	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים:
אָמֵן:	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ:
אָמֵן:	הַיּוֹם תִּקַּבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָמֵן:	הַיּוֹם תִּתְמַכְנוּ בְּיַמִּין צְדָקָה:

הַיּוֹם תִּקְרְבֵנוּ לְעִבּוֹדְתֶךָ לְטוֹב לָנוּ כְּלִי־יָמִים לְחַיּוֹתֵנוּ
כְּהַיּוֹם הַזֶּה: וְצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם יִהְיֶה־
לָנוּ וּלְכָל־יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה יְיִ עוֹשֵׂה
הַשְּׁלוֹם:

<i>Ha-yom t'amtzeynu.</i>	AMEN.
<i>Ha-yom t'varheyenu.</i>	AMEN.
<i>Ha-yom t'gadleynu.</i>	AMEN.
<i>Ha-yom tid-r'sheyenu l'tovah.</i>	AMEN.
<i>Ha-yom tih-t'veynu l'ha-yim tovim.</i>	AMEN.
<i>Ha-yom tish-ma shav-ateynu.</i>	AMEN.
<i>Ha-yom t'kabeyl b'rah'amim uv-ratzon et t'filateynu.</i>	AMEN.
<i>Ha-yom tit-m'heyenu bi-min tzid-keh'a.</i>	AMEN.

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.*

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֶלְמָא
וּלְעֶלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אַבוּהוֹן דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

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

KADDISH SHALEM

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman 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 ul-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 God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

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

וְאַנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל וּשְׁכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֵמֶת מִלְּכֵנוּ אֶפְסֵם וּלְתוֹ. כְּכַתּוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ
הַיּוֹם וְהִשְׁבַּתְּ 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.
Shelo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Shelo sam hel-keynu ka-hem,
V'gora-leynu k'hol hamonam.*

*Va-anahnu kor-im u-mishta-havim umodim,
Lifney meleḥ malhey ha-m'lahim,
Ha-kadosh baruh hu.*

EYN KEYLOHEYNU

There is none like our God;
There is none like our Lord;
There is none like our King;
There is none like our Redeemer.

Who is like our God?
Who is like our Lord?
Who is like our King?
Who is like our Redeemer?

Let us thank our God;
Let us thank our Lord;
Let us thank our King;
Let us thank our Redeemer.

Let us praise our God;
Let us praise our Lord;
Let us praise our King;
Let us praise our Redeemer.

You are our God;
You are our Lord;
You are our King;
You are our Redeemer.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת וְדָלָה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׁם חָלַקְנוּ כֶּהֱם
וְגַרְלָנוּ כְּכָל־הַמוֹנָם:

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

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל וּשְׂכִינֵת עִזּוֹ בְּנִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מַלְכֵנוּ אָפֶס זוּלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעֹתָ
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לְבָבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

*Aleynu l'sha-bey-ah la-adon ha-kol,
La-teyt g'dula l'yotzeyr b'reyshit.
Shelo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Shelo sam hel-keynu ka-hem,
V'gora-leynu k'hol hamonam.*

*Va-anahnu kor-im u-mishta-havim umodim,
Lifney meleḥ malhey ha-m'lahim,
Ha-kadosh baruh hu.*

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

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

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

For we bend the knee and reverently bow
Before the King of kings,
The Holy One, praised be He.

He spread out the heavens and founded the earth;
His glorious presence is everywhere.

He is our God; there is no other.
He is truly our King; there is none besides Him.

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

That He is the Lord in heaven and earth;
There is no other."

"The Lord shall be King over all the earth;
That day the Lord shall be One and His name One."

על־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת
 אָנְךָ לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת
 יִבְרַחוּ. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ
 בְּשִׂמְךָ לְהַפְנוֹת אֵלֶיךָ כְּלִירְשֵׁי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־
 יוֹשְׁבֵי חֶבֶל. כִּי־לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
 לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיְפֹלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנוּ.
 וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ. וְתִמְלִךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלִךְ
 בְּכַבוֹד: כִּפְחוּב בְּחוֹרְתְךָ. יי יִמְלֶךְ לְעֵלָם וָעֶד:
 וְנֹאמַר. וְהִזָּה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

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.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶךָ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
 כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
 דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהִי שְׁמֶךָ רַבָּא מְבָרַךְ לְעֵלָם וְלְעוֹלָמֵי עֲלְמַיָּא:

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֶךָ דְּקִדְשָׁא. בְּרִיד הוּא. לְעֵלְמָא
 וְלְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא
 דְּאָמִידָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ħirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yit-baraĥ v'yish-tabaĥ 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'riĥ hu, l'eyla ul-eyla mi-kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya
V'ĥa-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 God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ	בְּטָרֶם כָּל יַצִּיר נִבְרָא:
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל	אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִכְלוֹת הַכֹּל	לְבָדוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הֵנָּה	וְהוּא יִהְיֶה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שְׁנַי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי חֲבֵלִית	וְלוֹ הָעֵז וְהַסְּשָׂרָה:
וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי	וְצוּר חֲבֵלֵי בְּעַת צָרָה:
וְהוּא נָסִי וּמְנוּס לִי	מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחֵי	בְּעַת אִישָׁן וְאַעֲיָרָה:
וְעַם רוּחֵי גְנוּחֵי	יְיָ לִי וְלֹא אֵיֶרָא:

Adon olam asher malah, b'terem kol y'tzir niv-ra.
 L'eyt na-asa v'heftzo kol, azai meleh sh'mo nikra.
 V'aharey kih-lot ha-kol, l'vado yim-loh nora.
 V'hu haya v'hu ho-veh, v'hu yi-h'yeh b'tifara.
 V'hu ehad v'eyn shey-ni, l'hamshil 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 hevli 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'viyati, Adonai li v'lo ira.

ADON OLAM

Eternal Lord, He reigned alone
While yet the universe was naught,
When by His will all things were wrought,
Then first His sovereign name was known.

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

For He is one, no second shares
His nature or His loneliness;
Unending and beginningless,
All strength is His, all sway He bears.

He is 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 His palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Transl. Israel Zangwill

The prayer of our lips



"Areshet sefateynu ye-erav lefaneha . . ."

"May the prayers of our lips be pleasing to You, O God."

May our prayers be pleasing to You because they are spoken with sincerity and with truth.

May our prayers be pleasing to You because they are uttered in humility, as we acknowledge our frailty and our need for Your sustaining strength.

May our prayers be pleasing to You because they are offered in gratitude for Your manifold blessings, too numerous to be counted, too constant to be deserved.

May our prayers be pleasing to You because we firmly resolve to take these noble words with us and to permit them to guide our actions in the year ahead.

May our prayers be pleasing to You because the lips which speak them also speak words of hope to the discouraged, cheer to the distressed, solace to the bereaved, and kindness to all.

May our prayers be pleasing to You because they reflect not only our own needs but also the needs of others, and the needs of our people.

May our prayers be pleasing to You because they remind us of what You expect of us and because they challenge us to become all that we are capable of being.

Grant us life



May it be Your will, O Lord our God and God of our ancestors, that the new year bring us well-being and blessing.

Inscribe us in the book of life, O God,
and grant us in the new year:

a life of peace and goodness;
a life of blessing, sustenance, and health;
a life marked by true piety and the avoidance of sin;
a life free from all shame and reproach;
a life of abundance and honor;
a life ennobled by love of Torah and reverence for You;
a life in which all the worthy desires of our hearts will be fulfilled.

Based on Talmud, Berakhoi 16b

יהי רצון מלפניך יי אלהינו ואלהי אבותינו.
שתחדש עלינו שנה טובה ומתוקה:

*Y'hi ratzon mil-faneha
Adonai Eloheynu vey-lohey avo-teynu,
Sheh-t'hadeysh aleynu shanah tovah um-tukah.*

May it be Your will, Lord our God and God of our ancestors,
That we be blessed with a good and sweet new year.

תשש ליק



TASHLIH SERVICE

ROSH HASHANAH AFTERNOON

Tashliḥ: To cast away our sins*

During this season of repentance, we are called upon to do T'shuvah, to return to God in sincerity and in truth. Through prayer and study, reflection and ritual, we strive to begin the new year in a spirit of humility, self-scrutiny, and spiritual renewal.

Today we come to this body of water to perform the *Tashliḥ* ceremony, seeking, symbolically to "cast away" our accumulated sins and transgressions, to send away our unworthy thoughts, so that we may purify our hearts and our souls, as the new year begins.

הַשְּׁלִיכוּ מֵעַלְיֶיכֶם אֶת־כָּל־פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם.
וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה:

Cast away from yourselves all your transgressions,
And create within yourselves a new heart and a new spirit.

Ezekiel 18:31

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעַנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

*Avinu mal-keynu, ḥoney-nu va-aneynu,
ki eyn banu ma-asim,
Asey imanu tz'dakah va-ḥesed v'ho-shi-eynu.*

Our Father, our King, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly save us.

**Tashliḥ is said during the afternoon of the first day of Rosh Hashanah. If the first day falls on Shabbat, Tashliḥ is said on the second day.*

מִדְּמַצָּר קָרָאתִי יְהוָה. עָנְנִי בְּמִרְחֹב יְהוָה:
 מִי־אֵל כְּמוֹד נִשְׂא עֶזְרֹן וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ.
 לֹא־הִחְזִיק לְעַד אָפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:
 יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ.
 וְתִשְׁלִיךְ בְּמַצְלוֹת יְהוָה כָּל־חַטָּאתָם:
 תִּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד לְאַבְרָהָם.
 אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּיִנוּ מִיְמֵי קֶדֶם:
 לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָהָר קִדְשֵׁי.
 כִּי־מְלֵאָה הָאָרֶץ דְּעָה אֲחֵי־יִי. כַּמַּיִם לַיָּם מְכַסִּים:

In my distress I cried out to the Lord;
 He answered me and set me free.

Who is like You, O God, forgiving iniquity and pardoning the
 transgression of the remnant of Your people!

You do not retain Your anger forever, for You delight in
 lovingkindness.

You will again have compassion upon us, subdue our iniqui-
 ties, and cast all our sins into the depths of the sea.

You will show faithfulness to Jacob and lovingkindness to
 Abraham, as You promised our ancestors from days of old.

They shall not hurt nor destroy in all My holy mountain;
 For the earth shall be full of the love of the Lord
 As the sea is full of the waters that cover it.

Psalms 118:5; Micah 7:18-20; Isaiah 11:9

Let us cast away

✎

Let us cast away the sin of deception, so that we will mislead no one in word or deed, nor pretend to be what we are not.

Let us cast away the sin of vain ambition which prompts us to strive for goals which bring neither true fulfillment nor genuine contentment.

Let us cast away the sin of stubbornness, so that we will neither persist in foolish habits nor fail to acknowledge our will to change.

Let us cast away the sin of envy, so that we will neither be consumed by desire for what we lack nor grow unmindful of the blessings which are already ours.

Let us cast away the sin of selfishness, which keeps us from enriching our lives through wider concerns, and greater sharing, and from reaching out in love to other human beings.

Let us cast away the sin of indifference, so that we may be sensitive to the sufferings of others and responsive to the needs of our people everywhere.

Let us cast away the sin of pride and arrogance, so that we can worship God and serve His purposes in humility and truth.

(Additional passages may be recited here.)

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.*

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

THE THIRTEEN ATTRIBUTES

יְיָ אֱלֹהֵי רַחוּם וְחַנוּן. אֲרֵךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נֶצֶר חֶסֶד לְאַלְפִים. נֵשָׂא עֵוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה:

*Adonai Adonai Eyl rohum 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.*

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

Exodus 34:6-7

Sing forth to the Lord

Sing forth to the Lord, O righteous;
Joyously sing to Him a new song.
He loves what is right and just;
The earth is full of the Lord's faithful care.
For He spoke and the world was;
He commanded and it endured.
Happy is the people whose God is the Lord,
The people He has chosen to be His own.
He fashions the hearts of all;
He discerns all their doings.
We set our hope on the Lord,
He is our help and shield.
In Him our hearts rejoice,
For in His holy name we trust.
May we enjoy, O Lord, Your faithful care,
As we have put our hope in You.

Selected from Psalm 33

שָׁנָה טוֹבָה! שְׁנַת טוֹבָה!
SHANAH TOVAH! SHANAH TOVAH!

Minḥah for Rosh Hashanah

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

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ אֲשֶׁרֵי הָעַם שְׁנֵי אֱלֹהֵיוֹ:

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ	וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֶבְרַכְּךָ	וְאֶהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהַלָּל מְאֹד	וְלֹגֵדְלָתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ	וְגִבּוֹרֹתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הַחוּדָךְ	וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ	וְגִדְלָתְךָ אִסְפְּרֶנָּה:
זָכַר רַב־טוֹבָךָ יִבְיָעוּ	וְאֶדְקַחְךָ יִרְגָנוּ:
חֲנוּן וְרַחוּם יְיָ	אֲרָךְ אַפַּיִם וְגִדְל־חֶסֶד:
טוֹבֵי־יְיָ לְכָל	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיוֹ:
יְהוָה יְיָ כָּל־מַעֲשֵׂיךָ	וְחִסְדֵיךָ יִבְרַכְּבוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ	וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֹתֶיךָ	וְכְבוֹד הַדָּר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים	וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדָר:
סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים	וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינַיִכֶם אֵלַיךָ יִשְׁבְּרוּ. וְאַתָּה	נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יַדְּךָ	וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
צַדִּיק יְיָ בְּכָל־דְּרָכָיו	וְחֹסֵד בְּכָל־מַעֲשָׂיוֹ:
קָרוֹב יְיָ לְכָל־קוֹרְאָיו	לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמְתּוֹ:

רְצוֹן יִרְאוּ יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
 שׁוֹמֵר יי אֶת־כָּל־אֱהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תְּהִלַּת יי יִדְבַר־פִּי וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
 לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

UVA LE-TZION

Biblical verses

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבִי פֹשֵׁעַ בְּיַעֲקֹב נֹאֵם יי: וְאַנִּי זֹאת
 בְּרִיתִי אִתְּכֶם אָמַר יי רֹחִי אֲשֶׁר עָלְיָהּ וַדְּבַרִי אֲשֶׁר־שָׁמַתִּי
 בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעךָ וּמִפִּי זֶרַע זֶרַעךָ אָמַר
 יי מֵעַתָּה וְעַד עוֹלָם: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
 וְקָרָא זֶה אֱלֹהֵיךָ וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת מְלֵא
 כְּלֵהָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵי דִין מִן דִּין וְאֹמְרֵי קֹדֵישׁ
 בְּשֵׁמִי מְרוֹמָא עֲלֵאָהּ. בֵּית שְׂכִינְתָּהּ. קֹדֵישׁ עַל אַרְעָא עוֹבֵד
 גְּבוּרְתָּהּ קֹדֵישׁ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא יי צְבָאוֹת מְלֵא
 כְּלֵהָאָרֶעָא זִיו יְקָרָהּ: וְתַשְׁאֲנֵי רוּחַ וְאֲשַׁמַּע אֲחֵרֵי קוֹל רַעֲשׁ
 גְּדוּל. בְּרוּךְ כְּבוֹדֵיךָ מִמְּקוֹמוֹ: וְנִטְלַתְנֵי רוּחָא וְשִׁמְעַת
 בְּתַרֵּי קָל זִיעַ סָגִיא דִּי־מְשַׁבְּחֵיךָ וְאֹמְרֵיךָ. בְּרִיךְ יְקָרָא
 דִּיךָ מֵאַחַר בֵּית שְׂכִינְתָּהּ: יי יִמְלֹךְ לְעֵלְמָא וְעַד: יי
 מְלַכּוּתָהּ קָאֵם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:

יי אֱלֹהֵי אַבְרָהָם יִצְחָק וַיִּשְׂרָאֵל אֲבֹתֵינוּ שְׁמֵרָה־זֹאת
 לְעוֹלָם לִיְצַר מַחְשְׁבוֹת לִבְבָּךְ עִמָּךְ וְהִכֵּן לְבָבְכֶם אֱלֹהֵיךָ:
 וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוֹ

וְלֹא־יַעִיר כְּלִחְמָתוֹ: כִּי־אָתָּה אֲדָנִי טוֹב וְסֶלַח וְרַב־חַסְדֹּד
לְכַל־קִרְאֵיךָ: צַדִּיקְךָ צֶדֶק לְעוֹלָם וְחוֹרְתְךָ אַמֶּת: תִּמְן
אַמֶּת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיַּמֵּי
קֶדֶם: בְּרוּךְ אֲדָנִי יוֹם יוֹם יַעֲמֹס־לָנוּ הָאֵל יִשׁוּעָתָנוּ סֵלָה:
יְיָ צַבָאוֹת עֲמָנוּ מִשָּׁנָה לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ צַבָאוֹת
אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־
קִרְאָנוּ:

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאָנוּ לְכְבוֹדוֹ וְהִבְדִּילָנוּ מִן
הַתּוֹעִים וְנִתְחַלְּלוּ תוֹרַת אַמֶּת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.
הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וְיִשֶׁם בְּלִבֵּנוּ אֶהְבֵּתוֹ וְיִרְאֶתוֹ
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבְבֵנוּ שְׁלֵם לְמַעַן לֹא נִיגַע לְרִיק
וְלֹא נִלְד לְבַהֲלָה: יְהִי רְצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אַבוֹתֵינוּ שֶׁנִּשְׁמָרוּ חֻקֶיךָ בְּעוֹלָם הַזֶּה וְנִזְכָּה וְנִחַתֵּיה וְנִרְאֶה
וְנִירַשׁ טוֹבָה וּבְרָכָה לְשָׁנֵי יְמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם
הַבָּא: לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם יְיָ אֱלֹהֵי לְעוֹלָם
אוֹרְךָ: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי וְהָיָה יְיָ מִבְּטַחוֹ:
בְּטַחוֹ בֵּי צַדִּיק־עַד כִּי בָּיָה יְיָ צוֹר עוֹלָמִים: וְיִבְטַחוּ בְךָ
יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עֲזַבְתָּ דְרָשֶׁיךָ יְיָ: יְיָ חַפֵּץ לְמַעַן צַדִּיקוֹ
יִגְדִּיל תוֹרָה וְיִאֲדִיר:

HATZI KADDISH

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֶלְמָא
וּלְעֶלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

On a weekday the service continues with the Amidah on page 370.

Torah service for Shabbat

וְאָנִי תִפְלְתִי לָךְ יְיָ עַת רְצוֹן
אֱלֹהִים בְּרִיחֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

The Ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוּמָה יְיָ וַיִּפְצוּ אִיבֵיךָ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:
בְּרוּךְ שְׁמֹתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

The Torah Scroll is removed from the Ark.

Reader:

בְּדָלוּ לִי אֶתִי וּנְרוֹמְמָה שְׁמוֹ יְחִדּוּ:

Congregation and Reader:

לָךְ יְיָ הִגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנְצַח וְהַהוֹדָה.
כִּי־כָל בְּשָׂמִים וּבְאָרֶץ
לָךְ יְיָ הַמִּמְלָכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ.
כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Reader:

ותגלה ותראה מלכותו עלינו בזמן קרוב. ויחון פלישתנו
ופלישת עמו בית ישראל לחן ולחסד לרחמים ולרצון. ונאמר
אמן: הכל הבו גדל לאלהינו וחנו כבוד לתורה:

(The first honoree is called.)

ברוך שנתן תורה לעמו ישראל בקדשותו:

Congregation, then Reader:

ואתם הדבקים בני אלהיכם חיים בלכם היום:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

ברכו את־יְיָ המברך:

ברוך יְיָ המברך לעולם ועד:

ברוך אתה יְיָ אלהינו מלך העולם אשר בחר־בנו
מכל־העמים ונתן־לנו את־תורתו. ברוך אתה יְיָ נותן
התורה:

After a section of the Torah has been read, recite the following:

ברוך אתה יְיָ אלהינו מלך העולם אשר נתן־לנו
תורת אמת וחי עולם נטע בתוכנו. ברוך אתה יְיָ נותן
התורה:

FIRST ALIYAH

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה
 יַעֲרֹף כַּמָּטֵר לְקַחֵי
 כְּשַׁעֲיָרָם עַל־דְּשֵׁא
 כִּי שֵׁם יְהוָה אֶקְרָא

וּתְשַׁמַּע הָאָרֶץ אִמְרֵי־פִי:
 תִּגַּל בַּטַּל אִמְרֵתִי
 וּכְרִבִּימִים עַל־יַעֲשֹׁב:
 הֲבוּ גִדְל לֵאלֹהֵינוּ:

SECOND ALIYAH

הַצֹּרֵר תָּמִים פָּעֵלוּ
 אֶל אַמּוֹנָה וְאֵין עֹל
 שַׁחַח לּוֹ לֹא בָּנִיו מוֹמָם
 הֵ לַיהוָה תִּגְמַלְרָזֶאת
 הַלּוֹא־הוּא אֲבִיךָ קִנְיָךְ

כִּי כָל־דְּרָכָיו מִשְׁפָּט
 צְדִיק וַיִּשֶׁר הוּא:
 דּוֹר עֲקָשׁ וּפְתִלְתֵּל:
 עִם נָבֵל וְלֹא חָכֵם
 הוּא עֲשֵׂה וַיִּכְנָס:

THIRD ALIYAH

זְכֹר יְמוֹת עוֹלָם
 שְׂאֵל אֲבִיךָ וַיִּזְדָּךְ
 בְּהַנְחֵל עֲלִיוֹן גּוֹיִם
 יִצַּב וְבִלַּח עַמִּים
 כִּי חִלַּק יְהוָה עַמּוֹ
 יִמְצֵאֵהוּ בְּאֶרֶץ מִדְּבָר
 יִסְבְּבֵנָהוּ יְבוֹנְנָהוּ
 כְּנִשְׂרֵי יַעֲיֵר קִנּוֹ
 יִפְרֹשׁ כְּנַפְיָו יִקְחָהוּ
 יְהוָה בְּדָד יִנְחָנּוּ

בֵּינוּ שָׁנוֹת דָּר־דָּר
 וְקִנְיָךְ וַיִּאֲמַר רַלְךָ:
 בְּהַפְרִירוֹ בְּנֵי אָדָם
 לְמַסְפָּר בְּנֵי יִשְׂרָאֵל:
 יַעֲקֹב חָבַל נִחַלְתּוֹ:
 וּבַתְּהוֹ יִלַּל יִשְׁמֹן
 יִצְרָנָהוּ כְּאִישׁוֹן עֵינָיו:
 עַל־גּוֹזְלָיו יִרְחַף
 יִשְׁאָהוּ עַל־אֲבָרְתּוֹ:
 וְאֵין עַמּוֹ אֵל נִכְרֵ:

Torah reading

Deuteronomy 31:1-12

Give ear, O heavens, let me speak; let the earth hear the words I utter!
May my discourse come down as the rain, my speech distill as the dew,
Like showers on young growth, like droplets on the grass.
For the name of the LORD I proclaim; give glory to our God!

The Rock!—His deeds are perfect, yea, all His ways are just;
A faithful God, never false, true and upright is He.
Children unworthy of Him, that crooked and twisted generation—
Their baseness has played Him false.
Do you thus requite the LORD, O dull and witless people?
Is not He the Father who created you, fashioned you, and made you endure?

Remember the days of old, consider the years of ages past;
Ask your father, he will inform you, your elders, they will tell you:
When the Most High gave nations their homes and set the divisions of man,
He fixed the boundaries of peoples in relation to Israel's numbers.
But the LORD's portion is His people, Jacob His own allotment.
He found him in a desert region, in an empty howling waste.
He engirded him, watched over him, guarded him as the pupil of His eye.
Like an eagle who rouses his nestlings, gliding down to his young,
So did He spread His wings and took him, bore him along on His pinions;
The LORD alone did guide him, no alien god at His side.

As the Torah Scroll is raised, the congregation recites:
וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יי בְּיַד־מֹשֶׁה:

RETURNING THE TORAH SCROLL TO THE ARK

Reader:
יְהַלְלוּ אֶת־שֵׁם יי. כִּי־נִשְׁנָב שְׁמוֹ לְכַבֹּד—

Congregation:
הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם:
נִרְם קֶרֶן לְעַמּוֹ. תְּהַלֵּךְ לְכָל־חֲסִידָיו.
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּ־יָהּ:

Psalm 24 לְרֹד מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיֹּשְׁבֵי בָהּ: כִּי הוּא עַל־יַמִּים
יִסְדָּהּ וְעַל־נְהַרֹת יְכוּנְנָהּ: מִיַּעֲלֶה בָהָר יי וּמִיַּיְקוּם
בְּמִקּוֹם קָדְשׁוֹ: נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא
נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָהּ: יִשְׂא בְרָכָה מֵאֵת יי וְצַדִּיקָהּ
מֵאֲלֹהֵי יִשְׂעוֹ: זֶה הָדוֹר דָּרְשׁוּ מִבְּקִשֵׁי פְגִיף יַעֲקֹב סֵלָה:
שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ
הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד יי עֲזוֹ וְגִבּוֹר יי גִּבּוֹר מִלְחָמָה:
שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְשֹׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ
הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יי צְבָאוֹת הוּא מֶלֶךְ
הַכְּבוֹד סֵלָה:

As the Torah Scroll is placed in the Ark, recite:

וּבְנַחֲהָ יֹאמֵר שׁוּבָה יי רַבּוֹת אֵלֶי פִי יִשְׂרָאֵל:

קוּמָה יי לְמַנוּחֶיךָ אֶתָּה וְאַרְוֹן עֵינֶיךָ:

כִּהְגִּיךָ יִלְבָּשׁוּ צַדִּיק וְחַסִּידֶיךָ יִרְגְּנוּ:

בְּעִבּוֹר דָּוָד עֲבַדְךָ אֶל־תֵּשֶׁב פְּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תֵּעֲזָבוּ:

עֲזַחֲיִים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶינָהּ מֵאֲשֶׁר:

דְּרָכֶיךָ דְרָכֵי־נֶעַם וְכָל־נִתְיַבְחֶיךָ שְׁלוֹם:

הַשִּׁיבֵנו יי אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמִּינוּ בְּקִדְמָה:

HATZI KADDISH

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מְלַכּוּתָהּ בְּתַיִכּוֹן וּבִיּוֹמֵיכּוֹן וּבְתַנִּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
וְלְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְּאִמִּירָן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

The Amidah

פי שם יי אקרא קבו גדל לאלהינו:
אדני שפתי תפתח ופי יגיד תהלתך:

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והגורא
אל עליון. גומל חסדים טובים וקנה הכל. וזכר חסדי
אבות ומביא גואל לבני בניהם למען שמו באהבה:
זכרנו לחיים 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 כמותך בעל גבורות ומי דומה לך מלך ממית
ומחיה ומצמיח ישועה:

מי כמותך אב הרחמים. וזכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

**When the Reader chants the Amidah, the following Kedushah is added:*
נקדש את שמך בעולם בשם שמקדישים אותו בשמי מרום.

בכתוב על-יד נביאך. וקרא זה אל-זה ואמר.

קדוש קדוש קדוש יי צבאות. מלא כל-הארץ קבורו:

לעמם ברוך יאמרו.

ברוך קבורו יי ממקומו:

וכדברי קדשך כתוב לאמר.

ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:

Reader:

לְדוֹר וָדוֹר נִגִּיד נִדְלָךְ. וּלְנֶצַח נִצָּחִים קִדְשֶׁךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יּוֹם יְהִלְלוּךָ
סְלָה:

וּבְכֵן תֵּן פַּחְדְּךָ יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ וְאִימַתְךָ עַל
כָּל-מַה-שֶׁבְרָאתָ. וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ
כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ כָלֶם אַגְוָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם. כִּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ
בְּיָדְךָ וּבְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶׁבְרָאתָ:
וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרְשֵׁיךָ וּפְתֻחוֹן פֶּה לְמִיחֲלִים לָךְ. שִׁמְחָה לְאַרְצְךָ
וְשִׁשׂוֹן לְעִירְךָ בְּמַהֲרָה בִּימֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים
בְּרִנָּה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ-פִּיָּךְ וְכָל-הַרְשָׁעָה כָּלָה כְּעָשָׁן
תִּתְּקָה. כִּי תַעֲבִיר מִמֶּשְׁלַת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יי לְבַרְךָ עַל כָּל-מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ כְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ.
יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:
קָדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכַתוּב.
וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
כְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ:

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

On Shabbat add the words in brackets.

ותתן לנו יי אלהינו באהבה את־יום [השבת הזה] ואת־יום
הזכרון הזה יום [זכרון תרועה] [באהבה] מקרא קדש.
זכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון אבותינו.
וזכרון משיח בךדוד 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. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מלוד על כליהעולם כלו
בכבודך והנשא על כליהארץ ביקרך והופע בהדר גאון
עגף על כלי־יושבי תבל ארצך. וידע כל־פעול כי אתה
פעלתו ויבין כל־יצור כי אתה יצרתו. ויאמר כל אשר
נשמה באפו יי אלהי ישראל מלך ומלכותו בכל משלה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נִרְצָה בְּמִנוּחַתָּנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹן חֻלְקֵנוּ בְּתוֹרַתְךָ שֶׁבָּעֵנֵינוּ מְטוֹבֶיךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.
וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבַת קִדְשֶׁךָ וְיִגְדַּח בָּהּ
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמַיִךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה
אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקוּיִם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ
עַל כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשְּׁבֵת וְיִשְׂרָאֵל וַיּוֹם הַזְּכָרוֹן:

רְצָה יי אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל. וְתַפְלֵתֶם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶיךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי
הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

*מִוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עַת עָרַב וּבִקְרָא וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חַסְדֶּיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

**When the Reader chants the Amidah, the congregation says:*

מִוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל־בְּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁהִחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינָנוּ וְתַקְּמֵנוּ וְתַאֲסוּרָה
זְלוּתֵנוּ לְאַרְץ קִדְשֶׁךָ לְשִׁמְרַת חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדֶיךָ
בְּלִבְבָּ שְׁלָם עַל שְׂאֵנָחְנוּ מִוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדְאוֹת:

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם
וְעַד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי' הַטּוֹב שְׁמֶךָ וְלֶךָ
נְאֻה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-
עִמָּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְלְשְׁלוֹם. בָּרוּךְ אַתָּה יי' עוֹשֵׂה הַשְּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׂפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה
לְמַעַן יִמְיָנֶךָ עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְגִּי: יְהִיו לְרִצּוֹן
אֲמֵרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יי' צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ
אָמֵן:

AVINU MALKENU

On Shabbat omit.

אָבינו מַלְכֵנוּ חַמָּאנוּ לְפָנֶיךָ:
אָבינו מַלְכֵנוּ אֵין לָנוּ מִלְךְ אֱלֹא אַתָּה:
אָבינו מַלְכֵנוּ הַחַיִּים הַחַיִּים בְּחַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
אָבינו מַלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבינו מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:
אָבינו מַלְכֵנוּ הַפֶּר עֲצַת אוֹיְבֵינוּ:
אָבינו מַלְכֵנוּ זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:
אָבינו מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבינו מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה וְיִשׁוּעָה:
אָבינו מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה:
אָבינו מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּת:
אָבינו מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:
אָבינו מַלְכֵנוּ הַצִּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:
אָבינו מַלְכֵנוּ הֲרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:
אָבינו מַלְכֵנוּ שְׁמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבינו מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתְנוּ:
אָבינו מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:
אָבינו מַלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְךָ:
אָבינו מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ:
אָבינו מַלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ
צָרָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

עָלֵינוּ – ALENU, pages 342-344; קַדִּישׁ שְׁלֵמָה – KADDISH SHALEM, page 338;

קַדִּישׁ יְחוּם – MOURNER'S KADDISH, page 346.