

Jackson Hole Jewish Community Digital  
High Holidays Machzor  
Rosh Hashanah



On  
Wings  
of Awe

מַעֲלֵי תַפִּילוֹת

*A Machzor for Rosh Hashanah and Yom Kippur*

that we may sharpen all our faculties for the job of renewal ahead.

*Hayom harat olam*—at this moment is the universe conceived. At this moment all things are possible, and all our dreams, all the best and strong and loving corners of ourselves, shall rule.

פְּתַחוּ-לִי שַׁעֲרֵי-צֶדֶק אֲבוֹא-בָם אוֹדֶה יְהוָה

*Pit'chu li sha-arey tzedek  
Avo vam, odeh Yah.*

Open to me the gates of justice  
That I may enter into them and give thanks to God.

### BLESSING OVER CANDLES

The night is dark that cloaks this year we have begun tonight. Yet the heavens have revealed their new moon to us, a tiny sliver in the Tishri sky that announces more triumphantly than the noon's bright sun that a new year has come, a new time has dawned, a new chance has opened to us to help create the world for which we yearn.

But that slim moon cannot dispel the darkness. What kind of world awaits us? Shall we find the strength for its demands? How many uncertainties shroud our steps into the future!

The beacon through the night lies not alone in heaven. We must encourage the new year's fragile light with this torch we light on earth. These candle flames we trim tonight remind us that we need not merely wait for time to reveal her will, but we ourselves can help bring forth from the darkness the world we want, the kind of life we wish to live beneath the many new moons of this new year.

This year can be a partnership of the light we find and the light we make. Let us revel in the darkness, that we may gaze upon the lights we find in heaven with

awe, with wonder, with joy at all that has been created for each one of us. But when the lights of heaven are obscured or powerless before the darkness that confounds our life, then let us remember all the candles that are ours to kindle, all the bright flames we have it in our power to trim, so we can burn away the clouds from heaven's light and bring that light—and with it truth and caring and hope—to earth once more.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב:

*Baruch atta Adonay Eloheynu melech ha-olam, asher kid-shanu b'mitzvotav vitzivanu l'hadlik ner shel (Shabbat v'shel) yom tov.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמָּנוּ  
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch atta Adonay Eloheynu melech ha-olam, shehehiyanu v'kiymanu v'higianu lazman hazeh.*

You are praised, Adonay our God, Majesty of the universe, who has commanded us to light these candles, through which we touch the holiness of (Shabbat and) the New Year. Praised be the One who has kept us in life through this joyous day, enabling us to share the miracle of our people's life through light.

*Psalm 92 (On Shabbat)*

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדּוֹת לַיהוָה וּלְזַמֵּר  
לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בְּבִקְרָה חֲסִדְךָ וְאַמוּנָתְךָ בְּלֵילוֹת:  
עַל־עֲשׂוֹר וְעַל־נֶבֶל עָלִי הַגִּיּוֹן בְּכִנּוֹר: כִּי שִׁמְחָתָנִי  
יְהוָה בְּפַעֲלָהּ בְּמַעֲשֵׂי יְדֶיךָ אֲרָנִי: מִה־גָּדְלוֹ מַעֲשֵׂיךָ  
יְהוָה מְאֹד עָמְקוּ מַחֲשַׁבְתֶּיךָ: אִישׁ־בָּעֵר לֹא יָדַע  
וּבִסִּיל לֹא־יָבִין אֶת־זֹאת: בְּפֶרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב

וַיֵּצֵאוּ כָּל-פְּעָלֵי אֱוֹן לְהַשְׁמָדָם עַד-יַעַר: וְאַתָּה מְרוֹם  
 לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ יְהוָה כִּי-הִנֵּה אֵיבֶיךָ  
 יֵאבְדוּ יִתְפָּרְדּוּ כָּל-פְּעָלֵי אֱוֹן: וְתֵרָם בְּרָאִים קִרְנֵי  
 בִּלְתִּי בְשֵׁמֶן רֶעֶנָן: וְתִבֵּט עֵינֵי בְשׁוּרֵי בִקְמִים עָלַי  
 מִרְעִים תִּשְׁמַעְנָה אָזְנִי: צְדִיק בְּתִמְרָה יִפְרֹחַ בְּאֶרֶז  
 בְּלִבְנוֹן יִשְׁגָּה: שְׁתּוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ  
 יִפְרִיחוּ: עוֹד יִגְבוֹן בְּשִׁיבָה דְּשָׁנִים וְרֶעֶנָנִים יִהְיוּ:  
 לְהַגִּיד כִּי-יֵשֶׁר יְהוָה צוּרֵי וְלֹא-עוֹלָתָה בּוֹ:

*A Song by the Sabbath Day (Interpreting Psalm 92)*

With the week completed  
 God looks upon the world and once again proclaims it  
 "Very good!"  
 We can embrace its good  
 By acknowledging God in every part of world we touch.  
 It is good to acknowledge God  
 With the good we acknowledge God  
 And sing to Your Name, dweller on the heights!  
 With our ten-string, our six-string, pulling out every  
 instrument we know  
 Chanting tales of Your love the moment we wake up  
 Reminiscing of Your faithfulness before we go to sleep  
 How joyful have You made us through your deeds!  
 If only I could sing an anthem worthy of Your handwork!

How grand are Your actions, Adonay!  
 How profound Your designs!

So many boorish men there are who do not know,  
 So many foolish women who do not understand!  
 Wicked people seem to be springing up like grass, more  
 each year,

Their cruel and callous actions blossoming like bitter  
flowers,  
Yet ultimately they face destruction  
So long as You rule on high.

On the seventh day I can survey Your creation  
And believe that all the enemies of good, of harmony,  
Will be blown away like flowers gone to seed  
And You will raise up my head  
Like a stag whose antlers graze the sky  
Like a woman emerging caressed by oils from her bath,  
When I can see myself like them  
I will know You have heard my cry.

Let righteous people sprout up tall as palm trees,  
As strong as fragrant cedars in the Lebanon!  
Planted firmly in God's house  
Their sweet blossoms shall crowd out the bitter from the  
courts where God is found,  
However old they grow  
They will still bring forth lush fruit,  
They will forever chant their tales of God's uprightness  
To my flawless Rock they will sing and sing  
And sing.

*Tzadik katamar yifrach  
K'erez ba-l'vanon yisgeh  
Sh'tulim b'veyt Adonay  
B'chatzrot Eloheynu yafrichu  
Od y'nuvun b'seyvah  
D'sheynim v'ra-ananim yihyu  
L'hagid ki yashar Adonay  
Tzuri v'lo avlatah bo.*

*Y'did Nefesh (On Shabbat)*

יְדִיד נֶפֶשׁ אֵב הַרְחָמֵן. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנָךְ.  
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מֹול הַדָּרָךְ.  
תַּעֲרֹב לוֹ יְדִידוּתְךָ. מִנְפֶּת צוּף וְכָל טָעָם:

I am afraid of my suffering, and ashamed,  
 But God made it. May I be worthy of these bitter,  
 holy, gifts.  
 Who but the living can know their agonies?  
 Children extinguished, futures lost as broken  
 promises.

Praised be God.

To have lived one moment is that much glory.  
 God's warm sun, God's soul-searing fire,  
 And moments when our only pride  
 Is that we have turned away from nothing.

Praised be God.

Strengthen us God, Creator, with self-knowledge,  
 One and together;  
 Strengthen us with the hunger for peace  
 Between nations and between each other.

Grant us another year in the Book of Life.  
 With its peril and injustice  
 And the good daylight.

Amen, Amen.

## THE SHMA AND ITS BLESSINGS

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ:

*Barchu et Adonay hamvorach:*

Praise Adonay to whom all praise is due!

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

*Baruch Adonay hamvorach l'olam vaed:*

Praised be Adonay, to whom all praise is due forever and ever!

*Maariv Aravim (In Praise of the Evening-Bringer)*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ  
 מַעְרִיב עַרְבִים בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה  
 מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת-הַזְּמַנִּים וּמְסַדֵּר אֶת-  
 הַכִּכְבִּים בְּמִשְׁמַרְתֵּיהֶם בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם  
 וְלַיְלָה גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעְבִּיר  
 יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ עֲבָאוֹת  
 שָׁמוּ. אֵל חַי וְנָקִים תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

You are praised, Adonay  
 Author of time and space  
 Who brings on evening with a word,  
 Opens heaven's gates with wisdom,  
 Adjusts the ages with sensitive judgment,  
 Varies the seasons,  
 And orders the orbits of a sky full of stars.  
 You create each day and each night afresh,  
 Roll light in front of darkness  
 And darkness in front of light  
 So gently  
 That no moment is quite like the one before  
 Or after.  
 Second by second  
 You make day pass into night  
 And You alone know the boundary point  
 Dividing one from the other.  
 Unifier of all beings is Your name.  
 Timeless God,  
 Rule forever.

You were God  
And we were Israel,  
Your shy, untutored lover,  
Long ago.

You loved us a great love  
And you taught us  
How to respond to You

Through Torah  
Mitzvot  
Statutes  
Judgments

We go to sleep with them  
And with them we awake.

We shall enjoy them forever.

They give us life  
They prolong our days  
We form our words around them  
At nighttime,  
In daytime.

Now,  
Long after long ago,  
Do not withdraw Your love from us.

Lover of Israel,  
You are praised.

*Alternative Ahavat Olam*

You have loved the house of Israel eternally,  
A single, unifying love.  
You revealed it  
In the love notes You left us in Your Torah,  
Your mitzvot,  
Your ancient statutes, Your modern judgments.



As we speak aloud Your many words  
 Help us hear in them the single message You intended.  
 For the secret of our life is there, and the length of our  
 days.  
 If only we could pour over Your letters all the day,  
 throughout the night!

As we accept more and more of Your Torah,  
 Open us to accept more and more of Your love  
 Do not withhold it from us as we search.

You are praised in our words, Adonay,  
 As we are loved in Yours.

*The Shma: First Paragraph (V'ahavta)*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Shma Yisrael Adonay Eloheynu Adonay echad:*

Hear, Israel, and understand: Adonay is our God, Adonay  
 is one!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Baruch sheym kvod malchuto l'olam vaed:*

Praised be the Name whose realm reflects glory through-  
 out all time and space!

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ .  
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ  
 הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבִנְיָהּ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלִקְחֶתָּהּ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמָה: וְקִשְׁרָתָם  
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-  
 מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצֵת הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה  
 לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת  
 יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבִבְכֶם וְאַחֲרַי  
 עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם:  
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

God said to Moses:

Let Israel throughout her generations make tzitzit  
 Fringes, with a thread of blue,  
 On the corners of her garments  
 To look at and remember all the mitzvot of God  
 And do them.

Otherwise

All of you will follow only what your eyes see  
 And your hearts desire,  
 Forgetting that everything you see  
 And whatever you desire  
 Are signs of My presence in the world.

But looking at the knotted fringes  
 You will remember as a knot around the finger  
 That everything you see  
 And whatever you desire  
 Can be seen and done  
 As one of My mitzvot.

Thus will you share the holiness of God  
 Who saw you as slaves in Egypt  
 And desired you  
 To become a people of God.

I am Adonay your God.

As You have saved us from real conspirators, so may You also save us from the conspiracies we imagine, helping us distinguish between adversaries opposed to Your designs and others of Your children who merely seek to do Your will.

May we not through fear turn friends to enemies;  
rather may we, through faith in You, turn enemies  
into friends.

True redemption will arrive when enemies understand the humanity common to us all, when the praises sung by Israel can be sung by all peoples, forever rescued from their fears and hates, their cowardice and cruelty.

As our forebears sang Your praises all alone by the Red Sea, so we sing Your praises here, in the hopes that soon, in our days, we may be joined by the great chorus of all the nations of the world.

*(Continue with Mi Chamocha on page 21)*

*On Redeeming Sparks (A Variation on the Prayer for Redemption)*

The Kabbalists tell us that God  
In creating the world  
Took some of its fresh new light  
And poured it into each of the vessels of the spheres of the universe.

But such powerful light was stronger than the vessels,  
And so they weakened and cracked,  
While the precious light spilled out, falling down and down  
Through all the worlds  
Until they reached into the lowest world,  
Our own.

As the sparks of light fell down,  
They took on forms, and embedded themselves  
In physical things—  
Wood and water,

Plants and paper and living creatures.  
 Always since that time  
 The sparks yearn to return to the source of all light,  
 The single, holy light from which they fell.

And so  
 When we do a mitzvah with food or plants or paper or  
 another human being,  
 When we thank the Creator for having formed this beauti-  
 ful and strong and fragrant thing,  
 We awaken the spark of light within,  
 And suddenly its fire starts to grow,  
 And it rises, flaming higher and higher and higher,  
 Soon to be reunited with its source.

As we have the power, through each mitzvah we do,  
 To redeem the sparks of light from the tyranny of matter,  
 In just such a way  
 God redeems us.  
 Embedded by the tyranny of the Egyptians,  
 We awoke to Adonay long centuries ago  
 To rise to our higher destiny  
 Of reunion with the divine.

And as each generation  
 Is embedded in its time's own tyranny,  
 So do we look toward the redemption  
 Of the holy spark in each of us,  
 Ready, each of us,  
 When our redemption time shall come  
 To soar further upward to the light from which we sprang  
 And from which our beings draw their breath.

As we sing the song of the redeemed, standing jubilant  
 upon the Red Sea's shore, we tune our mind, our body, our  
 every sense to each song, each prayer, each gesture that we  
 form, that we too may awaken every spark whose time it is  
 to soar.

מִי בְּמִכָּה בְּאֵלִם יְיָ מִי בְּמִכָּה נֶאֱדָר בְּקִדְשׁ נוֹרָא  
 תְּהִלַּת עֲשֵׂה פֶּלֶא:

*Mi cha-mo-chah ba-e-lim A-do-nay:  
Mi ka-mo-chah ne-e-dar ba-ko-desh:  
No-ra t'hi-lot, o-seh fe-leh.*

Who is like You, Adonay, compared to the powers  
humans worship?  
Who is like You, majestic in holiness, awesome in praises,  
doing wonders?

מְלֹכוֹתֶיךָ רָאוּ בְנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנֹו  
וְאָמְרוּ:

*Mal-chu-t'cha ra-u va-ne-cha  
Bo-ke-a yam lif-ney Mo-sheh  
Zeh e-li, a-nu v'am'ru:*

Your children beheld Your rule  
When You split the sea before Moses.  
“This is My God!” they responded, and said:  
“Adonay will reign forever and ever!”  
And it was said that Adonay ransomed Jacob and  
redeemed us from a hand stronger than our own.

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

*A-do-nay yim-loch l'o-lam va-ed.*

וְנֹאמַר כִּי פָדָה יְיָ אֶת יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֹזֶק מִמֶּנּוּ.  
בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

*V'ne-e-mar ki fa-dah A-do-nay et Ya-a-kov, ug-a-lo mi-yad  
cha-zak mi-me-nu. Ba-ruch a-tah A-do-nay ga-al Yis-ra-el.*

You are praised, Adonay, who has redeemed Israel.

*Hashkivenu (Night Prayer)*

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מְלָכֵנוּ לְחַיִּים.  
וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמְךָ וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה  
מִלִּפְנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ וְהַסֵּר

Spread over us Your peace-filled sukkah  
 And over all we love  
 Over our Jerusalem  
 And Yours.

Go with us.

*U'ros aleynu sukat shlomecha.*  
 (Spread over us Your peace-filled sukkah.)

*(On Shabbat)*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
 לְדֹרֹתָם בְּרִית עוֹלָם. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
 לָעֶלְם, כִּי שָׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת  
 הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

*V'shamru v'ney Yisrael et ha-shabbat*  
*La-asot et ha-shabbat l-dorotam brit olam*  
*Beynee uveyn b'ney Yisrael*  
*ot hee l'olam.*  
*Kee shey-shet yamim asah Adonay*  
*et ha-shamay-im v'et ha-aretz*  
*uva-yom ha-sh'vee-ee shavat va-yi-nafash.*

For the children of Israel shall keep Shabbat,  
 Doing what is fitting  
 Through all their generations  
 To make Shabbat an eternal covenant  
 Between Me and the children of Israel,  
 A sign throughout all time and space.  
 For Adonay did the work of heaven and earth  
 Six days,  
 And on the seventh day God ceased work,  
 Rested,  
 And breathed a new soul into the world.

*Tik'u Ba-Chodesh*

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּבֶּסֶה לְיוֹם חֲגֻגּוֹ. כִּי חֹק  
לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יִצְקָב:

Sound *tkiyah* on the shofar on the New Moon of Tishri, at the dark of the moon, the time of our holy day. For it is a law for Israel, a judgment by the God of Jacob.

*Reader's Kaddish (Praise Concluding the Shma and Its Blessings)**Reader:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;  
וְיִמְלִיךְ מַלְכוּתָהּ בְּתֵיכּוֹן וּבְיוֹמֵיכּוֹן, וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

*Reader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא  
וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעָלָא לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא  
וְנִחַמְתָּא, דְּאִמְרֵן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

May God's great Name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the Name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

Existence

Life

That special, electric quality  
Which makes the samelooking world  
The samelooking people  
Extraordinary souls.

The reality behind the names of God  
Is to be listened for.

It's hard.

It's there.

### AMIDAH (THE GREAT PRAYER)

*(The full traditional silent Amidah in Hebrew and English  
is found on pp. 156–171)*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonay, open up my lips  
That my mouth might tell  
Your Praise.

*Avot (God of all generations)*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי  
אֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
(אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה),  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת (וְאֲמָהוֹת),  
וּמְבִיא גּוֹאֵל\* לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֶפֶר  
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם (וְשָׂרָה).

\*גְּאוּלָּה, In the Reform tradition,



It's Rosh Hashanah.  
Remember us this day

For life.

*M'loch (Sanctifying Rosh Hashanah)*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ). מְלוֹךְ עַל  
כָּל הָעוֹלָם כְּלוּ בִּכְבוֹדָךְ וְהַנָּשָׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ  
וְהוֹפֵעַ בְּהִרָר גָּאוֹן עֲנֶה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץ.  
וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פִּעְלָתוֹ וַיִּבִּין כָּל יָצוֹר כִּי אַתָּה  
יִצְרָתוֹ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאֶפֶס יְיָ אֱלֹהֵי יִשְׂרָאֵל  
מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
(וְאֱלֹהֵי אֲמוֹתֵינוּ) [נִרְצָה בְּמִנוּחָתָנוּ] קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ  
וְתַן חֲלָקֵנוּ בְּתוֹרָתְךָ שִׁבְעֵנוּ מִטּוֹבָךְ וְשִׁמְחָנוּ  
בִּישׁוּעָתְךָ: [וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן  
שַׁבַּת קִדְשָׁךְ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶךָ] וְטַהַר  
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ  
אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ  
מְקֻדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶּרֶת:

Adonay,  
Our people have called You Monarch of the universe.  
Help us who live without a monarch on a throne  
To perceive Your sovereignty  
In the royal splendor that pervades the universe,  
In the holy power that creates of all creatures  
A single royal household.

Because You are our Monarch  
The whole universe is intertwined,  
Each part responsible for every other part.

We too are responsible for the whole world  
Because You are our Monarch.

\* \* \*

Adonay our God,  
Let this holy time lift us to Your presence  
In life,  
In peace,  
In leaping joy.  
You have promised us it will.  
Find rest in our rest,  
Holiness in our performance of mitzvot,  
Help us find our being in Your Torah.  
Feed us from your store of good,  
Bring us joy in Your victory over evil.  
Wash clean our hearts  
That we may serve You and Your creatures honestly.  
Dower us with love and acceptance,  
Joyous delight,  
Shabbat and holy festivals,  
That we who represent Your holiness  
May know joy.  
Through (Shabbat and) this Day of Remembrance, may  
We  
Your people Israel  
Find You.

*Rtzey: Acceptance of Our Prayer (Traditional Version)*

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את  
העבודה לדביר ביתך ואשי ישראל ותפלתם  
באהבה תקבל ברצון. ותהי לרצון תמיד עבודת  
ישראל עמך. ותחזינה עינינו בשובך לציון ברחמים.  
ברוך אתה יי המחזיר שבינתו לציון:

But may I ever cling to You and to Your sacred Torah,  
 until I be worthy to introduce others into the knowledge  
 of the truth of Your divinity  
 To announce to the human race Your power,  
 and the honor of the glory of Your kingdom.

*Elohai Ntzor (Concluding Meditation)*

אֱלֹהֵי נִצּוֹר לְשׁוֹנִי מִרַע וּשְׁפָתִי מִדִּבֶּר מְרָמָה  
 וְלִמְקַלְלֵי נַפְשִׁי תְדוּם וְנַפְשִׁי בְּעֶפֶר לִכְל תִּהְיֶה: פֶּתַח  
 לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל  
 הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל  
 מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ. עֲשֵׂה  
 לִמְעַן קִדְשֶׁךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ: לִמְעַן יִחְלְצוּן  
 יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲגֹנֶיךָ: יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי  
 וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
 וְאָמְרוּ אָמֵן:

My God,  
 Guard my tongue from passion unrestrained,  
 My lips from lying words.  
 Give me the strength of stillness  
 Before those who slander me,  
 And like dust, unchanged beneath incessant feet,  
 May my soul not suffer injury  
 From those who seek my ill.  
 Rather, merely thwart their plans  
 And turn their plots to naught.  
 For Your sake—  
 For Your power, Your holiness, Your Torah—

And for mine,  
 That those you love may escape unharmed.  
 Answer me,  
 Help me to come out all right.  
 May all the words of my mouth  
 And the thoughts within my heart  
 Be desirable to You,  
 Rock of mine, Restorer of my freedom.  
 The One who makes peace in the heavens high above  
 Shall surely do the work of peace with us,  
 All Israel and all the human family,  
 Therefore say with me: it will be so.

*Yih'yu l'ratzon imrey fee, v'hegyon libee l'faneh-cha.  
 Adonay tzuree v'go'alee. Oseh shalom bimromav hu ya'aseh  
 shalom aleynu v'al kol Yisrael, v'imru amen.*

*Kaddish Shalem (Praise After Concluding the Amidah)*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא  
 כְּרַעוּתָהּ. וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ. אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
 לְעָלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
 וְדַאמִירָן בְּעֶלְמָא וְאָמְרוּ. אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל יִשְׂרָאֵל קָדָם  
 אָבוּהוֹן דִּי בְּשִׁמְיָא וְאָמְרוּ. אָמֵן:

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה שֶׁלֹא שָׁם חֵלְקֵנוּ כָּהֵם וְגוֹרְלֵנוּ כָּכָל הַמוֹנָם:  
וְאַנְחֵנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּרוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בַּשָּׁמַיִם  
מִמַּעַל וּשְׂכִינָת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
עוֹד. אִמֵּת מִלְּכֵנוּ אָפֶס זִוְלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ וְיִדְעָתָּ  
הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. אֵין עוֹד:

*A-ley-nu l'-sha-be-ach la-a-don hakol la-tet g'-du-lah l'-yo-  
tzer b'-re-sheet, she-lo a-sa-nu k'-go-yey ha-a-ra-tzot v'-lo  
sa-ma-nu k'-mish-p'chot ha-a-da-mah. She-lo sam chel-ke-  
nu ka-hem v'-go-ra-le-nu k'-chol ha-mo-nam.*

*Va-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim lif-ney  
me-lech mal-chey hamlachim ha-ka-dosh ba-ruch hu.*

*She-hu no-teh sha-ma-yim v'-yo-sed a-retz. U-mo-shav  
y'ka-roh ba-sha-ma-yim mi-ma-al, u-shchi-nat u-zo b'gav-  
hey m'romim. Hu e-lo-hey-nu, ein od.*

*Emet malkeynu efes zulato, ka-katuv b'Torato v'yadata hayom  
va-hashey-vo-ta el l'va-vecha, kee Adonay hu ha-Elohim  
ba-sha-ma-yim mi-ma-al v'al ha-aretz mi-tachat, ein od.*

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when despair shall disappear and error be no more. We pray that the day be not far off when all humanity shall find their way to calling on Your name, when corruption and evil shall give way to integrity and goodness, when the many kinds of humans dwelling on the earth shall recognize not alone their difference but their unity, that each people may in its unique manner work for the coming of God's united realm. Hear O Israel is only for the present; the day will come when all the earth will hear that Adonay is God, Adonay is One.

וְנֹאמַר וְהָיָה יְיָ לְמִלָּךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה  
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

*V'ne-e-mar: V'-ha-yah A-do-nai l'me-lech al kol ha-a-retz,  
ba-yom ha-hu ba-yom ha-hu yih-yeh A-do-nai e-chad  
u-sh'-mo e-chad*

*Mourner's Kaddish*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא  
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמָּן קָרִיב וְאִמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka'dash sh'mey ra-bah.  
B'al-ma dee v'rah chi-ru-tey.  
V'yam-leech mal-chu-tey, b'cha-yey-chon  
U-v'yo-mey-chon uv-cha-yey d'chol beyt yis-ra-el,  
ba-a-ga-lah u-viz-man ka-reev. V'im-ru a-men.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

*Y'hey sh'may ra-bah m'va-rach l'alam u-l'al-mey  
Al-ma-ya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלָא  
לְעָלָא מִן כָּל בְּרַבָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
וְאִמְרוּן בְּעָלְמָא וְאִמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'-yit-ro-mam  
V'yit-na-sey v'yit-ha-dar v'yit-a-leh  
V'yit-ha-lal sh-mey d-ku-d'shah. B'reech hu.  
L'ey-lah l-ey-lah min kol bir-cha-tah  
V'shir-a-tah tush-b'cha-tah v'ne-che-ma-tah  
Da-a-mi-ran b'al-mah. V'im-ru: A-men.*

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

*Y'hey sh'la-mah ra-bah min sh'ma-yah  
V'cha-yim a-ley-nu v'al kol Yis-ra-el.  
V'im-ru: A-men.*

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:

*O-seh sha-lom bim-ro-mav hu ya-a-seh  
Sha-lom a-ley-nu v'al kol Yis-ra-el.  
V'im-ru: A-men.*

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we could ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! Amen.

### *Hopes for the New Year*

Now all things are possible:  
For the New Year and we have found each other  
Arm in arm beneath the nurturing night,  
Welcoming the day on which the world itself began,  
The day which reunites our people in their ancient task:  
Messengers of light before the darkness,  
Messengers of peace before the world.

\* \* \*

*When I awoke this morning  
 It was as though that mystery was rehearsed  
 For as I gradually emerged from sleep  
 My soul became aware of my body once again  
 In a small but wondrous reunion of my own humanity.*

אֱלֹהֵי, נִשְׁמָה שְׁנִתְּתָּ בִּי טְהוֹרָה הִיא. אַתָּה בָּרָאתָה  
 אַתָּה יִצְרָתָה אַתָּה נִפְחָתָה בִּי וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.  
 וְאַתָּה עֲתִיד לְטָלָה מִמֶּנִּי וּלְהַחְיֶיהָ בִּי לְעֵתִיד לָבֵא:  
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי  
 וְאַלֹהֵי אֲבוֹתַי (וְאַלֹהֵי אֲמוֹתַי) רַבּוֹן כָּל הַמַּעֲשִׂים  
 אֲדוֹן כָּל הַנְּשָׁמוֹת: בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר נְשָׁמוֹת  
 לְפָגְרִים מֵתִים:

My God,  
 The soul You gave me is pure.  
 You created it  
 You sculpted it  
 You breathed it inside of me  
 You protect it.  
 At some future time  
 You will draw it forth from me  
 And give it back in the World to Come.  
 But all the time it remains in me  
 I shall give You thanks  
 My God  
 God of those who lived before me,  
 Author of all works,  
 Protector of all souls.  
 You who restore the soul to the body of us all,  
 You are praised.

*Praises for Our Life*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לַשָּׂכּוֹי  
 בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:



For enabling us to meet our needs  
For guiding us in proper paths  
For giving our people strength to endure  
For crowning Israel with glory  
For giving courage to those whom the world has tired out  
For giving us the hope of a new day.

*(To be read on Shabbat)*

Today, on Rosh Hashanah, the world was conceived.  
Today, on Shabbat, the world was completed.

Today, every day, the world begins again—  
We see it new, more fully,  
We encounter an old branch of a tree we knew for years  
as though its leaves and bark had never brushed our face  
before.

Today, Shabbat, the world is perfect, not for us to change—  
tradition asks us not to break the branch that bruised our  
walk,  
but let its leaves glisten  
in the same sun that warms us.

Rosh Hashanah reminds us  
That everything is to grow, to change, to rise and flower and  
wax as full and fat and gorgeous as it can become;

Shabbat reminds us  
That everything that is has value just as it is,  
With no change,  
Leaf without flower, seed without stalk,  
Each of us  
With all our imperfections.

Today the world began,  
Charged to become everything that lies within the power of  
its creation.

Today the world is complete,  
Charged to embrace even the weakness of a life  
Brushed by God.

בְּתַקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וְכִנּוֹר. הִלְלוּהוּ בְּתֹף  
 וּמַחּוֹל, הִלְלוּהוּ בְּמִנִּים וְעָגָב. הִלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,  
 הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה תְהִלָּל יְהוָה;  
 הִלְלוּיָהּ. כָּל הַנְּשָׁמָה תְהִלָּל יְהוָה; הִלְלוּיָהּ.

Halleluya!

Sing hallel to God in holy array,  
 Sing hallel to You in Your heavenly fort,  
 Sing hallel to You for the proofs of Your power,  
 Sing hallel to You for Your far-reaching might,  
 Sing hallel to You with a blast on the shofar,  
 Sing hallel to You with a plucking of lutes,  
 Sing hallel to You with a drum and a dance,  
 \*Sing hallel to You with a strumming of strings,  
 Sing hallel to You with a crashing of cymbals,  
 All things alive, sing hallel to Ya! Halleluya!  
 All things alive, sing hallel to Ya! Halleluya!

*\*Halleluhu, Halleluhu  
 B'tziltz'ley Shama  
 Halleluhu, Halleluhu  
 B'tziltz'ley T'ruah  
 Kol han'shama t'hallel Ya  
 Halleluya, Halleluya!*

*Halleluya (5x)  
 Hallelu El b'kodsho  
 Halleluhu (2x) birki'a uzo  
 Halleluhu (6x) bigvurotav  
 Halleluhu (2x) k'rov gudlo  
 Halleluhu (6x) b'teka shofar  
 Halleluhu (2x) b'nevel v'chinor  
 Halleluhu (6x) b'tof umachol  
 Halleluhu (2x) b'minim v'ugav  
 Halleluhu (6x) b'tziltz'ley shama  
 Halleluhu (2x) b'tziltz'ley truah  
 Kol han'shama (2x) t'hallel Ya (2x)  
 Kol han'shama t'hallel Ya, Halleluya (2x)*

The song is ours:  
 Rejoicing  
 Shouting  
 Yellowbright  
 Exultant  
 Flashing in the green  
 In praise of miracles.

Who can't believe in miracles  
 This morning?

Who can't find one leaf  
 Deserving infinite praise?

Praise God, my soul!  
 O inmost depths of me,  
 Praise Your holy space!

*Hamelech*

## הַמֶּלֶךְ

יושב על כִּסֵּא רם וְנִשְׂא:

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב. רָנְנוּ צְדִיקִים בְּיְיָ  
 לִישָׁרִים נְאֻה תְּהִלָּה: בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. וּבְדַבְּרִי  
 צְדִיקִים תִּתְבָּרֵךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ. וּבְקָרֵב  
 קְדוּשִׁים תִּתְהַלָּל:

Praised be the Sovereign, who sits upon the high and lofty  
 Throne!  
 The Shechina is our intimate forever, yet with a Name  
 exalted and holy.  
 Sing to Adonay, those who do justly, for praise becomes  
 the upright.  
 From the mouth of the upright comes God's praise,  
 Blessing is in the words of doers of justice,

Exaltation springs from the tongue of those who do more than is required.

From the innermost parts of holy people does God's holiness shine forth.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכֵנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל  
וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) שִׁיר וּשְׁבָחָה הֵלֵל  
וְזִמְרָה עֹז וּמְמִשְׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה  
וְתִפְאֶרֶת קִדְשָׁה וּמְלָכוּת. בְּרָכוּת וְהוֹדָאוֹת מַעֲתָה  
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת.  
אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה.  
מֶלֶךְ אֵל חַי הָעוֹלָמִים:

You are praised, Adonay  
Source of power in the universe  
Sovereign extolled in thanks and praises,  
God of awesome wonders  
Guarantor of life eternal,  
Who has chosen the verses of these our songs.

### *Reader's Kaddish*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵךָ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעֲוִיתָהּ,  
וְיִמְלִיךָ מְלָכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא  
וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְשָׁא, בְּרִיךְ הוּא,  
לְעָלָא לְעָלָא מִן כָּל בְּרָכְתָּא וְשִׁירָתָא, תִּשְׁבָּחָתָא  
וְנִחַמָתָא, וְדַאמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

## THE SHMA AND ITS BLESSINGS

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

*Barchu et Adonay hamvorach:*

Bend the knee in praise to God  
Before whom all shall bow!

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Baruch Adonay hamvorach l'olam va-ed:*

The knee is bent.  
Praised be God before whom all shall bow  
Throughout all time and space!

*Yotzer (In Praise of the Creator)*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא  
חֹשֶׁךְ. עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל:  
הַמְאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ  
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה-בְרָאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ.  
כָּלם בְּחֻכְמָה עֲשִׂיתָ. מְלֹאָה הָאָרֶץ קִנְיָנְךָ: תִּתְבָּרֵךְ יְיָ  
אֱלֹהֵינוּ עַל-שִׁבְח מַעֲשֵׂה יָדֶיךָ. וְעַל-מְאֹרֵי-אוֹר  
שָׁעֲשִׂיתָ יְפָאָרוֹךְ סֵלָה: בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאֹרוֹת:

You create light and darkness,  
The possibility of peace within a warring world,  
All forms and creatures,  
Who acknowledge their only common bond  
In You.

You open daily the gates of the east,  
Cleave the windows of the sky,

You are praised  
 Who forms,  
 From the clay that cloaks our lives,  
 The delicate vessels which are our light.

*Ahava Raba (In Praise of the Torah Giver)*

אַהֲבָה רַבָּה אֶהְבְּתָנוּ יְיָ אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתֶּרָה  
 חֲמֵלָתָ עָלֵינוּ: אָבִינוּ מִלְּבָנוּ בְּעִבּוֹר אַבּוּתֵינוּ  
 (וְאִמּוּתֵינוּ) שֶׁבִטְחוּ בָּךְ וַתִּלְמְדֵם חֲקֵי חַיִּים כֵּן תִּחַנְּנוּ  
 וַתִּלְמְדֵנוּ: אָבִינוּ הָאֵל הַרְחֵמֵן הַמְּרַחֵם. רַחֵם עָלֵינוּ  
 וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד  
 לְשׁוֹמֵר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד וּתּוֹרָתְךָ  
 בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתּוֹרָתְךָ וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ  
 וַיַּחֲד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא נִבּוֹשׁ  
 לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ  
 נִגְלִילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע  
 בְּנִפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמֵמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל  
 פּוֹעֵל יִשׁוּעוֹת אֶתָּה וּבָנוּ בְּחִרְתָּ מִכָּל־עַם וְלִשְׁוֹן  
 וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמֶּת לְהוֹדוֹת לָךְ  
 וּלְיַחֲדָךְ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל  
 בְּאַהֲבָה:

With acts of great love  
 You embrace us, Adonay our God.  
 With great acts of mercy  
 You encompass us.  
 You, Monarch, are our Sovereign, our father and our  
 mother;  
 For the sake of our fathers and mothers who are no more,  
 Who trusted You,  
 Whom You taught laws for life—

Accept us,  
Be our teacher too.

Our mother,  
Our fathermother filled with compassion,  
Sustain us with compassion  
And permit our knowing hearts  
To discern that we may understand,  
Then listen that we may learn and teach,  
Then observe that we may do and sustain  
All the words of Your Torah we shall study  
In love.

Give light for our eyes through Your Torah,  
Bring close our knowing hearts to Your mitzvot,  
And make the many truths our heart knows  
One,  
Through love and awe of Your Name,  
And we shall never be confounded  
In time and the world.  
For in Your great and awesome Name,  
Filled with kedusha,  
We have trusted too,  
And rejoiced and exulted  
In the victories You have brought us.

Bring us then within shalom  
From the four corners of the earth  
And escort us, heads upright, to that part of earth  
You call ours.  
For You are God  
Bringing victory,  
Choosing a different task for us  
From that which You have chosen for each other people  
And every other tongue:  
You have brought us close to Your great Name  
Through truth,  
That we may speak thankfully to You,  
Proving Your Oneness  
Through our love.

You are praised, Adonay,  
 Choosing Israel Your people  
 Through Your love.

*V'ha-eyr eyneynu b'Torah-techa v'dabeyk libeynu b'mitzvo-  
 techa*

*V'yached l'vaveynu l'ahavah ul'yirah et sh'mecha.*

*V'lo ney-vosh v'lo nikaleyem v'lo nikashel l'olam va-ed.*

Give light for our eyes through Your Torah . . .

*Alternative Ahava Raba*

You were God  
 And we were Israel,  
 God alone  
 And lonely people,  
 Long ago.

You loved us a great love  
 And You taught us  
 How to respond to You

Through Mitzvot  
 Recollections  
 Celebrations  
 Torah

They are the light of our eyes  
 The uniqueness of our being.

In the joy of them  
 You have drawn us close to You.

In the truth of them  
 We have discovered You, the only One.

We are together still.

You respond to every people  
 In Your chosen way.  
 With Your love  
 You have chosen to respond to us.

With our love  
 We offer You our praise.



*Preparation for the Shma*

Let eyelids close, let disharmony disappear. . . .

*Shma*: Listen, hearken, let the words' familiar sounds dapple the darkness. . . .

*Yisrael*: Israel is each of us, Jacob wrestling with God, our people wrestling with our doubts and our destiny. . . .

*Adonay*: Your Name, Your innermost Name, the Name You love best, the compassionate Name we heard Moses call You face to face, the Name that means: I am. . . .

*Eloheynu*: O God whose rule is just, God who promised Israel eternity like the stars, God with us, *Gottenyu, oy, Gottenyu*. . . .

*Adonay*: Wherever we are is You; wherever the world is, is You. . . .

*Echad*: You alone, You are life. Disharmony and harmony, shaded light and dappled dark, wicked acts, compassionate people, justice and cruelty, all find their hidden purpose in Your innermost Name. Let disharmony (*soon, and in our own day!*) disappear.

*The Shma: First Paragraph (Shma and V'ahavta)*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Shma Yisrael Adonay Eloheynu Adonay Echad*:

Listen, Israel! Adonay is God for us, Adonay alone is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Baruch sheym kvod malchuto l'olam vaed*:

That Name is praised whose glorious Rule will outlast the world and time.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
 הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם  
 לְאוֹת עַל-זִרְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-  
 מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V-a-hav-ta et A-do-nay E-lo-he-cha  
 b-chol l'-va-v'cha uv-chol nafsh'cha  
 uv-chol m'o-de-cha.  
 V'-ha-yu ha-d'-va-rim ha-e-leh  
 a-sher a-no-chi m'-tza-v'-cha  
 ha-yom al l'-va-ve-cha.*

*V'-shi-nan-tam l'-va-ne-cha  
 v'-di-bar-ta bam b'-shiv-t'cha  
 b'-vey-te-cha, uv-lech-t'cha  
 va-de-rech, uv-shoch-b'cha uvkumecha.  
 Uk-shar-tam l'-ot al ya-de-cha,  
 v'-ha-yu l'-to-ta-fot beyn ey-ne-cha.  
 uch-tav-tam al m'zu-zot bey-te-cha  
 Uvish'a-re-cha.*

Thus you shall show your love for Adonay your God:  
 With every inclination of your knowing heart,  
 With all the strength through which you live,  
 With every benefit you have received.  
 For these words in which I am giving you mitzvot today  
 Shall enter into your knowing heart,  
 That you may help your children sink their teeth in them,  
 And speak through them  
 While sitting in your house,  
 While walking on the road,  
 At the time for lying down,

At the time for rising up.

You shall bind them in a sign upon your arm.

They shall become frontlets between your eyes

You shall inscribe them in mezuzot for your house,

Upon your gates.

*The Shma: Second Paragraph (V'haya im Shamo'a)*

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ  
 אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ  
 בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם  
 בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפָּת דָּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ:  
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הַשְׁמִירוּ  
 לָכֶם פֶּן־יִפְתָּה לִבְבְּכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים  
 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם  
 וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן  
 אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר  
 יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם  
 וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ  
 לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם  
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ  
 וּבְקוּמָה: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן  
 יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה  
 לֵאמֹר לָכֶם לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

And if you listen intently to My mitzvot,  
 Which I am making your mitzvot this very day,  
 Showing your love for Adonay your God  
 And giving service  
 With every inclination of your knowing heart  
 And all the strength with which you live—

Then I shall give your land rain in its proper time,  
 Autumn rain and spring rain,  
 That you may harvest your grain,  
 Your wine and your oil.  
 I shall give grass to the field for your cows  
 That you may eat your fill.

But beware!  
 If you turn your knowing heart away  
 To serve gods that are alien,  
 Bowing down to different kinds of powers,  
 Then the breath of Adonay will flare against you  
 To shut up the heavens so there will be no rain,  
 So the ground will not give her produce,  
 And you will perish at once from the good earth  
 Which Adonay is giving you.  
 Therefore  
 Place these words upon your knowing heart  
 Teach them to your children throughout the day  
 Bind them to your heart and to your doorpost.  
 That your days upon the land that is God's gift  
 Will be as many as the days of heaven  
 Above the earth.

*The Shma: Third Paragraph (Vayomer)*

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל  
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל-כְּנָפֵי בְּגָדֵיהֶם  
 לְדֶרֶתָם וְנָתַנוּ עַל-צִיצִת הַכֶּפֶן פֶּתִיל תְּכֵלֶת: וְהָיָה  
 לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת  
 יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי  
 עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

In this way you will remember and do all My commandments and you will be wholly dedicated for your God. I am Adonay your God who brought you out of the land of Egypt in order to be your God. I am Adonay your God.

All Jews have their own Egypt; we must each free ourselves in our own way from the bonds that keep us from our true integrity. When that bond is burst, when we have ousted the illegitimate masters from our minds, then one day we each can come to God, each on our own ground, within our own flame, but each to the same ultimate reality whose power rules the sea, the earth, and each person's freely loving soul.

מִי־כַמּוֹכָה בָּאֵלִים יְיָ מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא  
תְּהִלַּת עֲשֵׂה־פִלָּא:

*Mi chamocha ba'eylim Adonay  
Mi kamocha ne'dar ba-kodesh  
Nora t-hilot o-sey feleh.*

Who is like You Adonay, glorious in holiness and praise,  
working wonders!

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם.  
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

*Shira chadasha shib'chu g'ulim  
L'shim-cha al-sfat ha-yam.  
Yachad kulam hodu  
V'himlichu v'am-ru:*

A new song the redeemed sang to Your Name on the shore  
of the sea. Together they acknowledged Your divine rule.

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

*Adonay yimloch l'olam va-ed.*

Adonay will reign forever and ever!

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֵה כְּנָאֲמֶךָ  
יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלֵּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:  
בָּרוּךְ אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל:

*Tzur Yisrael kuma b'ezrat Yisrael. Uf'dey chin'umecha Yehuda  
v'Yisrael. Goaleynu Adonay tz'va-ot shmo k'dosh Yisrael.  
Baruch attah Adonay ga-al Yisrael.*

O Rock of Israel, come to Israel's help.  
Fulfill Your promise of redemption for Judah and Israel.  
Our Redeemer is Adonay of hosts, the Holy One of Israel.

Praised You are, O God, who will fulfill the time of  
redemption for Israel and all humanity.

## AMIDAH (THE GREAT PRAYER)

*(The full traditional silent Amidah in Hebrew and English is  
found on pages 156–171)*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

*Avot*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי  
אֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
(אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה),  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת (וְאֲמָהוֹת),

וּמְבִיא גּוֹאֵל\* לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.  
 זְכָרֵנוּ לְחַיִּים, מֶלֶךְ חֶפֶץ בְּחַיִּים, וְכִתְּבֵנוּ בְּסֶפֶר  
 הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
 וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם (וְשָׂרָה).

In the Reform tradition, גּוֹאֵל\*

Praised be the God of our fathers,  
 The God of Abraham, of Isaac, and of Jacob.  
 Praised be the God of our mothers,  
 Of Sarah, of Rebecca, of Leah, and of Rachel.  
 Praised be the source of strength and courage,  
 The source of kindness and good deeds.  
 Praised be the source of gentleness and love,  
 Of softness and kind words.  
 Praised be the man who transcends strength  
 Through gentleness,  
 Praised be the woman who perfects gentleness  
 Through strength.  
 Praised be the person who acts according to the best that is  
 within,  
 Praised be the person who reaches out to touch the best in  
 others.  
 Praised be the gentle faithfulness of Abraham  
 And the valiant strength of Sarah.  
 Praised be the God Who created with divinity  
 A woman and a man.

*Gevurot*

אֶתְּהָ גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים\* אֶתְּהָ רַב  
 לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים\* בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים  
 וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
 וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מַמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה: מִי  
 כְּמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:  
 וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים\*. בָּרוּךְ אַתָּה יְיָ מַחְיָה  
 הַמֵּתִים\*:

In the Reform tradition, הַכֹּל\*

Adonay is forever mighty,  
 Restoring life to those marked out for death,  
 Liberating peoples once destined for defeat.

Adonay is forever mighty,  
 Banishing despair through the loving acts of human  
 beings,  
 Reviving barren hopes within the womb of weary  
 dreamers,  
 Cutting loose the fetters of the victims  
 Fallen underneath the sickness of our days,  
 Remembering those passed over by the dust of time.

May You extend Your mighty hand to us,  
 Restoring us,  
 Banishing our despair,  
 That from the dust of our uncaring age  
 We might bring to bud those loving acts that make us  
 Human.

*(When Musaf is to be offered, the service continues with Uv'chen  
 on page 96)*



## UNETANEH TOKEF

*Introductory Readings*

We shall affirm the mighty holiness of this day, a day of awe and dread, for upon it is God's rule exalted, and the holy throne established in covenantal love.

When we really begin a new year it is decided,  
And when we actually repent it is determined:

Who shall be truly alive,  
And who shall merely exist;

Who shall be tormented by the fire of ambition,  
And whose hopes shall be quenched by the waters of failure;

Who shall be pierced by the sharp sword of envy,  
And who shall be torn by the wild beast of resentment;

Who shall hunger for companionship,  
And who shall thirst for approval;

Who shall be shattered by storms of change,  
And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,  
And who shall be beaten into submission;

Who shall be content with their lot,  
And who shall go wandering in search of satisfaction;

Who shall be serene,  
And who shall be distraught.

But *Tshuvah*, *Tefillah* and *Tzedakah*,  
Repentance, Prayer and Just Action,  
Have the power to change  
The character of our lives.

Therefore let us repent, pray, and do right,  
So that this may be a genuinely new year of life.

\* \* \*

On this Judgment Day, old legend relates,  
Rabbi Amnon of Mainz, dying of the tortures of the eleventh  
century,

Saw God enthroned with the angelic host  
Determining in the books of life and death  
The verdict of everyone on earth.  
His vision, Unetaneh Tokef, remains for us,  
A reminder that the world is more awesome  
Than our finite gallery of profane sights and ordinary thoughts,  
It is a vaster realm of mystery and power  
Which makes a claim upon our lives  
And relates each one of us to spheres beyond our sight.

Unetaneh Tokef accounts with grim detail  
The fires, floods, great storms, cruel swords  
Whereby we each shall one day meet our death,  
Yet also how our own repentance, prayer, and acts of human  
caring

Can mitigate the harshness of existence  
And elevate survival to the plain of being human.

That there are powers far beyond ourselves reminds us  
That because so much of life is not within our power,  
Because nature and humanity can wreak such awful cruelty,  
Just so must we struggle against all the cruelty we know,  
And never cease within our prayers to demand  
That the God who watched the tortures of Amnon of Mainz  
And all the slaughters in the ages since his own  
Bring quickly to an end the world's capacity for harm  
And stir powerfully in the breasts of every creature  
The repentance, prayer, and acts of human caring  
That can make the vision of a God who metes out justice  
A reality once more.

וּנְתַנָּה תִקְוָה קְדִישָׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוִם. וְבוֹ  
 תִּנָּשָׂא מַלְכוּתְךָ. וְיִכּוֹן בְּחֶסֶד בְּסֶאֱף. וְתִשָּׁב עָלֶיךָ  
 בְּאַמֶּת. אֲמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וְיֹדֵעַ וְעֹד.  
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה. וְתִזְכֹּר כָּל-הַנְּשָׁכָחוֹת.  
 וְתִפְתַּח אֶת-סֵפֶר הַזִּכְרוֹנוֹת. וּמֵאֲלֵי יִקְרָא. וְחוֹתֵם  
 יָד כָּל-אָדָם בּוֹ.

Let us declare the holy power of this day, for it is awesome and mighty. Your sovereignty is exalted upon it, and You faithfully take Your place upon Your throne established in love borne of the covenant between You and ourselves. You are the true judge and witness, You write and seal and inscribe and take account. You remember all that we have forgotten, opening the Book of Remembrance from which everything is read and in which is recorded the seal of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע.  
 וּמַלְאָכִים יִחְפְּזוּן. וְחִיל וִירְעָדָה יֵאֱחָזוּן. וְיֵאמְרוּ הִנֵּה  
 יוֹם הַדִּין. לִפְקֹד עַל צָבָא מָרוֹם בְּדִין. כִּי לֹא יִזְכּוּ  
 בְּעֵינֶיהָ בְּדִין. וְכָל-בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֵיהָ כְּבָנֵי  
 מָרוֹן: כְּבִקְרַת רוּעָה עֲדָרוּ. מֵעֲבִיר צֹאנוּ תַּחַת שְׁבָטוֹ.  
 בֵּן מֵעֲבִיר וְתִסְפֹּר וְתִמְנֶה. וְתִפְקֹד נַפְשׁ כָּל-חַי.  
 וְתַחֲתֶיךָ קִצְבָה לְכָל-בְּרִיָּה. וְתִכְתּוֹב אֶת-גְּזֹר דִּינָם:

The great Shofar is sounded, and a still small voice is heard. The angels in heaven are dismayed and are seized with fear and trembling, as they proclaim: "Behold the Day of Judgment!" The hosts of heaven are to be arraigned in judgment, for in Your eyes even they are not free from guilt. All who live in the world pass today before You, one by one, like a flock of sheep. As a shepherd

gathers the sheep and causes them to pass beneath the staff, so You pass and record, count and visit, every living soul, appointing the measure of every creature's life and decreeing its destiny.

### Refrain:

*B'rosh hashanah yikateyvun uvyom tzom kippur yehchateymun.*

(On Rosh Hashanah it is written and on Yom Kippur it is decided)

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבַיּוֹם צוֹם כְּפוּר יִחְתְּמוּן. כְּמָה  
יַעֲבְרוּן. וְכְמָה יִפְּרֹאוּן. מִי יִחְיֶה. וּמִי יָמוּת. מִי בְּקֶצֶו.  
וּמִי לֹא בְּקֶצֶו. מִי בָּאֵשׁ. וּמִי בַּמַּיִם. מִי בַּחֲרֹב. וּמִי  
בַּחֲיָה. מִי בְּרָעַב. וּמִי בַּצָּמָא. מִי בְּרָעַשׁ. וּמִי בַּמַּגָּפָה.  
מִי בַּחֲנִיקָה וּמִי בַּסְּקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקֹט.  
וּמִי יִטְרֹף. מִי יִשְׁלֹו. וּמִי יִתִּיָּסֵר. מִי יַעֲגִי. וּמִי יַעֲשֶׂר.  
מִי יִשְׁפֹּל. וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה  
מַעֲבִירִין אֶת־רוּעַ הַגְּזֵרָה:

On Rosh Hashanah it is written and on Yom Kippur it is decided how many shall pass on and how many be created, who shall live and who shall die, who when their time comes and who before or after their time, who by fire and who by water, who by the sword and who by wild beasts, who by famine and who by drought, who by earthquake and who by epidemic, who by strangling and who by stoning; who shall have rest and who can never be still, who shall be serene and who torn apart, who shall be at ease and who afflicted, who shall be impoverished and who enriched, who shall be brought low and who raised high. But tshuvah, prayer, and charitable acts avert the severity of the decree.

*Kedusha*

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ  
 בְּשָׁמַי מְרוֹם. בְּכַתוּב עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל זֶה  
 וְאָמַר.

And so, along with the angels far above, we declare the holiness of Your presence in the world just as it is declared in the highest heavens, as it is written in Isaiah: "And each called to the other saying:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ  
 כְּבוֹדוֹ:

*Kadosh Kadosh Kadosh Adonay Tzvaot, mlo chol ha-aretz  
 kvodo:*

"Holy! Holy! Holy! is the Commander of the Hosts,  
 The fullness of all the earth is God's Glory."

אָז בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל  
 מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים לְעַמַּתָּם בְּרוּךְ יֹאמְרוּ.

Then with a great and powerful rushing voice they raise themselves opposite the Seraphim and cry, "Praised be!"

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

*Baruch kvod Adonay mimkomo:*

Praised be the Glory of Adonay from God's Place, the World.

מִמְּקוֹמָךְ מְלָכֵנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲבִים  
 אֲנַחֲנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם  
 וָעַד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַּיִם עִירָךְ

לְדוֹר וָדוֹר וּלְנֶצַח נִצְחִים: וְעֵינֵינוּ תִּרְאֶינָה מְלֻכּוֹתֶךָ  
בְּדָבָר הָאֲמוֹר בְּשִׁירֵי עֲנָה עַל־יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

From Your Place, O Majesty, appear and rule over us, for we are awaiting you! When will You rule in Zion? May Your presence be felt soon, in our own days, and forever! Your holiness shall be felt in the midst of Jerusalem, Your city, forever and ever to all eternity, and our eyes shall behold the reality of Your rule as it is said in the songs written of Your power by David, Your righteous Anointed:

יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ:

*Yimloch Adonay l'olam, Elohayich tziyon, Idor vador halleluya!*

Adonay will reign forever, your God will reign, O Zion, to all generations. Praise God!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנֶצַח נִצְחִים קִדְשְׁתֶּךָ נִקְדִּישׁ.  
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

We shall tell our children of Your greatness, and they will tell our grandchildren. In every generation till eternity we shall proclaim Your holiness. Our lips shall never abandon Your praise, for Your Majesty is great and holy.

*U'vchen (Awe)*

וּבְכֵן תֵּן פִּחְדֶּךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתֶּךָ  
עַל כָּל מָה שֶּׁבָּרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ  
לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כָל־ם אֶגְדָּה אַחַת לַעֲשׂוֹת  
רְצוֹנְךָ בְּלִבֵּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ, יְיָ אֱלֹהֵינוּ,

The day has come  
To take an accounting of my life.

*(Silent, individual prayer may be encouraged here)*

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי  
וְגוֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרְוַמִּי הוּא יַעֲשֶׂה שָׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

*Yih'yu l'ratzon imrey fee, v'hegyon libee l'faneh-cha,  
Adonay tzuree v'go'alee. Oseh shalom bimromav hu ya-aseh  
shalom aleynu v'al kol Yisrael, v'imru Amen.*

May all the words of my mouth  
And the thoughts within my heart  
Be desirable to You,  
Rock of mine, Restorer of my freedom.  
The One who makes peace in the heavens high above  
Shall surely do the work of peace with us,  
With all Israel, and all the human family,  
Therefore say with me: it will be so.

*Avinu Malkeynu: Our Forgiving Parent, Our Sovereign*

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:

Avinu Malkeynu, we have done wrong before You.

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

Avinu Malkeynu, we have no Sovereign except You.

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeynu, let this be a good year for us.

אָבִינוּ מַלְכֵנוּ הַפֹּר עֲצַת אוֹיְבֵינוּ:

Avinu Malkeynu, destroy the power of every oppressor and  
adversary.

אָבִינוּ מַלְכֵנוּ כִּלָּה דְּבַר וְחָרֵב וְרָעָב וּמִשְׁחִית  
מִבְּנֵי בְרִיתְךָ:

Avinu Malkeynu, remove from all Your children disease, war,  
famine, exile and destruction.

אָבִינוּ מַלְכֵנוּ סָלַח וּמָחַל לְכָל-עֲוֹנוֹתֵינוּ:  
Avinu Malkeynu, forgive and pardon all our wrong-doing.

אָבִינוּ מַלְכֵנוּ הִחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:  
Avinu Malkeynu, may we return to You in earnest repentance.

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:  
Avinu Malkeynu, send healing to all who are sick.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:  
Avinu Malkeynu, inscribe us in Your book for a life of good  
ness.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרֻסָּה וּבִלְבָּלָה:  
Avinu Malkeynu, inscribe us in the book of sustenance.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוֹת:  
Avinu Malkeynu, inscribe us in the book of meritorious acts.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:  
Avinu Malkeynu, inscribe us in the book of forgiveness and  
reconciliation.

אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:  
Avinu Malkeynu. show mercy to us and to our children.

אָבִינוּ מַלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ:  
Avinu Malkeynu, open the gates of heaven to our prayer.

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל-קִדּוּשׁ  
שְׁמֶךָ:

Avinu Malkeynu, do it for the sake of those who went through  
fire and water to honor Your name.



אָבינוּ מַלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה  
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, be gracious and respond to us, for we have  
too few good deeds; act toward us with justice tempered by  
love, and bring us salvation.

*Avinu Malkeynu chawneynu va'a-neinu ki ein banu ma'asim  
Asey imanu tz'dakah va'chesed v'hoshi-eynu*

*Kaddish Shalem (Praise After Concluding the Amidah)*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא  
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
וְאִמְרוּן בְּעָלְמָא וְאִמְרוּ. אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל יִשְׂרָאֵל קֳדָם  
אֲבוּהוֹן דִּי בְּשַׁמְיָא וְאִמְרוּ. אָמֵן:

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

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us, for all Israel, and for all humanity. Amen.

### TORAH SERVICE

אֵין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ  
מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר. יְיָ מֶלֶךְ,  
יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֶךְ  
אֶת עַמּוֹ בְּשָׁלוֹם.

אֵב הָרַחֲמִים, הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה  
חוֹמוֹת יְרוּשָׁלָּיִם. כִּי בָּךְ לִבֵּד בְּטַחָנוּ, מֶלֶךְ אֵל רַם  
וְנָשָׂא, אֲדוֹן עוֹלָמִים:

*Ayn kamocha va-elohim, Adonay, v'ayn k'ma-aseh-cha. Mal-  
chut'cha malchut kol olamim, u-memshalt'cha b'chol dor  
va'dor. Adonay melech, Adonay malach, Adonay yimloch  
l'olam va-ed. Adonay oz l'amo yiteyn, Adonay y'varech et  
amo va-shalom. Av ha-rachamim, hey-tiva vir'tzon'cha et  
Tziyon: tivneh chomot Y'rushalayim. Ki v'cha l'vad batachnu,  
melech El ram v'nissa, adon olamim.*

None is like You among the powers of the world,  
No deeds compare to Yours.

Your realm, O Majesty, is everlasting,  
Your rule extends to every generation.

Adonay is our Ruler, Adonay has been ruling,  
Adonay will rule forever and ever.

Adonay gives strength to our people through Torah,  
Through Torah Adonay has blessed us with peace.

Womb-gentle Father, do good in Zion:  
Rebuild the walls in Jerusalem!

For You alone do we trust,  
Sovereign God, high and exalted,  
Power eternal.

*(The ark is opened)*

וַיְהִי בִּנְסֻעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ  
אֹיְבֶיךָ, וַיִּגָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,  
וּדְבַר יְיָ מִירוּשָׁלַיִם. בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל  
בְּקִרְשָׁתוֹ.

When the ark began to move, Moses proclaimed: Arise,  
Adonay, let Your enemies scatter, fleeing before You! For  
one day from Zion Torah will go forth, and the word of  
God from Jerusalem. Praised be the One who has shared  
holiness with Israel in giving us the Torah.

*(The Thirteen Qualities of God are recited three times.  
The passage is omitted on Shabbat)*

יְיָ אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר  
חֶסֶד לְאַלְפִים נִשְׂא עוֹן וְנִפְשֵׁעַ וְחַטָּאָה וְנִקְהָה.

Adonay, Adonay, El rachum v'chanun erech apayim v'rav  
chesed ve-emet: notzer chesed la-alafim, noseiy avon va-fesha  
v'chata-ah v'nakey.

Adonay, Adonay, God filled with mother love, slow to  
anger, great in covenantal love and truth:  
Keeping love for the thousands within the covenant, for-

giving perverse actions, rebelliousness, and the missing of the mark, and acquitting.

*The Reader receives the Torah and the ark is closed*

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Shma Yisrael Adonay Eloheynu Adonay Echad:*

Hear, O Israel, Adonay is our God, Adonay is One.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

*Echad Eloheynu, Gadol Adoneynu, Kadosh v'Nora Shmo:*

Our God is One, Adonay is One, with a holy and awesome name.

גָּדְלוֹ לֵי יְיָ אֱתִי. וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

*Gad'lu l'Adonay iti un'rom'ma shmo yachdav:*

Magnify Adonay with me, and let us exalt the Name together.

### *Torah Procession*

*L'cha Adonay ha-g'dula  
v'ha-gvura v'hatiferet  
v'ha-netzach v'ha-hod,  
ki chol ba-shamayim uva-aretz  
l'cha Adonay ha-mamlacha  
v'hamitnasey l'chol l'rosh.  
Rom'mu Adonay Eloheynu  
v'hishtachavu la-hadom raglav  
kadosh hu. Rom'mu Adonay  
Eloheynu v'hishtachavu l'har  
kod'sho ki kadosh Adonay  
Eloheynu.*

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה  
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד.  
בִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לְךָ יְיָ  
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל  
לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהָדֹם רַגְלָיו  
קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ  
אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהָר  
קֹדֶשׁוֹ בִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

To You, Adonay, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You

belongs everything in heaven and on earth, sovereignty and the exaltation as head above all. Exalt Adonay our God, and worship at the footstool of God, the holy One! Exalt Adonay our God and worship at the holy mountain, for Adonay our God is holy.

*(The Torah is placed on the reading desk. The Reader unrolls it and, if individuals will be called to the Torah, says:)*

וַיַּעֲזֹר וַיִּגֵּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.  
הַכֹּל הָבּוּ גָדֹל לֵאלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה. (כַּהֵן,  
קָרֵב;) יַעֲמֵד (תַּעֲמֹד) . . . בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

May God help, shield, and rescue all who trust in You, Amen. Let everyone ascribe greatness to our God and honor to the Torah. *(If appropriate, Kohen, draw near.)* I call . . . Let us praise the One who in holiness has given the Torah to the people Israel.

*(All respond:)*

וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*V-atem ha-d'vekim b'Adonay Eloheychem, chayim kul-chem ha-yom.*

And you who have cleaved to Adonay your God are alive, all of you, this day.

*Blessings for the Reading of the Torah*

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:  
*Bar'chu et Adonay ham'vorach:*

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Baruch Adonay ham'vorach l'olam va-ed.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ  
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן  
הַתּוֹרָה:

*Baruch atta Adonay Eloheynu melech ha-olam,  
asher bachar banu mikol ha-amim, v'natan lanu  
et Torato. Baruch atta Adonay, noteyn ha-Torah.*

*(The Torah is read)*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְיָ  
נוֹתֵן הַתּוֹרָה:

*Baruch atta Adonay Eloheynu melech  
ha-olam, asher natan lanu Torat emet,  
v'chayey olam nata' b'tocheynu.  
Baruch atta Adonay, noteyn ha-Torah.*

You are praised forever, Adonay, ruler of the universe,  
who has chosen us from among all peoples and given us  
Your Torah. You gave us a Torah of truth and implanted  
eternal life within us. You are praised, Adonay, who is giv-  
ing us the Torah.

TORAH READING FOR THE FIRST DAY (Genesis  
21:1-21)

וַיְהִי כִּי־שָׁמַע אֱלֹהִים אֶת־שָׂרָה כַּאֲשֶׁר אָמַר  
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר׃ וַתֵּהָרֵם וַתֵּלֶד שָׂרָה לְאַבְרָהָם  
בֶּן־לִזְקָנָהּ לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים׃ וַיִּקְרָא אַבְרָהָם  
אֶת־שֵׁם־בְּנוֹ הַנּוֹלֵד לּוֹ אֲשֶׁר־יָלְדָהּ־לוֹ שָׂרָה יִצְחָק׃ וַיִּמַּל  
אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֲתוֹ  
אֱלֹהִים׃ וְאַבְרָהָם בֶּן־מֵאָה שָׁנָה בְּהוֹלִיד לּוֹ אֶת־יִצְחָק בְּנוֹ׃  
וַתֹּאמֶר שָׂרָה צִחָק עָשָׂה לִי אֱלֹהִים כָּל־הַשְׁמֵעַ יִצְחָק־לִי׃

TORAH READING FOR THE FIRST DAY (Genesis  
21:1-21)

Adonay took note of Sarah as promised, doing for Sarah as had been said. Sarah became pregnant and bore to Avraham a son in his old age, at the exact season which God had told him. Avraham called the name of the boy who had been born to him, whom Sarah bore him, Yitzchak ("the one who laughs"). Then Avraham circumcized Yitzchak his son when he was eight days old, as God had commanded him. Now Avraham was a hundred years old when Yitzchak his son was born to him. And Sarah said: God has made laughter (*tzchok*) for me; all who hear will laugh at (or "laugh with") me. She said: "Who could have

וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הַיִּנְיָקָה בָּנִים שָׂרָה כִּי־יִלְדֶנִי בֵּן  
לְזִקְנִי: וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גָדוֹל בְּיוֹם  
הַגְּמֻל אֶת־יִצְחָק: וַתֵּרָא שָׂרָה אֶת־בֶּן־הָגֵר הַמִּצְרִית אֲשֶׁר־  
יָלְדָה לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת  
וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק:  
וַיֹּרֶעַ הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בָּנוּ: וַיֹּאמֶר אֱלֹהִים  
אֶל־אַבְרָהָם אֶל־יֶרֶעַ בְּעֵינֶיךָ עַל־הַנֶּעַר וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר  
תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִי־צָחָק יִקְרָא לָךְ זֶרַע: וְגַם  
אֶת־בֶּן־הָאִמָּה לְגֹוי אֲשִׁימְנוּ כִּי זֶרַעְךָ הוּא: וַיִּשָּׁפֶס אַבְרָהָם  
בְּבֹקֶר וַיִּקַּח־לֶחֶם וְחֶמֶת מֵיַם וַיִּתֵּן אֶל־הָגֵר שֵׁם עַל־שְׂכָמָהּ  
וְאֶת־הַיֶּלֶד וַיִּשְׁלַח וּתְלַךְ וַתֵּתֶעַ בַּמִּדְבָּר בְּאֶר שָׁבַע: וַיָּכֻלוּ  
הַבָּמִים מִן־הַחֲמַת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים: וַתֵּלֶךְ  
וַתֵּשֶׁב לָהּ מִנְּגַד הַרְחָק כַּמֶּטַח וַיִּקְשֹׁת כִּי אִמָּרָה אֶל־אַרְאֶה  
בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּגַד וַתִּשָּׂא אֶת־קִלְיָהּ וַתִּבְכֶּה: וַיִּשְׁמַע  
אֱלֹהִים אֶת־קוֹל הַנֶּעַר וַיִּקְרָא מִלְּאֵךְ אֱלֹהִים וְאֶל־הָגֵר מִן־  
הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הָגֵר אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים  
אֶל־קוֹל הַנֶּעַר בְּאֲשֶׁר הוּא־שָׁם: קוּמִי שְׂאִי אֶת־הַנֶּעַר וְהַחֲזִיקִי  
אֶת־יָדְךָ בּוֹ כִּי־לְגֹי גָדוֹל אֲשִׁימְנוּ: וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ  
וַתֵּרָא בְּאֶר מַיִם וַתֵּלֶךְ וַתִּמְלֹא אֶת־הַחֲמַת מַיִם וַתִּשָּׂק אֶת־  
הַנֶּעַר: וַיְהִי אֱלֹהִים אֶת־הַנֶּעַר וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֵה  
קֶשֶׁת: וַיֵּשֶׁב



said to Avraham that Sarah would suckle children? For in his old age I have given birth to a son!" And the boy grew and was weaned, and Avraham made a great feast on the day Yitzchak was weaned.

But Sarah saw the son of Hagar the Egyptian—whom she had borne to Avraham—laughing mockingly (*m'tzachek*). And she said to Avraham: "Get rid of this servant and her son! The son of this servant shall not share in the inheritance along with my son, along with Yitzchak." The matter was very wrong in Avraham's eyes (or, "the matter distressed Avraham greatly") for it concerned his son. But God said to Avraham, "Let it not be wrong in your eyes (or, "Do not be distressed") concerning the lad and your servant; whatever Sarah says to you, hearken to her voice, for it is through Yitzchak that seed shall be named for you. As for the servant's son, I will make him into a nation too, for he is your seed."

And Avraham arose early in the morning, took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and as he sent her away with the boy, she went wandering in the wilderness of Beer Sheva. When the water had been drained from the skin, she cast the child away under one of the bushes, and went off to sit down at a distance of a bowshot away, for she said, "I cannot watch the boy dying." And so she sat at a distance, lifted up her voice and wept.

Then God hearkened to the voice of the lad where he was, and a messenger of God called out to Hagar from heaven and said to her: "What is your plight, Hagar? Do not fear! For God has hearkened to the voice of the lad where he is. Arise, lift up the boy, and take him (or, "strengthen him") with your hand, for I shall make him a great nation." And God opened her eyes and she saw a well of water. She went to fill the skin with water, giving the lad some to drink.

And God was with the boy as he grew up, and he lived in the wilderness and became a bowman. He dwelt in the

בַּמִּדְבָּר פֶּאֶרֶן וְתִקְחָהְלוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

# TORAH READING FOR THE SECOND DAY (Genesis

22:1–19)

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר  
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־  
 יִחִידְךָ אֲשֶׁר־אֲהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמִּדְבָּר  
 וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁכֶּם  
 אַבְרָהָם בְּבֶקֶר וַיַּחֲבֹשׁ אֶת־חֲמורוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ  
 וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־  
 אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׁא אַבְרָהָם אֶת־עֵינָיו  
 וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם  
 פֹּה עִם־הַחֲמור וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד־כֹּה וְנִשְׁתַּחֲוּה וְנִשְׁוּבָה  
 אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצִי הָעֹלָה וַיִּשֶׁם עַל־יִצְחָק בְּנוֹ  
 וַיִּקַּח בִּידּוֹ אֶת־הָאִשׁ וְאֶת־הַמֵּאֲכֹלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:  
 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי  
 וַיֹּאמֶר הִנֵּה הָאִשׁ וְהָעֵצִים וְאִיָּה הִשָּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם  
 אֱלֹהִים יִרְאֶה־לוֹ הִשָּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ  
 אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיָּבֶן שָׁם אַבְרָהָם אֶת־  
 הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׁם אוֹתוֹ  
 עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יִדּוֹ וַיִּקַּח  
 אֶת־הַמֵּאֲכֹלֶת לִשְׂחֹט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו מֵלֶאֱחָ יְהוָה  
 מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיֹּאמֶר הֲנִנִי:

wilderness of Paran and his mother acquired a wife for him from the land of Egypt.

# TORAH READING FOR THE SECOND DAY (Genesis

22:1-19)

After these things God put Avraham to a test to prove him, saying to him, "Avraham!" He replied, "Here I am." Then God said, "Please take your son, your only one, whom you love, Yitzchak, and get yourself into the land of Moriah, and offer him up as a burnt offering there (or, "bring him up there for a going-up") on one of the mountains of which I will tell you."

So Avraham arose early in the morning, saddled his own donkey, and took two servants (or, "two of his servants") with him, and Yitzchak his son as well. He split wood for the burnt-offering and he rose up to go to the place which God had told him. On the third day Avraham lifted up his eyes and saw the place from afar. Then Avraham said to his servants, "Stay here with the donkey while I and the lad go over there; after we have bowed down in worship we shall return to you."

Then Avraham took the wood for the burnt-offering, putting it on Yitzchak his son and he took the fire and the knife in his hand, and the two of them walked together. Yitzchak said to Avraham his father: "My father." And he said, "Here I am, my son." And he said, "Here is the fire and the wood, but where is the sheep for the burnt-offering?" And Avraham said, "God will see to the sheep for the burnt-offering, my son," and the two of them walked together.

When they came to the place of which God had told him, Avraham built the altar there and arranged the wood and bound Yitzchak his son, placing him upon the altar on top of the wood. But just as Avraham was stretching out his hand for the knife to slay his son, there called to him a messenger of God from heaven, who said: "Avraham! Avraham!" And he said, "Here I am!"

*Reader's Kaddish*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא  
 בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי  
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא  
 לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
 וְדַאמִירֵן בְּעָלְמָא וְאָמְרוּ. אָמֵן:

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

*(When the Torah is raised, all rise and proclaim:)*

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי  
 יְיָ בְּיַד מֹשֶׁה.

*V'zot ha-Torah asher sam Moshe lifney b'ney Yisrael al pi  
 Adonay, b'yad Moshe.*

This is the Torah which Moses placed before the children of Israel at the command of Adonay, through Moses.

*(If there is a second scroll, it is now placed on the reading table.)*

## READING OF THE HAFTARAH

*Blessing Preceding the Haftarah*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר  
 בַּנְּבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמַת  
 בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל  
 עִמּוֹ וּבַנְּבִיאִי הָאֵמַת וְצִדִּיק.

## HAFTARAH FOR THE FIRST DAY (I Samuel 1:1–2:10)

וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִים צוּפִים מִהֵרָ אַפְרַיִם וּשְׁמוֹ אֶלְקָנָה  
 בֶּן־יִרְחָם בֶּן־אֵלִיהוּא בֶּן־תָּחוּ בֶן־צוּף אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים  
 שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פִּנְגָּה וַיְהִי לַפִּנְגָּה יִלְדִים וּלְחַנָּה  
 אֵין יִלְדִים: וְעַלָּה הָאִישׁ הָהוּא מַעֲדִירוֹ מִיָּמִים וַיְמִימָה  
 לַהֲשִׁתָּחוּת וּלְזִבּוּחַ לַיהוָה עֲבָאוֹת בְּשִׁלָּה וְשֵׁם שְׁנֵי בְנֵי־עֲלִי  
 חֲפְנִי וּפְנַחָם כֹּהֲנִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וּגְתָן  
 לַפִּנְגָּה אֲשֶׁתּוֹ וּלְכָל־בָּנֶיהָ וּבָנוֹתֶיהָ מִנּוֹת: וּלְחַנָּה יָתֵן מִנָּה  
 אַחַת אֲפִים כִּי אֶת־חַנָּה אָהַב וַיְהוּה סָגֵר רַחֲמָהּ: וּכְעִסְתָּהּ  
 צָרְתָּה גַם־כָּעַס בַּעֲבוּר הַדַּעֲמָה כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָהּ:  
 וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תִּכְעַסְנָהּ  
 וְתִבְכֶּה וְלֹא תֹאכַל:

## READING OF THE HAFTARAH

*Blessing Preceding the Haftarah*

You are praised, Adonay our God, Sovereign of the world, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonay, who has chosen Moses your servant, Israel Your people, and prophets who have spoken truth and justice.

## HAFTARAH FOR THE FIRST DAY (I Samuel 1:1–2:10)

There was a man from Ramatayim-Zophim, from the hills of Ephraim, whose name was Elkanah, Yerocham's son, who was Elihu's son, who was Tochu's son, who was the son of Zuph of Ephrat. He had two wives, one named Chana (whose name means "graceful one"), and the other Penina (whose name means "pearl"). Penina had children, but Chana had no children. Now this man used to go up regularly to worship and make his offerings to Adonay of Hosts at Shilo where the two sons of Eli, Chofni and Pinchas, were kohanim with God. On a particular day after Elkanah had made his offerings, he gave portions to his wife Penina and all her sons and daughters, and to Chana he gave a special portion to cheer her up (translation by Rashi, the medieval Jewish commentator), for he loved Chana and God had closed her womb. Her rival used to provoke her to great anger to make her fretful because God had closed up her womb. This would happen every year. Whenever she went up to the house of God the other woman would get her angry, and she would cry so hard she could not eat.

וַיֹּאמֶר לָהּ אֱלֻקָּנָה אִישָׁה חֲנָה לְמָה  
 תִּבְכִּי וּלְמָה לֹא תֹאכְלִי וּלְמָה יָרַע לְבַבְךָ הַלּוֹא אֲנִכִּי טוֹב  
 לְךָ מֵעֲשֻׁדָּה בָּנִים: וְתִקֵּם חֲנָה אַחֲרֵי אֲכָלָה בְּשִׁלָּה וְאַחֲרֵי  
 שְׁתָּה וְעָלִי הַכֶּהֶן יֹשֵׁב עַל־הַפֶּסֶא עַל־מִזְבֵּחַ הַיֵּכָל יִהְיֶה: וְהִיא  
 מֵרַת נֶפֶשׁ וְתִתְּפֹלֵל עַל־יְהוָה וּבִכָּה תִּבְכֶּה: וְתִלְדֹּר נָדָר וְתֹאמַר  
 יְהוָה עֲבָאוֹת אֲסִדְרָאָה תִּרְאָה: בְּעַנִּי אֲמַתְךָ וּזְכַרְתִּנִּי וְלֹא־  
 תִּשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה לְאֲמַתְךָ זֶרַע אֲנָשִׁים וְנִתְּתִיו  
 לַיהוָה כַּל־יָמֵי חַיָּיו וּמִזֹּרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: וְהִיא כִּי  
 הִרְבִּתָּה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שְׁמֹר אֶת־פִּיהָ: וְחֲנָה הִיא  
 מִדְּבַר עַל־לֵבָהּ רַק שְׁפִתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה  
 עָלֶיּ לִשְׁכָּרָה: וַיֹּאמֶר אֵלֶיהָ עָלִי עַד־מָתִי תִּשְׁתַּכְּרִין הַסִּידִי  
 אֶת־יַיִנְךָ מֵעַלְיֶיךָ: וְתַעַן חֲנָה וְתֹאמַר לֹא אֲדֹנִי אִשָּׁה קִשְׁת־  
 רוּחַ אֲנִכִּי וַיִּין וְשֹׁכֵר לֹא שְׁתִּיתִי וְאִשְׁכָּךְ אֶת־נִפְשִׁי לִפְנֵי יְהוָה:  
 אֶל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי בַת־בְּלִיעַל כִּי־מִרְבַּ שִׁיחִי וְכַעֲסִי  
 דִּבַּרְתִּי עַד־הֵנָּה: וַיַּעַן עָלֶיּ וַיֹּאמֶר לְכִי לְשִׁלוֹם וְאֵלֶּהִי יִשְׂרָאֵל  
 יִתֵּן אֶת־שְׁלֹתְךָ אֲשֶׁר שְׁאַלְתָּ מֵעַמּוֹ: וְתֹאמַר תִּמְצָא שְׁפַחְתְּךָ  
 חֵן בְּעֵינֶיךָ וְתִלְךְ הָאִשָּׁה לְדֹרָכָהּ וְתֹאכֵל וּפְגִיָּה לֹא־הִיוּ־לָהּ  
 עוֹד: וַיִּשְׁכַּמוּ בִּבְקָר וַיִּשְׁתַּחֲוּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל־  
 בֵּיתִם הָרִמָּתָה וַיֵּדַע אֱלֻקָּנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָה יְהוָה:  
 וַיְהִי לְתִקְפוֹת הַיָּמִים וְתִהְיֶה חֲנָה וְתִלְדֹּ בֶן וְתִקְרָא אֶת־שְׁמוֹ  
 שְׁמוּאֵל כִּי מִיְּהוָה שְׁאַלְתִּיו: וַיַּעַל הָאִישׁ אֱלֻקָּנָה וְכָל־בֵּיתוֹ  
 לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים וְאֶת־נִדְרוֹ:

And Elkanah said to his wife Chana, "Why are you crying so hard you cannot eat? Why is your heart distressed? Am I not better to you than ten children?"

But after the eating and drinking at Shilo, Chana arose while Eli was still sitting in his chair at the doorpost of the temple of God. Out of her bitter spirit she prayed before God, weeping all the while. Then she vowed a vow: "Adonay of Hosts, if You will cast Your glance upon the affliction of Your servant, if You will take notice of me and not forget Your servant and grant me a male child, then I will grant him to God all the days of his life, and a razor will never go upon his head."

Because she was praying before God a long time, Eli began to observe her mouth, and since Chana was uttering what was (weighing) on her heart, only her lips were moving, but her voice was not to be heard, and Eli thought she was intoxicated. And so Eli said to her: "How long will you stay intoxicated? Get rid of your wine!" But Chana replied, "No, sir, I am a woman who has been having a hard time. I have drunk neither wine nor liquor. I am pouring out my soul before God. Do not consider your servant a worthless woman, for it is out of anguish and lament that I have been speaking thus far." And Eli replied, "Go in peace, for the God of Israel will grant your request which you have petitioned." And saying, "May your servant find favor (*cheyn*) in your eyes," the woman went on her way, and her face was anguished (Rashi) no more.

They arose early in the morning and after worshipping before God they went back home to Ramah, where Elkanah knew Chana intimately, and Adonay took note of her. When the days of the year had finished their circuit Chana became pregnant and bore a son, whose name she called Shmuel, for "I have petitioned Adonay for him (*sh'iltiv*)."

Then Elkanah the husband and all his household went up to make the year's offering to God and to fulfill his vow.



וְחַנָּה לֹא עָלְתָה בִּי-

אִמְרָה לְאִשָּׁה עַד יִגְמַל הַנֶּעֶר וְהִבְאִיתִי וְנִרְאָה אֶת-פְּנֵי יְהוָה  
וַיֵּשֶׁב שָׁם עַד-עוֹלָם: וַיֹּאמֶר לָהּ אֱלֻקָּנָה אִשָּׁה עָשִׂי הַטּוֹב  
בְּעֵינֶיךָ שְׂבִי עַד-גְּמֻלְךָ אֹתוֹ אֲךָ יִקָּם יְהוָה אֶת-דְּבָרֹךְ וְתִשָּׁב  
הָאִשָּׁה וְתִינָק אֶת-בְּנָה עַד-גְּמֻלָּהּ אֹתוֹ: וְתַעֲלֶהּ עִמָּה כְּאִשֶּׁר  
גְּמֻלָּתוֹ בַּפְּרִים שְׁלֹשָׁה וְאַיִפָּה אַחַת קָמַח וְנָבֵל יֵין וְתִבְאָהּ  
בֵּית-יְהוָה שְׁלוֹ וְהַנֶּעֶר נָעַר: וַיִּשְׁחָטוּ אֶת-הַפֶּדֶר וַיָּבֵאוּ אֶת-  
הַנֶּעֶר אֶל-עָלִי: וְתֹאמַר בִּי אֲדֹנָי חַי נַפְשְׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה  
הַנִּצָּבֶת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל-יְהוָה: אֶל-הַנֶּעֶר הַזֶּה  
הַתְּפַלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת-שְׁאֵלָתִי אֲשֶׁר שְׁאֵלְתִּי מֵעַמּוֹ:  
וְגַם אֲנֹכִי הַשְׁאֵלְתִּיהוּ לִיהוָה כָּל-הַיָּמִים אֲשֶׁר הָיָה הוּא שְׁאוּל  
לִיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לִיהוָה: וְתִתְּפַלֵּל חַנָּה  
וְתֹאמַר עָלַי לִבִּי בִיהוָה רַמָּה קִרְנִי בִיהוָה רָחֵב פִּי עַל-אוֹיְבֵי  
כִּי שִׁמַּחְתִּי בִישׁוּעֶתְךָ: אִין-קָדוֹשׁ כִּיהוָה כִּי-אִין בְּלַתְךָ וְאִין  
צוּר כְּאֱלֹהֵינוּ: אֶל-תִּרְבּוּ תִרְבּוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתְךָ  
מִפִּיכֶם כִּי אֵל דַּעוֹת יְהוָה וְלֹא נִתְּכְנוּ עֲלֹלוֹת: קֶשֶׁת גְּבָרִים  
חֲתִים וְנִכְשָׁלִים אֲזָרוּ חֵיל: שְׁבָעִים בִּלְחָם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ  
עַד-עֲקָרָה יִלְדָה שְׁבָעָה וְרַבַּת בָּנִים אִמְלִלָּה: יְהוָה מִמִּית  
וּמַחִיָּה מוֹרִיד שְׁאוּל וַיַּעַל:

But Chana did not go up, for she said to her husband, "When the lad is weaned I shall bring him to appear before Adonay, for then he must stay there forever." Elkanah said to his wife, "Do what is good in your eyes; stay until you have weaned him, but let Adonay fulfill the divine plan." And the wife remained and nursed her son until she had weaned him. After the weaning she brought him up with her, along with three bullocks, an ephah of flour and a flask of wine, and she brought him into the House of Adonay at Shilo, while the boy was very young. When the bullock had been slain and the boy was brought to Eli, she said, "O sir, by your life, sir, I am the woman who was standing with you in this place to pray to Adonay. I was praying for this lad, and Adonay granted me my petition which I had petitioned. And now I grant him (*hishiltiv*) to Adonay all the days that he lives; he is a grant to Adonay." And she bowed low in worship there to Adonay.

And Chana prayed:

Because of God, my heart exults,  
 Because of God my self-respect has been restored,  
 My mouth can open wide before my adversaries  
 For in the victory You have given me I have found great  
 joy.

There is none holy as God, there is none beside You,  
 There is no Rock as sure as our God.

Do not speak with pride and haughtiness,  
 Let no arrogance stalk from your mouth,  
 For God is the power over knowledge,  
 By the divine are actions measured.

The bows of mighty men are beaten into pieces,  
 While those who stumble are girded with strength.  
 Those once sated, hire themselves out for bread,  
 While those who were ravenous have ceased to want.

The barren woman has borne seven,  
 While the one with many children is desolate.  
 Adonay brings both death and life,  
 Escorting us to the grave and raising us from it.

repented, and after I was enlightened, I struck my thigh; I am ashamed, I am abashed, for I bear the disgrace of my youth.'

"Is not Ephraim my beloved child, the youngster of my delights? Whenever I speak of him it is as though he were still present before Me, and so My inmost being yearns for him; I will treat him with great compassion," says Adonay.

*Blessings Completing the Reading of the Haftarah*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל  
הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוּרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר  
וְעוֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם, שְׂכַל דְּבָרָיו אֱמֶת וְצֶדֶק.

נֶאֱמָן אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר  
אַחֵר מִדְּבָרֶיךָ אַחֲרָיו לֹא יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ  
נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל  
דְּבָרָיו.

You are praised, Adonay our God, sovereign of the world, eternal Rock, righteous ruler in all generations, faithful God, whose every word is true and just. Not one of your words shall return unfulfilled, for Your rule is trustworthy and compassionate. You are praised, God of faithful words.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבֵת נִפְשׁ  
תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ מְשַׁמֵּחַ צִיּוֹן  
בְּבִנְיָהּ.

Show compassion on Zion, for it is our eternal house, and rescue soon, in our days, those who are brought low. You are praised, Adonay, who brings Zion joy through her children.

שִׂמְחָנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלֵיהֶוּ הַנְּבִיא עֲבָדְךָ, וּבְמַלְכוּת  
בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבֹא, וְיִגַּל לְבָנֵנוּ; עַל כִּסְאוֹ  
לֹא יֵשֵׁב זָר, וְלֹא יִנָּחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ, כִּי  
בְּשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ, שֶׁלֹּא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה יְיָ מֶגֶן דָּוִד.

Bring us joy, Adonay our God, with the coming of Your servant, Elijah the prophet, and the reign of the house of David, Your anointed. Let no stranger sit upon his throne, nor any others inherit his glory, for You have sworn by Your holy name that his light would never be extinguished anywhere. You are praised, Adonay, shield of David.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם  
הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שֶׁנָּתַתָּ לָנוּ, יְיָ  
אֱלֹהֵינוּ, [לְקֹדֶשׁהּ וּלְמִנוּחָהּ], לְכָבוֹד וּלְתִפְאַרֶת.  
עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנִיחָנוּ מוֹדִים לָךְ, וּמְבָרְכִים  
אוֹתְךָ; יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד, לְעוֹלָם וָעֶד.  
וְדִבְרֶךָ אֱמֶת וְקֵיִם לְעֶד. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל  
הָאָרֶץ, מְקֹדֶשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן.

For the Torah, for serving You in prayer, for the prophets (for this Shabbat) and for this Day of Remembrance which You have granted us, Adonay our God, (for holiness and rest), for glory, and for honor; indeed, for everything, Adonay our God, we thank You and praise You. Your name shall be praised forever in the mouths of all who live, for Your word is true and upheld eternally. You are praised, Adonay, Ruler over all the earth, who reveals Your holiness through (Shabbat), Israel, and the Day of Remembrance.

## SHOFAR SERVICE

*Introductions*

The time has come to sound the horn, its solemn, soulful cry carrying us back to the time when sound and soul were first created; its yearning notes lifting us into the time to come, when a new and just Creation will dawn for all humanity.

Our Shofar sounds three themes: awakening us to the *Sovereignty of God* toward which we and all present rulers must direct their paths; to the *Memories* of the covenant of survival which God sealed with all humanity through Noah, and the covenant of promise sealed with us through Abraham; and finally the Shofar awakens us to itself, to the *Shofar Calls* of a future which we must dedicate ourselves to help ensure. For one day God alone will sound the Great Shofar for the freedom of humanity, when all the exiles will be gathered from the uttermost parts of the earth and led exultantly to a city which every soul shall know to be the city of God.

\* \* \*

The ram found in Moriah's thicket lives for us today, in the ancient horn we sound as an announcement that the year has dawned and as an alarm to our sleepy souls that the Judgment Day has come. In this ram's horn we shall sound is present the ram which was the proof of Isaac's salvation, and so its sound connects our fate to his, and to all the individuals whose sacrifice informs our lives. Its call can awaken us to all the demands and proofs and trials to which God may call us in sounds we cannot predict until time shall purse her lips once more, and we must be prepared.

(All rise)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֲנֻנוּ וְקִיּוּמֵנוּ  
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch atta Adonay Eloheynu melech ha-olam  
asher kidd'sha-nu b'mitz-vo-tav v'tzee-vanu  
lishmo-a kol shofar.*

*Baruch atta Adonay Eloheynu melech ha-olam  
shehehiyanu v'kiymanu v'higianu lazman  
ha-zeh.*

You are praised, Adonay our God, Majesty of the universe, who made us holy through Your mitzvot and commanded us to listen to the sound of the shofar.

You are praised, Adonay our God, Majesty of the universe, who has kept us alive and sustained us and allowed us to reach this wondrous time.

May it be Your will, our God, and God of our fathers and mothers, that the notes of the shofar which we are sounding reach all the way up to Your glorious throne and intercede for us, so that You forgive us all our wrongs. Praised are you, source of compassion.

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

*(If there is to be a Musaf service, continue with Returning the Scroll to the Ark, page 148)*

*(All are seated)*

### *MALCHUYOT: Evocations of God's Sovereignty*

Today marks the birthday of the world. Today we affirm our faith that the world makes sense, that there is design and purpose, order and beauty within it. And we affirm that we, who are made in God's image, are called upon to continue the work

of creation, to finish the task of bringing order out of chaos,  
 light where there is darkness, understanding where there is  
 ignorance, and hope where there is despair.

\* \* \*

Our prayer room is not this room,  
 A simple hall wherein we yearly gather for the Days of Awe.  
 Our prayer room is the most resplendent hall of all the universe,  
 With ceilings reaching higher than the highest heavens,  
 Blazing in the light of candelabra from the sun.  
 Our prayer room, illumined by the heavens,  
 Is the throne room of the Sovereign of earth and heaven,  
 The Monarch more powerful by far than any power we can  
 know.

Creator of the whole illustrious expanse  
 And of every speck of dust that makes it up,  
 Creator of each one of us.  
 With each word of prayer we speak  
 We step before that cosmic throne,  
 Yet find there a very quiet, warmly shining Presence.

The Sovereign of all the universe  
 Is in the holy shimmer of a fragrant blossom,  
 The Sovereign of all the universe  
 Is in the holy words of care from a friend we love  
 The Sovereign of all the universe  
 Is in the holy words of this our ancient people  
 The Sovereign of all the universe  
 Stands before our words, before our standing bodies,  
 Before our ears which listen to the ancient horn.

\* \* \*

### *Aleynu*

We are called to praise the Source of all,  
 To hail the grandeur of the Sculptor of Creation,  
 Who did not make us like nations in other lands  
 Nor were we put on earth like other families of Adam's  
 seed.

We were not given a portion like theirs,  
Nor a destiny like others who throng the earth.  
Our calling is to bow the head and bend the knee in  
worship  
To pour forth thanks and praise  
Only before the Sovereign greater than the most sovereign  
of all the sovereigns on earth,  
The Holy One, whose very Soul is praise.

For You spread out the heavens and founded the earth,  
establishing a dwelling for Your glory in the heavens high  
above, and the presence of Your Shechina, Your might, in  
the highest realms of space. You are our God, none other.  
You, O majesty, are Truth, none beside You, as You have  
written in Your Torah: "Today you shall know intimately,  
placing it upon your heart, that Adonay is God, in the  
heavens above and on earth below, none other."

Therefore do we hope in You, Adonay our God, confident  
that soon we shall see the glory of Your might revealed,  
ridding the world of all idolatries, cutting down all false  
gods from their pedestals, reconstructing the world into a  
realm where You can rule, Almighty One. Then everyone  
of flesh and blood will be able to speak Your name, for  
You will have turned toward You all the wicked of the  
earth. All who live on this planet will recognize that they  
too can know You intimately, that every knee can bend to  
You, every tongue pledge faithfulness to You. Turning  
toward You, Adonay our God, all will bow down and fall  
prostrate, granting honor at last to Your glorious name,  
and all will accept the yoke that joins them to Your sov-  
erignty, that You may rule over them speedily to the end of  
time. For Sovereignty is Yours, and in glory will You reign  
forever, as it is written in Your Torah: Adonay will reign  
forever and ever.



*Biblical Proclamations of God's Sovereignty**From Psalm 24*

שָׂאוּ שַׁעְרֵימָהְרָא שִׁיכְם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וְיִבּוֹא  
 מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֲזִיז וְגִבּוֹר, יְיָ  
 גִּבּוֹר מִלְחָמָה. שָׂאוּ שַׁעְרֵימָהְרָא שִׁיכְם, וְשָׂאוּ פִתְחֵי  
 עוֹלָם, וְיָבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ  
 צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֶלָה.

Lift your heads, Temple gates;  
 Raise yourselves, you doors to the timeless house!  
 Let the glorious Sovereign enter in!  
 Who is this glorious Sovereign?  
 Adonay, strong and mighty,  
 Adonay, our defender!  
 Lift your heads, Temple gates,  
 Raise yourselves, doors to the timeless house!  
 Let the glorious Sovereign enter in!  
 Who is this glorious Sovereign?  
 The Commander of the hosts of heaven and earth,  
 This is the glorious Sovereign!

\* \* \*

So act that none beholds wrongdoing in Jacob, that none  
 sees wickedness among the children of Rachel and Leah;  
 by acting justly, you will show that Adonay is Your God,  
 whose rule is proclaimed by the Tru'ah of the Shofar.

That a monarch rules in Yeshurun is proclaimed  
 when the heads of the people gather together, when  
 all the tribes of Israel meet in common purpose.

Sovereignty belongs to You who rules among the nations,  
 robed in grandeur, girded with might, emblem of a world  
 secured immovably on its foundations.

Thus says Adonay, ruler of Israel and her Redeemer,  
Commander of the Hosts: I am the first First One, I  
am the Final One, there is no God beside Me.

The victorious ones shall ascend Mount Zion to judge the  
hills of Esau, to weigh the acts of all who have ruled over  
Your people, and so God's rule shall be declared.

And Adonay shall become Sovereign over all the  
earth; on that day Adonay will be one and the divine  
Name one!

Hear, O Israel, Adonay is our God, Adonay is One!

*(All rise)*

Our God

And God of those who have gone before us,  
Help us to perceive Your sovereignty  
In the royal splendor that pervades the universe,  
In the holy power that creates of all creatures  
A single household.  
Let this holy time lift us to Your presence  
In life,  
In peace,  
In leaping joy.

You are praised, Ruler over all the earth,  
Whose holiness we encounter through (Shabbat), Israel,  
and the Day of Remembrance.

תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	תְּרוּעָה	תְּקִיעָה

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יִצְוֵי  
עוֹלָמִים, אִם כְּבָנִים אִם בְּעֶבְרִים. אִם כְּבָנִים, רַחֲמָנוּ  
כְּרַחֵם אָב עַל בָּנָיו; וְאִם בְּעֶבְרִים עֵינֵינוּ לָךְ תְּלוּיּוֹת,  
עַד שֶׁתַּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיוֹם קְדוֹשׁ.

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רַם וְנִשְׂאָ, מִבֵּין  
וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ; וּתְקַבֵּל  
בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

Today is the world conceived, today all humanity is judged. May the words on our lips be pleasing, O exalted God, who hearkens to the T'kiyah we sound today. O accept with favor the order of our Malchuyot, the praise of Your sovereignty.

*(All are seated)*

*ZICHRONOT: Remembrances*

You remember the creation of the universe,  
You recollect every creature You formed from of old.  
Before You is revealed  
Everything that humans cannot see,  
Everything that has been buried since the world began.  
There is no forgetting before Your throne of Glory,  
You remember every single act.

When we become convinced that we do not matter,  
That our lives are only wrinkles in the tapestry of the  
world,

You remember the creation of the universe,  
You recollect every creature You formed from of old.

When governments commit atrocious crimes,  
When they seem to have escaped unpunished from  
their savagery,

There is no forgetting before Your throne of Glory,  
You remember every single act.

When the promise of Your creation seems obscured,  
When the thread of goodness merely leads us deeper  
into the forest,

Dispersed in friendly lands and hostile,  
 Fighting for the survival of the Jewish people  
 While trying to be true to the ideals that have made our  
 people Jews.

As You instructed Jeremiah:  
 Whisper in the ear of Jerusalem  
 How I remember our youthful passion,  
 So too remember now  
 To whisper in her ear again  
 The words and acts through which she may embrace her  
 enemies in peace.

*(All rise)*

Our God  
 And God of all those who have gone before us,  
 Remember us for good,  
 For a peaceful victory over evil,  
 For the everlasting covenant of love You promised Abra-  
 ham on Mount Moriah.  
 As Abraham there suppressed a father's natural mercy to  
 do Your will,  
 So may Your mercy suppress Your anger at our failure to  
 redo our world,  
 And fulfill for us the promise engraved in Your Torah  
 And in ours:

I will remember for their sake  
 The covenant of the first ones who sought Me,  
 When I brought them out of Egypt in their search for God,  
 In My search for a people.

Praised are You who has remembered the covenant,  
 With whom is no forgetting before the throne of Glory.

תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	תְּרוּעָה	תְּקִיעָה

הַיּוֹם הַרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יִצּוּרֵי  
עוֹלָמִים, אִם בְּבָנִים אִם בְּעֶבְדִּים. אִם בְּבָנִים, רַחֲמֵנוּ  
בְּרַחֵם אָב עַל בָּנִים; וְאִם בְּעֶבְדִּים עֵינֵינוּ לָךְ תְּלוּיוֹת,  
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אֲיוֹם קָדוֹשׁ.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לִפְנֶיךָ, אֵל רֵם וְנָשָׂא, מִבֵּין  
וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ; וְתִקְבֵּל  
בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוֹנוֹתֵינוּ.

Today is the world conceived, today all humanity is judged. May the words on our lips be pleasing, O exalted God, who hearkens to the T'kiyah we sound today. O accept with favor the order of our Zichronot, the praise of Your Remembrance of the covenant.

*(All are seated)*

### *SHOFAROT: The Shofar Sounds*

In the world of matter, sound travels great distances from place to place, connecting two places far away from the other. In the realm of spirit sound can also transcend space and rise to that Place in which all lesser places merge. On Rosh Hashanah, the first of the Ten Days of Returning, we begin our returning from all the bad places whither our missteps have carried us, returning to that true Place which is our proper home. But it is possible to rise to that place only through the sacred sounds which rise from lips moving in prayer and from pushing sounds out of the Shofar up to heaven. As we stand in the place where we have gone astray and lift the words and Shofar sounds toward heaven, God hears our voice, and leads us out beyond our present place up and up onto that realm which transcends place and space to the Place of the World, to God, where everyone is returned to the perfection of our creation.

\* \* \*

There are sounds which first we heard as children which have engraved themselves, like ancient riverbeds long dry, into our inner ear. Years later, when we've grown, those early sounds will open up those ancient streams, and the place and moment of that early music will flow again across our memory, and we are at once transported there, splashing in the cooling spray like the children we still are, with all the joy and playfulness and awe we thought had dried up in our long-sought maturity. Buried even deeper in us than our childhood is the childhood of our people, when we were wandering and playing at the foot of Sinai, full of wonder and confusion, as the cloud appeared, and holy fire, and thundervoices out of heaven and the sounds of a Shofar. Each year when the Shofar sounds for us again, the cloud appears above the riverbed of memory, and we know that if sufficient wonder and confusion fill our minds, the holy fire will burn once more, and voices from our modest Shofar will thunder out of heaven once again. If only we can listen, the moment and the place will flow again, and we can splash with the child our people was at the beginning, in the stream.

\* \* \*

*Biblical Hearkenings to the Sounds of the Shofar*

On the third day as morning dawned, there were thunder-voices and lightning and a dense cloud upon the mountain Sinai and a loud Shofarblast, and all the people in the camp trembled.

The sound of the Shofar grew louder and louder, Moses spoke, and God answered him in a thunder-voice.

As the commandments were spoken, all the people witnessed the thundervoices and the lightning, the Shofar-blasts and the mountain smoking, and when the people saw it, they fell back and stood at a distance.

When the Temple stood, the priests proclaimed: Adonay has ascended with T'ruah! It is Adonay in the sound of Shofarblast!

Sound T'kiyah on the Shofar at each new moon, and every full moon which is Festival! It is a statute for Israel, a law from the God of Jacob.

All dwellers of earth, all inhabitants of the world:  
when a banner is raised upon the mountains, look up!  
When T'kiyah is sounded on the Shofar, listen!

On that day T'kiyah shall be sounded on the great Shofar, and all the tribes lost beyond the Euphrates shall come forth, and all those cast away into Egypt shall worship once more on Jerusalem's holy mountain. Adonay shall appear, the divine presence will go forth as lightning, sounding T'kiyah on the Shofar and protecting Israel until the end of time.

*(All rise)*

Our God and God of those who have gone before us,  
Let there be heard from this Shofar we sound today  
The promise of the great Shofar announcing our freedom.  
Raise up a banner to gather our exiles,  
Bring home from the four corners of the earth  
All those scattered among strangers,  
And help us all find that place which You have promised.  
For You attend to the meaning of the Shofarblasts,  
Sovereign of all the universe, You remember the promise  
of T'ruah.

You are praised, composer of the T'ruah in which we met  
at Sinai,  
Who pays heed to that T'ruah Your people offers You  
today.

תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה גְּדוּלָה	תְּרוּעָה	תְּקִיעָה

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יִצְוֵי  
עוֹלָמִים, אִם בְּבָנִים אִם בְּעַבְדִּים. אִם בְּבָנִים, רַחֲמָנוּ

בְּרַחֵם אָב עַל בָּנִים; וְאֵם בְּעֶבְרִים עֵינֵינוּ לָהּ תְּלוּיוֹת,  
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא בָּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

אֲרָשֶׁת שְׁפָתֵינוּ יַעֲרֹב לִפְנֶיהָ, אֵל רֶם וְנִשְׂאָ, מִבֵּין  
וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ; וְתִקְבֵּל  
בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.

Today is the world conceived, today all humanity is judged. May the words on our lips be pleasing, O exalted God, who hearkens to the T'kiyah we sound today. O accept with favor the order of our Shofarot, the praise of your ancient sounds and the hope for those You will sound at the dawn of the age to come.

*(Remain standing)*

*Returning the Scroll to the Ark*

This is the covenant that I shall make with the house of Israel after those days, Adonay proclaims:

I shall put my Torah in their inward parts, and on their heart shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonay.

יְהַלְלוּ אֶת שֵׁם ייָ כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

O praise the Name of God, the most exalted name of all!

הוֹדּוּ עַל אֶרֶץ וּשְׁמַיִם וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהַלֵּה לְכָל  
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּיָהּ:

*Hodo al eretz v'shamayim  
Vayarem keren l'amo:  
T'hilah l'chol chaseedav  
livney Yisrael am kerovo  
Halleluya.*

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and



the children of Israel are become intimates of Adonay.  
Halleluyah!

*While the Torah is being placed in the ark:*

וּבִנְחָה יֹאמֶר: שׁוּבָה, יְיָ, רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל. קוּמָה  
יְיָ לְמִנוּחָתְךָ, אֶתָּה וְאֲרוֹן עֲזֹךָ. כְּהִנֵּיךָ יִלְבָּשׁוּ צַדִּיק,  
וְחַסִּידֶיךָ יִרְגְּנוּ. בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנֶי  
מְשִׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

And when the ark rested, Moses proclaimed: Return, Adonay, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one, the messiah. For I have given you good teaching, indeed, My own Torah; do not forsake it.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֶיהָ מֵאֲשֶׁר: דְּרָכֶיהָ  
דְּרָכֵי-נֹעַם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם: הִשִּׁיבֵנוּ יְיָ אֵלֶיךָ  
וְנָשׁוּבָה: חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

*Eytz chayim hee lamachazeekim ba  
V'tomcheyha m'ushar;  
D'racheyha darchey noam  
V'chol n'teevoteyha shalom  
Hasheeveynu Adonay eylecha v'nashuva,  
Chadesh yameynnu k'kedem.*

It is a tree which ensures eternal life for those who take hold of it, how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonay, that we might return, renew our life as in the days when You and we began.

*(Ark is closed)*

*(The Musaf Service will be found beginning on page 173)*

## ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם וְגוֹרְלָנוּ כָּכֹל הַמוֹנֵם:  
וְאַנְחֵנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם  
מִמַּעַל וּשְׂכִינָת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
עוֹד. אֱמֶת מַלְכָּנוּ אָפֶס זִוְלָתוֹ בְּכַתוּב בְּתוֹרָתוֹ וְיִדְעָתָהּ  
הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. אֵין עוֹד:

*A-ley-nu l'sha-be-ach la-a-don hakol, la-tet g'dulah l'yo-tzer  
b're-sheet, she-lo a-sa-nu k'go-yey ha-a-ra-tzot v'lo sa-  
ma-nu*

*k'mish-p'chot ha-a-da-mah. She-lo sam chel-ke-nu ka-hem,  
v'go-ra-lenu k'chol ha-mo-nam. Va-anachnu ko-r'im u-mish-  
ta-cha-vim*

*u-mo-dim, lif-ney me-lech mal-chey ham'lachim ha-ka-dosh  
baruch hu.*

*She-hu no-teh sha-ma-yim v'yo-sed a-retz. U-mo-shav  
y'ka-ro*

*ba-sha-ma-yim mi-ma-al, u-shchi-nat u-zo b'gav-hey m'ro-  
mim.*

*Hu Eloheynu, ein od. Emet malkeynu efes zulato, ka-katuv  
b'Torato:*

*V'ya-da-ta ha-yom va-ha-shey-vo-ta el l'va-ve-cha, ki  
Adonay hu*

*ha-Elohim ba-sha-ma-yim mi-ma-al v'al ha-aretz mi-tachat,  
ein od.*

May the time not be distant, O God,  
When Your enduring rule shall be established  
in the midst of the earth;  
When justice shall prevail in the land,  
Evil destroyed,

And the strong shall no more oppress the weak;  
 May sin be taken away from every person,  
 And, heirs to a royal covenant,  
 May all people exercise the just power that is their birth-  
     right  
 As human beings.  
 In youth may we gain wisdom,  
 Overflowing like a river with understanding;  
 Our soul profound enough to cover the earth,  
 Loved, each of us,  
 For the peace we bring to others.  
 May our deeds exceed our speech,  
 And may we never lift up our hand  
 But to conquer fear and doubt and grave despair.  
 Rise up like the sun, O God, over all humanity,  
 Cause light to go forth over all the lands between the seas,  
 And light up the universe with the joy of wholeness, of  
     freedom and of peace.

וְנֹאמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה  
 יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

*V'ne-e-mar: v'ha-yah A-do-nay l'-me-lech al kol ha-a-retz,  
 Ba-yom ha-hu ba-yom ha-hu yih-yeh A-do-nay e-chad  
 u-sh'-mo e-chad.*

### *Mourner's Kaddish*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא  
 כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka-dash sh'mey ra-bah, b'al-mah di v'rah  
 chi-ru-tey, v'yam-leech mal-chu-tey, b'cha-yey-chon uv'yo-  
 mey-chon uv-cha-yey d'chol bet Yis-ra-el, ba-a-ga-lah  
 u-viz-man ka-reev. V'im-ru A-men.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

*Y'hey sh'mey ra-bah m'va-rach l'a-lam ul'al-mey al-ma-ya.*

יְתַבַּרְךָ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא  
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְּאַמִּירָן בְּעֵלְמָא וְאַמְרוּ. אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-  
sey v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mey d'kudshah,  
b'reech hu. L'ey-la l'ey-la min kol bir-cha-tah v'shir-a-tah,  
tush-b'cha-tah v'ne-che-ma-tah da-a-mi-ran b'al-mah.  
V'im-ru A-men.

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

Y'hey sh'la-mah ra-bah min sh'ma-ya v'cha-yim a-ley-nu v'al  
kol Yis-ra-el. V'im-ru A-men.

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאַמְרוּ. אָמֵן:

O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-ley-nu  
v'al kol Yis-ra-el. V'im-ru A-men.

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! Amen.

### *Upon Departing Toward a New Beginning*

We came together here to search for truth,  
To face a judgment on ourselves, our people,  
On the world which helps us grow and helps us stray.  
In the time before we gather once again,  
Let us not relent in searching how we might become  
The people God created us to be.  
Though we shall be separated from each other,  
Let us be conscious of each other's presence,

*L'shana Tovah tikateynu:* May we all be inscribed for a good and fruitful, healthy, peaceful year.

*Ayn k'Eyloheynu*

אֵין פֿאלֶהֵינוּ. אֵין פֿאדוֹנֵינוּ. אֵין כְּמִלְכֵנוּ. אֵין  
כְּמוֹשִׁיעֵנוּ: מִי פֿאלֶהֵינוּ. מִי פֿאדוֹנֵינוּ. מִי כְּמִלְכֵנוּ. מִי  
כְּמוֹשִׁיעֵנוּ: נוֹדֶה לֵאלֹהֵינוּ. נוֹדֶה לֵאדוֹנֵינוּ. נוֹדֶה  
לְמִלְכֵנוּ. נוֹדֶה לְמוֹשִׁיעֵנוּ: בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ  
אֲדוֹנֵינוּ. בָּרוּךְ מִלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ: אַתָּה הוּא  
אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ. אַתָּה הוּא מִלְכֵנוּ. אַתָּה  
הוּא מוֹשִׁיעֵנוּ. אַתָּה הוּא שֶׁהַקִּטְרוֹ אֲבוֹתֵנוּ לְפָנֶיךָ  
אֶת קִטְרֵת הַסַּמִּים:

*Ayn k Eyloheynu, ayn kAdoneynu,  
Ayn k'mal-keynu, ayn k'moshee-aynu.*

*Mi chEyloheynu, mi chAdoneynu,  
Mi ch'malkeynu, mi ch'moshee-aynu.*

*Nodeh lEyloheynu, nodeh lAdoneynu,  
Nodeh l'malkeynu, nodeh l'moshee-aynu.*

*Baruch Eloheynu, baruch Adoneynu,  
Baruch malkeynu, baruch moshee-aynu.*

*Atah hu Eloheynu, atah hu Adoneynu,  
Atah hu malkeynu, atah hu moshee-aynu.*

*Atah hu she-hikteeru avoteynu l'faneh-cha  
et ktoret ha-samim.*

There is none like our God, none like Adonay, none like our Ruler,  
none like the One who brings us victory.

Who is like our God. . . .

We thank our God. . . .

Praised be our God. . . .

You are our God. . . .

You are the One to whose presence our fathers and mothers used to  
offer up sweet incense.

*V'ye-etayu: All the World Shall Come to Serve You*

וַיֵּאתִיו כָּל לְעִבְדֶּךָ וַיִּבְרְכוּ שֵׁם כְּבוֹדֶךָ, וַיִּגִּידוּ בְּאֵיִם  
צִדְקָה, וַיִּדְרְשׁוּ עַמִּים לֹא-יִדְעוּהָ. וַיַּהֲלִלוּהָ כָּל-אֶפְסֵי