

מחזור סדר עבודה

SEDER AVODAH

Mahzor

for

Rosh Hashanah and Yom Kippur

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*“A woman of grace, love, and dignity,
Blessed with an aesthetic eye and principled character.”*

This revised edition of *Seder Avodah*
is dedicated in memory of

BARBARA B. RUBENSTEIN

by her loving husband Mark,
children and grandchildren

SEDER AVODAH

Mahzor
for
Rosh Hashanah and Yom Kippur

with a New Translation
and Supplementary Prayers

by
Rabbi Max D. Klein

Revised and Edited
by
Rabbi Seymour Rosenbloom

Elkins Park, Pennsylvania
2004/5764

מחזור סדר עבודה
לימים נוראים

עם תרגום אנגלי ותפלות נוספות

על ידי
רבי מאיר דוד קליין

ערוך מחדש על ידי
הרב שמואל יהודה רוזנבלום

על קינז פארק, פנסלוניה
תשס"ד

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REVISED EDITION

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PREFACE TO THE REVISED EDITION
BY
RABBI SEYMOUR ROSENBLOOM

The *Seder Avodah* prayer book for Sabbath, Festivals and Weekdays was introduced by Rabbi Max D. Klein in 1951 to mark the fortieth year of his rabbinate at Congregation Adath Jeshurun (AJ), then located in Philadelphia, and now in Elkins Park, Pennsylvania. Ten years later, on the eve of his retirement, he introduced a high holiday *Mahzor* in the *Seder Avodah* format. Both books bear Rabbi Klein's gift of graceful language, are marked with his distinct philosophy, and continue to be used by the congregation to this day.

Background of this Project

Ten years ago, we began to consider whether the *Seder Avodah Mahzor*, after thirty years of use, still met the congregation's needs. Some congregants, including this rabbi, were growing restive with some of Rabbi Klein's alterations of the traditional text, and wanted to see the restoration of prayers that had been omitted. Some of us were looking for a *Mahzor* that would be more in the mainstream of Conservative Judaism, and thereby more accessible to new members of the congregation to whom the *Seder Avodah* liturgy was unfamiliar. Through the years, some prayers had already been modified as they are presented from the *bima*, and others added, but the text of the *Mahzor* remained the same, and these alterations created confusion. Some worshipers were concerned about the translation. Should the classical English form be maintained, or was a more modern translation in order? Some of Rabbi Klein's phraseology was awkward and hard to articulate. The lack

Introduction to *Neilah* by Rabbi Milton Steinberg, used by permission of his sons Dr. David Steinberg and Dr. Jonathan Steinberg.

"Lord, Where Shall I Find Thee?" by Yehuda HaLevi, translated by Nina Salaman from *The Selected Poems of Jehudah Halevi*, © 1928 by the Jewish Publication Society.

Egalitarian *Avot* from the *Amidah*, p. 123b, *Siddur Sim Shalom for Shabbat and Festivals*, © 1998 by the Rabbinical Assembly. Reprinted by permission of the Rabbinical Assembly.

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Barbara who died just before Rosh Hashanah in 2001. Barbara was an active and devoted member of the congregation, who loved the beauty of our High Holy Day worship. She found great comfort in it as she faced tremendous challenges to her health with courage over a period of more than twenty years.

With a commitment to dedicate the new volume, we could procrastinate no longer, and work finally began on this long delayed project. We were fortunate that Amy Mayer was available in the summer of 2002 to work with me on establishing the Hebrew text of the revised volume. Amy had been a member of the congregation for many years, and its executive director for fifteen. A learned and literate Jew, she is knowledgeable in traditional liturgy, *Seder Avodah*, and the AJ service. Moreover she had entered the rabbinical school of the Jewish Theological Seminary of America, and had completed her first year at the time we needed the first stage of editing done. With my guidance, Amy researched the issues of the text and prepared the earliest manuscript from which we would work. Her contribution was invaluable, and enabled us to move forward.

When Amy resumed her studies, I needed to determine how best to proceed with preparing the text for publication. Several inquiries with publishers had not yielded a viable plan. Then I discovered that the Davka Corporation of Chicago, one of the pioneers in Judaic software in America, had the text of the traditional *mahzor* available in editable form. Tentatively at first, and then with more ease and enthusiasm, I embraced this software, and using the Hebrew-English word processor DavkaWriter, began to organize the revised prayer book. The basic manuscript was prepared by the end of the fall of 2002.

By then I had been introduced to Adam Blyweiss, our project designer, whom we engaged to carry the work through to publication.

of gender-sensitivity in an age of growing egalitarian participation was jarring. Some felt the language was archaic and had become an impediment to appreciating the theological concepts reflected in the worship.

Extensive, probing discussions were held by the congregation's Divine Service Committee, led by its chair Roman Rubinstein, of blessed memory. The committee felt that a change was needed. However, despite the problems with Rabbi Klein's translation, many members expressed great comfort with the warmth and poetry of his language, and their familiarity with it. They were left cold by the more "modern" translations that seemed sterile and uninspiring by comparison. We were also concerned about some of the unique aspects of the AJ service that are based on *Seder Avodah*, and recognized that any "off the shelf" book would have to be revised to meet our liturgical practice. As a result, it was decided that rather than select any of the available standard *mahzorim*, our congregation would be better served by revising *Seder Avodah*. We would modify the translation, restore necessary traditional texts, and retain the distinctive features that had become cherished parts of the AJ liturgy.

For years the project lay dormant. I take full responsibility for that. I found it daunting even to conceive of organizing such an extensive endeavor. My time was extremely limited. An editor would be required, but several inquiries yielded no candidates. Even if I had found one, I knew I would have had to give constant supervision. With every passing year, the need became greater for a simple, mundane reason. We had exhausted our supply of the book. New congregants could not acquire one. We began making photocopies which were unattractive and awkward to use.

Two years ago, funding became available through the generosity of Mark Rubenstein and his family to memorialize his beloved wife

thrust in mind. Rabbi Moshe Davis wrote in his book *The Emergence of Conservative Judaism* that “it represented not only a collection of innovations and declarations, but a coherent viewpoint upon which Szold and Jastrow insisted in their writing and sermons.”

AJ utilized *Abodath Israel* until Rabbi Klein issued his volumes. Why did Rabbi Klein feel it necessary to develop these new prayer books? In part, he answered this question himself in the preface to the Sabbath edition. He wrote that the *Abodath Israel*

has served the needs of several Conservative congregations for over several decades. When originally published the *Abodath Israel* did not contain some of the traditional Hebrew passages edited by other hands in more recent years. The aim of the *Seder Avodah* is to provide our generation with a book of worship which in respect to content and translation will better serve present-day needs.

The *Seder Avodah* included more Hebrew, and integrated the Hebrew and companion English text with Rabbi Klein’s strong sense of theological and philosophical integrity. Rabbi Klein articulated well the realization that prayer books must constantly be changed and updated as the needs of the Jewish community change.

Rabbi Klein saw his volumes as more liberal in theology than the prayer books of the Conservative Movement used at the time, which were edited by Rabbi Morris Silverman for the Rabbinical Assembly and United Synagogue of America. The Shabbat and Festival prayer book was issued just a few years before Rabbi Klein’s Sabbath work. Rabbi Klein describes the philosophy behind *Seder Avodah* as follows:

The present volume seeks to retain the warmth of the traditional service although theologically it may be said to represent a less traditional point of view than that which

Adam has a wonderful, artistic eye, and is Jewishly knowledgeable. I am grateful for his creativity and helpfulness, and his many good insights into making this book both attractive and useable. Adam scanned the entire English text of the *Seder Avodah*, which I used as the basis for the changes made in the translation. Without this assistance, we could never have finished the manuscript in a reasonable time.

The History of Seder Avodah and the Liturgy of Congregation Adath Jeshurun

To someone unfamiliar with the liturgical history of Congregation Adath Jeshurun, *Seder Avodah* would be a curious work, and appear to be an idiosyncratic abridgement of the traditional prayer service. However, in fact the book is not so much an abridgement of the traditional prayer book as it is an expansion of the liturgy used in the congregation until 1951 for Shabbat, holidays and weekdays, and, until 1960, for the High Holy Days. AJ was founded in Philadelphia in 1858, and in its earliest years, German was the vernacular accompaniment to the Hebrew service. Around the turn of the century, the congregation began to use the *Abodath Israel* prayer books compiled by Rabbi Marcus Jastrow of Philadelphia, and Rabbi Benjamin Szold of Baltimore. The books were originally published in 1864 in Hebrew, with a German translation. A year later, they were issued with an English translation, which was introduced at AJ. Through the decades, the books were revised several times by later editors.

The *Abodath Israel* was intended to be a work significantly more traditional than those prayer books used by Reform Judaism in Europe and in America. But it was not a restatement of the traditional liturgy. It was a re-working of that liturgy with a specific philosophical

King David. In most instances, but with some inconsistent exceptions, he replaced references to a Davidic Messiah with allusions to an era of “Messianic Days.” In this volume the traditional references to a personal Messiah in the Hebrew text have been restored. This is not a theological statement but a desire to maintain the integrity of sacred text that is virtually universal in Jewish communities throughout the world.

The prayer service is one of the richest expressions of what we believe as a people. But in a liturgy as ancient as ours, it is impossible for the text to reflect what each generation, much less each individual, believes. Changing the Hebrew text, or using translation as commentary, are often employed as means of reframing statements of faith to reflect whatever temperament is current when a prayer book is issued. But such attempts at relevance are often the fastest way of making a prayer book irrelevant.

I have sought to minimize this tendency, and reintroduced concepts in the text that may be unfamiliar or even jarring to the contemporary worshiper. But they are classical Jewish values and we are faith-bound to grapple with them. As individuals, we may reinterpret some, and declare that we do not believe in others. But as a community, we never know which of the ancient ideas will one day resonate again with our people. And we must never give up on the struggle with ideas hallowed by tradition. This process is our living dialogue with the ancients of our people, to whom we owe the foundations of our faith and our spiritual existence.

The Translation

Translation is always a matter of taste, temperament and period. The contemporary direction in liturgical works has been to use common

obtains generally in the printed ritual of the Conservative camp in American Israel.

Rabbi Klein sought to ease the transition for the congregation by retaining familiar patterns from the Szold and Jastrow books. Familiarity with what the congregation already had grown accustomed was important in leading the congregation to a more traditional liturgy. This process, begun in 1951 with the *Seder Avodah* for Sabbath, Festivals, and Weekdays, continued with the *Maḥzor*. Indeed, some traditional texts omitted in the 1951 book were added when he edited the *Maḥzor* ten years later.

In editing *Seder Avodah*, I have sought to follow a similar approach. As Rabbi Klein’s goal was to expand the liturgy from the *Abodath Israel*, mine is to expand it further from the original *Seder Avodah*. This volume is not created as an abridgement of the traditional *maḥzor*, nor is the goal a fully comprehensive, traditional book. Rather it is to create a volume that will be familiar to the congregation as *Seder Avodah*, and further restore traditional texts that already are, or someday may conceivably be, used as part of the liturgy of Congregation Adath Jeshurun.

In the *Maḥzor*, Rabbi Klein’s extensive notes explained the philosophical and spiritual bases for many of his textual decisions, Hebrew and English. I have maintained his notes, and appended explanations of changes made from the previous version of *Seder Avodah* to this one.

Many of Rabbi Klein’s changes focused on his approach to sacrifices, the election of Israel, universalism and particularism, and the personal Messiah. The first three topics, as he understood the issues, are treated in the notes, along with some of the modifications made in this revised edition. The issue of a personal Messiah is not treated in the notes. Rabbi Klein believed in the anticipation of the Messianic Era, but could not embrace the concept of a personal Messiah, a descendent of

neutral” expression when he could have used a more familiar, masculine form. In editing the prayer book I have decided against strict gender neutrality. Such an approach would have created many awkward phrases and ultimately, in my judgment, would have drawn attention to the problem rather than solve it. I have striven to make this text gender sensitive, and in many places, particularly in the passages our congregation uses aloud, I have endeavored to find ways of avoiding the use of male and female pronouns and literal translations of the Hebrew’s masculine oriented words.

While I have chosen to retain the traditional text of the *Avot* at the beginning of the Amidah, invoking the “God of our ancestors, God of Abraham, God of Isaac, and God of Jacob,” I have included in a section of “Additional Prayers, Readings and Hymns” the egalitarian version used as an alternate in the Rabbinical Assembly’s newest *Sim Shalom* prayer books which reads “God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah.”

In the Preliminary services, where I have restored the song sung by Moses at the Sea, praising God for deliverance, I have included the adjacent passage recounting how Miriam led the women in song and dance, calling on all to praise God for salvation. Moreover, in many prayers and blessings invoking the Patriarchs, the Matriarchs are also explicitly cited.

One of the traditional Selihot prayers, found in the Neilah service in this volume, is based on Psalm 103:13, “As a father has compassion for his children, the Lord has compassion upon those who revere him.” A similar, parallel sentiment is expressed in Isaiah 66:13, “As a child knows a mother’s compassion, so I will be compassionate with them.” Recognizing both Scriptural passages, comparing God’s compassion both to father and mother, the prayer now reads “As a father

forms of speech, and simplify language to make the meaning more accessible to the worshiper. God is referred to as “You” instead of “thee” or “thou,” for instance. Rabbi Klein’s translation uses the more classical, literary patterns of English, including referring to God as “thee” and “thou,” although referring to humans as “you.”

Having used Rabbi Klein’s translation for twenty-six years, I have found it marked by a particular felicity of the English text that is pleasing to the ear and inspirational to the soul. There is a graceful poetry and elegance to it that is reverential and meaningful. It feels like prayer and is easily used in worship. There are lovely turns of phrase which touch the heart, even as its thoughtfulness stimulates the mind. The translations balance the formality we expect when we approach God in prayer and plea, with the invitation necessary to become involved. The language of *Seder Avodah* resonates with the worshiper, particularly those of us who have been using this translation in the congregation, some since its introduction forty years ago. It evokes memories that link our lives with the synagogue, our People, and each other.

In revising the text, I have sought to maintain the feel and color of Rabbi Klein’s translation. While adhering to classical forms, a comparison of Rabbi Klein’s translations with others of the same generation reveals that his forms were a hybrid, and had already set a course for making the text more accessible to the contemporary American ear. I have tried to continue this pattern. In some cases, I have simplified his language, which at times could be over-wrought, and overly inventive. Some passages not in the original *Seder Avodah* had to be newly translated. But on the whole, the patterns of language and concept have been maintained and are recognizable as *Seder Avodah*.

When Rabbi Klein edited his prayer books, gender sensitivity was not an issue. Nevertheless it is striking that he often chose a “gender

The concluding *Kaddish Shalem* in *Neilah* follows the form of *Nusah Sefard* which includes the prayer that God will “speedily and soon establish his reign of universal justice, peace and holiness on earth; **causing redemption to burst forth, and the Messianic era to begin.**” It reinforces the closing, redemptive theme of *Neilah* that is expressed with the sounding of the *Shofar*, and the declaration “Next Year in Jerusalem.”

By incorporating new passages in *Seder Avodah*, it is not my expectation that they will all be immediately added to the service of the synagogue. However, while I want the book to be linked to our current liturgical practice, I also want to give myself, future rabbis and *hazzanim*, and the congregation greater options in structuring the service. In that way, the useful life of this volume is expanded and enhanced.

Every effort has been made to insure the accuracy of the Hebrew text. However, this is not a “scientifically authenticated” text, and should not be cited or relied upon as authoritative.

The translation is not literal, and cannot therefore always be relied upon for the definition of individual Hebrew words or phrases.

Acknowledgements

Completion of this project would not have been possible without the support and guidance of many individuals.

I am most grateful to Mark Rubenstein and his family for their vision and commitment in dedicating this revised *Seder Avodah* in memory of Barbara. It is my prayer that in linking her name with this project, honor is reflected both upon her and the congregation, and her life and memory continues to be a living benediction.

has compassion for his children,’ and ‘As a child knows a mother’s compassion,’ so may thou, Lord, have compassion upon us.”

In preparing the English manuscript, I have reviewed the entire text of *Seder Avodah*. While changes have been made throughout, I have focused on the parts of the service that we at AJ are accustomed to using aloud in English, in the hope that I could make those passages better suited to our ear and our voice.

Additional Modifications

The *Avodah* Service for Yom Kippur afternoon as been refined. The Martyrology has been extensively reworked. The *Yizkor* Memorial Service has many changes and additions. Weekday services for *Erev* and *Motzaay* Rosh Hashanah and Yom Kippur are included. Home services and *Tashlich* for Rosh Hashanah have been added.

The entire text of the early blessings and psalms, *Birchot Hashachar* and *Pisukay Dizimrah*, have been added. All of the Biblical verses of *Malchuyot*, *Zichronot* and *Shofrot* are included.

Private versions of the Amidah have been included for many services in an effort to simplify directions and eliminate the need for making distracting choices in individual devotion.

Short “*kavanot*,” focusing sentences, have been added to many prayers to help the worshipper understand quickly the intent of the prayer. Most *Amidah* versions have section headings to help the worshipper understand the structure of this key prayer.

Some of the hymns which are so characteristic of *Seder Avodah* but which we no longer use in the service have been moved to the section “Additional Prayers, Readings and Hymns.” Some passages of traditional text not chosen for the main body of the book are also in that section.

available, and reviewed the earliest versions of the Hebrew manuscript for me. I am very appreciative of his diligent work.

My deep thanks to the following congregants who reviewed the final manuscript: Nancy Bell, Lester Duman, Howard Gershman, Dr. Wolf Karo, Dr. Harry Lessig, Morey Smerling, David M. Seltzer, Jeffrey Shender, Elise Stern, and Stephen C. Sussman. Even though I called upon them at a late date, their careful reading helped me to refine further both the Hebrew and English texts. I am appreciative of their devotion.

I am grateful to my dear colleague Rabbi Judah L. Fish who gave the Hebrew manuscript a final review. With a careful eye, and with his impeccable knowledge both of liturgy and classical Hebrew grammar, he was able to give the text an added degree of accuracy.

In the end, all of the editorial decisions are mine, and responsibility for any errors is mine alone.

Finally, I am especially grateful to my wife Cindy. She is my life and my inspiration. She has also been understanding and forgiving as I worked at the computer from early in the morning until late at night, driven to complete this work.

In Conclusion

As Rabbi of Congregation Adath Jeshurun, I have been blessed with predecessors of enormous ability and leadership, each of whom put a lasting impress upon the congregation. Rabbi Klein's remarkable tenure with the congregation was followed by the work of his successor, Rabbi Rosenberg. Rabbi Rosenberg honored Rabbi Klein's liturgical and spiritual legacy, represented by *Seder Avodah*, even as he poured his own individuality and spirit into the congregation's

I am indebted to Amy Mayer, whose enormous contribution is chronicled above.

Adam Blyweiss has been a delight to work with, and the beauty and usability of the volume is a product of his creative vision.

Ḥazzan Charles Davidson has served Congregation Adath Jeshurun for thirty-nine years, first with my predecessor Rabbi Yaakov G. Rosenberg, of blessed memory, and then with me. His musical vision, and the passion of his davening, have made the *Seder Avodah* a living reality for our congregation. His gracious reading of the manuscript and helpful suggestions have been invaluable.

Ḥazzan Howard K. Glantz, Ḥazzan Davidson's successor, graciously reviewed the manuscript and made many helpful suggestions that have enhanced the volume. I appreciate his gift of time and insight, during a period of many transitions for him and his family, to help chart the future of the liturgy of the congregation he will be leading with me for years to come.

Charlotte Viner Bernstein continues to cherish her devoted friendship with Rabbi Klein, and with Rabbi Rosenberg. Rabbi Klein often confided in her and sought her advice as he was creating the *Seder Avodah*. She graciously read the entire English manuscript for me, and offered many new ideas that have improved the quality and readability of the text. I am grateful for her love of AJ, her personal friendship, and her guidance.

I am also grateful to my son Adam who spent the summer of 2003 reviewing the entire Hebrew and English manuscripts, and found countless errors in material I thought had been so carefully checked and rechecked. Michael Poller worked with him in this effort and to both I am indebted.

Saul Zebovitz typed many Hebrew passages that were not otherwise

PREFACE TO THE FIRST EDITION
BY
RABBI MAX D. KLEIN

This volume of the SEDER AVODAH for Rosh Hashanah and Yom Kippur has been edited in accordance with the spirit of the first volume published in 1951, for Sabbaths, Festivals and Weekdays.

The SEDER AVODAH, as then stated, is intended for congregations within the Conservative movement, “although theologically, it may be said, to represent a less traditional point of view than that which obtains generally in the printed ritual of the Conservative camp in American Israel.”

Like the first so does this volume seek “to retain the warmth of the traditional service.”

The translations in prose and verse are generally speaking entirely new, the work of the editor. The few exceptions are noted on the page of acknowledgments at the end of the volume.

Attention is called to the fact that translations have been made by the editor into Hebrew of poems and prayers originally composed in English; and also to the original Hebrew prayers composed by the editor. In both instances the editor was guided by a two-fold desire—on the one hand to pay tribute to the sacred tongue which is finding renewed, living expression in the land of our forefathers, and on the other hand to give expression to the hope, shared by many, that the Synagogue in American Jewry will, in another generation, be better acquainted with the tongue of the traditional liturgy and of the Hebrew Bible under the influence of Israel reborn.

religious development. Reverence for AJ’s traditions has continuously merged with the spirit of innovation to keep this venerable congregation linked to its past and poised for its future.

I pray that this book, representing both tradition and transformation, will be pleasing to our congregation, and add to the strength and vitality of Congregation Adath Jeshurun. I do not know if Rabbi Klein would have approved of the changes I have made. I do believe they are in the spirit of his faith and expression, and the process he began with the first *Seder Avodah* in 1951.

It is my prayer that for years to come this revised *Seder Avodah* will meet the spiritual needs of Congregation Adath Jeshurun on the holiest days of the year.

I conclude by reiterating Rabbi Klein’s prayerful expression at the conclusion of his original Preface:

May the blessing of God be upon us all;
 And may we all become more worthy of his blessing.

RABBI SEYMOUR ROSENBLOOM
 CONGREGATION ADATH JESHURUN
 ELKINS PARK, PENNSYLVANIA
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of many a worthwhile suggestion while reading the manuscript.

It should be obvious that as for the theology of the volume, the editor alone is to be held responsible.

My loving and heartfelt thanks also go to two men who had been the editor's pupils in the congregational school and are now respectively president of the Congregation and chairman of its Board of Directors, Mr. Marshall A. Bernstein and Mr. I. Jerome Stern.

Their loving devotion has been an incentive to the editor in the latter years in bringing this volume to completion. In this expression of his thanks the editor includes his whole Congregation whose loyalty made what work it was given to him to do more possible.

This preface is being written on the eve of the editor's retirement from the rabbinic leadership of his Congregation which, within a few months, he will have served fifty years.

It is his hope that this volume, which he is now sending forth for the use of his Congregation and such others as may desire to use it, will be accepted as a tangible spiritual legacy.

May the blessing of God be upon us all; and may we all become more worthy of his blessing.

That this volume may be a source of strength to all who may use it is the editor's prayer.

MAX D. KLEIN
RABBI, CONGREGATION ADATH JESHURUN
PHILADELPHIA, PA.
SEPTEMBER 1960
ELUL 5720

Attention is also drawn to the new services written for this volume: The Shofar Service, the Memorial Service, the Avodah or Temple Service, the Martyrology, and the Neilah Service.

Especial attention is also called to the manner in which the Oshamnu in the Vidui or Service of Confession has been dealt with; and also to the Malchuyot, Zichronot and Shofrot Service. [See notes in the back regarding these services and how some have been changed in this revised edition.]

It affords the editor once again much gratification to express his appreciation of the splendid cooperation given him in the printing of this volume by Dr. Maurice Jacobs of the Press of Maurice Jacobs, Inc. and his fine corps of men associated with him under the expert and devoted direction of Mr. David Skaraton. To Mr. Skaraton and his coworkers, Dr. Menahem C. Glenn and Dr. Helmut Frank, the editor is indebted for helpfulness to which these words do not do adequate justice.

To his friend, Dr. Glenn, the editor again expresses his recognition of the debt he feels for the heart-warming interest taken by him in this work not only while it was going through the press but also during the years prior to the submission of the manuscript for printing. Dr. Glenn's interest, born of close friendship, and his scholarly attainments, always generously placed at the editor's disposal, have been of great value.

The editor is also indebted to his colleague, Rabbi Edward T. Sandrow, recently elected president of the Rabbinical Assembly of America, for his reading of the manuscript and for his encouragement of the editor in his earlier liturgical publications.

To Rabbi Max Arzt, Vice-Chancellor of the Jewish Theological Seminary of America, the editor wishes to express his appreciation

מעריב לראש השנה

Maariv

Evening Service for Rosh HaShanah

AT HOME

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we light the (*Shabbat and*) Yom Tov candles.

Our homage to thee, God Eternal, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

ON ENTERING THE PORTALS OF THE SYNAGOGUE

Through thy great loving-kindness I have come to thy house, O God;
with reverence I will worship thee in thy holy shrine.

MEDITATION

Yehuda HaLevi

Servants of time are slaves; slaves unto slaves are they,
But those who serve the Lord, alone in life are free;
Therefore, whatever it be that others may seek, I pray,
That my life's choice and place, in God may ever be.

AT HOME

*The candles are lit, and then the blessings are recited.
It is traditional to close one's eyes after lighting the candles, and circle with one's hands, drawing the light towards oneself, before reciting the first Brachah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ

בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב: (AMEN)

BARUCH ATA ADONAI, ELOHENU MELECH HAOLAM ASHER KIDSHANU
B'MITZVOTAV, V'TZIVANU L'HADLIK NARE SHE'EL SHABAT V'SHEL YOM TOV (AMEN)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

(AMEN) שְׁהַחַיֵּנוּ וְקִיְּמָנוּ וְהַגִּיעֵנוּ לְזִמְן הַזֶּה:

BARUCH ATA ADONAI, ELOHENU MELECH HA OLAM
SH'HECHYANU, V'KI YIMANU, V'HIGIANU, LAZMAN HAZEH (AMEN)

ON ENTERING THE PORTALS OF THE SYNAGOGUE

וְאָנִי בָּרַב חֶסֶדְךָ אָבוּא בֵּיתְךָ.
אֲשֶׁתַּחֲוֶה אֶל־הֵיכַל קִדְּשֶׁךָ בִּירְאָתְךָ:

MEDITATION

Yehuda HaLevi

עֲבָדֵי זְמַן, עֲבָדֵי עֲבָדִים הֵם.
עֲבָד אֲדָנִי, הוּא לְבַד חֶפְשִׁי.
עַל־כֵּן, בְּבִקֵּשׁ כָּל־אֲנוּשׁ חֶלְקוֹ.
חֶלְקִי אֲדָנִי אֲמַרְהָ נַפְשִׁי:

SUPPLIMENTAL PRAYERS FOR THE HIGH HOLIDAYS

TRANSLITERATION

BY

RABBI WINSTON WEILHEIMER

CONGREGATION BETH SHALOM



MAY YOU BE INSCRIBED IN THE BOOK OF LIFE

THE TRANSLITERATIONS ARE MEANT TO AID THOSE WHO DO NOT READ HEBREW SO THAT THEY MAY BE BETTER ABLE TO FOLLOW AND PARTICIPATE IN THE SERVICE. FOR THOSE WHO READ HEBREW, TRANSLITERATION MAY ACTUALLY BE A HINDERENCE. I HOPE THAT THE TRANSLITERATIONS AND THE SUPPLIMENTAL READINGS CONTAINED HEREIN WILL INCREASE YOUR UNDERSTANDING OF THE SERVICE AND PROVIDE INSPIRATION TO PRAYER.

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TO BEGIN AGAIN

WHAT IS THE DIFFERENCE BETWEEN A WISE MAN AND A FOOL?
EVEN FOOLS WILL SAY A WISE THING NOW AND THEN; AND THE WISEST OF MEN
WILL AT TIMES DESCEND TO FOOLISHNESS
SO WHAT DISTINGUISHES A WISE MAN FROM A FOOL?

A FOOL IS ONE WHO NEVER CHANGES HIS MIND.
CONDITIONS CHANGE, SITUATIONS ALTER, AND NEW TIMES MAKE NEW DEMANDS
BUT THE FOOL REMAINS THE SAME.

WHAT IS THE DIFFERENCE BETWEEN A GOOD MAN AND AN EVIL MAN?
THERE IS SOME GOODNESS EVEN IN THE WORST.
AND IS THERE A MAN WHO HAS NOT SINNED?
SO, WHAT MAKES ONE MAN GOOD AND ANOTHER EVIL?

AN EVIL MAN NEVER CHANGES HIS WAYS
HE DOES WRONG, AND HE KNOWS THAT HE HAS DONE SO;
AND YET HE PERSISTS IN HIS WAYS

THERE IS NO Sadder CONFESION THAN
"I KNOW I AM DOING WRONG, BUT ITS TOO LATE TO CHANGE."
THIS IS SURRENDER TO DESPAIR

ROSH HASHANAH COMES WITH A GREAT GIFT
IT IS THE OPPORTUNITY TO BEGIN AGAIN.
NO ONE HAS SUNK SO LOW THAT HE CANNOT RISE UP.

THE OLD YEAR IS GONE. THE LEDGER IS CLOSED. OUR BOOK OF LIFE IS OPEN TO A NEW PAGE,
A PAGE BRIGHT WITH WHITENESS. NO SINS BLOT IT, NO INDISCRETIONS BLEMISH IT.

SLOWLY THE INVISIBLE PEN BEGINS TO RECORD OUR LIFE;
AND IT IS GIVEN TO US TO DIRECT THE PEN.

IF WE HAVE FALLEN INTO THE HABIT OF BLOT AND SMUDGES, IT BECOMES ALL THE HARDER TO WRITE CLEAR AND FINE
WORDS AND PHRASES. BUT WE ARE INVITED TO TRY AND WE ARE CHALLENGED TO SUCCEED.

"IF I HAD MY LIFE TO LIVE OVER..."
"IF I HAD KNOWN THEN WHAT I KNOW NOW..."

ON ROSH HASHANAH WE RECEIVE THE GIFT OF BEGINNING AGAIN. WE KNOW NOW WHAT WE DID NOT KNOW THEN. WHAT
DO WE DO WITH THE KNOWLEDGE? HOW DO WE USE THE GIFT?

ABRAHAM CARP

BLESSING OF THE CANDLES

BARUCH ATA ADONAI, ELOHAYNU MELECH HAOLAM, ASHER KIDISHANU B'MITZVA TAV, V'TZIVANU, L'HADLIK NARE, SHEL (SHABBOS V') YOM TOV

MA TOVU

MA TOVU, AHALECHA YAKOV, MISHK'NOTECHA YISRAEL. VA ANI B'ROV HASDECHA, AVO VETECHTA, ESHTACHAVE, EL HACHAL KADSHECHA, B'YIROTHECHA....VA ANI TEFILATI, L'CHA ADONAI, ET RATZON, ELOHIM, B'ROV HASDECHA, ANAINI B'EMET, YISHECHA.

NOW IS THE TIME FOR TURNING

TO EVERYTHING THERE IS A SEASON
 AND THERE IS AN APPOINTED TIME FOR EVERY PURPOSE UNDER HEAVEN
 NOW IS THE TIME FOR TURNING
 THE NORTHERN LEAVES ARE BEGINNING TO TURN
 FROM GREEN TO RED AND ORANGE
 THE BIRDS ARE BEGINNING TO TURN
 AND ARE HEADING ONCE MORE TOWARDS THE SOUTH
 THE ANIMALS ARE BEGINNING TO TURN
 TO STORING THEIR FOOD FOR THE WINTER.
 TO LEAVES, BIRDS, AND ANIMALS
 TURNING COMES INSTINCTIVELY.
 BUT FOR US TURNING DOES NOT COME SO EASILY.
 IT TAKES AN ACT OF WILL
 FOR US TO MAKE A TURN.
 IT MEANS BREAKING WITH OLD HABITS
 IT MEANS ADMITTING THAT WE HAVE BEEN WRONG
 AND THIS IS NEVER EASY
 IT MEANS LOSING FACE;
 IT MEANS STARTING ALL OVER AGAIN;
 AND THIS IS ALWAYS PAINFUL.
 IT MEANS SAYING "I AM SORRY."
 IT MEANS ADMITTING THAT WE HAVE THE ABILITY TO CHANGE;
 AND THIS CAN BE EMBARRASSING
 THESE THINGS ARE DIFFICULT TO DO.
 BUT UNLESS WE TURN, WE WILL BE TRAPPED FOREVER
 IN YESTERDAY'S WAYS.
 LORD HELP US TURN
 FROM CALLOUSNESS TO SENSITIVITY,
 FROM HOSTILITY TO LOVE,
 FROM PETTINESS TO PURPOSE
 FROM ENVY TO CONTENTMENT
 FROM CARELESSNESS TO DISCIPLINE
 FROM FEAR TO FAITH
 TURN US AROUND, O LORD, AND BRING US BACK TOWARDS YOU
 REVIVE OUR LIVES AS AT THE BEGINNING
 AND TURN US TOWARDS EACH OTHER, LORD
 FOR IN ISOLATION THERE IS NO LIFE

**RABBI JACK REIMER
 WENDY CAPLAN**

MAH TOVU

Rabbi

How lovely are thy tents, O Jacob,
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,
The place where thy glory abides.

Before thee we will worship and bow down,
We will bend the knee before the Lord, our Maker.

Rabbi and Congregation conclude together:

May my prayer unto thee, O Lord, find favorable acceptance in
this hour;
In thy great loving-kindness, answer me, O God, with thy faithful
help. Amen.

*On weekdays, continue on page 11.
On Shabbat, continue on the next page.*

MAH TOVU

*We come to God's House to pour out our hearts in prayer
with the conviction that we will be answered
because of God's mercy.*

מַה־טֹבוּ אֱהָלֶיךָ יַעֲקֹב. מַה־טֹבוּ אֱהָלֶיךָ יַעֲקֹב.
MISHKNOTECHA YISRAEL מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֲשַׁתְּחִוָּה אֱלֹהֵיכֹל קֹדֶשְׁךָ בִּירְאָתְךָ:

יְהוָה אֶהְבְּתִי מֵעוֹן בֵּיתְךָ.
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשַׁתְּחִוָּה וְאֶכְרַעָה.
אֶבְרַכָּה לִפְנֵי־יְהוָה עֲשֵׂי:

וְאֲנִי תִפְלְתִי־לְךָ יְהוָה עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׂרָאֵל:

*On weekdays, continue on page 10.
On Shabbat, continue on the next page.*

On Shabbat the following Psalms are said.

PSALM 92

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord,
To sing praises to thy name Most High;
To proclaim, in the morning, thy kindness,
And thy faithfulness at even-tide,
On ten-stringed instrument and on lute,
With thoughtful music on the harp.
Because thou hast made me glad through thy doings,
Of the works of thy hands I will sing:
How great are thy works, Lord,
Thy designs, how very deep!
The thoughtless do not sense it,
Nor can the foolish comprehend—
When the wicked thrive, their fate is that of grass,
When evil-doers flourish, their destiny—to be uprooted forever;
Whereas thou, Lord, art supreme,
Thou abidest evermore.
For verily, thine enemies, Lord,
Verily, thine enemies vanish,
All evil-doers—destined to be scattered.
But thou hast greatly exalted my power,
I am anointed with the oil of authority.
I have seen the defeat of the foe,
Yea, of the evil-doers who sought my destruction;
And these tidings I have heard:
The upright shall flourish like palm-trees,
Like cedars in Lebanon shall they grow;

On Shabbat the following Psalms are said.

PSALM 92

מְזֹמֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה. וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן:

לְהַגִּיד בַּבֶּקֶר חֲסִדָּה. וְאֶמְנַתָּה בְּלֵילוֹת:

עַל־יַעֲשׂוֹר וְעַל־יַנְבֵּל. עַל־יִגְיוֹן בְּכִנּוֹר:

כִּי שִׂמְחַתְּנִי יְהוָה בְּפַעֲלָהּ. בְּמַעֲשֵׂי יָדָיָה אֲרַנֵּן:

מִה־גָּדְלוֹ מַעֲשֵׂיהָ יְהוָה. מְאֹד עֲמָקוֹ מַחְשְׁבֹתֶיהָ:

אִישׁ־בָּעַר לֹא יִדְעוּ. וְכִסִּיל לֹא־יִבִּין אֶת־זֹאת:

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב. וַיִּצְיָצוּ כָּל־פְּעֻלֵי אֹנֶן. לְהַשְׁמָדֵם עַד־יַעַד:

וְאַתָּה מְרוֹם לְעֵלָם יְהוָה:

כִּי הִנֵּה אִיבִיָּה יְהוָה. כִּי־הִנֵּה אִיבִיָּה יֹאבְדוּ. יִתְפָּרְדוּ כָּל־פְּעֻלֵי אֹנֶן.

וְתָרֵם כְּרָאִים קִרְנֵי. בְּלִתֵּי בְשֶׁמֶן רַעֲנָן:

וּתְבַט עֵינַי בְּשׁוּרֵי. בְּקַמִּים עָלַי מְרַעִים. תִּשְׁמַעֲנָה אָזְנִי:

צְדִיק כְּתֹמָר יִפְרַח. כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה:

TZADIK KATOMAR YIFRACH
KEREZ BALVONONE YISGEH

Planted in the House of the Lord,
 They shall bloom in the courts of our God;
 They shall still yield fruit in old age,
 Vigorous and fresh shall they be;
 Each proclaiming:
 The Lord is upright,
 My Rock, in whom no wrong can abide.

PSALM 93

The Lord reigns,
 Robed in splendor,
 Garbed in might,
 Engirt with power;
 The world stands firm,
 Never to be shaken.
 Thy throne was established
 Without beginning;
 Before anything was,
 Thou did exist.
 Floods have raged, Lord,
 Floods have lifted up their voices,
 Floods may raise their thunderous roar.
 Above the thunders of vast waters,
 More majestic than ocean breakers,
 Art thou, Lord, on high.
 Thine authority is very sure;
 Holiness belongs to thy world,
 Lord, forevermore.

SHETULIM B'VAYT ADONAI
 BCHATZROT ELOHENU YAFRICHU
 OD YINUVUN BSAY VAH
 D'SHAYNIM VIRANANIM YIHIYU
 LHAGID KI'YASHAR ADONAI
 TZURI V'LO AVLATA BO

מעריב לראש השנה

שְׁתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנּוּבוּן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי־יָשָׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

PSALM 93

יְהוָה מֶלֶךְ גִּאוּת לְבֹשׁ.
 לְבֹשׁ יְהוָה עוֹ הַתְּאֵזֶר.
 אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט:
 נִכּוֹן כְּסֹאֵף מֵאֵז.
 מֵעוֹלָם אָתָּה:
 נִשְׂאוּ נְהָרוֹת יְהוָה.
 נִשְׂאוּ נְהָרוֹת קוֹלָם.
 יִשְׂאוּ נְהָרוֹת דְּכָיִם:
 מִקּוֹלוֹת מַיִם רַבִּים.
 אֲדִירִים מִשְׁבְּרֵי־יָם.
 אֲדִיר בְּמָרוֹם יְהוָה:
 עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד.
 לְבֵיתֶךָ נֶאֱוָה־קֹדֶשׁ.
 יְהוָה לְאֶרֶץ יָמִים:

RABBI'S PRAYER

Our God and God of our ancestors:

We have come to thy house to welcome the New Year. As we stand on its threshold our hearts are filled with memories of the year gone by, its joys and its sorrows.

For the joys that were ours in the year gone by, we thank thee. We are also grateful for thy sustaining love, which our faith in thee brought us, in time of trial and sorrow.

As we begin Rosh Hashanah and the cycle of sacred days of this holy month, we pray that we may achieve greater clarity of vision. Help us to evaluate truly the meaning of our lives, for the furtherance of noble goals.

Enlighten us through the teachings of this sacred season, as transmitted to us by our ancestors, so that our lives in the coming year may be more filled with purpose as we embrace our religious traditions; for us, our homes and our loved ones, our Synagogue and Community, our Country, the House of Israel and all humanity.

Our thanksgiving to thee, Guardian of Israel, for the State of Israel reborn, in fulfillment of prophecy and hope. In relation to all our responsibilities, at home and abroad, we pray in the words of the Psalmist as we stand on the threshold of the New Year: "Teach us to number our days, that we may grow in wisdom of heart."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

אָנוּ בְּנֵיהַּ בָּאָנוּ לְבֵיתְךָ לְקַבֵּל אֶת פְּנֵי רֹאשׁ הַשָּׁנָה בְּעָרֵב
הַזֶּה: עוֹמְדִים אָנוּ עַל סֶף שָׁנָה חֲדָשָׁה וּלְבַבְנוּ מְלֵא זְכוֹרוֹנוֹת
שְׂמֵחָה וְרַגְשֵׁי יְגוֹן וְאַנְחָה:

בְּזַכְרֵנוּ אֶת הַשָּׁנָה שֶׁעָבְרָה מוֹדִים אֲנַחְנוּ לְךָ בְּעֵד רֹב הַטּוֹב
וְהַשְׂמֵחָה שֶׁהִשְׁפַּעְתָּ עָלֵינוּ, וְכִשֵּׁם שֶׁאָנוּ מְבָרְכִים אֶת שְׁמֶךָ עַל
הַטּוֹב שֶׁעָשִׂיתָ עִמָּנוּ, גַּם כֵּן מוֹדִים אֲנַחְנוּ לְךָ עַל שְׂחִזְקָתְךָ אֶת
לְבָנוּ בְּכָל יַעַת צָרָה הַבָּאָה עָלֵינוּ בַּשָּׁנָה שֶׁחֲלַפָּה:

אֲבִינּוּ מְלַכְנוּ בְּקַבְלָנוּ אֶת פְּנֵי הַשָּׁנָה הַחֲדָשָׁה וְאֶת הַיָּמִים
הַנּוֹרָאִים הַבָּאִים עָלֵינוּ בַּחֲדָשׁ הַזֶּה אֲנַחְנוּ מְפִילִים תְּחִנוּנֵינוּ
לְפָנֶיךָ כִּי תֵאִיר עֵינֵינוּ וְתִתֵּן בְּלִבְנוּ לְהִבִּין יוֹתֵר וְיוֹתֵר מֵהַ
שְׂמוּטָל עָלֵינוּ לַעֲשׂוֹת וּלְקַיֵּם בְּעֵד אַחֲינוּ בֵּית יִשְׂרָאֵל וּבְעֵד
כָּל הַמִּין הָאֲנוּשֵׁי בַּשָּׁנָה הַבָּאָה: תֵּן בְּלִבְנוּ לְהִבִּין אֶת דְּבָרֵי
קִדְשֶׁךָ כְּאָמֹר:

"לְמַנּוֹת יְמֵינוּ כֵּן הוֹדַעַ. וְנִבְיָא לְבַב חֲכָמָה:"

Strengthen in us the will to accept and meet our obligations in the coming year. Strengthen in us the desire to participate in the historic responsibility which is ours as members of the Jewish People, in accordance with the Torah teaching: “And you shall not desecrate my holy name; for I shall be sanctified in the midst of the Children of Israel; I am the Eternal who call you to a life of holiness.”

With these desires in our hearts we now welcome the Days of Awe with the blessing of thanksgiving to thee for life, hallowed by the memory of its use by our ancestors throughout the ages:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה:

“Our homage to thee, God Eternal, Ruler of the universe,

who has blessed us with life, has sustained us

and enabled us to reach this Rosh Hashanah.” Amen.

מוֹדִים אֲנַחְנוּ לָךְ, שׁוֹמֵר יִשְׂרָאֵל, עַל אֶרֶץ־אֲבוֹתֵינוּ שְׁקֵמָה
לְתַחֲיָהּ. אָנָּה שִׁמְה־נָּא בְּלַבְנוּ אֶת הָרְצוֹן לְעֶזְרוֹ בְּבִנְיָן
אֶרֶץ־יִשְׂרָאֵל לְמַעַן אֲשֶׁר תַּעֲשֶׂה לְמָקוֹם קְדוֹשׁ בּוֹ יִתְקַיְמוּ
דְּבָרֵי נְבִיאֶךָ כְּמוֹ שֶׁנֶּאֱמַר.

“כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר יְהוָה מִירוּשָׁלַיִם:”

תִּזְק בְּלַבְנוּ אֶת הַשְּׂאִיפָה לְהַשְׁתַּתֵּף בְּשָׁנָה הַבָּאָה בְּמִצְוֶה
הַנְּצַחִית הַכְּתוּבָה בְּתוֹרָתְךָ.

“וְלֹא תַחֲלִלוּ אֶת־שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
אֲנִי יְהוָה מְקֹדְשֵׁכֶם:”

מֵעַמְּקֵי לִבְנוּ אָנוּ מְבָרְכִים אוֹתְךָ עֵתָהּ, אָבִינוּ מֶלֶכְנוּ,
בְּבִרְכַת הַזְּמַנִּים עֵת אָנוּ מְקַבְּלִים אֶת פְּנֵי רֹאשׁ הַשָּׁנָה
הַחֲדָשָׁה מִיָּדְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם.

שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה:

BARCHU*Hazzan*

Praise the Lord, Source of all blessing.

Congregation, then Hazzan

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

Congregation is seated

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and the calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

BARCHU*Hazzan*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרְכֵם:

BARUCHU ET ADONAI HAMVARACH*Congregation, then Hazzan*

בְּרוּךְ יְהוָה הַמְּבַרְךָ לְעוֹלָם וָעֶד:

**BARUCH ADONAI HAMVARACH
LOLAM VA ED (AMEN)***Congregation is seated**We praise God, for Creation.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מְעַרֵּיב עַרְבִים. בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמְעַבֵּיר יוֹם וּמֵבִיא לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם. תְּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמְעַרֵּיב עַרְבִים:

We praise God, for Revelation.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ. וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמִינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה. וְאֲהַבְתָּ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

AHAVAS OLAM

AHAVAT OLAM, BAYT YISROEL, AMCHA AHAVTA, TORAH UMITZVOT, CHUKIM UMISHPATIM, ATANU LIMADETO. AL KAYN ADONAI ELOHENU, B'SHACH VANU, UVKUMENU NASIACH B'CHUKECHA. V'NISMACH B'DIVREY TORATECHA, U'VMITZVO TECHA LOLAM VOED. KI HAYM CHAYENU, V'ORECH YAMENU, U'VOHEM NE GEH, YOMAM VALALO.

LISTEN

**JUDAISM BEGINS WITH THE COMMANDMENT: HEAR O ISRAEL
BUT WHAT DOES IT REALLY MEAN TO HEAR?**

**THE PERSON WHO ATTENDS A CONCERT WITH HIS MIND ON BUSINESS
HEARS - BUT DOES NOT REALLY HEAR**

**THE PERSON WHO WALKS AMIDST THE SONGS OF BIRDS
AND THINKS ONLY OF WHAT HE WILL HAVE FOR DINNER,
HEARS, - BUT DOES NOT REALLY HEAR**

**THE MAN WHO LISTENS TO THE WORDS OF HIS FRIENDS
OR HIS WIFE OR HIS CHILD,
AND DOES NOT CATCH THE NOTE OF URGENCY
"NOTICE ME, HELP ME, CARE ABOUT ME"
HEARS - BUT DOES NOT REALLY HEAR.**

**THE MAN WHO LISTENS TO THE NEWS
AND THINKS ONLY OF HOW IT WILL AFFECT THE STOCK MARKET,
HEARS - BUT DOES NOT REALLY HEAR.**

**THE PERSON WHO STIFLES THE SOUND OF HIS CONSCIENCE
AND TELLS HIMSELF HE HAS DONE ENOUGH ALREADY,
HEARS - BUT DOES NOT REALLY HEAR.**

**THE PERSON WHO HEARS THE HAZZAN PRAY
AND DOES NOT FEEL THE CALL TO JOIN WITH HIM,
HEARS, BUT DOES NOT REALLY HEAR**

**THE PERSON WHO LISTENS TO THE RABBI'S SERMON
AND THINKS THAT SOMEONE ELSE IS BEING ADDRESSED,
HEARS, BUT DOESN'T NOT REALLY HEAR**

**THE PERSON WHO HEARS THE SHOWER SOUND
AND DOES NOT FEEL THE NEED TO CHANGE HIS WAYS
HEARS - BUT DOES NOT REALLY HEAR.**

**AS THE NEW YEAR BEGINS, O LORD,
STRENGTHEN OUR ABILITY TO HEAR.**

**MAY WE HEAR THE MUSIC OF THE WORLD
AND THE INFANTS CRY AND THE LOVER'S SIGH**

**MAY WE HEAR THE CALL FOR HELP OF THE LONELY SOUL,
AND THE SOUND OF THE BREAKING HEART**

**MAY WE HEAR THE WORDS OF OUR FRIENDS
AND ALSO THEIR UNSPOKEN PLEAS AND DREAMS
MAY WE HEAR THE CRY OF THE OPPRESSED
AND THE HOPE OF THE DOWNTRODDEN**

**MAY WE HAVE THE EARS TO LISTEN, THE UNDERSTANDING TO HEAR
AND THE COURAGE TO ACT.**

SH'MA

Deuteronomy 6:4–9

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

BLESSED IS HIS GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

SH'MA

*We proclaim God's Unity
and accept the "Yoke of Heaven."
Deuteronomy 6:4–9*

SHIMA YISRA AYL ADONAI ELOHENU ADONAI ECHAD
BARUCH SHAME K'VOD MAL CHUTO L'OLAM VA ED.

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Congregation individually, whispered

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד:

The Study of Torah.

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל־לִבְּךָ: וְשָׁנַנְתָּם לְבְנֵיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ
וּבְלִכְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל־יָדֶיךָ
וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 11:13–21

Observing the Mitzvot of the Torah.

V'AHAVTA ET ADONAI ELOHECHA, B'CHOL L'VAVECHA UV CHOL
NAFSHICHA UVCHOL M'ODECHA. V'HAYU HADVARIM HA-ALEH
ASHER ANOCHI M'TZAVTAH HAYOM AL LIVAVECHA.
V'SHINANTAM L'VANECHA, V'DEBARTA BAM B'SHIVTICHA
B'VATECHA, UVLECHTICHA VADERECH, UVSHACHBICHA
UVKUMECHA. UKSHARTAM L'OT AL YADCHA, V'HAYU L'TOTAFOT
BAYN ANECHA. UCHTAVTAM AL M'ZUZOT BAYTECHA
UVISHARECHA.

Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37–41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

Hazzan

THE LORD YOUR GOD IS TRUTH.

וּשְׁמַתֶּם אֶת־דִּבְרֵי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

*Numbers 15:37–41
Remembering the Exodus.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וּנְתַנוּ עַל־צִיצִית הַכֹּנֵף פִּתְיֵל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיוֹת לָכֶם לֵאלֹהִים: אֲנִי יְהוָה אֱלֹהֵיכֶם:

Hazzan

יְיָ אֱלֹהֵיכֶם אֱמֶת:

EMET VEEMUNAH

Responsively, selected from the Hebrew

True and unfailing it is unto us,
That thou art the Lord Our God.

There is none else besides thee and we, Children of Israel,
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,
And redeemed us from the hand of oppressors.

Thy deeds are beyond our understanding,
And thy wonders are without number.

It was thou who kept us among the living peoples,
And did not let us lose our way.

It was thou who performed miracles for our ancestors against
Pharaoh, signs and portents on Egyptian soil.

It was thou who liberated thy people Israel from among the Egyptians,
And brought them forth to everlasting freedom.

It was thou who brought thy people through the divided portions
Of the sea, and they beheld the manifestation of thy power.

Thankfully they praised thy name,
And willingly accepted thee as their King.

Moses and the Children of Israel chanted unto thee with great joy,
And in chorus, sang:

Hazzan and Congregation

Who is like thee, O Lord, among those acclaimed as divine?
Who is like thee, glorious through holiness,
Awe-inspiring in deeds, doing wonders?

We praise God, for Redemption.

אֱמֶת וְאֱמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ. וְאֵין
זוּלָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ: הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ
מִכַּף כָּל־הָעַרִיצִים: הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְּשַׁלֵּם גְּמוּלָה לְכָל
אוֹיְבֵי־נַפְשֵׁנוּ: הָעֹשֶׂה גְדֻלוֹת עַד אֵין־חֶקֶר וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא־נָתַן לְמוֹט רַגְלָנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת
אוֹיְבֵינוּ וְיָרָם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ: הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה
בַּפְּרָעָה אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם: הַמַּכָּה בְּעֶבְרַתוֹ כָּל
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם:
הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם
בְּתַהוֹמוֹת טַבַּע: וְרָאוּ בְּנָיו גְּבוּרָתוֹ. שָׁבַחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמְלַכּוֹתוֹ
בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה וְאָמְרוּ כָּלָם:

Hazzan and Congregation

מִי־כַמְכָה בְּאֵלִים יְהוָה. מִי כַמְכָה נְאֻדָר בְּקֹדֶשׁ. נוֹרָא תְהִלָּת
MI CHAMOCHA BA AYLIM ADONAI
MI CHAMOCHA NEDOR BAKODESH
NORAH TIHILOT
OSEY FELEH.....
עֲשֵׂה פְלָא:

Congregation individually, then Hazzan

Thy people beheld thy sovereign power when the sea divided before Moses: This is my God, they chanted; and they sang:

Hazzan and Congregation

The Lord reigns forever and ever.

Congregation individually, then Hazzan

To this great event our ancestors referred the prophet's word: The Lord delivered Jacob to freedom from a mightier power. Blessed art thou, O Lord, who set Israel free.

HASHKIVENU

Lord our God: We pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name's sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. And spread thou over us thy shelter of peace. Blessed art thou, O Lord, whom we pray to spread the shelter of thy divine peace over us, over all thy people Israel, and over Jerusalem.

Congregation rises

Congregation individually, then Hazzan

מְלִכּוּתֶךָ רָאוּ בְנֵיךָ בּוֹקֵעֵ יָם לְפָנַי מִשֶּׁה. זֶה אֱלֹהֵי עַמִּי וְאָמְרוּ:

Hazzan and Congregation

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

ADONAI YIMLOCH L'OLAM VAED

Congregation individually, then Hazzan

וְנֹאמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ: בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל: (AMEN)

We pray for serenity.

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר צְאֹתֵנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:

Congregation rises

V'SHAMRU

On Shabbat

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

TIKU BASHOFAR

Psalm 81:4–5

Sound the Shofar on the New Moon Day,
At the time appointed for our New Year;
For it is a statute unto Israel,
An ordinance of the God of Jacob.

TIKU BACHODESH SHOFAR,
BAKESEH L'YOM CHAGEYNU
KI CHOK L'YISROEL HU
MISHPAT ELOHEY YA AKOV.

HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

On Shabbat

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעָלָם. כִּי־שִׁשִּׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת

וַיִּנְפְּשׁ: V'SHAMRU, B'NAI YISROEL, ET HASHABAT, LA ASOT ET
HASHABAT L'DOROTAM B'RIT OLM

TIKU BASHOFAR

*This is the day on which we sound the Shofar.**Psalm 81:4–5*

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר.
בַּכֶּסֶה לַיּוֹם תִּגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא.
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיְמַלִּיף
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעָלָא לְעָלָא מְכַל־בְּרַכְתָּא
וּשְׂרֵתָא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְאִמְרוּן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

THE AMIDAH

The Amidah is said in private devotion, pages 31 to 43.

Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who
desires life; and inscribe us in the Book of Life,
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

THE AMIDAH

The Amidah is said in private devotion, pages 30 to 42.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. זוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

GEVUROT

God has awesome powers.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי. מַחְיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

ADONAI S'FATAY TIFTACH U'FI YAGID T'HILATECHA
OH LORD OPEN MY LIPS THAT MY MOUTH MAY DECLARE YOUR PRAISES

BARUCH ATA ADONAI, ELOHEYNU V'ALOHEY AVOTENU
ELOHAY AVRAHAM, ELOHAY YITZCHAK, VALOHEY YAAKOV

ELOHAY SARA, ELOHAY RIFKAH, ELOHAY RACHEL, V'ALOHAY LEAH

HA'AYL HAGADOL HA GIBORE V'HANORAH, AYL ELYON
GOMAYL CHASADIM TOVIM V'KONEY HAKOL,
V'ZOCHARE CHSDAY AVOT, UMayVI GOAYL LIFNAY V'NAYHEM
L'MA AN SHIMO B'AHAVA

ZACHRENU L'CHAYIM, MELECH CHAFAYTZ BACHAYIM VCHATVENU BESEFER HACHAYIM. L'MANCHA ELOHIM
CHAYIM

MELECH OZARE UMASHIACH UMAGAYN
BARUCH ATA ADONAI (BARUCHU UMVARUCH SH'MO)
MAGAYN AVRAHAM V'EZRAT SARAH (AMEN)

ATA GIBOR L'OLAM ADONAI, M'CHAYAY MAYTIM ATA RAV L'HOSHIAH

M'CHALKAYL CHAYIM B'CHESED, M'CHAYEA MAYTIM B'RACHAMIM RABIM
SOMAYCH NOFLIM, V'ROFEY CHOLIM, UMATIR ASURIM UMKAYAM EMUNATO L'SHNAY AFAR
MI CHAMOCHA BA AL G'VUROT UMI DOMELACH, MELECH MAYMIT UMCHAYEH UMATZMIACH YISHUAH

MI CHAMOCHA AV HARACHAMIM
ZOCHAR YITZURAV LCHAYIM B'RACHAMIM
V'NEEMAN ATA LHA CHAYOT MAYTIM

BARUCH ATA ADONAI (BARUCHU UMVARUCH SH'MO)

M'CHAYAY HAMAYTIM (AMEN)

ATA KADOSH, V'SHIMCHA KADOSH, UKDOSHIM BCHOL YOM YIHALLELUCHA SELA
BARUCH ATA ADONAI (BARUCHU UMVARUCH SH'IMO)
HA AYL HAKADOSH (AMEN)

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

מִי כְמוֹךָ אֵב הַרְחָמִים. זֹכֵר יִצְוֵרְיוֹ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

KEDUSHAT HASHEM

God's Holiness suffuses the world.

**אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:
וּבְכֹן תֵּן פְּחָדֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מֵה
שֶׁבְרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
וַיַּעֲשׂוּ כָּלֵם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנָךְ בְּלִבֵּב שָׁלֵם. כְּמוֹ
שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בִּידֶךָ וּגְבוּרָה בִּימִינֶךָ.
וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שֶׁבְרָאתָ:**

**וּבְכֹן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרְשֵׁיךָ
וּפְתִיחוֹן פֶּה לְמִיחֲלִים לָךְ. שְׂמֵחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירֶךָ וְצִמְחִיתָ
קֶרֶן לְדָוִד עַבְדֶּךָ וְעַרְיֶכֶת נֵר לְבֹן־יִשִׁי מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:
וּבְכֹן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וְחַסִּידִים בְּרִנָּה
יִגִּילוּ. וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה.
כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:**

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist:

The Eternal shall reign forever, Thy God, O Zion,
through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed:

Exalted is the Lord of hosts in judgment; and God, the divine Judge,
the Holy One, reveals his holiness through righteousness.

Blessed art thou, O Lord, **holy Ruler and Judge of all.**

KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

On Saturday night, add:

And thou, Eternal God, hast revealed to us righteous laws that enable us to do thy will. And thou hast given us ordinances of integrity and truthful teachings, statutes and commandments for our good. Thou hast bestowed upon us times for rejoicing, holy seasons, and festivals for freely offering the soul. And thou hast caused us to inherit the holiness of the Sabbath, the honor of the festival, and the celebration of the pilgrimage holidays. And thou hast differentiated, Lord our God, between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness.

וְתִמְלֹךְ אֶתָּה יְיָ לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּפָתוּב בְּדַבְרֵי קְדֻשָּׁה. יְמִלֶּךְ יְהוָה
לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ כְּפָתוּב. וַיִּגְבֶּה
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ
אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

KEDUSHAT HAYOM

This day is uniquely holy.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ
לְעִבוּדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Saturday night, add:

וְתוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֵת מִשְׁפָּטֵי צְדָקָה וְתִלְמִדְנוּ לְעֲשׂוֹת חֻקֵי
רְצוֹנְךָ. וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים
וּמִצְוֹת טוֹבִים. וְתִנְחִילֵנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קְדֻשָּׁה וְחַגֵּי נְדָבָה.
וְתוֹרִישֵׁנוּ קְדֻשַׁת שְׁבֶת וְכָבוֹד מוֹעֵד וְחַגֵּיגַת הַרְגֵל. וְתִבְדֵּל יְיָ אֱלֹהֵינוּ
בֵּין קְדֻשָּׁה לְחֹל וּבֵין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קְדֻשַׁת שְׁבֶת לְקְדֻשַׁת יוֹם טוֹב הַבְּדִלְתָּ וְאֵת
יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קְדֻשַׁת. הַבְּדִלְתָּ וְקְדַשְׁתָּ אֵת עַמְּךָ
יִשְׂרָאֵל בְּקְדֻשַׁתְךָ:

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day and this*) Day of Remembrance, the day for (*remembering*) the sounding of the Shofar and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us

On Shabbat include words in parentheses

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיט הַזֶּה וְאֵת יוֹם)
הַזְּכוּרֹן הַזֶּה יוֹם (זְכוּרוֹן) תְּרוּעָה (בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ. זְכוּר
לְיִצְיַאת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיְבֵא וַיְגַיַע וַיְרַאֵה וַיְרַצֶּה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּנוּ. וְזְכוּרוֹן אֲבוֹתֵינוּ. וְזְכוּרוֹן
מְשִׁיחַ בְּוַדּוּד עֲבֹדָה. וְזְכוּרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ. וְזְכוּרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרוֹן הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
וּפְקֹדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים
חַיִּים וְחַנּוּן וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחֲם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוּדָה.
וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרָה. וְהוֹפֵעַ בְּהֵדָר גְּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי
תֵּבֵל אֶרֶץ. וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ. וַיִּבְכֵּן כָּל יִצּוֹר כִּי אַתָּה
יִצְרָתוֹ. וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ. וּמְלֻכוֹתוֹ
בְּכָל מְשֻׁלָּה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רַצָּה בְּמִנוּחַתָּנוּ) קֹדֶשְׁנוּ

the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise morning, noon and night; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קְדֻשָּׁה. וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמֶךָ וְטָהַר לְבָנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת
וְדַבַּרְךָ אֱמֶת וְקִים לְעַד: בְּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ מִקְדָּשׁ
(הַשְּׁבֵת ו) יִשְׂרָאֵל וַיּוֹם הַזְכָּרוֹן:

AVODAH

The Promise of God's return to Zion.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהֵשֵׁב אֶת הָעֲבוֹדָה
לְדַבֵּיר בֵּיתֶךָ. וְאֲשִׁי־לִבֵּי־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן.
וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
לָךְ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עֲמָנוּ וְעַל נְפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עַת עָרַב וּבִקֵּר וְצַהֲרִים. הַטוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

SHALOM

In the evening service, continue here

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

In the morning service, continue here

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

וְעַל כָּל־מַעֲשֵׂי יְדְוֶהָ וְיִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנּוּ תָמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יְשׁוּעָתָנוּ

וְעִזְרָתָנוּ סְלָה: בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

SHALOM

Peace!

In the evening service, continue here

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים

לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ

לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל יְצֵת וּבְכָל

שְׁעָה בְּשָׁלוֹמְךָ:

In the morning service, continue here

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם. חַן וְחֶסֶד וּרְחֻמִּים

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנּוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד

בְּאוֹר פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת

חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל

בְּכָל יְצֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ:

At all services, say:

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

On Friday night, continue with the following four paragraphs.

On other nights, continue with Kaddish Shalem on page 47.

During morning services, continue with the Amidah Aloud on page 191.

At all services, say:

**בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנּוֹסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אָנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:**

בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

**B'SEFER CHAYIM B'RACHA V'SHALOM, UFARNOSO TOVO
NIZARCHAR, VNIKASAV L'FANECHO ANACHNU VCHOL
AMECHO BAYT YISROEL LCHAYIM TOVIM ULISHALOM.
BARUCH ATA ADONAI, (BARUCHU UMVARUCH SH'MO)
OSEH HASHALOM (AMEN)**

END OF AMIDAH

On Friday night, continue with the following four paragraphs.

On other nights, continue with Kaddish Shalem on page 46.

During morning services, continue with the Amidah Aloud on page 190.

SHABBAT BLESSINGS AFTER THE AMIDAH

Vay'chulu

Now the heavens and the earth were finished and all their host.
And God had completed by the seventh day his work of creation.
And God rested on the seventh day. And God blessed the seventh
day and hallowed it; for on it he rested from all his work, which God
had creatively completed.

God of our Ancestors

Blessed art thou, Lord our God and God of our ancestors, God
of Abraham, God of Isaac, and God of Jacob, mighty and revered,
God supreme, Creator of heaven and earth.

Magen Avot—Shield of our Ancestors

Shield of our ancestors, with word alone;
Source of immortal life, as announced through his prophet;
The holy **King** beyond compare.
Giving rest to his people on his holy Sabbath day,
God's delight to give them this repose.
Before him we worship, with reverence and awe,
And give thanks each and every day, with blessings befitting each day.
God to whom thanksgivings belong, the Lord of peace,
Who hallows the Sabbath, and blesses the seventh day,
In holiness gives rest to his people, blessing them with infinite
Sabbath delight,
In remembrance of creation.

SHABBAT BLESSINGS AFTER THE AMIDAH

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיּוֹן
קוֹנֵה שָׁמַיִם וָאָרֶץ:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ.
מַחִיָּה מֵתִים בְּמֵאֲמָרוֹ.
הַמְלִיךְ הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ.
הַמְנִיחַ לַעֲמוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ.
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד.
וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד מֵעַיִן הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת. אֲדוֹן הַשָּׁלוֹם.
מְקַדֵּשׁ הַשְּׁבַת. וּמְבָרֵךְ שְׁבִיעִי.
וּמְנִיחַ בְּקִדְשָׁהּ לַעַם מְדֻשְׁנֵי עֲנָג.
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

Sabbath Rest

Our God and God of our ancestors: Grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our destiny be thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, let us inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, O Lord, who hallows the Sabbath.

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחַתָּנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֻלְקֵנוּ בְּתוֹרָתֶךָ. שְׂפַעְעֵנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר לִבְנוֹ לְעַבְדֶּךָ בְּאַמֶּת. וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבַת קִדְשֶׁךָ. וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מִקִּדְשׁ הַשִּׁבַת:

KADDISH SHALEM

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵךָ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵךָ דְקִדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

KIDDUSH

On Shabbat include words in parentheses

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old, and gave us a lofty goal in life, having taught us the way of holiness through thy commandments. In thy love thou hast given us this (*Sabbath-day and this*) Day of Remembrance for (*remembering*) the sounding of the shofar, for Holy Assembly, in Remembrance of the Exodus from Egypt. Yea, it is thou who called us to thy service, and gave us a sacred task in life, different from all the other nations; thou, whose word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth, who hallowest (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

On Saturday night continue here:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.

Blessed art thou, Lord our God, Ruler of the universe, who hast made a distinction between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord, who makes a distinction between the holiness of the Festival and the holiness of the Sabbath.

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

KIDDUSH

On Shabbat include words in parentheses

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם) הַזְּכָרוֹן הַזֶּה. יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשַׁתָּ מִכָּל הָעַמִּים וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ מְקֻדָּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן:

On Saturday night continue here:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה: בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁת. הַבְּדִלְתָּ וְקִדְּשַׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשַׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

BARUCH ATA ADONAI
ELOHENU MELECH HAOLAM
SH'HECHYANU, V'KIMANU,
V'HIGIYANU LAZMAN HAZEH (AMEN)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזְמַן הַזֶּה:

ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

In private devotion, the following may be said in place of the above two lines:

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

All continue with:

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
SH'LO ASANU KGOIYAY HA ARATZOT,
V'LO SAMANU KMISHP'CHOT HA ADAMA
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם:

In private devotion, the following may be said in place of the above two lines:

SHELO ASANU K'GOY YE AHROTZOT,
V'LO SAMANU K'MISHPICHOT ADAMA

SH'LO SAM, CHELKAYNU KAHAM, V'GORALENU K'CHOL HAMONAM

All continue with:

VA ANACHNU KORIM, UMISHTACHAVIM, UMODIM,
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנַי מֶלֶךְ מְלִכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

LIFNAY MELECH MALCHAY HAMLACHIM, HAKODOSH BARUCHU

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל.

S'HU NOTEH SHAMAYIM V'OSSED ARETZ, UMOSHAV YIKARO BASHAMAYIM MI MA AL
וְשָׁכֵינֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:

USH CHINAT OZO B'GAVHAY M'ROMIM

הוּא אֱלֹהֵינוּ אֵין עוֹד.

HU ELOHE'YNU"AYN OD

אֱמַת מְלַכְנוּ אַפְסֵ זוּלָּתוֹ כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ הַיּוֹם

וְהִשְׁבַּתְּ אֶל־לְבָבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל

EMET MALKEYNU EFET ZOOLATO

KAKATOOV B'TORATO,V'YADATA HAYOM

V'HASHIVOTA EL L'IVAVECHA. KI ADONAI HU HA ELOHIM, BASHAMAYIM

MI MA AL, V'AL HA ARETZ, MITACHAT AYN OD

עַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet's word be fulfilled, as it is said:

And the day will come when the Lord will
be acknowledged as King by all on earth; on
that day the Lord shall be One and his name One
in the hearts of all.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךָ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע כָּל
בְּרֵךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְגַּבֵּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמֵי עַד
תַּמְלוּךְ בְּכַבּוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

V'NE EMAR, V'HA YA ADONAI, L'MELECH AL KOL HA ARETZ

וְנִאָּמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

BA YOM HA HU, YI HE YEH ADONAI ECHAD, USHMO ECHAD

בְּיוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

MOURNERS' KADDISH

And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

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

PSALM 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?

The Lord is the stronghold of my life,
Of whom shall I stand in awe?

When the wicked hemmed me in,
Seeking to devour me—

It was they, mine enemies, that stumbled.

It was they, my foes, that fell.

Were an army to encamp against me,
My heart would be unafraid;

Were war to rage against me,
Even then would I be confident.

One blessing I ask of the Lord,
This I shall ever crave;

To dwell in the house of the Lord all the days of my life;

To gaze on the graciousness of the Lord;

To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;

May he conceal me in the shelter of his shrine;

And set me safe as on a high rock.

And then when triumphant over mine enemies round about me,

I shall bring my offering into his temple with thanksgiving, to
the sound of trumpets;

I shall sing to the Lord and acclaim his praise.

PSALM 27

לְדָוִד:

יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים לֵאכֹל אֶת־בְּשָׁרִי
צָרִי וְאִיְבֵי לִי. הִמָּה כָשְׁלוֹ וּנְפִלוֹ:

אִם־תַּחֲנֶנֶה עָלַי מִחֲנֶנֶה לֹא־יִירָא לְבִי.
אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.
שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.
לְחֹזוֹת בְּנִעֻם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹכֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמָנִי:

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי. וְאֲזַבְּחָה
בְּאֶהְלוֹ זְבַחֵי תְרוּעָה. אֲשִׁירָה וְאֲזַמְּרָה לַיהוָה:

Hear me, Lord, when I call;
 Be gracious unto me and answer me.
 Speaking for thee, my heart says: Seek ye me;
 O Lord, I do earnestly seek thee.
 Hide not thyself from me,
 Turn not thy servant away in anger.
 Thou hast ever been my help;
 Cast me not off, do not forsake me, God of my deliverance.
 Father and mother, though they forsook me,
 Thou, O Lord, would still protect me.
 Teach me, Lord, thy way,
 And lead me on a level path,
 That my foes have not their way.
 Leave me not to the rage of mine enemies,
 False witnesses who have sprung up against me,
 Fomenters of violence.
 What, if I had not had faith! But I did have faith
 That I would experience the goodness of the Lord in the land
 of the living.
 Put your trust in the Lord;
 Be strong and let your heart be steadfast;
 Only, put your trust in the Lord.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא. וְחַנּוּנִי וְעֲנֵנִי:
 לָךְ אָמַר לְבִי בְקִשׁוֹ פָּנָי. אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ:
 אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי. אֶל־תִּטְּבֹאֵף עַבְדְּךָ:
 עֲזַרְתִּי הָיִיתָ. אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעְזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל:
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי. וַיְהוֶה יֶאֱסֹפְנִי:
 הוֹרֵנִי יְהוָה דְּרָכֶךָ. וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי:
 אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.
 כִּי קָמוּ־בִי עֲדֵי־שִׁקָּר וַיִּפְּח חֲמָס:
 לֹא־אֶהְיֶה אֶמְנָתִי לְרֵאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:
 קִוְּהָ אֶל־יְהוָה. חֲזַק וַיִּאֲמֵץ לְבָבָהּ. וְקִוְּהָ אֶל־יְהוָה:

ADON OLAM

Eternal Lord is he, who aye was God and King,
Ere aught had been called forth, inert or living thing.
When by his will divine all life had come to be,
Acknowledged by creation was his sovereignty.

Whene'er the end shall come and all life cease to be,
Alone will he remain still reigning awesomely.
All ages past were his and ages yet to be,
He who forever is, will aye reign gloriously.

The One and only God whose reign none else may share,
To whom none can be like, with whom none can compare!
By time aye unconfined, nor genesis nor end;
To him all power belongs, from him all powers descend.

My living God is he; he ever sets me free;
The source of my life's strength, when comes adversity.
He guides me through all trials, to him in stress I fly,
In him my hope I rest when unto him I cry.

Into God's caring hand, my soul I bid him take,
Alike in hours of sleep and when again I wake;
And with my soul, to him my body I gladly give,
The Lord with me abiding, free from fear I live.

ADON OLAM, ASHER MALACH,
B'TEREM KOL YI TZIR NIVRA
L'AYT NASSA, B'CHEV TZO KOL
AZAI MELECH SH'MO NIKRAH

V'ACHA REY, KICHLOST HACOL,
L'VADO YIMLOCH NORAH
V'HU HA YA, V'HU HOVEH
V'HU YI H'YEH B'TIF ARA

V'HU ECHAD, V'AYN SHAYNI
L'HAMSHILO L'HACHBIRAH
B'LI REASHIT, B'LI TACHLIT
V'LO HA OHZ V'HAMISRAH

V'HU AYLI, VCHAI GO ALI
V'TZUR CHEVLI B'AYT TZARAH
V'HU NISI, UMANOT LI,
M'NOTE KOSI B'YOM EKRAH

B'YA YADO, AFKIDRUCHI
B'AYT ISHAN, V'AH ERAH
V'IM RUCHI, G'VIYOTI
ADONAI LI, V'LO E RA

ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ. בְּטֶרֶם כָּל יְצִיר נִבְרָא:
לֵעֵת נַעֲשֶׂה בַחֲפָצוֹ כֹּל. אֲזִי מֶלֶךְ שְׂמוֹ נִקְרָא:

וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הוֹה. וְהוּא יְהִיָּה בְּתַפְאָרָה:

וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:

וְהוּא אֵלִי וְחִי גְאֻלִּי. וְצוּר חֻבְלִי בְעֵת צָרָה:
וְהוּא נְסִי וּמְנוּס לִי. מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:

בְּיָדוֹ אֶפְקִיד רוּחִי. בְעֵת אִישׁוֹן וְאַעֲרִירָה:
וְעַם רוּחִי גְוִיָּתִי. יְיָ לִי וְלֹא אִירָא:

BLESSINGS FOR THE HOME ON ROSH HASHANAH EVENING

KIDDUSH

On Shabbat begin here:

Softly

And there was evening, and there was morning,

Aloud

The sixth day. Now the heavens and the earth were finished and all their host. And God had completed by the seventh day his work of creation. And God rested on the seventh day. And God blessed the seventh day and hallowed it. For on it he rested from all his work, which God had creatively completed.

On weekdays begin here:

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

On Shabbat include words in parentheses

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old, and gave us a lofty goal in life, having taught us the way of holiness through thy commandments. In thy love thou hast given us this (*Sabbath-day and this*) Day of Remembrance for (*remembering*) the sounding of the shofar,

BLESSINGS FOR THE HOME ON ROSH HASHANAH EVENING

KIDDUSH

On Shabbat begin here:

Softly

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

Aloud

יּוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.
כִּי בּו שְׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On weekdays begin here:

סְבָרֵי מְרִנּוֹ וּרְבִנּוֹ וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

On Shabbat include words in parentheses

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
אֶת יוֹם (הַשְּׁבַת הַזֶּה וְאֵת יוֹם) הַזְּכָרוֹן הַזֶּה. יוֹם (זְכוֹרֹן) תְּרוּעָה

for Holy Assembly, in Remembrance of the Exodus from Egypt. Yea, it is thou who called us to thy service, and gave us a sacred task in life, different from all the other nations; thou, whose word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallowest (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

On Saturday night continue here:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.

Blessed art thou, Lord our God, Ruler of the universe, who hast made a distinction between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord, who makes a distinction between the holiness of the Festival and the holiness of the Sabbath.

On all nights:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

(בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ זָכַר לִיְצִיאַת מִצְרַיִם. כִּי בָנּוּ בְּחַרְתָּ
וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה
יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ מְקֹדֶשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן:

On Saturday night continue here:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין
אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה:
בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאַתָּה יוֹם הַשְּׁבִיעִי מִשְׁשַׁת
יְמֵי הַמַּעֲשֵׂה קִדְשַׁת. הַבְּדִלְתָּ וְקִדְשַׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשַׁתְּךָ.
בְּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

On all nights:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

BLESSING CHILDREN*Placing hands on the children's heads, say:**For sons*

May God bless you as he blessed Efraim and Menashe, the sons of Joseph.

For daughters

May God bless you as he blessed the matriarchs Sarah, Rebecca, Rachel and Leah.

For both

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.

THE MOTZI*Before washing:*

Lift up your hands in holiness, and bless the Lord:

Washing the hands:

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we wash our hands before breaking bread.

The Motzi, recited over two loaves:

Blessed art thou, God Eternal, Ruler of the universe, who brings forth bread from the earth.

BLESSING CHILDREN*Placing hands on the children's heads say:**For sons*

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

For daughters

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה.

For both

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ:

יְאָר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

THE MOTZI*Before washing:*

שְׂאוּ יְיָדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת יְהוָה:

Washing the hands:

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

The Motzi, recited over two loaves:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ: