

מחזור סדר עבודה

SEDER AVODAH

Mahzor

for

Rosh Hashanah and Yom Kippur

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for

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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
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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

SUPPLEMENTAL 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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FOR A SWEET YEAR

Before eating apple dipped in honey

Blessed art thou, God Eternal,
Ruler of the universe, Creator of
the fruit of the tree.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ:

May it be thy will, Lord our
God, and God of our ancestors,
that the new year be blessed
with goodness and sweetness.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחֲדִשׁ עָלֵינוּ
שָׁנָה טוֹבָה וּמְתוֹקָה:

שחרית לראש השנה וליום כפור

Shaharit

Morning Service for Rosh HaShanah and Yom Kippur

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.

ON PUTTING ON THE TALLIT

Blessed art thou, Lord our God, Ruler of the universe, who
has taught us the way of holiness through thy commandments in
accordance with which we put on the Tallit, symbol of holiness and
reminder of thine all-pervading presence.

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.

ON ENTERING THE PORTALS OF THE SYNAGOGUE

וְאֲנִי בְּרַב חֲסִדָּה אָבוֹא בְּיַתְּךָ.
אֲשֶׁתַּחֲוֶה אֶל הַיְכָל קֹדֶשְׁךָ בִּירְאָתְךָ:

ON PUTTING ON THE TALLIT

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

MEDITATION*Yehuda HaLevi*

עֲבָדֵי זְמַן, עֲבָדֵי עֲבָדִים הֵם.
עֶבֶד אֲדֹנָי, הוּא לְבַד חֲפָשִׁי.
עַל־כֵּן, בְּבִקֵּשׁ כָּל־אֲנוּשׁ חֶלְקוֹ.
חֶלְקִי אֲדֹנָי אֶמְרָה נִפְשִׁי:

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.

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.*

מֵהֵטֵבוֹ אֱהָלֶיךָ יַעֲקֹב.
מִשְׁכְּנֵיךָ יִשְׂרָאֵל:

וְאֲנִי בָּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֶשְׁתַּחֲוֶה אֱלֹהֶיכֶל קֹדֶשְׁךָ בִּירְאָתְךָ:

יְהוָה אֶהְבְּתִי מֵעוֹן בֵּיתְךָ.
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה.
אֶבְרַכְּהָ לְפָנֵי־יְהוָה עֲשֵׂי:

וְאֲנִי תִפְלְתִי־לְךָ יְהוָה עֵת רְצוֹן.
אֱלֹהִים בָּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

BIRCHOT HASHAḤAR: THE MORNING BLESSINGS

My God! The soul within me came pure from thee. It is thy creation, thy handiwork and thy breath. While I live, thy faithfulness preserves it within me. At a future time it will be taken from me in this world, and endowed with immortal life in the time to come. My God and God of my ancestors, while the breath of life is in me, I declare my allegiance to thee, Sovereign of creation, Lord of all souls. Blessed art thou, O Lord, who restores soul-breath to lifeless bodies.

Blessed art thou, Lord our God, Ruler of the universe, who endows the rooster with the ability to discern between day and night.

Blessed art thou, Lord our God, Ruler of the universe, who has created me in the divine image.

Blessed art thou, Lord our God, Ruler of the universe, who has made me a free man/woman.

Blessed art thou, Lord our God, Ruler of the universe, who has made me Israel.

Blessed art thou, Lord Our God, Ruler of the universe, who opens the eyes of the blind.

Blessed art thou, Lord our God, Ruler of the universe, who clothes the naked.

Blessed art thou, Lord and God, Ruler of the universe, who frees the bound.

Blessed art thou, Lord our God, Ruler of the universe, who lifts the bent.

BIRCHOT HASHAḤAR: THE MORNING BLESSINGS

The Gift of the Eternal Soul.

אֱלֹהֵי נְשָׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָה אֶתָּה
יִצְרַתָּה אֶתָּה נִפְחַתָּה בִּי וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי. וְאַתָּה עֲתִיד
לְטַלֵּה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לָבוֹא. כָּל־זֶמֶן שֶׁהִנְשָׁמָה
בְּקִרְבִּי מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי רַבּוֹן
כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר נְשָׁמוֹת
לְפִגְרִים מְתִים:

Gratitude for basic abilities and possessions.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה
לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנִי בְּצַלְמוֹ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנִי בֶן/בַּת חוֹרֵין:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנִי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

Blessed art thou, Lord our God, Ruler of the universe, who spreads dry land over the waters.

Blessed art thou, Lord our God, Ruler of the universe, who provides for all my needs.

Blessed art thou, Lord our God, Ruler of the universe, who makes me sure-footed.

Blessed art thou, Lord our God, Ruler of the universe, who girds Israel with strength.

Blessed art thou, Lord our God, Ruler of the universe, who crowns Israel with glory.

Blessed art thou, Lord our God, Ruler of the universe, who gives power to the faint.

Blessed art thou, Lord our God, Ruler of the universe, who has removed sleep from mine eyes and slumber from mine eyelids. Lord, our God and God of our ancestors: Grant that we may live in accordance with thy Torah and its commandments. Keep us from falling into the power of sin, temptation, and disgrace; and let not the evil impulse gain sway over us. Keep us far from wicked people and corrupt companions; and grant that we may cling to our better natures, and engage in good deeds. We pray that our will may conform to thine, so that we may give ourselves whole-heartedly to thy service. Grant that we may ever find love and mercy with thee and with other people, and may thou ever bestow thy great kindnesses upon us. Blessed art thou O Lord, who bestows loving-kindnesses upon the People of Israel.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַעוֹשֶׂה לִּי כָּל־צָרָכַי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּכִּין מַצְעָדֵי גִבּוֹר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בַּגְּבוּרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בַּתְּפָאֲרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לַיְעָף כֹּחַ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעְבִּיר שָׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתִּרְגְּלֵנוּ בְּתוֹרָתְךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ. וְאַל תִּבְיָאֵנוּ לֹא לַיְדֵי חֲטָא וְלֹא לַיְדֵי עֲבָרָה וְעוֹן וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בְּזִיוֹן. וְאַל תִּשְׁלַט־בָּנוּ יֵצֵר הָרָע. וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמִחֲבֵר רָע. וְדַבְּקֵנוּ בַּיָּצָר הַטוֹב וּבְמַעֲשֵׂים טוֹבִים. וְכִף אֶת־יְצָרֵנוּ לְהַשְׁתַּעֲבֵד־לָךְ. וְתַנְּנוּ הַיּוֹם וּבְכָל־יּוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל־רוּאֵנוּ. וְתַגְּמְלֵנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

MOURNERS' 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.

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

For a transliteration of the Kaddish, see page 1002.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

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

PISUKAY DIZIMRAH: PASSAGES OF PRAISE TO GOD

Baruch SheAmar

Blessed is God who spoke and the universe came into being.

Blessed is he.

Blessed, the Author of creation.

Blessed is God whose word and deed are one;

Blessed, who decrees and fulfills.

Blessed is God who has mercy on the earth;

Blessed, who has mercy on his creatures.

Blessed is God who well rewards those who serve him reverently;

Blessed, who lives forever and abides through all eternity.

Blessed is God who delivers and rescues; and blessed, his name.

Blessed art thou, Lord our God, Ruler of the universe, all merciful father, whose praises are sung by thy people. With the psalms of David thy servant we will praise thee, Lord our God; with hymns and songs we will declare thy greatness. We will proclaim thee our King, our God, the One, Eternal. Ruler of the universe, praised and adored is thy great name forevermore. Blessed art thou, Lord and King, to whom we bring our psalms of praise.

Selected from I Chronicles and Psalms

Give thanks to the Lord, call his name; proclaim his works among the nations. Sing to him, sing praises to him. Speak of all his marvelous deeds. Glory in his holy name; the heart of those who seek the Lord rejoices. Seek the Lord and his strength; seek his face continually. Remember the marvels that he has done, his wonders, and the judgments of his mouth, O Seed of Israel his servant,

PISUKAY DIZIMRAH: PASSAGES OF PRAISE TO GOD

Baruch SheAmar

בָּרוּךְ שְׂאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא.

בָּרוּךְ עֲשֵׂה בְרָאשִׁית.

בָּרוּךְ אוֹמֵר וְעֹשֶׂה.

בָּרוּךְ גּוֹזֵר וּמְקַיֵּם.

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ.

בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.

בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.

בָּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצְחָה.

בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ:

BARUCH SH'AMAR V'HAYA HAOLAM
BARUCH HU
BARUCH OSEH V'RAYSHIT
BARUCH OMARE V'OSEH
BARUCH GOZARE UM'KAYAM
BARUCH M'RACHAYM AL HA ARETZ
BARUCH M'RACHAYM AL HABRIYOT
BARUCH M'SHALAYM SACHOR TOV L'RAV
BARUCH CHAI L'ADM V'KAYAM LANETZACH
BARUCH PODEH UMATZIL
BARUCH SH'MO

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הָרַחֲמָן
הַמְהַלֵּל בְּפִי עַמּוֹ מְשֻׁבַח וּמְפָאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי
דָוִד עַבְדְּךָ נְהַלְלֶךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלֶךָ
וּנְשַׁבְּחֶךָ וּנְפָאֶרְךָ וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכֶךָ מִלְּכַנּוּ אֱלֹהֵינוּ יְחִיד חַי
הָעוֹלָמִים. מֶלֶךְ מְשֻׁבַח וּמְפָאָר עַד־עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה
יי מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת:

Selected from I Chronicles and Psalms

הוֹדוּ לַיהוָה קְרָאוּ בְשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילְתֵינוּ: שִׁירוּ לוֹ
זִמְרוּ לוֹ שִׁיחוּ בְכָל־נִפְלְאוֹתָיו: הַתְהַלְלוּ בְשֵׁם קְדֹשׁ יְשֻׁמַח לֵב
מִבְּקִשֵׁי יְהוָה: דַּרְשׁוּ יְהוָה וְעֲזוּ בְקִשׁוֹ פָּנָיו תָּמִיד: זְכְרוּ
נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתֵּי וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל עַבְדּוֹ

Praise him with soft sounding cymbals,
Praise him with loud sounding cymbals.

Every soul, praise the Lord,

Hallelujah! Praise ye the Lord!

Every soul, praise the Lord,

Hallelujah! Praise ye the Lord!

Selected Verses

Blessed be the Lord forever. Amen and Amen.

Blessed be the Lord out of Zion, whose presence fills Jerusalem.

Hallelujah.

Blessed be the Lord God, the God of Israel,

Who alone does wondrous things.

And blessed be God's glorious name for ever;

Let the whole earth be filled with divine glory. Amen and Amen!

Congregation rises

And David blessed the Lord before all the congregation, and said: Blessed art thou, Lord, the God of Israel, our Father, for ever and ever. Thine, Lord, the greatness, the power and the glory, and the victory and the majesty. All that is in the heavens and on the earth is thine. Thine is the kingdom, Lord, and thou art supreme over all. Riches and honor come from thee, and thou rulest over all. In thy hand is power and might; thy hand bestows greatness and gives strength to all. Now therefore, our God, we thank thee, and praise thy glorious name.

HALLELU B'ZTIZILAI SHAMAH
HALLELU B'ZILTZILAI T'RUAH
KOL HANSHAMA T'HALEL YA
HA LI LU YA

הַלְלוּהוּ בְצִלְצְלֵי־שִׁמְעוּ. הַלְלוּהוּ בְצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ. הַלְלוּיָהּ:

כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ. הַלְלוּיָהּ:

Selected Verses

בְּרוּךְ יְהוָה לְעוֹלָם. אָמֵן וְאָמֵן:

בְּרוּךְ יְהוָה מִצִּיּוֹן שִׁכֵּן יְרוּשָׁלַיִם. הַלְלוּיָהּ:

בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל.

עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:

וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם.

וַיְמַלֵּא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

Congregation rises

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָי כָּל־הַקֶּהֱל וַיֹּאמֶר דָּוִד. בְּרוּךְ
אֹתָהּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל. אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם: לְךָ יְהוָה
הַגְדֹּלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד. כִּי־כָל בְּשָׂמִים
וּבְאָרֶץ לְךָ יְהוָה הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ: וְהַעֲשֵׂר
וְהַכְּבוֹד מִלְּפָנֶיךָ וְאֹתָהּ מוֹשֵׁל בְּכָל. וּבִידֶךָ כֹּחַ וּגְבוּרָה וּבִידֶךָ
לְגֹדֵל וּלְחֹזֶק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לְךָ וּמְהַלְלִים
לְשֵׁם תְּפָאֶרְתְּךָ:

Hazzan and Congregation

Yea, every mouth shall tell thy praise,
And every tongue swear fealty;
Lo, every knee to thee shall bend,
All humankind shall worship thee.

The hearts of all shall come with awe,
Their souls to thee their praises bring;
Each with the Psalmist shall proclaim,
With all my powers, to thee I sing:

Who is like thee, O God and Lord,
The poor man's helper in his need;
Who saves the wretched and forlorn,
From out the tyrant's mighty greed?

Hazzan

Who is like thee, great, mighty and revered God, God supreme,
Creator of heaven and of earth? We shall praise thee and extol thy
holy name in accordance with David's word:

Congregation

Praise thou the Lord, O my soul,
And all my inward powers, God's holy name.

Hazzan

Almighty God, thy power is supreme.
Great in holiness is thy name.
Thy power is eternal.
Thine awe is ultimate.

HA AYL
B'TA AZU MOT OOZECHA
HAGADOL B'CHVOD SH'MECHA
HAGADOL LANETZACH
B'NORORATECHA

Hazzan and Congregation

כִּי כָל־פֶּה לְךָ יוֹדֶה.
וְכָל־לָשׁוֹן לְךָ תִּשָּׁבַע.
וְכָל־בֶּרֶךְ לְךָ תִּכְרַע.
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה.
וְכָל־לִבָּבוֹת יִירָאוּךָ.
וְכָל־קָרֵב וְכָל־יֹתֵם יִזְמְרוּ לְשִׁמְךָ.
כַּדָּבָר שְׁכַתּוּב.
כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה.
יְהוָה מִי כָמוֹךָ.
מִצִּיל עֲנִי מִחֶזֶק מִמְּנוּ.
וְעֲנֵי וְאַבְיוֹן מִגְזֵלוֹ:

Hazzan

מִי יִדְמָה לְךָ וּמִי יִשׁוּה לְךָ וּמִי יַעֲרֶךְ לְךָ. הָאֵל הַגָּדוֹל הַגְּבוֹר
וְהַנּוֹרָא אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ: נְהַלְלָה וְנִשְׁבַּחָה וְנִפְאָרָה
וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ כְּאִמּוֹר. לְדָוִד:

Congregation

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה. וְכָל־קָרְבֵי אֶת־שֵׁם קְדוֹשׁוֹ:

Hazzan

הָאֵל בְּתַעֲצוּמוֹת עֲזָה.
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ.
הַגְּבוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:

HAMELECH

THE KING

IS ENTHRONED, HIGH AND TRANSCENDENT.

Thou who lives forever, thy name is exalted and holy, As the
Psalmist sings:

Rejoice in the Lord, ye righteous;
To praise him befits the upright.

Congregation

By the mouth of the upright thou art extolled;
By the lips of the righteous thou art called blessed;
By the tongue of the faithful art thou proclaimed holy;
By the heart of the holy, thou art praised.

In the choirs of the myriads of thy people, the House of Israel,
thy name, O our King, has been glorified from generation to gen-
eration. We acknowledge this to be a duty incumbent on all whom
thou hast created, to give thanks to thee, and to sing unto thee
through the Psalms of David, the son of Jesse, thine anointed ser-
vant, sweet singer in Israel and its royal bard.

Congregation rises

HAMELECH !

YOSHAVE AL KISEH RAM
V'NISAHSHOCHAYN AD MAROM
V'KADOSH SHIMO
V'CHATUV RAN NINU
TZADIKIM BADONAI
LY'YISHARIM NAVA T'HILAH

תִּתְרוֹמֵם.	יִשְׁרִים	בְּפִי
TITRAMAM	YISHARIM	B'FEE
תִּתְבָּרַךְ.	צְדִיקִים	וּבְדַבְרֵי
TITBARACH	TZADIKIM	U'V DIVRAY
תִּתְקַדֵּשׁ.	חֲסִידִים	וּבְלִשׁוֹן
TITROMAM	CHASIDIM	U'VILSHONE
תִּתְהַלֵּל:	קְדוּשִׁים	וּבִקְרֹב
TITHALAL	K'DOSHIM	UV'KAREV

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֶךָ
מִלְּכָנּוּ בְּכָל דּוֹר וָדוֹר. שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר
לְבָרַךְ לְעַלָּה וּלְקַלֵּם עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן
יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

Congregation rises

HAMELECH

הַמֶּלֶךְ

יושב על כסא רם ונשא:

שוכן עד מרום וקדוש שמו:
וכתוב. רננו צדיקים ביהוה. לישרים נאוה תהלה:

Praised be thy name forever, our King, God and Ruler, great and holy, in the heavens and on the earth. To thee it is pleasant to chant psalms of praise and to sing hymns of thanksgiving, extolling thy power and thy dominion, thy supremacy and thy greatness, thy name and thy glory, thy holiness and thy sovereignty, now and evermore. Blessed art thou, Lord, God and King, whose greatness is expressed in Israel's songs of praise; Lord of wondrous deeds, who delights in song, King, God, everlasting.

ḤATZI 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.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִפְנֵינוּ. הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ
בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נִאֲוָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר
וּשְׁבַחָה הַלֵּל וְזִמְרָה עִזּוֹ וּמִמְשָׁלָה נִצַּח גְּדֻלָּה וּגְבוּרָה תְהַלֵּלָהּ
וְתִפְאֶרֶת קְדוּשָׁה וּמְלִכּוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם:
בְּרוּךְ אַתָּה יְיָ אֵל מְלִיךְ גָּדוֹל בְּתִשְׁבְּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מְלִיךְ אֵל חַי הַעוֹלָמִים:

ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דֵּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

(AMEN)

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
Y'HEY SH'MAY RABA M'VORACH, L'OLAM ULOLMAY OLMAYA YTIBARACH
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקְדוּשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא
וְשִׁירְתָּא תְשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעֵלְמָא. וְאִמְרוּ אָמֵן: (AMEN)

BARCHU*Hazzan*

Praise the Lord, Source of all blessing.

Congregation, then Hazzan

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

On Rosh Hashanah

We praise thee, Lord our God, Ruler of the universe, who causes light and darkness to alternate, promotes peace, and creates all.

On Yom Kippur

We praise thee, Lord our God, Ruler of the universe, who opens the gates of mercy for us, and enlightens the eyes of those who await forgiveness, who causes light and darkness to alternate, promotes peace, and creates all.

The light of the universe is a treasure for the living;
God called the orbs out of darkness, and there was light.

BARCHU

BARUCHU ET ADONAI HAMVORACH

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:

Hazzan
Congregation, then Hazzan

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

BARUCH ADONAI HAMVORACH LOLAM
VA ED

(AMEN)

*We praise God, for Creation.**On Rosh Hashanah*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

On Yom Kippur

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַפּוֹתַח לְנוּ
שַׁעֲרֵי רַחֲמִים וּמְאִיר עֵינֵי הַמַּחְכִּים לְסִלְיַתָּו.
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

אוֹר עוֹלָם אוֹצֵר חַיִּים. אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי:

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.

Deuteronomy 11:13–21

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.

SH'MA

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

SH'MA YISRA EL ADONAI ELOHEYNU
ADONAI ECHAD

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד:

Congregation individually, whispered

ברוך שם כבוד מלכותו לעולם ועד:

BARUCH SHAYM KIVOD

MALCHUTO L'OLAM VA ED *The Study of Torah.*

וְאֵהָבָה אֶת יְהוָה אֱלֹהֵיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשֶׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם
עַל־לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֵיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתֶךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרְתָם לְאוֹת עַל־יָדֶיךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־מְזוּזֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 11:13–21

Observing the Mitzvot of the Torah.

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת
דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשַׂדֶּךָ לְבַהֲמֹתֶךָ וְאָכְלֹת
וְשָׁבַעְתָּ: הַשְּׁמְרוּ לָכֶם פְּנֵי־יַפְתָּה לְבַבְכֶם וְסַרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וְאִבַּדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

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־דְּבָרַי 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 הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְתֵיכֶם לְתַתּ לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגָדֵיהֶם לְזִכְרָתָם וְנָתַנוּ 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 לְהִיּוֹת לָכֶם לֵאלֹהִים: אֲנִי יְהוָה אֱלֹהֵיכֶם:

Hazzan

יְיָ אֱלֹהֵיכֶם אֱמַת:

שחרית לראש השנה
סדר קריאת התורה
סדר תקיעת השופר

Rosh Hashanah Shaḥarit

Torah Service

Shofar Service

THE TORAH SERVICE

There is none like thee, Lord, among them acclaimed as divine; and there are no works like thine. Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord will reign: forever and ever! The Lord gives strength to his people; the Lord blesses his people with peace. Father of mercy: Graciously show kindness unto Zion; restore thou the walls of Jerusalem. Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

On weekdays, the Thirteen Divine Attributes are recited three times.

The Eternal. Lord. God. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Treasuring up mercy unto the thousandth generation. Pardoning iniquity. Transgression. And sin. And absolving those who are repentant.

On Shabbat

For God's presence do I yearn. To his holy name, I will sing praises. May it be thy will to open my heart to Torah, and may the desires of my heart, and the heart of all thy people Israel, be fulfilled; for good, for life, and for peace. Amen.

THE TORAH SERVICE

אִין־כְּמוֹךָ בְּאֱלֹהִים אֲדָנִי וְאִין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים. וּמַמְשַׁלְתֶּךָ בְּכָל־דּוֹר וְדוֹר:
יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם:
אֵב הַרְחַמִּים הִיטִיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן.
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָּךְ לִבִּד בְּטַחְחֲנוּ. מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:
וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלָּיִם:
בְּרוּךְ שָׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

On weekdays, the Thirteen Divine Attributes are recited three times.

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנוּן. אֶרֶךְ אַפַּיִם. וְרַב־חַסֵּד. וְאַמֶּת:
נִצַּר חֶסֶד לְאֱלֹפִים. נִשְׂא עוֹן. וַפִּשְׁעוֹ. וְחַטָּאָה. וְנִקְוָה:

On Shabbat

בֵּה אָנָּה רַחֲמֵי. וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּה אִמֵּר תְּשַׁבְּחֵן.
יְהֵא רַעְוָא קְדָמָךְ דְּתַפְתַּח לְבָאֵי בְּאוּרִיתָא וְתִשְׁלִים מִשְׁאֲלִין
דְּלִבֵּי. וְלִבָּא דְּכָל־עַמְּךָ יִשְׂרָאֵל. לְטָב וְלַחַיִּין וְלִשְׁלָם. אָמֵן:

THE PRAYER OF THE RABBI

Almighty God, Source of truth and spiritual light: We thank thee, as we stand before the Ark of the Torah, for the teachings thou hast given the House of Israel.

The love for the words of thy Torah, and for the teachings of our sages inspired in them by thy Torah, has been the life of the House of Israel and the reason for the length of our days.

On this Day of Rosh Hashanah, we pray that thy Torah and the teachings of our sages may remain sources of inspiration for us, in the molding of our characters and homes, the schools for our children, our synagogues, our institutions of higher Torah learning, and our communities.

Grant that this generation, through love of the Torah and the spread of its knowledge, may bear witness that we are worthy as individuals and as a Congregation, to be the heirs of those centuries of ancestors who lived and loved the teachings of thy Law.

On this Day of the New Year we pray for thy blessings upon us and our homes. Satisfy our needs and grant that our wants may be for that which is ennobling in life, so that we may be worthy of thy love, and of the Torah heritage that has come to us from our ancestors. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְנֹאמַר אָמֵן:

Mayest thou, who makes peace on high, send peace, through the light of thy Torah, unto us on earth; unto the whole House of Israel, unto our beloved country, and unto all thy human children. Amen.

THE PRAYER OF THE CONGREGATION

This prayer, or any personal meditation, may be said in private devotion.

Almighty God: I stand in thy presence before the Ark of the Torah, and pray that my soul may be lifted up by the sight of the Torah, which has been the light in the life of the House of Israel. May it ever be to me the reminder of the call to each of us to aspire to be worthy of spiritual membership in the House of Israel, which throughout the centuries has borne witness to thine existence and to the existence of a holier and higher way of life. May the teachings of the Torah and its tradition be a light, and its commandments a lamp, leading me daily to revere thee, and to an awareness of my responsibility to life and to humanity in all my dealings.

On this Day of Rosh Hashanah, I pray for forgiveness for my weaknesses, and for strength to follow the nobler aims in life.

Bless my dear ones, and shelter us all in thy loving care. May my prayers on this Day of the New Year, for everything good and ennobling in life, find fulfillment, so that through this day, I may find greater nearness to thee, to my loved ones, to the House of Israel and all humanity. Amen.

וְאֲנִי תַפְלִיתִי־לְךָ יְהוָה עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חַסְדְּךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

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.

Hazzan, then Congregation

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

Hazzan, then Congregation

One is our God. Great is our Lord. Holy and revered is his name.

Hazzan

Proclaim with me the greatness of the Lord,
and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

The Torah is raised on high

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

Hazzan, then Congregation

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Hazzan, then Congregation

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנָנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Hazzan

גִּדְלוּ לַיהוָה אֹתִי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

לְהַגְדִּילָהּ וְהַגְבוּרָהּ וְהַתְפָּאָרֶת וְהַנְצַח וְהַהוֹדָה.

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ:

לְהַגְדִּילָהּ וְהַמְמַלְכָהּ וְהַמְתַנְשָׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵדֵם רַגְלָיו קָדוֹשׁ הוּא:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲוִי לְהַר קְדִשׁוֹ כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

The Torah is raised on high

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:

עַל־פִּי יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ.

אֶת־מִשְׁמֶרֶת יְהוָה שָׁמְרוּ. עַל־פִּי יְהוָה בִּידְמִשָּׁה:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

THE TORAH BLESSINGS

Before the Aliyah is read, the honoree called to the Torah says:

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵךְ:

Praise the Lord, Source of all blessing.

BARUCHU ET ADONAI HAMVORACH

The Congregation responds, and then the honoree repeats:

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

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

BARUCH ADONAI HAMVARACH L'OLAM VA ED

The honoree continues:

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

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

BARUCH ATA ADONAI, ELOHEYNU MELECH HAOLAM, ASHER BACHAR BANU MIKOL HA AMIM,
VNATAN LANU ET TOROTO BARUCH ATATADONAI, NOTANYN HATORAN

After the Aliyah has been read, the honoree says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

BARUCH ATA ADONAI, ELEHAYNU MELECH HAOLAM, ASHER NATAN LANU TORAT EMET
V'CHAYAY OLAM NTA B;TOCHENUU, BARUCH ATAH ADONAI, NOTAYN HATORAH-

INTRODUCTION TO THE TORAH READING: FIRST DAY

GENESIS 21

The Torah Readings for both days of Rosh Hashanah deal with episodes in the life of Abraham and Sarah, the founders of the House of Israel and of our religious tradition. Of Abraham and Sarah the prophet Isaiah said (51:1–2):

Look at the rock whence you were hewn,
And unto the quarry whence you were dug;
Look at Abraham your father,
And at Sarah your mother;
He was but one when I called him,
And I blessed him and made him many.

On the first day of Rosh Hashanah we read of the birth of Isaac who had come as a blessing to the home of Abraham and Sarah when they were of advanced age; and of Sarah's deep concern for the home environment for raising Isaac. This led, in her mind, to the necessity of separating Ishmael, Abraham's son by the handmaiden Hagar, from Isaac, Abraham's son by Sarah. Abraham, at Sarah's insistence, was compelled to send Hagar and Ishmael away. As for Ishmael, his mother Hagar was given God's promise, "And I shall make of him a great nation."

The Torah Reading for the first day ends with the episode of the treaty of friendship and peace between Abraham and King Abimelech. From this episode, and from others recorded in the Torah, we see that Abraham's personality had impressed itself upon various groups in whose midst he had settled as a stranger. Their attitude towards him is best summed up in the words of the Children of Heth, from whom Abraham had acquired the Cave of Machpelah as a family burial place in Hebron. They said: "A prince of God are you in our midst."

TORAH READING FOR THE FIRST DAY

GENESIS 21

1 The Eternal remembered Sarah as he had said, and he dealt with Sarah as he had promised. 2 Sarah conceived and bore a son unto Abraham in his old age at the appointed time, as God had spoken with him. 3 And Abraham named his son, borne to him by Sarah, Isaac. 4 And Abraham entered his son Isaac into the covenant of circumcision when he was eight days old in accordance with the divine command.

5 Abraham was one hundred years old when his son Isaac was born; 6 and Sarah said: "God has prepared laughter for me; everyone who hears will laugh with me. 7 Who would have told Abraham that Sarah will nurse children, I, who have borne him a son in his old age!" 8 Now when the child grew up and was weaned, Abraham prepared a great feast on the day whereon Isaac was weaned.

9 Now when Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was in the habit of mocking 10 she said to Abraham: "Send away this concubine and her son; for the son of this concubine shall not be heir with my son Isaac." 11 The request vexed Abraham deeply out of concern for his son. 12 But God said to Abraham: "Be not vexed because of the lad and your concubine. Obey Sarah in all she tells you, for it is through Isaac that your name will be carried on. 13 And I shall also make a nation of the son of your concubine, because he is your son."

TORAH READING FOR THE FIRST DAY

GENESIS 21

1 וַיִּזְכֹּר יְהוָה פֶּקֶד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: 2 וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים: 3 וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָהּ־לוֹ שָׂרָה יִצְחָק: 4 וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים:

5 וַאֲבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ: 6 וַתֹּאמֶר שָׂרָה צִחֶק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי: 7 וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִיָּקָה בָנִים שָׂרָה כִּי־יִלְדָתִי בֶּן לְזִקְנָיו: 8 וַיִּגְדֵּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גְדוֹל בַּיּוֹם הַגָּמַל אֶת־יִצְחָק:

9 וַתִּרְא שָׂרָה אֶת־בְּנֵי־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק: 10 וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: 11 וַיִּרַע הַדַּבָּר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: 12 וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעֹר וְעַל־אִמְתְּךָ כֹּל אֲשֶׁר תֹּאמֶר אֵלַיךָ שָׂרָה שְׂמַע בְּקוֹלָהּ כִּי בִי־צְחָק יִקְרָא לָהּ זֶרַע: 13 וְגַם אֶת־בְּנֵי־הָאִמָּה לְגוֹי אֲשִׁימֶנּוּ כִּי זֶרַעָהּ הוּא:

14 On the following morning Abraham arose early. He fetched food and a flask of water; he gave them to Hagar, and having placed them on her shoulder, he sent her off together with the child. So she left and wandered in the Wilderness of Beer-sheba; 15 and when the water in the flask gave out, she thrust the lad under one of the bushes 16 and sat down opposite him, the distance of twice an arrow shot saying “I cannot bear to see the child dying.” So she sat facing him and wept aloud. 17 Now God heard the weeping of the lad; and the messenger of God called to Hagar from on high: “Why are you disturbed, Hagar? Have no fear. God has heard the lad in his plight. 18 Arise, lift up the lad, take him firmly by his hand for I will make of him a great nation.”

19 And God opened her eyes and she saw a water-well. She went and filled the flask, and quenched the lad’s thirst. 20 God was with the lad, and he grew up and lived in the wilderness, and became skilled with bow and arrow. 21 He was living in the Wilderness of Paran when his mother secured a wife for him from the land of Egypt.

22 It was about the same time that Abimelech, accompanied by his general, Phichol, said to Abraham: “God is with you in all your undertakings. 23 Come now and swear to me in the name of God that you will not deal falsely with me, nor with my son, nor with my grandson; rather, pledge that you will deal kindly with me and my country in which you have lived, as I have dealt kindly with you.” 24 And Abraham said: “I will swear it.” 25 But Abraham chided Abimelech concerning the water-well which Abimelech’s henchmen had stolen. 26 Abimelech said: “I do not

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14 וַיִּשְׁכֶּם אַבְרָהָם | בַּבֹּקֶר וַיִּקְחֵלֶחֶם וַחֲמַת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתִּלְךָ וַתִּתַּע בְּמִדְבַּר בְּאֶר שָׁבַע: 15 וַיִּכְלוּ הַמַּיִם מִן־הַחֲמַת וַתִּשְׁלַחַהּ אֶת־הַיֶּלֶד תַּחַת אֶת־הַשִּׁיחִים: 16 וַתִּלְךָ וַתִּשָּׁב לָהּ מִנְּגַד הַרְחֵק כַּמֶּטְחָוּי קָשַׁת כִּי אִמְרָהּ אֶל־אַרְאֵה בְּמוֹת הַיֶּלֶד וַתִּשָּׁב מִנְּגַד וַתִּשָּׂא אֶת־קִלְעָהּ וַתִּבְרַךְ: 17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעוּר וַיִּקְרָא מֵלֶאֱלֹהִים | אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הַגֵּר אֶל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעוּר בְּאֶשֶׁר הוּא־שָׁם: 18 קוּמִי שִׂאִי אֶת־הַנְּעוּר וְהַחֲזִיקִי אֶת־יָדָךְ בּוֹ כִּי־לִגְוִי גְדוֹל אֲשִׁימְנוּ:

19 וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֶר מַיִם וַתִּלְךָ וַתִּמְלֵא אֶת־הַחֲמַת מַיִם וַתִּשָּׂק אֶת־הַנְּעוּר: 20 וַיְהִי אֱלֹהִים אֶת־הַנְּעוּר וַיִּגְדֵּל וַיִּשָּׁב בְּמִדְבַּר וַיְהִי רֹבֵה קָשַׁת: 21 וַיֵּשֶׁב בְּמִדְבַּר פָּאָרָן וַתִּקְחֵלּוּ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

22 וַיְהִי בַעֲת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר־אַתָּה עֹשֶׂה: 23 וְעַתָּה הִשְׁבַּעָה לִּי בְּאֱלֹהִים הַנְּהָה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנִכְדֵי כַחֲסֹד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גָּרְתָהּ בָּהּ: 24 וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשַׁבַּע: 25 וְהוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֲדוּת בְּאֶר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ: 26 וַיֹּאמֶר אֲבִימֶלֶךְ לֹא

know who did this; you never mentioned it to me; and as for myself, I had heard nothing of the matter until this moment.”

27 Then Abraham took sheep and oxen and presented them to Abimelech and they made a treaty.

28 Then Abraham put seven lambs of the flock to one side; 29 and when Abimelech said to Abraham: “What is the meaning of these seven lambs which you have put to one side?” 30 he answered: “It is my desire that you take these seven lambs from me in witness that it was I who had dug this well.” 31 Hence people called the place Beer-sheba (the Well of the Oath, or the Well of the Seven) because there they had both taken the oath. 32 So they made a treaty in Beer-sheba, after which Abimelech and his general, Phichol, proceeded to return to the land of the Philistines. 33 Then Abraham planted a grove of trees in Beer-sheba and he worshiped the Eternal there, the universal God. 34 And Abraham sojourned in the land of the Philistines a long time.

Continue with Ḥatzi Kaddish on page 243.

יְדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם־
אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִמְתִּי הַיּוֹם: 27 וַיִּקַּח אֲבִרְהֵם צֹאן וּבָקָר וַיִּתֵּן
לְאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

28 וַיִּצַב אֲבִרְהֵם אֶת־שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבַדָּהֶן: 29 וַיֹּאמֶר
אֲבִימֶלֶךְ אֶל־אֲבִרְהֵם מָה הִנֵּה שִׁבְעַת כִּבְשֹׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ
לְבַדָּנָה: 30 וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כִּבְשֹׁת תִּקַּח מִיָּדִי בְּעֵבוֹר
תְּהִיֶּה־לִּי לְעֵדָה כִּי חִפְרְתִי אֶת־הַבְּאֵר הַזֹּאת: 31 עַל־כֵּן קָרָא
לְמָקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם: 32 וַיִּכְרְתוּ
בְּרִית בְּבְאֵר שִׁבְעַת וַיִּקַּם אֲבִימֶלֶךְ וּפִיכֹל שׂוֹר־צָבָאוֹ וַיָּשׁוּבוּ
אֶל־אֶרֶץ פְּלִשְׁתִּים: 33 וַיִּטַּע אֲשֶׁל בְּבְאֵר שִׁבְעַת וַיִּקְרָא־שָׁם בְּשֵׁם
יְהוָה אֵל עוֹלָם: 34 וַיֵּגֶר אֲבִרְהֵם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

Continue with Ḥatzi Kaddish on page 242.

Shall I offer my first born for my transgression,

The fruit of my body for the sin of my soul?

He has told you, O mortal, what is good,

And what the Lord does ask of you.

To act justly; to love kindness,

And to walk humbly with your God.

The Shofar which, among its other functions calls us to the right kind of sacrifice, owes its ritual origin to the substitution by Abraham of a ram, as a sacrifice in place of his son.

The reading for the Second Day ends with the genealogy of the family of Naḥor, Abraham's brother. The genealogy was probably given because among the sons of Naḥor mentioned is Bethuel who was the father of Rebecca. Rebecca was to become the wife of Isaac, Abraham's son.

INTRODUCTION TO THE TORAH READING: SECOND DAY

GENESIS 22

The Torah Reading for the Second Day deals with the Akedat Yitzḥak, the Binding of Isaac, the attempted sacrifice of Isaac by his father Abraham on Mount Moriah. Abraham must have been challenged to this act by the desire to emulate the peoples round about him who offered their dearest possessions, their children, as human sacrifices in the fervor of misdirected religious enthusiasm and under the wrong conception of sacrifice. Abraham, however, was to learn that human sacrifice is an abomination to God.

The will to sacrifice is stressed in Judaism. But from its inception, Judaism rejected the idea that human sacrifices can be acceptable. As the prophet Micah (6:7–8) said:

TORAH READING FOR THE SECOND DAY

GENESIS 22

1 And it came to pass after these events that God put Abraham to a test. He called “Abraham”; and he answered “Here am I.” 2 And God said: “Take your son, your remaining, beloved son, Isaac, and journey to the land of Moriah, and offer him there as a sacrifice on one of the mountains which I shall indicate to you.” 3 Abraham arose early next morning, saddled his mule, took with him two of his servants and his son Isaac, and having cut the wood required for the fire of the sacrifice, he proceeded toward the place whereof God had spoken to him.

4 On the third day, Abraham, looking up, saw the place in the distance. 5 Then said Abraham to his servants: “Remain here with the mule while the lad and I go up yonder; and after we have worshiped, we shall return to you.” 6 Abraham now took the wood required for the fire of the offering and put it on the shoulders of his son Isaac, while he himself carried the fire and the knife; and they both walked on together. 7 Now when Isaac said to Abraham his father, “Father,” he answered “Yes, my son;” and when he continued: “I see the fire and the wood but where is the lamb for the sacrifice?” 8 Abraham answered: “God will provide the lamb for the sacrifice, my son.” And they both walked on together.

TORAH READING FOR THE SECOND DAY

GENESIS 22

1 וַיְהִי אַחֲרַיִם הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: 2 וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחְזָקָה אֲשֶׁר־אַהֲבָתָ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצֵי הַמְּרִיגָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: 3 וַיִּשְׁכֹּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אֹתֹו וְאֵת יִצְחָק בְּנֹו וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים:

4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרְחֹק: 5 וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וַאֲנִי וְהַנֶּעֱר גֹּלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם: 6 וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֹו וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: 7 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הֲנֵה הָאֵשׁ וְהַעֲצִים וַאֲנִי הַשֶּׁה לְעֹלָה: 8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לֹו הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

9 They had now reached the place whereof God had spoken to him; and here Abraham built the altar, arranged the wood; and having bound his son Isaac, laid him on the altar upon the wood. 10 And after Abraham had put out his hand and taken the knife to sacrifice his son, 11 the messenger of the Eternal called to him from on high: “Abraham, Abraham!” He answered “Here am I.” 12 The messenger said: “Lay not your hand on the lad and do him no harm; I now know that you revere God since you have not withheld from me your only beloved son.” 13 It was then that Abraham, having lifted up his gaze, saw a ram after it had been caught by its horns in the thicket. Abraham took the ram and offered it as a sacrifice in place of his son. 14 Abraham then named that site “Adonai Yireh, The Eternal will see to it;” and hence arose the saying: “On the hill of the Eternal it will be provided.”

15 Then the messenger of the Eternal called to Abraham a second time from on high 16 and said: “I have indeed sworn, says the Eternal, that since you have done this thing, and have not withheld your only beloved son, 17 I will indeed bless you; and I will indeed make your descendants as numerous as are the stars in the heavens, and the sands by the shores of the sea; and your descendants will inherit the cities of their foes, 18 and all nations shall find blessing through your descendants, because you have obeyed me.” 19 Then Abraham returned to his servants and they proceeded together to Beer-sheba for Abraham dwelt in Beer-sheba.

9 וַיָּבֹאוּ אֱלֹהֵי־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבִן שָׁם אֲבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: 10 וַיִּשְׁלַח אֲבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לְשַׁחֵט אֶת־בְּנוֹ: 11 וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבְרָהָם | אֲבְרָהָם וַיֹּאמֶר הֲנִנִּי: 12 וַיֹּאמֶר אֱלֹהֵי־שָׁלַח יְדָךְ אֶל־הַנֶּעֱרָר וְאֶל־תַּעֲשֵׂ לּוֹ מֵאִוְמָה כִּי | עַתָּה יָדַעְתִּי כִּי־יִרְאֵה אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶיךָ אֶת־יְחִידֶיךָ מִמֶּנִּי: 13 וַיִּשָּׂא אֲבְרָהָם אֶת־עֵינָיו וַיִּרְאֵה וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בְּסִבְבּוֹ בְּקַרְנָיו וַיִּלֶּךְ אֲבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ: 14 וַיִּקְרָא אֲבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יִרְאָה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאָה:

15 וַיִּקְרָא מִלְאָךְ יְהוָה אֶל־אֲבְרָהָם שֵׁנִית מִן־הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶיךָ אֶת־יְחִידֶיךָ: 17 כִּי־בָרַךְךָ אֲבָרְכֶךָ וְהִרְבֵּה אֲרֻבָּה אֶת־זַרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרְשׁ זֶרְעֶךָ אֶת שְׁעַר אֵיבָיו: 18 וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי: 19 וַיָּשָׁב אֲבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיִּשָׁב אֲבְרָהָם בְּבֵאֵר שָׁבַע:

20 After these happenings Abraham was told: Milkah has borne children to your brother, Naḥor, 21 namely, Utz, the first born, and Buz his brother, and Kemu-el (the ancestor of the Arameans), 22 Kesed and Hazo, Pildash, Yidlaf and Bethuel. 23 And Bethuel was the father of Rebecca. These eight had Milkah borne to Naḥor, Abraham's brother. 24 His other wife, whose name was Reumah, also bore him children whose names were Tebah, Gaham, Tahash and Maachah.

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.

The first Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

20 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הִוא בָּנִים לְנַחֲוֹר אַחִיד: 21 אֶת־עוּץ בְּכוֹר וְאֶת־בוּז אָחִיו וְאֶת־קִמּוּאֵל אָבִי אָרָם: 22 וְאֶת־כֶּסֶד וְאֶת־חֹזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל: 23 וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׂמִנָּה אֵלֶּה יִלְדָה מִלְכָּה לְנַחֲוֹר אַחִי אַבְרָהָם: 24 וּפְיִלְגִּישׁוּ וּשְׂמֵהָ רְאוּמָה וַתֵּלֵד גַּם־הִוא אֶת־טֵבַח וְאֶת־גָּחַם וְאֶת־מַעֲכָה:

HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

The first Sefer Torah is lifted high and the Congregation sings:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

THE MAFTIR READING

NUMBERS 29:1–6

1 And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. 2 And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish; 3 and a meal-offering with it, fine flour mingled with oil, three tenth-parts for the bullock, two tenth-parts for the ram, 4 and one tenth-part for each of the seven lambs. 5 And one male goat for a sin-offering, to make atonement for you. 6 All this is in addition to the burnt-offering and the meal offering of the new moon, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for a sweet savor, a fire-offering to the Lord.

The second Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

THE MAFTIR READING

NUMBERS 29:1–6

1 וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
 2 וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵיל
 אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: 3 וּמִנְחָתָם סֵלֶת
 בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר שְׁנֵי עֶשְׂרֹנִים לְאֵיל:
 4 וְעֶשְׂרֹן אֶחָד לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: 5 וְשִׁעִיר־עֲזִים
 אֶחָד חַטָּאת לְכַפֵּר עֲלֵיכֶם: 6 מִלֶּבֶד עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ
 וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמִּשְׁפָּט לְרִיחַ נִיחֹחַ אֲשֶׁר
 לַיהוָה:

The second Sefer Torah is lifted high and the Congregation sings:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
 עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

TORAH HYMN

All praise to thee we bring,
 To thee our fathers' God,
 For all the teaching of thy Law,
 The way all Israel trod.

Our fathers loved thy word,
 They went through fire and flame;
 Thy law they kept in life and death,
 And sanctified thy name.

For prophet and for sage,
 Who led us on the way,
 And gave all Israel strength and light,
 We thank thee, God, today.

To us the will impart,
 That we as firm may be,
 To live our lives as they lived theirs,
 For Israel and for thee.

O Israel's Guide and Shield,
 Uplift us through thy Law
 Unveil our eyes that we may see
 The wonders which they saw.

TORAH HYMN

לְה, אָנוּ תוֹדָה, לְה אֱלֹהֵי אֲבוֹתֵינוּ.
 עַל כָּל חֻקֵי רְצוֹנָה, שֶׁהוֹדַעְתָּם לְעַמָּנוּ:

דִּבְרָהּ הֵם אָהָבוּ, בַּחַיִּים שָׁמְרוּ תוֹרָתָהּ.
 בְּאֵשׁ וּבַמַּיִם עָבְרוּ, עַל קְדוּשַׁת שְׁמֶךָ:

עַל נְבִיא וְעַל חֶכֶם, שֶׁהוֹרִנוּ דְרָךְ הַחַיִּים.
 וְנָתַנּוּ לְעַמָּךְ עֵז וְאוֹרָה, לְה נַחֲנוּ הַיּוֹם מוֹדִים:

יְה, בָּנוּ שְׂיִמָּה רְצוֹן, כִּי אָנוּ נְהִי נְכוֹנִים.
 לַחַיּוֹת חַיֵּינוּ כְּמוֹהֶם, לְשִׁמָּה לְעֵינֵי הָעַמִּים:

אָנָּה מְגַנְנוּ אֱלֹהִים, קִדְשָׁנוּ בְּמִצְוֹתֶיךָ.
 עֵינֵינוּ גַל וְנִבְיָטָה, נִפְלְאוֹת מִתּוֹרָתֶךָ:

THE SHOFAR HYMN

Shofar sounds this day entreat you,
Hear, O Israel, God is One;
Let us worship him sincerely,
That on earth God's will be done.

Shofar sounds this day remind you,
Sinai's heights our ancients saw,
There they heard the Shofar clearly,
And they vowed to keep God's Law.

Shofar sounds this day beseech you,
To God's Law be steadfast now,
Live, so Israel's folk may e'er be
Faithful to that ancient vow.

Congregation rises

Lord, our God, this day we pray thee.
Shofar's sounds may we still hear,
E'en as on this day so holy,
On each day this coming year.

SELECTED BIBLICAL VERSES

Leader first, congregation responding

מִן־הַמַּצַּר קָרָאתִי יְהוָה. עֲנֵנִי בְמַרְחֵב יְהוָה:

Out of the straits I called to the Lord;
He answered me and set me free.

קוֹלִי שָׁמַעְתָּ. אֱלֹהֵי־עֵלָם אֲזַנְךָ לְרוּחֹתֵי לְשׁוֹעַתִּי:

Hear my voice;
Close not thine ear to my cry and my plea.

רִאש־דְּבָרְךָ אֱמֶת. וּלְעוֹלָם כָּל־מִשְׁפַּט צְדָקָה:

From the first, thy word is truth;
Thy righteous judgments, forever.

עֲרַב עֲבֹדְךָ לְטוֹב. אֲלֵי־עֲשָׂקוֹנֵי זְדִים:

Protect the welfare of thy servant;
Let not the arrogant oppress me.

שֵׁשׁ אָנֹכִי עַל־אִמְרֹתֶיךָ. כְּמוֹצֵא שָׁלֵל רָב:

My soul thrills to thy word;
What a great treasure it is.

טוֹב טַעַם וְדַעַת לְמַדְנִי. כִּי בְמִצְוֹתֶיךָ הֶאֱמַנְתִּי:

Teach me good insight and knowledge;
I trust in thy commandments.

נְדָבוֹת פִּי רִצְהֵנָּא יְהוָה. וּמִשְׁפָּטֶיךָ לְמַדְנִי:

May the sincere offerings of my mouth be acceptable, Lord;
Teach me to make my life worthy.

PSALM 47

לְמַנְצַח לְבְנֵי־קֹרַח מִזְמוֹר:

To the Conductor; A Psalm of Korah's sons.

כָּל־הָעַמִּים תִּקְעוּ־כַף. הֲרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:

Clap your hands all nations, and shout to God with a triumphant voice.

כִּי־יְהוָה עֲלִיוֹן נוֹרָא. מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:

For the Lord, Most High, is awesome; King, Supreme, over the whole earth.

יְדַבֵּר עַמִּים תַּחְתִּינוּ. וּלְאֲמִים תַּחַת רַגְלֵינוּ:

God subdues nations before us, and peoples beneath our feet.

יְבַחֲרֵלְנוּ אֶת־נַחֲלָתָנוּ. אֶת־גְּאוֹן יַעֲקֹב אֲשֶׁר־אַהֵב. סֵלָה:

God determines our destiny, the glory of Jacob whom he loves. Selah.

עָלָה אֱלֹהִים בְּתְרוּעָה. יְהוָה בְּקוֹל שׁוֹפָר:

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

זַמְרוּ אֱלֹהִים זַמְרוּ. זַמְרוּ לְמֶלְכֵנוּ זַמְרוּ:

Sing ringing praises to God; adoration to our King. Sing!

כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים. זַמְרוּ מִשְׁכִּיל:

For God is King of the whole earth; break forth with a psalm of wisdom.

מֶלֶךְ אֱלֹהִים עַל־גּוֹיִם. אֱלֹהִים יָשָׁב עַל־כִּסֵּא קֹדֶשׁ:

God reigns over nations; God is enthroned on holiness.

נְדִיבֵי עַמִּים נֶאֱסָפוּ. עִם אֱלֹהֵי אַבְרָהָם:

The nobles of the nations gather, together with the people of Abraham's God;

כִּי לְאֱלֹהִים מְגִנֵי־אָרֶץ. מֵאֵד נִעְלָה:

For the survival of the world depends on God, alone Supreme.

THE SHOFAR SERVICE

Our God and God of our ancestors:

With the Shofar's thrilling sounds we are about to pay homage to thee on this day of the New Year.

Grant that our hearts may be open to receive the messages of the Shofar proclaiming that thou art our Sovereign, our Lawgiver, our Judge and our Deliverer. We feel linked today with all the generations that have heard the Shofar, from the days of Sinai down through all the ages of the eventful history of our people.

May we, who are gathered in thy House, hear the call to those higher values in life to which our ancestors rededicated themselves, when they heard the Shofar sounds; and may we be lifted up to horizons of finer loyalty in the coming year, as each sound of the Shofar calls us to noble living.

Grant that in the Shofar tones we may hear the call to bear witness to thy Sovereignty, through our faith and our lives; and that we may carry in our hearts the awareness of thy Providence in the life of individuals and nations.

May our lives, individually and as a congregation, be spiritually enriched in the coming year because we have heard once again the thrilling sounds of the Shofar during this Season of the Awe-inspiring Days. Amen.

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

May the sound of the Shofar penetrate our souls,
And cause us to turn back to our Father in Heaven.

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

May the sound of the Shofar renew our loyalty to the one true King
And strengthen our determination to defy the false gods.

May the sound of the Shofar awaken us to the enormity of our sins,
And the vastness of God's mercy for those who truly repent.

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

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

May the sound of the Shofar recall the promise of the ingathering of
the exiles, And stir within us renewed devotion to the Land of Israel.

May the sound of the Shofar recall the vision of the prophets,
Of the day when Palestine and Israel will live in peace.

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

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

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

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

*Rabbi announces***(Isaiah 33:22)**

The Eternal is our Judge.

יְהוָה שֹׁפְטָנוּ:

The Shofar is sounded

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

Rabbi and Congregation

May the Shofar sounds penetrate our hearts today, and remind us that God is our divine Judge. May we remember that we are accountable for our actions on earth. Amen.

*Rabbi announces***(Isaiah 33:22)**

The Eternal is our Lawgiver.

יְהוָה מְחַקְּקָנוּ:

The Shofar is sounded

תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה

Rabbi and Congregation

May the Shofar sounds penetrate our hearts today, and remind us that God has given us guidance as Lawgiver through the Torah and its interpreters, Israel's prophets, sages and teachers. May we bring holiness into our lives and our homes, through loyalty to the teachings and traditions of the House of Israel. May we live the words heard by our ancestors at Sinai: And you shall be unto me a kingdom of priests and a holy nation. Amen.

THE SHOFAR BLESSINGS*Congregation rises**Hazzan*

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

Congregation

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments in accordance with which we hear the voice of the Shofar.

Hazzan

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Congregation

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.

Rabbi

Grant, O God, that the Shofar's sounds, with the emotions and sentiments they awaken in our hearts, be acceptable before thee. Grant us thy mercy. Aid us with thy light to see our way on earth more clearly, that we may walk in righteousness before thee. May we be earnest in our endeavors, and honest with life. May we live with greater humility, and a fuller acceptance of our responsibilities, in accordance with thy prophet's word:

He has told you, O mortal, what is good,
And what the Lord requires of you:
To act justly, to love kindness
And to walk humbly with your God.

Then shall the words of the Psalmist take on deeper meaning in our lives:

Happy the people who understand the awakening sounds
of the Shofar; God Eternal, they will walk
in the light of thy presence! Amen.

Hazzan

אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה. יְהוָה בְּאוֹר־פְּנֵיהֶּ יִהְלְכוּן:

Congregation

אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה. יְהוָה בְּאוֹר־פְּנֵיהֶּ יִהְלְכוּן:

Rabbi announces

(Isaiah 33:22)

The Eternal is our Ruler.

יְהוָה מְלִכְנוּ:

The Shofar is sounded

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

Rabbi and Congregation

May the Shofar sounds penetrate our hearts today, and remind us that God is the Ruler of the universe, its Creator and Sustainer and the source of our spiritual being. May we ever be conscious in our deeds of God's presence in our midst. Amen.

Rabbi announces

(Isaiah 33:22)

The Eternal is our Deliverer.

יְהוָה מוֹשִׁיעֵנוּ:

Rabbi and Congregation

May the Shofar's sounds, penetrating our hearts today, remind us to turn to God, our Deliverer, in prayer, that he may save us from wrong-doing, and help us, through our faith in him, to be true to our better selves. May we be a source of blessing to our families and our community, the People of Israel and the Land of Israel, this nation in which we dwell and all humanity. Amen.

ASHRAY

Happy are they who dwell in thy house,
Forevermore shall they praise thee.

Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, O King,
And praise thy name forever and ever.

Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.

One generation praises thy works to another;
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They tell of the power, of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.

The Lord is good to all,
And his mercies are over all his works.

All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,
And discourse upon thy might;

Making known thy mighty deeds to all,
And the glory of thy majestic reign.

ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁרֵי הָעַם שְׂכֻכָּה לּוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵינוּ:

Psalm 145

תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרַכְּךָ. וְאֶהַלְלֶהָ שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד. וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ. וּגְבוּרַתְּךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַזֵּדָה. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלְתְּךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצִדְקוֹתֶיךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה. אַרְךָ אַפַּיִם וּגְדֻלַּת־חַסֵּד:

טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִזְדַּק יְהוָה כָּל־מַעֲשָׂיךָ. וְחַסִּידֶיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתְּיֹ. וּכְבוֹד הַדָּר מִלְכוּתוֹ:

Thy kingdom is an everlasting kingdom,
 And thy dominion endures through all generations.
 The Lord upholds all who fall,
 And lifts all who are bowed down.
 The eyes of all look with hope to thee,
 And thou givest them their food in its time.
 Thou openest thy hand,
 And satisfiest the desire of all that live.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is nigh to all who call upon him,
 To all who call upon him in truth.
 He fulfills the desire of those who revere him;
 He hears their anguished cry and helps them.
 The Lord safeguards all those who love him;
 While all the wicked he brings to naught.
 My mouth shall utter the praise of the Lord,
 And may all flesh praise his holy name forever.
 And so, let us, indeed, praise the Lord,
 Let us praise him now and ever.
 Hallelujah! Praise ye the Lord!

Psalm 150

Hallelujah! Praise ye the Lord!
 Praise God in his sanctuary,
 Praise him in his shrine.
 Praise him for his mighty deeds,
 Praise him for his greatness vast.
 Praise him with the Shofar tone,
 Praise him with the lute and harp.
 Praise him with the drum and dance,
 Praise him with the string and flute.

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים. וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:
 סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכַּפּוּפִים:
 עֵינַיִכָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתַח אֶת־יָדְךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:
 צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
 רְצוֹן־יְרָאֵיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו. וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תִּהְלֵת יְהוָה יִדְבַר־פִּי. וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נְבָרֶךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

Psalm 150

הַלְלוּיָהּ. הַלְלוּ־אֵל בְּקִדְשׁוֹ. הַלְלוּהוּ בְּרִקִיעַ עֲזוֹ:
 הַלְלוּהוּ בַּגְּבוּרֹתָיו. הַלְלוּהוּ כָּרֹב גְּדֻלוֹ:
 הַלְלוּהוּ בַּתְּקִיעַ שׁוֹפָר. הַלְלוּהוּ בַּנְּבִל וּכְנֹר:
 הַלְלוּהוּ בַּתֶּף וּמַחֹל. הַלְלוּהוּ בַּמְנִים וְעַגָּב:

Praise him with soft sounding cymbals,
 Praise him with loud sounding cymbals.
 Every soul, praise the Lord,
 Hallelujah! Praise ye the Lord!
 Every soul, praise the Lord,
 Hallelujah! Praise ye the Lord!

THE RETURN OF THE SIFRAY TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.
 God's splendor is on earth and in the heavens;
 He has increased the strength of his people;
 Glory to all his faithful servants,
 To the Children of Israel, the people called to his service.
 Hallelujah! Praise ye the Lord!

On Shabbat

Psalm 29

A Psalm of David.

Give glory to the Lord on high,
 Give glory, strength and honor,
 Give glory, the honor due his name,
 Bow to the Lord in holy splendor.
 The voice of God in thunder sounds
 Is heard upon the waters wide;
 His voice majestically resounds
 With power across the mighty tide.

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הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה. הַלְלוּיָהּ:
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה. הַלְלוּיָהּ:

THE RETURN OF THE SIFRAY TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ:
 הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
 וַיְרַם קֶרֶן לְעִמּוֹ. תְהַלֵּה לְכָל־חֲסִידָיו
 לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ: הַלְלוּיָהּ:

On Shabbat

Psalm 29

מִזְמוֹר לְדָוִד:
 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים. הָבוּ לַיהוָה כְּבוֹד וְעֹז:
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ. הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ:
 קוֹל יְהוָה עַל־הַמַּיִם אֱלֹהֵי־כְבוֹד הַרְעִים.
 יְהוָה עַל־מַיִם רַבִּים:

The voice of the Lord is mighty and glorious,
 The voice of God breaks the cedars,
 God breaks the cedars of Lebanon.
 Lebanon and Sirion quake,
 Dancing like young rams to and fro.
 The voice of God cleaves fiery flames,
 The voice of God makes deserts shake;
 God makes the wilds of Kadesh quake.
 At the voice of God, the deer do prance.
 As woodland forests are laid bare;
 In God's own temple
 All do join, his glory to declare.
 At the flood the Lord did reign,
 And King forevermore shall God be;
 O Lord, thy people with strength sustain,
 Bless them with peace, with peace from thee.

On weekdays

Psalm 24

To David, A Psalm.

The earth is the Lord's and the fullness thereof,
 The world and those who dwell therein.
 God founded it upon the seas,
 And established it upon the waters.
 Who may ascend the mountain of the Lord,
 And who may stand in this holy place?
 Someone with clean hands and a pure heart,
 Who has not set desire upon vanity
 And has not sworn deceitfully.

קוֹל־יְהוָה בְּפֶתַח קוֹל יְהוָה בְּהַדָּר.
 קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:
 וַיִּרְקִידֵם כְּמוֹ־עֵגֶל.
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּזֵרֵי־אֲמִים:
 קוֹל־יְהוָה חִצָּב לְהִבּוֹת אֵשׁ.
 קוֹל יְהוָה יַחֲלִיל מִדְּבָר. יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ:
 קוֹל יְהוָה יַחֲלִיל אֵילוֹת.
 וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוֹ
 כָּלוּ אֲמֵר כְּבוֹד:
 יְהוָה לַמַּבּוּל יֵשֵׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:
 יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

On weekdays

Psalm 24

לְדָוִד מְזֻמָּר:
 לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיֵּשְׁבֵי בָּהּ:
 כִּי־הוּא עַל־יַמִּים יְסֻדָּה וְעַל־נְהָרוֹת יְכוֹנְנָהּ:
 מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־יִקּוּם בַּמָּקוֹם קֹדֶשׁוֹ:
 נְקִי כַפָּיִם וּבִרְלִבָּב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי
 וְלֹא נִשְׁבַּע לְמַרְמָה:

Such a person shall receive a blessing from the Eternal,
 And the reward of righteousness from the God of deliverance.
 Such is the generation of them that seek thee,
 That seek thy presence, O God of Jacob.

Lift up your heads, O gates,
 And be lifted up, you everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 The Lord, strong and mighty,
 The Lord, mighty in battle.

**Lift up your heads, O gates,
 Yes, lift them up, you everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 Indeed, the Lord of hosts is the King of glory. Selah!**

As the Sifray Torah are returned to the Ark

When the Ark rested, Moses would say:
 Abide, O Lord, among the myriads of the families of Israel.
 Arise, O Lord, be settled, thou and the Ark of thy power.
 Thy priests shall be robed in righteousness, and the faithful will rejoice.
 For the sake of David, thy servant, do not turn back the approach of
 the Messiah.

I give you good instruction, forsake not my Torah.
 It is a tree of life to those who embrace it,
 A source of happiness to each one who upholds it.
 Its ways are ways of pleasantness,
 And all its paths lead to peace.
 Lord, turn us back to thee. We are ready to return.
 Renew our days as of old.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
 זֶה דּוֹר דּוֹרְשָׁיו מִבְּקָשֵׁי פָנָיֶךָ יַעֲקֹב. סֵלָה:

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם.

וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזִיז וְגִבּוֹר. יְהוָה גְּבוּר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם.

וּשָׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:

יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד: סֵלָה:

As the Sifray Torah are returned to the Ark

וּבִנְחָה יֹאמֵר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:

קוּמָה יְהוָה לְמִנּוּחֶתֶךָ אֲתָה וְאֲרוֹן עֲזֶךָ:

כְּהִנֵּיף יִלְבָּשׁוּ צִדְקָה וְחִסְדֵיךָ יִרְנְנוּ:

בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנָי מִשִּׁיחָה:

כִּי לָקַח טוֹב נִתְתִּי לָכֶם. תּוֹרַתִּי אֶל־תִּעְזְבוּ:

עֲצִיחִיִּים הֵיא לְמַחְזִיקִים בָּהּ. וְתִמְכֶּיָה מֵאֲשֶׁר:

דְּרָכֶיָה דְרָכֵי־נֶעַם. וְכָל־נִתְיֹבוֹתֶיָה שְׁלוֹם:

הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה. חֲדַשׁ יְמֵינוּ כְּקֹדֶם:

מוסף לראש השנה

Musaf

Additional Service for Rosh HaShanah

HININE—THE PRAYER OF THE HAZZAN

Here I am.

Poor in deeds.

Trembling in fear, in terror, before God, enthroned on the praises
of Israel.

I have come to stand and plead before thee

For thy people Israel who have sent me,

Even though I am unworthy of the task.

Therefore I beg of thee,

God of Abraham, God of Isaac, and God of Jacob;

The Lord; The Lord; God; Compassionate; Gracious;

God of Israel;

Shadai; Ultimate in Awe;

Make my way successful

As I rise to request pity for myself, and for those who have sent me.

Please do not hold them responsible for my sins, and do not punish them on my account, for I am indeed a sinner and transgressor. Let them not stumble in my wrong-doings, nor be shamed on my account; and may I not be shamed on account of them. Accept my pleading as if the prayer had come from someone of outstanding character, whose voice is sweet, and who is seen by all as a friend. Let not there be any impediments to

HININE—THE PRAYER OF THE HAZZAN

The Hazzan acknowledges the weighty burden as Shaliach Tzibbur, the representative of the congregation before God.

הַנְּנִי.

הָעֲנִי מִמַּעַשׁ.

נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

בְּאֵתִי לְעִמּוֹד וְלִהְתַּחַנֵּן לְפָנֶיךָ

עַל עֲמָךָ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוֹנִי

אַף עַל פִּי שְׂאִינִי כְדָאֵי וְהַגּוֹן לְכָךְ.

לְכוּן אֲבַקֵּשׁ מִמֶּךָ

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן.

אֱלֹהֵי יִשְׂרָאֵל.

שְׂדֵי אֵיוֹם וְנוֹרָא.

הִיָּה נָא מִצְּלִיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ

לְעִמּוֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי:

נָא אֵל תִּפְשִׁיעַם בְּחַטָּאתַי וְאֵל תְּחַיְבֵם בְּעֲוֹנוֹתַי כִּי חוֹטֵא
וּפּוֹשֵׁעַ אָנִי. וְאֵל יְכַלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ הֵם בִּי וְאֵל אֲבוֹשׁ
אָנִי בְּהֵם. קַבֵּל תְּפִלָּתִי כַתְּפִלַת זָקֵן וְרִגְלִי וּפְרָקוּ נְאֻה וְזָקֵן
מִגְדָּל וְקוֹלוֹ נְעִים וּמְעַרְבַּב בְּדַעַת עַם הַבְּרִיּוֹת. וְתַגְעֵר בְּשִׁטּוֹן

my prayer, and let thy love wash over my sins. Reverse any evil and suffering in our lives, and in the life of all Israel, to joy and gladness, life and peace. Let us love truth and peace, and let there be no stumbling block in presenting my prayer sincerely.

May it be thy will, Lord God of Abraham, Isaac, and Jacob, mighty God, revered and sublime, "I Will Be What I Will Be," may all the divine angels who bring prayers before thee carry mine to thy glorious throne, on behalf of all the righteous, the faithful, the innocent and the upright, and on behalf of the great, awe-inspiring glory of thy name.

For thou hearest the prayer of thy people Israel. Blessed art thou, O Lord, who hears prayer.

THE AMIDAH ALOUD

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.

לְבַל יִשְׁטִינְנֵי וַיְהִי נָא דְלוֹגְנֵנוּ עָלֶיךָ אֱהָבָה וְעַל כָּל פְּשָׁעִים
תִּכְסֶּה בְּאֱהָבָה. כָּל צָרוֹת וְרָעוֹת הִפְךָ־נָא לָנוּ וּלְכָל יִשְׂרָאֵל
לְשִׁשׁוֹן וְלִשְׂמֻחָה לְחַיִּים וְלִשְׁלוֹם. הָאֲמַת וְהַשְּׁלוֹם אֲהָבוּ וְלֹא
יְהִי שׁוֹם מְכַשׁוֹל בְּתַפְלָתִי:

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי אֲבֹתֵנוּ יִצְחָק וַיַּעֲקֹב. הָאֵל הַגָּדוֹל
הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן אֱהִיָּה אֲשֶׁר אֱהִיָּה. שְׂכַל הַמַּלְאָכִים
שָׁהֵם מֵעַלֵי תַפְלוֹת יִבְיֵאוּ תַפְלָתִי לְפָנֶי כְּסֵא כְבוֹדָךָ וַיִּצְיָגוּ
אוֹתָהּ לְפָנֶיךָ בְּעֵבֹר כָּל הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיִּשְׂרָיִם וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא.

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

THE AMIDAH ALOUD

AVOT

The God of our Ancestors.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵנוּ אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חֲסִדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאֱהָבָה:

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)

By authority of the sages, and the learning of the insightful,
I open my mouth in prayer and plea, imploring grace and
kindness before the King, King of kings and Lord of lords.

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 bestowest eternal life on the dead. Lifting the fallen and heal-
ing 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.

**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.

מְסוּד חֲכָמִים וְנְבוֹנִים וּמְלָמֵד דְּעַת מְבִינִים
אֶפְתָּחָהּ פִּי בְּתַפְלָה וּבְתַחֲנוּנִים לְחַלוֹת וּלְחַנּוּן
פָּנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים וְאֲדוֹנֵי הָאֲדוֹנִים:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וּכְתַבְנוּ
בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם:

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ
יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

KEDUSHAT HASHEM**UNETANEH TOKEF**

And therefore may our hymn of sanctification come before thee,
for thou our God art King.

We shall now describe the mighty holiness of this day

A day awe-inspiring and soul-stirring.

This day proclaims thine exalted reign

Based on truth blended with mercy.

True. Thou surely art our Judge to whom everything is known;

Thou art conversant with the deeds of mortals, even with those by
them forgotten.

The Volume of Memory lies unfolded, the record of each action clear,
Confirmed by each one's sign and seal.

The great Shofar is sounded,

And the still, small voice of conscience is heard.

The heavenly beings are gripped by anxiety and terror.

They proclaim: This is the Day of Judgment.

The Host of Heaven is judged.

Even they are not guiltless in thy sight.

And so all mortals pass in review before thee like sheep that are
being numbered.

KEDUSHAT HASHEM

God's Holiness suffuses the world.

UNETANEH TOKEF

ובכֹּן וְלֹא תַעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מִלֵּךְ:

וּנְתַנֶּה תְקֵף קְדוּשַׁת הַיּוֹם.

כִּי הוּא נוֹרָא וְאִיּוֹם.

וּבוֹ תִנְשֵׂא מַלְכוּתְךָ.

וַיִּכּוֹן בְּחֶסֶד כְּסִיֵּךְ.

וּתִשָּׁב עָלֵינוּ בְּאַמֶּת.

אַמֶּת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וַיּוֹדַע וְעַד.

וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר כָּל הַנְּשַׁכְּחוֹת.

וּתְפַתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת.

וּמֵאֲלֵינוּ יִקְרָא. וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.

וְקוֹל דְּמָמָה דְקָה יִשְׁמַע.

וּמִלְאָכִים יִתְפַּזּוּן. וְחֵיל וּרְעֵדָה יֵאֲחַזְזוּן.

וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין.

לְפָקוֹד עַל צָבָא מְרוֹם בְּדִין.

כִּי לֹא יִזְכוּ בְּעֵינֶיךָ בְּדִין.

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן:

As a shepherd, shepherding his flock
 Causes each of the sheep to pass under his tallying rod,
 So dost thou review, count and number,
 And judge each human soul,
 Setting a limit to the span of human existence
 And inscribing the destiny of all.

On Rosh Hashanah it is inscribed,
 And on the fast of Yom Kippur it is sealed,
 How many shall pass away; and how many shall be born.
 Who shall live and who shall die;
 Who in the fullness of years and who before;
 Who through fire and who through water;
 Who through war and who through wild beast;
 Who through famine and who through thirst;
 Who through earthquake and who through plague;
 Who by strangling and who by stoning;
 Who will remain at home and who will roam;
 Who will live serenely and who disturbed;
 Who will be at ease and who harassed;
 Who will be impoverished and who enriched;
 Who will be humbled and who upraised.

But this day proclaims:

T'shuvah, Repentance, return to thee;
Tefillah, Prayer, the heart's outpouring to thee; and
Tzedakah, Righteousness, good deeds, one to another,
 Can avert the evil aspect of the decree.

B'ROSH HASHANAH YIKATAYVUN
 UUYOM TZOM KIPPUR YICHTAYMUN
 KAMA YA AVRUN,
 YIVARUN

B'ROSH HASHANAH YIKATAYVUN
 UUYOM TZOM KIPPUR YICHTAYMUN

B'ROSH HASHANAH YIKATAYVUN
 UUYOM TZOM KIPPUR YICHTAYMUN

B'ROSH HASHANAH YIKATAYVUN
 UUYOM TZOM KIPPUR YICHTAYMUN

כְּבִקְרַת רוּעָה עֲדָרוּ:
 מִעֲבִיר צֵאנוּ תַּחַת שִׁבְטוֹ.
 כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה וְתִפְקֹד נַפְשׁ כָּל חַי.
 וְתַחְתּוֹךְ קֹצֵבָה לְכָל בְּרִיָּה.
 וְתִכְתּוֹב אֶת גְּזֵר דֵּינָם.

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבִיּוֹם צוֹם כְּפוּר יִחְתְּמוּן.
 כַּמָּה יַעֲבִרוּן. וְכַמָּה יִבְרָאוּן.
 מִי יַחֲיֶה. וּמִי יָמוּת.
 מִי בְּקִצּוֹ. וּמִי לֹא בְּקִצּוֹ.
 מִי בְּאֵשׁ. וּמִי בַּמַּיִם.
 מִי בַחֲרָב. וּמִי בַחֲיָה.
 מִי בְרָעַב. וּמִי בְצָמָא.
 מִי בְרַעַשׁ. וּמִי בַמַּגָּפָה.
 מִי בַחֲנִיקָה. וּמִי בַסְּקִילָה.
 מִי יָנוּחַ. וּמִי יָנוּעַ.
 מִי יִשְׁקֵט. וּמִי יִטְרַף.
 מִי יִשְׁלֹו. וּמִי יִתִּיֶסֶר.
 מִי יַעֲנִי. וּמִי יַעֲשֶׂר.
 מִי יִשְׁפֹּל. וּמִי יָרוּם:

וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה
 מִעֲבִירִין אֶת רַע הַגְּזֵרָה:

For it is thy praise that thou art forgiving;
 It is not thy desire that mortals should die,
 But that they turn away from evil and live.
 To the day of death dost thou wait.
 If there is repentance, reconciliation comes at once.
 For thou art our Creator
 Who knows our mortal frame,
 That we are but flesh and blood.
 How fragile are we! Our origin, dust; our end, dust;
 And while we live we imperil our lives for our daily bread!
 Like an earthen vessel, we break;
 Like a blade of grass, we wither;
 Like a flower, we fade;
 Like a shadow, we flit away;
 Like a cloud, we vanish;
 Like a breath of air, we are wafted away;
 Like a mote of dust, we are blown way;
 Like a dream, we are no more.
 But thou, Sovereign of all, art God, living and eternal.
 There is no limit to thy years, and no end to the length of thy days.
 There is no measure to thy glory, and never enough words to
 explain thy name.
 Thy name is thee,
 And thou hast identified our name with thine.

AYN KITZVO, LISHNATECHA
 V'AYN KAYTZ L'ORECH YIMECHA
 V'AYN L'SHAAYRE MRCVOT K'VODECHA
 V'AYN L'FARARE OLAM SHIMECHA
 SHIMCHA NA EH L'CHA
 V'ATA NA'EH LISMECHA, USHMAYNU
 KARATA B'SH'MECHA

כִּי כְּשִׂמְךָ בֵּן תְּהִלָּתְךָ.
 קָשָׁה לְכַעֵס וְנוֹחַ לְרִצּוֹת.
 כִּי לֹא תַחֲפוּץ בְּמוֹת הַמֵּת.
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחִיָּה.
 וְעַד יוֹם מוֹתוֹ תַחֲכָה לוֹ.
 אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ.
 אָמַת כִּי אַתָּה הוּא יוֹצְרֵם.
 וְאַתָּה יוֹדֵעַ יִצְרֵם.
 כִּי הֵם בְּשָׂר וְדָם.
 אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר.
 בְּנִפְשׁוֹ יָבִיא לְחָמוֹ.
 מְשׁוּל כְּחֶרֶס הַנֶּשֶׁבֶר.
 כְּחִצִּיר יָבֵשׁ. וְכִצִּיץ נוֹבֵל.
 כְּצֵל עוֹבֵר. וְכַעֲנַן כָּלֵה.
 וְכִרְיֹחַ נוֹשֶׁבֶת. וְכֶאֱבֶק פּוֹרֵחַ.
 וְכִחְלוֹם יַעוּף:
 וְאַתָּה הוּא מְלֶךְ אֵל חַי וְקַיִם:
 אֵין קִצְבָה לְשָׁנוֹתֶיךָ וְאֵין קֵץ לְאַרְךָ יָמֶיךָ:
 וְאֵין לְשַׁעַר מַרְכָּבוֹת כְּבוֹדֶךָ. וְאֵין לְפָרֶשׁ עֲלוֹם שְׁמֶךָ:
 שְׁמֶךָ נֶאֱדָה לְךָ וְאַתָּה נֶאֱדָה לְשְׁמֶךָ. וְשִׁמְנוּ קָרְאֵת בְּשִׁמְךָ:

KEDUSHAH

Congregation individually, then Hazzan

Act for the sake of thy name, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Congregation individually, then Hazzan

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

Congregation with Hazzan

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the SH'MA:

Congregation with Hazzan

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

MIIM KOMO HU YIFEN B'RACHAMIM
V'YO CHAN AM AM YUCHADIM SHIMO
EREV VAVOKARE B'CHOL YOM TAMID
PAMAYIM B'A HAVAH SHEMA OMRIM

KEDUSHAH

Congregation individually, then Hazzan

עֲשֵׂה לְמַעַן שְׁמֶךָ. וְקֹדֶשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ. בְּעִבּוֹר
כְּבוֹד שְׁמֶךָ הַנִּצְרָץ וְהַנִּקְדָּשׁ. כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ. הַמְקַדְּשִׁים
שְׁמֶךָ בְּקֹדֶשׁ. דָּרִי מֵעֵלָה עִם דָּרֵי מִטָּה:
כַּפְתּוּב עַל־יַד נְבִיאָה: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

Congregation with Hazzan

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת. מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:
KADOSH, KADOSH, KADOSH ADONAI TZIVAOT, MILO KOL HAARETZ KIVODO

Congregation individually, then Hazzan

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ.
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
KIVODO MALEY OLAM, MSHARTAV SHOALM ZEH LAZEH AYEY MIKOM KIVODO

Congregation with Hazzan

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:
BARUCH KIVOD ADONAI MIMKOMO

Congregation individually, then Hazzan

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזֵן עִם הַמִּיחֲדִים שְׁמוֹ עָרַב וּבִקֶּר
בְּכָל יוֹם תָּמִיד. פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

Congregation with Hazzan

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
SHEMAH YISRAEL ADONAI ELOHENU, ADONAI ECHAD

Congregation individually, then Hazzan

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Hazzan

I AM THE LORD YOUR GOD.

Congregation individually, then Hazzan

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, 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, in accordance with the words of thy holy scriptures:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

Congregation individually, then Hazzan

הוא אלהינו. הוא אבינו. הוא מלכנו. הוא מושיענו. והוא
ישמיענו ברחמיו שנית לעיני כל חי להיות לכם לאלהים:

HU ELOHENU, HU AVENU, HU MALKENY HU MOSHIAYNU
V'HU YASHMIANU B'RACHAMAV SHAYNIT
L'HIYOT LACHEM LAYLOHIM

Congregation with Hazzan

אני יהוה אלהיכם:

ANI ADONAI ELOHAYHEM

Congregation individually, then Hazzan

אדיר אדירנו יהוה אדנינו. מה אדיר שמה בכל הארץ. והיה
יהוה למלך על כל הארץ. ביום ההוא יהיה יהוה אחד ושמו אחד:
ובדברי קדשך כתוב לאמר:

Congregation with Hazzan

ימלך יהוה לעולם אלהיך ציון לדר ודר. הללויה:

YIMLOCH ADONAI L'OLAM ELOHAIYICH TZION
L'DOR VA'DOR HALLELUYAH

Hazzan

לדור ודור נגיד גדלך. ולנצח נצחים קדשתך נקדיש. ושבתך
אלהינו מפנינו לא ימוש לעולם ועד. כי אל מלך גדול וקדוש
אתה:

L'DOR VA DOR NAGID GADLECHA

חמל על מעשיך ותשמח במעשיך. ויאמרו לך חוסיך

בצדקה עמוסיך. תקדש אדון על כל מעשיך:

VICHOL MA-AMINIM

Absolve us in judgment, King of Judgment.

He holds the scale of judgment in his hand,

He holds the scale of judgment in his hand,

And all believe that he is faithful God.

He tests and probes all things secret,

And all believe that he knows our innermost being.

He redeems from death, and rescues from the netherworld,

And all believe that he is a mighty Redeemer.

He alone judges the world, Redeemer.

And all believe that he is Judge of Truth.

He is called "I Will Be What I Will Be,"

And all believe that he was, is, and ever will be.

He is dependable, and that is his praise,

And all believe that there is none other.

■ He remembers those who remember him, with good memories;

And all believe that he remembers the Covenant.

He sets the life-span for all,

And all believe that he is eternal.

He is good, and does good, for both the wicked and the good,

And all believe that he is good to all.

He knows the motives of all creatures,

And all believe that he fashioned them in the womb.

And all believe that he is eternal.

He is good, and does good, for both the wicked and the good,

And all believe that he is good to all.

He knows the motives of all creatures,

And all believe that he fashioned them in the womb.

VICHOL MA-AMINIM

All Believe.

צְדָקָנוּ בַּמִּשְׁפָּט. הַמִּלֵּךְ הַמִּשְׁפָּט:

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.

וְכָל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

הַבוֹחֵן וּבוֹדֵק גִּנְזֵי נִסְתָּרוֹת.

וְכָל מְאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלֵיוֹת:

הַגּוֹאֵל מִמָּוֹת וּפּוֹדֶה מִשַּׁחַת.

וְכָל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק:

הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם.

וְכָל מְאֲמִינִים שֶׁהוּא דֵּין אֶמֶת:

הַהִגִּי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה.

וְכָל מְאֲמִינִים שֶׁהוּא הִיָּה וְהוּהָ וְיִהְיֶה:

הַיּוֹדֵאֵי שְׁמוֹ כֵּן תִּהְלֶתוּ.

וְכָל מְאֲמִינִים שֶׁהוּא וְאֵין בְּלֶתוּ:

הַזּוֹכֵר לְמִזְכִּירֵי טוֹבוֹת זְכוֹנוֹת.

וְכָל מְאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית:

הַחוֹתֵךְ חַיִּים לְכָל חַי.

וְכָל מְאֲמִינִים שֶׁהוּא חַי וְקַיָּם:

הַטּוֹב וּמְטִיב לְרָעִים וְלְטוֹבִים.

וְכָל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל:

הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים.

וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבֶטֶן:

He can do anything and everything,
 And all believe that he is all-powerful.
 He dwells hidden in the shadow of Shadai,
 And all believe that he is alone.
 He crowns kings, but the kingship is his,
 And all believe that he is King Eternal.
 He is faithful with each generation,
 And all believe that he keeps faith.
 He is patient and turns his eye from the rebellious,
 And all believe that he surely forgives.
 He is God sublime whose approval is on those who revere him,
 And all believe that he answers sincere prayer.
 He opens the gate for those who knock in repentance,
 And all believe that his hand is ever open.
 He waits for the wicked and longs to absolve them,
 And all believe that he is righteous and just.
 He is swift to forgive and is long-suffering,
 And all believe that he is slow to anger.
 He is compassionate and gives mercy precedence over wrath,
 And all believe that he is quick to forgive.
 He is just and deals impartially with the famous and unknown alike,
 And all believe that he is righteous Judge.
 He is faithful, dealing faithfully with them that are faithful to him,
 And, all believe that his work is ever faithful.

הכל יכול וכוללם יחד.
 וְכֹל מְאֲמִינִים שֶׁהוּא כָל יָכוֹל:
 הֵלֵן בְּסִטְרָא בְּצֵל שְׁדֵי.
 וְכֹל מְאֲמִינִים שֶׁהוּא לְבִדּוֹ הוּא:
 הַמְּמַלִּיךְ מְלָכִים וְלוֹ הַמְּלוֹכָה.
 וְכֹל מְאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם:
 הַנוֹהֵג בְּחִסְדּוֹ כָּל דּוֹר.
 וְכֹל מְאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:
 הַסּוֹבֵל וּמַעְלִים עֵינַי מִסּוֹרְרִים.
 וְכֹל מְאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה:
 הַעֲלִיזוֹן וְעִינּוֹ אֵל יִרְאִיו.
 וְכֹל מְאֲמִינִים שֶׁהוּא עוֹנֶה לַחַשׁ:
 הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בְּתִשּׁוּבָה.
 וְכֹל מְאֲמִינִים שֶׁהוּא פְּתוּחָה יְדוֹ:
 הַצּוֹפֶה לְרִשָּׁע וְחַפֵּץ בְּהַצְדָּקוֹ.
 וְכֹל מְאֲמִינִים שֶׁהוּא צַדִּיק וַיִּשָּׂר:
 הַקָּצֵר בְּזַעַם וּמְאָרִיךְ אָף.
 וְכֹל מְאֲמִינִים שֶׁהוּא קָשֶׁה לְכַעוֹס:
 הַרְחוּם וּמְקַדִּים רַחֲמִים לְרַגְזוֹ.
 וְכֹל מְאֲמִינִים שֶׁהוּא רַךְ לְרַצּוֹת:
 הַשְׁוֶה וּמְשׁוֶה קָטָן וְגָדוֹל.
 וְכֹל מְאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק:
 הַתֵּם וּמְתָמָם עִם תְּמִימִים.
 וְכֹל מְאֲמִינִים שֶׁהוּא תָּמִים פְּעֵלוֹ:

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.

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 spoke: 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.**

וּבְכֹן תִּזְכָּר יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מֵה
שִׁבְרָתָהּ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
וְיַעֲשׂוּ כָּל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבְבֵי שָׁלוֹם. כְּמוֹ
שִׁדְעָנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינֶךָ.
וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שִׁבְרָתָהּ:

וּבְכֹן תִּזְכָּר יְיָ לְעַמְּךָ תְּהִלָּה לִירְאִיָּה וְתִקְוָה לְדוֹרְשֵׁיךָ
וּפְתִיחוֹן פִּיהַ לְמִיחֲלִים לָךְ. שִׁמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְיַחַת
קָרוֹן לְדוֹד עַבְדְּךָ וְעַרְכִּיכַת גֵּר לְבֵן־יִשְׂרָאֵל מְשִׁיחָה בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרָיִם יַעֲלִזוּ וְחַסִּידִים בְּרַנָּה
יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיָּהּ וְכָל הָרָשָׁעָה כְּלָה כְּעָשָׂן תִּכְלָה. כִּי
תִּעֲבִיר מִמְּשָׁלַת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּכַתוּב בְּדַבְרֵי קְדֻשָּׁה. יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלוֹהַּ מִבְּלַעַדֶּיךָ כְּכַתוּב. וְיִגְבֶּה
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ
אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

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 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.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it be by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifices (*of this Sabbath day and*) of this Day of Remembrance were performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.

KEDUSHAT HAYOM

This day is uniquely holy.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בְּנוֹ.
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

ATA v'chartanu mikol ha amim
ohavta otanu v'ratizta banu v'romamtanu micol halshonot,
v'kidashtanu b'mitzvotcha v'karavtanu, malkeynu,
l'avodatech, v'shimcha hagadol, v'hakadosh alenu karata

On Shabbat include words in parentheses

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
הַזְּכוֹרוֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זְכֹר
לְיַצִּיאַת מִצְרַיִם:

וּמִפְּנֵי חַטָּאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ. וְאִין
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחַה בְּמִקְדָּשֶׁךָ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלֶךְ רַחֲמָן
שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים. וְתִבְנֶהוּ
מְהֵרָה וְתִגְדֵּל כְּבוֹדוֹ: אָבִינוּ מִלְּכָנוּ גִלְהָ כְבוֹד מְלִכוּתֶךָ עָלֵינוּ
מְהֵרָה וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ כְּנֶס מִיִּרְפְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ
בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עֲשׂוּ
אֲבוֹתָנוּ לְפָנֶיךָ אֶת קִרְבָּנוֹת חוּבוֹתֵיהֶם תְּמִידִים כְּסֻדְרָם וּמוֹסְפִים
כְּהִלְכֶתָם: וְאֶת מוֹסְפֵי (יוֹם הַשַּׁבָּת הַזֶּה וְ) יוֹם הַזְּכוֹרוֹן הַזֶּה עֲשׂוּ
וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה כְּמוֹ שֶׁכָּתַבְתָּ בְּתוֹרָתֶךָ
עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ:

Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Ohila LaEl.

(With Yismiḥu on Shabbat.)

As it is said:

On Shabbat

(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)

And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish.

And the meal-offerings and libations as indicated: three tenth-parts for the bull-ock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and two male goats for atonement; and two daily offerings as required. All this is in addition to the burnt-offering of the new moon and its meal-offering, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for sweet savor, fire-offerings to the Lord.

On Shabbat

*(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hal-
lowed, and designated the most desirable of days, in remembrance of creation.)*

Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Ohila LaEl.

(With Yismiḥu on Shabbat.)

כָּאָמֹר:

On Shabbat

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת
מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֲלֹת הַתְּמִיד
וְנִסְכָּה:)

uvyom hashabat, sh'nai chivasim b'nai shana timimim
ush'ney asronim, solet mincha b'lula bashemen
v'nisgo.. Olat shabat b'shabato al olat hatamid v'inska

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם: כָּל־מִלְאֲכַת עֲבֹדָה
לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם. וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר
בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שְׁבַע תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר וּשְׁנֵי עֶשְׂרֹנִים לְאֵיל
וַעֲשָׂרוֹן לְכֶבֶשׂ וַיִּזֶן כֹּנֶסְכּוֹ וּשְׁנֵי שְׁעִירִים לְכֹפֶר וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.
מִלֶּבֶד עֲלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֲלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמִּשְׁפָּטִם
לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה:

On Shabbat

(יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג עִם מְקֻדְשֵׁי שְׁבִיעִי כָּלֶם
יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְּׁבִיעִי רְצִיתָ בּוֹ וְקֻדְשָׁתוֹ. חֲמֻדַּת יָמִים אוֹתוֹ
קֹרְאֵת זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:)

OHILA LAEL

I supplicate God, and him I beseech,
 Of him I implore, the tongue's power of speech,
 That here mid his flock, his might I may praise,
 Concerning his works, my glad chant upraise;
 Human thoughts are his own, the tongue's power divine,
 My lips open thou, thy praise I design;
 May words of my mouth, my thoughts welcome be,
 O Source of my strength, who sets me free.

MALCHUYOT—GOD IS SOVEREIGN

ALAYNU

The Ark is opened

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. 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.

OHILA LAEL

אֲחִילָה לְאֵל.	אֲחִילָה פָּנָיו.
אֲשַׁאֲלֶה מִמְּנוּ.	מֵעֲנֵה לְשׁוֹן.
אֲשֶׁר בִּקְהֵל עָם.	אֲשִׁירָה עֵזוֹ.
אֲבִיעֶה רְנָנוֹת	בְּעַד מִפְעָלָיו:
לְאָדָם מְעַרְכֵי יָב.	וּמֵי מֵעֲנֵה לְשׁוֹן.
אֲדַנִּי שְׁפָתַי תִּפְתָּח.	וּפִי יִגִּיד תְּהִלָּתְךָ.
יְהִי לְרִצּוֹן אִמְרֵי־פִי.	וְהִגִּיז לְבִי לְפָנֶיךָ.
יְהוֹה צוּרִי.	וּגְאֹלִי:

MALCHUYOT—GOD IS SOVEREIGN

ALAYNU

The Ark is opened

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֹא
 עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם
 חָלַקְנוּ פָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם: וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל.
 וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מִלְּפָנֶיךָ
 אָפֶס זוּלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לְבָבְךָ כִּי
 יְהוֹה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

SOVEREIGNTY VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,
proclaiming God's Sovereignty and the coming
of God's Kingdom on earth.*

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.

THE MALCHUYOT VERSES

From the Torah

Thou reignest, as it is written in thy Torah:

The Lord reigns forever and ever.

First Day

And as it is said:

No one beheld iniquity in Jacob, nor perversity in Israel.
The Lord God is with him, and acclamation to the King is
heard in his midst.

Second Day

And as it is said:

And the King will be in Jeshurun, when the leaders of the
nation assemble, the tribes of Israel together.

SOVEREIGNTY VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,
proclaiming God's Sovereignty and the coming
of God's Kingdom on earth.*

עַל כֵּן נִקְוָה לָּךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזוּךָ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל רִשְׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּךְ תִּכְרַע כָּל
בָּרָךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד
שִׁמְךָ יִקְרְ יִתְנֻנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתַמְלֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תַּמְלֹךְ
בְּכָבוֹד:

THE MALCHUYOT VERSES

From the Torah

כְּכַתוּב בְּתוֹרַתְךָ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

First Day

וְנֵאמָר: לֹא־הָבִיט אֵוֶן בִּיעֶקֶב וְלֹא־רָאָה עֵמָל בְּיִשְׂרָאֵל.

יְהוָה אֱלֹהֵינוּ עִמּוֹ וְתִרְוַעַת מַלְךְ בּוֹ:

Second Day

וְנֵאמָר: וַיְהִי בִישְׁרוּן מַלְךְ בְּהַתְאַסֵּף רָאשֵׁי עַם יַחַד

שְׁבִטֵי יִשְׂרָאֵל:

From the Psalms

Thou reignest, as it is written in thy Holy Writings, the Psalms:
Sovereignty is the Lord's, and God reigns over all nations.

First Day

And as it is said:

The Lord reigns, robed in splendor, garbed in might, engirt with power; the world stands firm, never to be shaken.

Second Day

And as it is said:

Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O gates, yes, lift them up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? Indeed, the Lord of hosts is the King of glory. Selah!

From the Prophets

Thou reignest, as it is written by thy servants, the Prophets:
Thus says the Lord, King of Israel and its Redeemer, the Lord of Hosts: I am the first, and I will be the last, and besides me there are no other gods.

First Day

And as it is said:

And saviors shall come up on Mount Zion to judge Mount Esau, and the kingdom shall be the Lord's.

Second Day

And 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.

From the Psalms

וּבְדַבְרֵי קֹדֶשׁךָ כָּתוּב לֵאמֹר:

כִּי לַיהוָה הַמְּלוּכָה וּמִשַׁל בַּגּוֹיִם:

First Day

וְנֵאמָר: יְהוָה מֶלֶךְ גִּאוֹת לְבִשׁ. לְבִשׁ יְהוָה עַז הַתְּאֲזָר.

אֶף־תִּכּוֹן תִּבֵּל בְּלִית־מוֹט:

Second Day

וְנֵאמָר: שָׂאוּ שְׁעָרֵימָּה רְאִשֵׁיכֶם וְהִנְשָׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה

עֲזוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה. שָׂאוּ שְׁעָרֵימָּה

רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה צְבָאוֹת הוּא מֶלֶךְ

הַכְּבוֹד סִלְהָ:

From the Prophets

וְעַל יְדֵי עֲבָדֶיךָ הִנְבִּיאִים כָּתוּב לֵאמֹר:

כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֵאֲלוֹ יְהוָה צְבָאוֹת

אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין אֱלֹהִים:

First Day

וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת־הַר עֵשָׂו

וְהִיתָה לַיהוָה הַמְּלוּכָה:

Second Day

וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא

יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

From the Torah

Thou reignest, as it is written in thy Torah:

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

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 the way of holiness through thy commandments, and grant that our portion is 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.

The Shofar is sounded except on Shabbat

TIKIAH	SHEVARIM-TERUAH	TIKIAH
TIKIAH	SHEVARIM	TIKIAH
TIKIAH	TERUAH	TIKIAH

This day is the beginning of Creation;

This is the Day of Judgment for all human souls;

As children, as servants;

If judged as children, pity us as a father pities his children;

If as servants, our eyes turn to thee suspended in hope,

That thou deal with us graciously,

Bringing forth our judgment like the morning light,

O God, Awe-inspiring and Holy!

Give heed to sound of the Shofar
the loud clarion call of the Shofar
Bringing new hope to the suffering
And strength to those stricken w/sorrow
Bringing to Israel assurance
Of healing, peace and redemption

Renew your faith and devotion
To God's Torah, People and Land
Remember the Covenant and fashion
A kingdom of law and compassion

GIVE HEED TO THE SOUND OF THE SHOFAR

THE BLAST THAT IS BLOWN
OH MY PEOPLE

From the Torah

וּבְתוֹרַתְךָ כָּתוּב לְאמֹר:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְכַבֹּדְךָ
וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲזָךָ עַל כָּל
יוֹשְׁבֵי תֵבֶל אֶרֶץ. וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פִּעַלְתָּ וַיִּבִין כָּל יִצּוֹר כִּי
אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ
וּמְלִכּוֹתוֹ בְּכֹל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רִצָּה בְּמִנּוּחַתְנוּ)
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרַתְךָ. שְׂבַעְנוּ מִטוֹבְךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ. (וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךָ וַיְנַיֵּחוּ בָּהֶ
יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ). וְטַהַר לִבָּנוּ לְעִבְדָּךָ בְּאַמֶּת כִּי אַתָּה אֱלֹהִים
אַמֶּת וּדְבָרְךָ אַמֶּת וְקוּמִים לְעַד: בְּרוּךְ אַתָּה יְיָ מְלֶךְ עַל כָּל הָאָרֶץ
מִקִּדְּשֵׁי (הַשְּׁבֵת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרוֹן:

The Shofar is sounded, except on Shabbat

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים	תקיעה
תקיעה	תרועה	תקיעה

הַיּוֹם הִרְתָּ עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יִצּוֹרֵי

עוֹלָמִים. אִם כְּבָנִים אִם כְּעִבְדִּים.

אִם כְּבָנִים. רַחֲמָנוּ פָּרַחַם אָב עַל בָּנִים:

וְאִם כְּעִבְדִּים עֵינֵינוּ לָךְ תְּלוּיוֹת. עַד שֶׁתְּחַנְּנֵנוּ

וְתוֹצִיא כְּאוֹר מִשְׁפָּטְנוּ. אִיוֹם קָדוֹשׁ:

Remembrance

I stood with Abraham in his lonely vigil and read the destiny of my people in the stars.

I was with Isaac when he knelt on the altar ready to offer his life at his father's will.

With Jacob I wrestled through the night with the dark angel of despair and won a blessing at the break of dawn.

With Joseph I dreamed the dream of sheaves and stars and climbed the steps from the dungeon to the prince's throne.

I wandered with Moses, an alien prince among alien people. Unshod, I knelt with him before the vision in the wilderness And from the unextinguishable fires of God

I heard the voice calling to duty and freedom.

I saw the lightnings and heard the thunder, cause Mt. Sinai to tremble and I witnessed the everlasting Covenant between my people and its God.

I learned how to suffer and hunger in long and weary marches to the Promised Land.

I was with Joshua fighting at Gibeon and with Deborah at the waters of Megiddo when the stars in their courses fought against Sisra.

I stood with the blind Samson in his agony and I heard the wild cry of his desperate courage as he pulled down the temple over the Phillistines.

I heard Samuel admonish his people to remain free and not to reject God by enslaving themselves to a king.

I listened to the harp of the shepherd King David and I saw the great king bow down before the wrath of his prophet Nathan who rebuked him for his sins.

I prayed with Solomon in the Temple which he dedicated as a House of Prayer for all peoples. And I learned of a God whom heaven cannot contain; nor even the Heaven of heavens, a God whose compassion extends to all, even to the stranger who comes out of a far country.

I marched with the resolute band of prophets who came to destroy old worlds and to build new ones.

I shuddered at the wrath of their spirit as they lashed out against oppression and injustice. Against false gods and gilded idols, against blind leaders and lying prophets.

I warmed at their infinite compassion for the weak, the denied and the wronged.

From them I learned what a raging fire in the heart and unfilled mandate from God can be.

I wandered by my people by the Rivers of Babylon And I heard their oath of deathless loyalty. "If I forget thee, O Jerusalem May my right hand forget her cunning"

I entered their humble and improvised synagogues And I discovered that prayer and devout study are beautiful.

I returned with them from captivity to Jerusalem and I learned how a people can build on ruins.

I sat with the Sages and Scribes who piously taught the word of God And molded a people's reverence for a timeless Book.

I moved among the mountains of Judea pulling down the heathen altars with the lion-hearted sons of the Maccabees. I saw the miracle of a single cruse of oil illumine the rededicated Temple of their faith.

I was the companion of the gentle Hillel who revealed to me the essence of the Torah in the single commandment of "Love thy neighbor as thyself."

I was with Akiba who knew how to inspire a revolution defy an empire and die a martyr.

I wandered with my people in many lands and I walked with them the weary highways of the world. I drank with them out of the bitter cup of pain, humiliation and hate. But never did I fail to feel their pride in a great past, their hope for a greater future; their superb courage, their unflinching faith. Philosopher, poets, and saints never failed them and the light of their Torah was never extinguished.

And then I saw the night lift and the dawn break and into the new world I marched with them exultingly. I saw the shackles fall from their limbs, I saw the radiance of their emancipated minds and hearts. I saw them bless the world with matchless gifts of heart and mind.

Shall I leave my people now? Can I leave them now? Shall I part company with this immortal band? They have become too dear and precious to me.

I have wept over the six million. I have rejoiced with reborn Israel, with Jerusalem reunited. In accents of joy I exclaim: "AM YISRAEL CHAI "The people of Israel lives

And I shall help Israel live forever.-

Rabbi Abba Hillel Silver

ZICHRONOT—GOD REMEMBERS

REMEMBRANCE VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,
proclaiming God's Providence in the life of nations
and individuals.*

Thou rememberest all that has happened since creation. Before thee all the secrets of the ages stand unveiled. Naught is forgotten by thee, no mysteries exist in thy sight. Thou rememberest all deeds, and their authors are not forgotten. To thee everything is clear; past and the future are alike known to thee. From the earliest days of human existence thou didst endow humans with the knowledge that all are accountable to thee for their actions; and of old thou didst reveal to the House of Israel that this day, set apart for the remembrance of creation, was to be for us a Day of Judgment; for such is the statute unto Israel, an ordinance of the God of Jacob. And on this day the destiny of nations hangs in the balance: War or Peace, Famine or Plenty; and as for individuals, Life or Death. Who will not be mindful on this day, when the remembrance of each one comes before thee, thoughts and deeds, schemes and motives? Happy those who forget thee not, who find renewal of strength through thee; for they who seek thee will never falter, and they who trust in thee will not be abashed, when the remembrance of their deeds comes before thee, and thou assesses the doings of all. And thou also remembered Noah in love, and singled him out for salvation when the waters of the flood were brought to destroy all flesh because of their evil deeds. Therefore, his memory comes before thee, Lord our God, that thou multiply his descendants as the dust of the earth and as the sands upon the seashore.

ZICHRONOT—GOD REMEMBERS

REMEMBRANCE VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,
proclaiming God's Providence in the life of nations
and individuals.*

אתה זוכר מעשה עולם ופוקד כל יצורי קדם. לפניך נגלו כל תעלומות והמון נסתרות שמבראשית. אין שכחה לפני כסא כבודך ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל וגם כל היצור לא נכחד ממך. הכל גלוי וידוע לפניך יי אלהינו צופה ומביט עד סוף כל הדורות. כי תביא חק זכרון להפקד כל רוח ונפש להזכר מעשים רבים והמון בריות לאין תכלית. מראשית כזאת הודעת ומלפנים אותה גלית: זה היום תחלת מעשיך זכרון ליום ראשון: כי חק לישראל הוא משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב ואיזו לשלום איזו לרעב ואיזו לשבע. ובריות בו יפקדו להזכירם לחיים ולמות. מי לא נפקד כהיום הזה: כי זכר כל היצור לפניך בא מעשה איש ופקדתו ועלילות מצעדי גבר מחשבות אדם ותחבולותיו ויצרי מעלי איש:

אשרי איש שלא ישכחך ובן-אדם יתאמץ-בה. כי-דורשיה לעולם לא-יכשלו ולא-יכלמו לנצח כל-החוסים בה. כי-זכר כל המעשים לפניך בא ואתה דורש מעשה כלם. וגם את נח באהבה זכרת ותפקדהו בדבר ישועה ורחמים בהביאה את מי המבול לשחת כל בשר מפני רע מעלליהם. על כן זכרונו בא לפניך יי אלהינו להרבות זרעו כעפרות תבל וצאצאיו כחול הים:

THE ZICHRONOT VERSES

From the Torah

Thou rememberest, as it is written in thy Torah:

And God remembered Noah and all the humans and animals with him in the ark. At God's command, the wind blew over the earth and the waters receded.

First Day

And as it is said:

And God heard their cry, and remembered his covenant with Abraham, with Isaac and with Jacob.

Second Day

And as it is said:

I will remember my covenant with Jacob, and certainly my covenant with Isaac, and definitely my covenant with Abraham. And I will remember the earth.

From the Psalms

Thou rememberest, as it is written in thy Holy Scriptures, the Psalms:

God made sure that his wonders would be remembered.

First Day

And as it is said:

God prepares food for those who revere him; remembering the covenant forever.

Second Day

And as it is said:

And God remembered the covenant, and forgave in abundant mercy.

THE ZICHRONOT VERSES

From the Torah

כָּפְתוּב בְּתוֹרַתְךָ:

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה
וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה. וַיַּעֲבֵר אֱלֹהִים
רוּחַ עַל־הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

First Day

וַנִּאֲמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

Second Day

וַנִּאֲמַר: וַזְכֹּרְתִי אֶת־בְּרִיתִי יַעֲקֹב. וְאֵף
אֶת־בְּרִיתִי יִצְחָק. וְאֵף אֶת־בְּרִיתִי
אַבְרָהָם אֲזָכֹר. וְהָאָרֶץ אֲזָכֹר:

From the Psalms

וּבְדַבְרֵי קֹדֶשׁךָ כָּתוּב לְאָמַר:

זָכַר עֲשָׂה לְנַפְלְאֹתָיו חֲנוּן וְרַחוּם יְהוָה:

First Day

וַנִּאֲמַר: טָרַף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

Second Day

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּגְחַם כָּרַב חֲסָדָיו:

From the Prophets

Thou rememberest, as it is written by thy servants, the Prophets:

Go and proclaim to the inhabitants of Jerusalem: Thus says the Eternal. I remember your devotion in youthful days, the love of the days of your betrothal, when you followed me in the wilderness, into a land unsown and unknown.

First Day

And as it is said:

I will remember my covenant with you, made in your youthful days, and I will establish it as an eternal covenant.

Second Day

And as it is said:

Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awakened anew for him. I will have compassion on him, says the Eternal.

Our God and God of our ancestors: Remember us, we pray, with blessing, deliverance and mercy. Remember the covenant which thou didst make with Abraham our father, and the loving pledge which thou didst give him on Moriah's height. And may the merit of Abraham's supreme faith in the Binding of Isaac lead thee to restrain thine anger from us. In thy great goodness, send relief to thy people, thy city and thine inheritance. Fulfill unto us, O Lord our God, thy Torah promise, which was given by thee through Moses thy servant: And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations—I, the Eternal; for

From the Prophets

ועל ידי עבדיך הנביאים כתוב לאמר:

הלך וקראת באזני ירושלים לאמר. כה אמר יהוה. זכרתי לך חסד נעוריהך אהבת כלולתיהך לכתך אחרי במדבר בארץ לא זרועה:

First Day

ונאמר: וזכרתי אני את בריתי אותך בימי נעוריהך

והקימותי לך ברית עולם:

Second Day

ונאמר: הבן יקיר לי אפרים אם ילד שעשעיים. כיימדי

דברי בו זכר אזכרנו עוד על-כן המו מעי לו

רחם ארחמנו נאם יהוה:

אלהינו ואלהי אבותינו זכרנו בזכרון טוב לפניך ופקדנו בפקדת ישועה ורחמים משמי שמי קדם. וזכר לנו יי אלהינו את הברית ואת החסד ואת השבועה אשר נשבעת לאברהם אבינו בהר המריה. ותראה לפניך עקדה שעקד אברהם אבינו את יצחק בנו על גב המזבח וכבש רחמיו לעשות רצונה בלבב שלם. כן יכבשו רחמיה את כעסה מעלינו ובטובה הגדול ישוב חרון אפה מעמך ומעירה ומנחלתה. וקיים לנו יי אלהינו את הדבר שהבטחתנו בתורתך על ידי משה עבדך מפי כבודך כאמור: וזכרתי להם ברית ראשנים אשר הוצאתי אתם מארץ מצרים לעיני הגוים להיות להם לאלהים אני יהוה: כי

THE CALLS OF THE SHOFAR

For untold generations, on this day, our ancestors listened to the sound of the Shofar.

What did they hear in its piercing tones? What solemn truths did they detect in its calls which stirred them so profoundly each year? And what does the Shofar say to us today, as we stand at the dawn of the New Year, groping for a light to guide us and a faith to sustain us?

Tekiah! Awake!

Let not habit dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, turn to God. As we hear the sharp Tekiah blast, let us rouse ourselves from smugness and self-satisfaction, from callousness and self-righteousness.

Shevarim!

The broken refrain!

Listen to the staccato cry. Hear the echos of sighing and weeping. The deprived and the distressed, the neglected and the enslaved, the bruised and the broken - all cry out for relief from their pain, for release from their torment.

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

Teruah!

The call to battle is sounded; Join the struggle against evil and suffering. Give of your bread to those who hunger; give of your strength to those who stumble; give of your time to the lonely and forsaken; heal the wounded; comfort the bereaved. Let us hearken to the Teruah's call to action. For in our hands, in our hearts, and in our minds are the means for building a better world, for fulfilling the promise of peace and justice, and for hastening the day when all will hear the sound of the great Shofar of liberation.

Milton Steinberg

thou dost remember everything though by mortals forgotten; yes, thou art the Eternal before whom naught is forgotten. And remember in mercy the Binding of Isaac for the merit of his descendants. Blessed art thou, O Lord, who rememberest the covenant made with the ancient ones.

The Shofar is sounded, except on Shabbat

TIKIAH	SHEVARIM-TERUAH	TIKIAH
TIKIAH	SHEVARIM	TIKIAH
TIKIAH	TERUAH	TIKIAH

HARNINU

From Psalm 81

Sing joyfully unto our God, the Source of our strength,
 Shout with jubilation unto the God of Jacob;
 Strike up the chorus, sound the drum,
 Play sweet music on harp and lute;
 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.

זֹכֵר כָּל הַנְּשָׁכָחוֹת אֶתָּה הוּא מְעוֹלָם וְאִין שְׁכָחָה לְפָנַי כִּסֵּא
 כְּבוֹדָה. וְעַקְדַת יִצְחָק לְזֵרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר: בְּרוּךְ אַתָּה
 יי זֹכֵר הַבְּרִית:

The Shofar is sounded, except on Shabbat

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים	תקיעה
תקיעה	תרועה	תקיעה

HARNINU

הִרְגִּינוּ יְיָ אֱלֹהִים עוֹזֵנוּ.
 הָרִיעוּ יְיָ אֱלֹהֵי יַעֲקֹב:
 שְׂאוּ זִמְרָה וּתְנוּ תָּף.
 כִּנּוֹר נְעִים עִם נָבֶל:
 תִּקְעוּ בַחֲדָשׁ שׁוֹפָר.
 בַּכֶּסֶה לַיּוֹם תִּגְנוּ:
 כִּי חֹק לְיִשְׂרָאֵל הוּא.
 מִשְׁפָּט יְיָ אֱלֹהֵי יַעֲקֹב:

SHOFROT—GOD IS REVEALED

SHOFAR VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,
proclaiming the aspirations of the House of Israel
for freedom, physical and spiritual.*

From out of the heavens, in the midst of gleaming clouds didst thou cause our ancestors to hear thy voice at Sinai. There they became a people consecrated to thy service. All creation stood in awe before thee when thou didst reveal thyself at Mount Sinai to teach thy people Torah and commandments. In the midst of flaming fire, and amid thunderpeals and lightning flashes, accompanied by the blast of the Shofar, didst thou cause them to hear the ten sacred pronouncements, the charter of our freedom.

THE SHOFROT VERSES

From the Torah

Of the Shofar it is written in thy Torah:

And on the third day, at morning, there was thunder and lightning, and a dense cloud over the mountain. The voice of the Shofar was very loud. And the people in the camp trembled.

First Day

And as it is said:

The voice of the Shofar grew louder and louder. Moses spoke, and God answered in a clear voice.

Second Day

And as it is said:

The whole people saw—the thunder, and the bolts of lightning, and the voice of the Shofar, and the mountain in smoke. And the people saw, and trembled, and stood far away.

SHOFROT—GOD IS REVEALED

SHOFAR VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,
proclaiming the aspirations of the House of Israel
for freedom, physical and spiritual.*

אַתָּה נִגַּלְתָּ בְּעֵנַן כְּבוֹדָךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר עִמָּם. מִן
הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ וְנִגַּלְתָּ עֲלֵיהֶם בְּעַרְפְּלֵי טְהָרָה. גַּם כָּל
הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ בְּהַגְלוֹתֶךָ
מִלְּכַנּוֹ עַל הָרָה סִינַי לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת וּתְשַׁמְיַעַם אֶת הָיִד
קוֹלְךָ וְדַבְּרוֹת קְדוֹשָׁה מְלֵהֲבוֹת אֵשׁ. בְּקִלְתָּ וּבְרָקִים עֲלֵיהֶם נִגַּלְתָּ
וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפַעְתָּ:

THE SHOFROT VERSES

From the Torah

כַּפְתּוֹב בְּתוֹרָתְךָ:

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהֵיטֵב הַבֶּקָר וַיְהִי קֹלֵת
וּבְרָקִים וַעֲנַן כָּבֵד עַל־הָהָר וְקוֹל שֹׁפָר חָזֵק מְאֹד
וַיַּחְרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

First Day

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחִזּוֹק מְאֹד. מִשָּׁה יְדַבֵּר
וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

Second Day

וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֵת וְאֶת־הַלְפִידִם וְאֵת
קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשָׁן. וַיִּרְא הָעָם וַיִּנְעֻוּ
וַיַּעֲמָדוּ מֵרָחֵק:

From the Psalms

And of the Shofar it is written in thy Holy Writings, the Psalms:

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

First Day

And as it is said:

With trumpets and the voice of the Shofar, shout out praise to the Lord.

And as it is said:

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.

Second Day

And as it is said:

Hallelujah! Praise ye the Lord! Praise God in his sanctuary, praise him in his shrine. Praise him for his mighty deeds, praise him for his greatness vast. Praise him with the Shofar tone, praise him with the lute and harp. Praise him with the drum and dance, praise him with the string and flute. Praise him with soft sounding cymbals, praise him with loud sounding cymbals. Every soul, praise the Lord, Hallelujah! Praise ye the Lord! Every soul, praise the Lord, Hallelujah! Praise ye the Lord!

From the Prophets

And of the Shofar it is written by thy servants, the Prophets:

All who dwell on earth, inhabitants of the world, listen when God's banner is raised over the mountains and the Shofar is sounded.

From the Psalms

וּבְדַבְרֵי קִדְשׁוֹ כָּתוּב לֵאמֹר:

עָלָה אֱלֹהִים בְּתְרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:

First Day

וְנֵאמָר:

בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנַי הַמְלֹךְ יְהוָה:

וְנֵאמָר:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם חַגְגּוֹ. כִּי

חֶק לְיִשְׂרָאֵל הוּא מִשְׁפָּט יְלֹאֵהִי יַעֲקֹב:

Second Day

וְנֵאמָר:

הַלְלוּיָהּ. הַלְלוּ־אֵל בְּקִדְשׁוֹ. הַלְלוּהוּ בְרִקִיעַ עֲזוֹ:

הַלְלוּהוּ בַגְּבוּרֹתָיו. הַלְלוּהוּ כְּרַב גְּדֻלוֹ: הַלְלוּהוּ

בְּתִקְוַע שׁוֹפָר. הַלְלוּהוּ בַנְּבֵל וְכַנּוֹר: הַלְלוּהוּ בַתֶּף

וּמְחֹזֵל. הַלְלוּהוּ בַמְנִיחַ וְעֶגְבִּי: הַלְלוּהוּ

בְּצִלְצְלֵי־שִׁמְעַ. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל

הַנְּשָׁמָה תִּהְלֵל יָהּ. הַלְלוּיָהּ:

From the Prophets

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

כָּל־יְשִׁבֵי תֵבֵל וְשֹׁכְנֵי אֶרֶץ כְּנַשְׂאֵי־נֶס הָרִים

תִּרְאוּ וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ:

First Day

And as it is said:

And it shall happen on that day that a blast will be sounded on a great Shofar, and those lost in Assyria and exiled to Egypt will come and worship the Eternal on the Holy mount in Jerusalem.

Second Day

And as it is said:

And the Eternal shall appear to them, and his arrow shall bolt like lightning. And the Lord God will sound the Shofar, approaching in a whirlwind from the south. The Lord of Hosts will defend them.

So may thou defend thy people Israel with your peace!

Our God and God of our ancestors: Sound the great Shofar for our physical and spiritual freedom; and raise the ensign for the ingathering of the oppressed of thy people, the House of Israel. Bring our dispersed home to Zion from among the nations, and from the ends of the earth those who are troubled. Bring us also in gladness, unto Zion, thy holy city, and unto Jerusalem, the place of thy Temple of old, with everlasting joy. For it was there that our ancestors brought before thee their sacrificial offerings as prescribed in the Torah, by Moses thy servant: On the day of your festive gathering, and on the new moon days, you shall sound the trumpets over your burnt offerings and peace sacrifices. They shall

First Day

וְנֹאמַר:

וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ
הָאֲבֹדִים בְּאֶרֶץ אַשּׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם.
וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָיִם:

Second Day

וְנֹאמַר:

וַיְהוֶה עֲלֵיהֶם יְרֵאָה וַיֵּצֵא כִכְרֶק חֲצוֹ.
יְהוָה אֱלֹהִים בְּשׁוֹפָר יִתְקַע וְהִלֵּךְ
בְּסַעֲרוֹת תִּימָן. יְהוָה צְבָאוֹת יִגֹן עֲלֵיהֶם:

כִּן תִּגֹן עַל עַמְּךָ יִשְׂרָאֵל בְּשָׁלוֹמְךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִּתְקַע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ וְשָׂא נֶס
לְקַבֵּץ גְּלוּיֹתֵינוּ. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפֹצוֹתֵינוּ כַּנֵּס
מִיִּרְכַּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית
מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׂשֵׁם עָשׂוּ אֲבוֹתֵנוּ לְפָנֶיךָ אֶת קַרְבָּנוֹת
חֹבוֹתֵיהֶם כַּמִּצְוָה בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
כְּאֹמֹר: וּבַיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשֵׁיכֶם וּתְקַעְתֶּם
בְּחֻצְרוֹת עַל עַלְתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם. וְהָיוּ לָכֶם לְזִכְרוֹן

be a reminder before your God. I am the Lord your God. And there may we worship thee, in the Holy Land, and sing thy praises because of thy loving-kindness and thy faithfulness. To thee, we pray, who hears the freedom call of the Shofar, to thee who art beyond compare. Blessed art thou, O Lord, whom we supplicate to hear in mercy the freedom blast of the Shofar, sounded this day by thy people, the House of Israel.

The Shofar is sounded except on Shabbat

TIKIAH	SHEVARIM-TERUAH	TIKIAH
TIKIAH	SHEVARIM	TIKIAH
TIKIAH	TERUAH	TIKIAH GEDOLAH

ARESHET SIFATENU

May the utterance of our lips this day be acceptable before thee, God, Almighty and Exalted. Thou who hears the Sounding of the Shofar, Malchuyot, Zichronot and Shofrot. Grant fulfillment, we pray, to the prayers of the House of Israel, that thy Sovereignty, and thy Providence may be acknowledged by all humanity; and grant fulfillment to the prayers of the House of Israel, as voiced through the Shofar this day, for the physical and spiritual emancipation of the House of Israel and all humankind.

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.

לְפָנֵי אֱלֹהֵיכֶם אָנִי יְהוָה אֱלֹהֵיכֶם: וְשֵׁם נִשְׁתַּחֲוֶה לְפָנֶיךָ עַל אֲדַמַּת הַקֹּדֶשׁ וּנְבָרְכֶךָ עַל חֲסִדְךָ וְעַל אֲמַתְךָ. כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאֲזִין תְּרוּעָה וְאִין דּוֹמָה לָּךְ: בְּרוּךְ אַתָּה יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

The Shofar is sounded, except on Shabbat

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים	תקיעה
תקיעה גדולה	תרועה	תקיעה

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ. אֵל רַם וְנִשְׂאָ. מִבֵּין וּמְאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתְנוּ וּתְרוּעוֹתֵנוּ: וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֹדֵר מַלְכוּתֵנוּ. וְסֹדֵר זְכוֹרֹנוֹתֵינוּ. וְסֹדֵר שׁוֹפְרוֹתֵינוּ:

AVODAH

The Promise of God's return to Zion.

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשִׁב אֶת הָעֲבוֹדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאֵהָבָה תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

HODA-AH

*The congregation says this paragraph softly,
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

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 evening, morning and afternoon; 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.

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.

**HODA-AH
Thanksgiving.**

*The Congregation says this paragraph softly,
while the Hazzan chants the next paragraph aloud.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ כֵּן תַּחֲיֵנוּ וְתִקְּמֵנוּ. וְתֵאֶסְפֵה
גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדֶךָ
בְּלֵבב שְׁלָם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֵד. צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה
לָךְ וְנִסְפָּר תְּהַלְתֶּךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיָּה שְׁבָכְךָ יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׁבָכְךָ עֵת עָרַב וּבִקְרָ וְצִהָרִים. הַטוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ. מֵעוֹלָם קִיַּיֵנוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָמִיד לְעוֹלָם וָעֵד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוַעֲתָנוּ

וְעוֹרְתָנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת:

SHALOM

THE PRIESTLY BLESSING

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

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.

Amen. May this be the will of God.

Amen. May this be the will of God.

Amen. May this be the will of God.

SIM SHALOM

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.

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.

And may it be as it is written: For by faith in me are your days increased, and years of life added. Inscribe us in the book of life, as it is written: And you who cleave to the Eternal your God, are all of you alive this day.

B'SEFER CHAYIM, B'RACHA V'SHALOM,
UFARNASAH TOVAH
NIZACHARE V'NIKATAVE LIFANECHA
ANACHNU, V'KOL AMCHA BAYT YISRAEL,
L'CHAYIM TOVIM, UL'SHALOM

SHALOM

Peace!

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּה הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו
כַּהֲנָיִם עִם קְדוֹשְׁךָ. כְּאֲמוֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן. כֵּן יְהִי רָצוֹן:

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ. אָמֵן. כֵּן יְהִי רָצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. אָמֵן. כֵּן יְהִי רָצוֹן:

AMEN, KAYN Y'HI RATZON

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה. כִּי
בְּאוֹר פְּנִיָּה נָתַתְּ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמְּךָ
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב

לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

וְנֹאמַר: כִּי־בִי יִרְבוּ יְמֵיךָ. וַיִּוְסִיפוּ לְךָ שָׁנוֹת חַיִּים. לְחַיִּים טוֹבִים

תִּכְתְּבֵנוּ אֱלֹהִים חַיִּים. כְּתַבְנוּ בְּסֵפֶר הַחַיִּים. כְּפָתוּב: וְאַתֶּם

הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

HAYOM TIAMTZAYNU

This Day: Strengthen our souls; Amen.

This Day: Bless us; Amen.

This Day: Raise our spirits; Amen.

This Day: Be mindful of us; Amen.

This Day: Inscribe us for a happy life; Amen.

This Day: Give ear to our plea; Amen.

This Day: Accept our prayer in thy gracious love; Amen.

This Day: Sustain us with thy righteous might; Amen.

This Day: Bring us closer to thy service so that it may be well with us all our days, and that we may be spiritually alive, as on this day; and may righteousness, life and peace be our portion and that of the House of Israel and all who dwell on earth, evermore.

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

HAYOM TIAMTZAYNU

This Day! Its Greatness! Its Promise!

הַיּוֹם תְּאַמְצָנוּ: אָמֵן: HA YOM T'AMZENU

הַיּוֹם תְּבָרַכְנוּ: אָמֵן: HAYOM TVARCAYNU

הַיּוֹם תְּגַדְּלֵנוּ: אָמֵן: HAYOM T'GADLEYNU

הַיּוֹם תְּדַרְשָׁנוּ לְטוֹבָה: אָמֵן: HAYOM TIDRISHENU L'TOVAH

הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים: אָמֵן: HAYOM T'CHTIVENU L'CHAYIM TOVIM

הַיּוֹם תִּשְׁמַע שְׁוַעֲתָנוּ: אָמֵן: HAYOM TISHMA SHAVOTAYNU

הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתָנוּ: אָמֵן: HAYOM T'KABAYL BRACHAMIM UVRATZON ET TIFILATEYNU

הַיּוֹם תְּתַמְכְּנוּ בִּימִין צְדָקָה: אָמֵן:

HAYOM TITMICHAYNU B'MINIM TZIDKECHA

הַיּוֹם תִּקְרַבֵּנוּ לְעִבּוּדְךָ לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיּוֹתָנוּ כִּהְיוֹם

הַזֶּה. וְצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ וּלְכָל

יִשְׂרָאֵל וּלְכָל יוֹשְׁבֵי תֵבֶל עַד הָעוֹלָם:

בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

BARUCH ATA ADONAI (BARUCHU UMVARACH SH'MO) OSEH HASHALOM (AMEN)

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.

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ. וְיִמְלִיךְ
מְלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא
וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשָׁמַיָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Ayn Kelohaynu

There is none like our God, There is none like our Lord,
 There is none like our King, There is none like our Savior.

Who is like our God, Who is like our Lord,
 Who is like our King, Who is like our Savior?

Let us give thanks to our God, Let us give thanks to our Lord,
 Let us give thanks to our King, Let us give thanks to our Savior.

Blessed, praised is our God, Blessed, praised is our Lord,
 Blessed, praised is our King, Blessed, praised is our Savior.

Thou, indeed, art our God, Thou, indeed, art our Lord,
 Thou, indeed, art our King, Thou, indeed, art our Savior.

Thou art God before whom our ancestors brought their pleasing
 offerings of incense.

Ayn Kelohaynu

אין כִּאלֹהֵינוּ. אין כְּאֲדוֹנֵינוּ.
 אין כְּמֶלְכֵנוּ. אין כְּמוֹשִׁיעֵנוּ:

מי כִּאלֹהֵינוּ. מי כְּאֲדוֹנֵינוּ.
 מי כְּמֶלְכֵנוּ. מי כְּמוֹשִׁיעֵנוּ:

נודה לֵאלֹהֵינוּ. נודה לְאֲדוֹנֵינוּ.
 נודה לְמֶלְכֵנוּ. נודה לְמוֹשִׁיעֵנוּ:

בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ.
 בָּרוּךְ מֶלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.
 אַתָּה הוּא מֶלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

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.

שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם:

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

שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם. רִקַּע הָאָרֶץ וְצָאֲצָאָהָ.
נָתַן נְשָׁמָה לְעַם עֲלֵיהָ. וְרוּחַ לְהַלְכִים בָּהּ:

All continue with:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל.
וְשָׁכֵינֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אֱמַת מַלְכָּנוּ אֶפְסֵ זוּלָּתוֹ כְּכַתּוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ הַיּוֹם
וְהִשְׁבַּתְּ אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל־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 עֲזֹךְ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל רִשְׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע כָּל
בְּרֵךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וּלְעוֹלָמֵי עַד
תַּמְלוּךְ בְּכָבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד:

וַנֵּאמֶר. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בַּיּוֹם 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

For a transliteration of the Kaddish, see page 1002.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

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 יִצִיר נִבְרָא:
לֵעֵת נִעֲשָׂה בְּחִפְצוֹ כֹּל. אֲזֵי מֶלֶךְ שְׂמוֹ נִקְרָא:

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

וְהוּא אֶחָד וְאֵין שְׁנַי. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:

וְהוּא אֵלִי וְחֵי גְאֻלִי. וְצוֹר חֲבִלִי בְעֵת צָרָה:
וְהוּא נְסִי וּמְנוֹס לִי. מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא:

בְּיָדוֹ אֶפְקִיד רוּחִי. בְעֵת אִישׁוֹן וְאַעִירָה:
וְעַם רוּחִי גְוִיָתִי. יְיָ לִי וְלֹא אִירָא:

KADDISH

Charles Reznikoff

Upon Israel and upon the rabbis
 and upon the disciples and upon all the disciples of their disciples
 and upon all who study the Torah in this place and in every place,
 to them and to you
 peace;

upon Israel and upon all who meet with unfriendly glances,
 sticks and stones and names—
 on posters, in newspapers, or in books to last,
 chalked on asphalt or in acid on glass,
 shouted from a thousand thousand windows by radio;
 who are pushed out of class-rooms and rushing trains,
 whom the hundred hands of a mob strike,
 and whom jailers strike with bunches of keys, with revolver butts;
 to them and to you
 in this place and in every place
 safety;

upon Israel and upon all who live
 as the sparrows of the streets
 under the cornices of the houses of others,
 and as rabbits
 in the fields of strangers
 on the grace of the seasons
 and what the gleaners leave in the corners;
 you children of the wind—
 birds
 that feed on the tree of knowledge
 in this place and in every place,
 to them and to you
 a living;

upon Israel
 and upon their children and upon all the children of their children
 in this place and in every place,
 to them and to you
 life.

SOUTHERN JOURNEY

Ruth F. Brin

Before the wind shakes the bronze leaves from the oaks,
 While the maple is aflame and the poplar is still gold;
 We give thanks to thee.

Flocks of birds take to the flyways of the continent,
 Down the great river valleys and along the seacoasts;
 We give thanks to thee.

They fly above the changing scenes of autumn
 Toward the warm lands of cypress and orange-grove;

Sometimes we long to fly with them, to escape,
 To send our souls away on a southern journey;
 A southern journey.

Lord God, who gave warbler, mallard and wren
 The strength to migrate, the sense to know the way,
 Give us strength to survive the cold seasons of our lives.

Help us through prayer and ritual and thine appointed days
 To return even from the strange journeys of the soul,
 That take us to far countries of pretended peace;
 A southern journey.

We give thanks unto thee, O Lord, for making us part of earth,
 To wonder at its creatures, to exult in all its beauty;
 We give thanks to thee.

We give thanks unto thee for making us part of heaven,
 To see beyond the changing beauties of this fair earth,
 To praise thee and bless thee, who art the Creator of all;
 A southern journey.

BLESSINGS FOR THE HOME ON ROSH HASHANAH AFTERNOON

KIDDUSH

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. Therefore God blessed the Sabbath Day and declared it holy.

On weekdays begin here:

And Moses spoke to the Children of Israel about the observance of the holy days of the Lord.

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.

With permission of all here gathered:

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

BLESSINGS FOR THE HOME ON ROSH HASHANAH AFTERNOON

KIDDUSH

On Shabbat

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם. כִּי־שִׁשֶּׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיְנַפְּשׁ:

עַל־כֵּן בֵּרַךְ יְהוָה אֶת יוֹם־הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

On weekdays begin here:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה אֶל בְּנֵי־יִשְׂרָאֵל:
תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם תִּגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא. מִשְׁפַּט לֵאלֹהֵי יַעֲקֹב:

סִבְרֵי מְרֻנָּה וְרִבְנָה וְרִבּוּתֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

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.

FOR A SWEET YEAR

Before eating apple dipped in honey

Blessed art thou, God Eternal, Ruler of the universe, Creator of the fruit of the tree.

May it be thy will, Lord our God, and God of our ancestors, that the new year be blessed with goodness and sweetness.

THE MOTZI

Before washing:

שְׂאוּ יְיָ יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה:

Washing the hands:

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

The Motzi, recited over two loaves:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

FOR A SWEET YEAR

Before eating apple dipped in honey

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ:
יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחֲדֹשׁ עָלֵינוּ
שָׁנָה טוֹבָה וּמְתוֹקָה: