



מחזור לימים הנוראים

# משכן הנפש

MISHKAN HANEFESH

*Machzor for the Days of Awe*

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For Study and  
Reflection

principle of the survival of the fittest became known as Social Darwinism, which taught that only the truly gifted deserve to survive. It is unfortunate that this teaching has become an axiom of modern life. In contrast, our Jewish tradition has always taught that we are responsible for the survival of the least fit: the orphan, the poor, the lonely, and the stranger, to name just a few. And in Genesis 1:27 we are told that every single human being is divinely gifted and deserving of dignity.

The opening of Genesis tells about the creation by God of a universe of harmony, balance, and beauty, formed from soupy chaos, *tohu vavohu*. It is the most profound story we know, and it reminds us why we are here. It sets forth our work, and our challenge. But is the story true?

Regretfully I must admit that the story is not true, or at least not yet. When will it be true? When we accept our responsibility as God's partners in creating the world described in Genesis.

—Rabbi Rick Jacobs (b. 1955)

**How is it** that hardly any major religion has looked at science and concluded, “This is better than we thought! The Universe is much bigger than our prophets said, grander, more subtle, more elegant”? Instead they say, “No, no, no! My god is a little god, and I want him to stay that way.” A religion, old or new, that stressed the magnificence of the Universe as revealed by modern science might be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths.

—Carl Sagan (1934–1996)

**YOUR BOOK OF LIFE** doesn't begin today, on Rosh HaShanah. It began when you were born. Some of the chapters were written by other people: your parents, siblings, and teachers. Parts of your book were crafted out of experiences you had because of other people's decisions: where you lived, what schools you went to, what your homes were like. But the message of Rosh HaShanah, the anniversary of the creation of the world, is that everything can be made new again, that much of your book is written every day—by the choices you make. The book is not written and sealed; you get to edit it, decide what parts you want to emphasize and remember, and maybe even which parts you want to leave behind. *Shanah tovah* means both a good year, and a good change. Today you can change the rest of your life. It is never too late.

—Rabbi Laura Geller (b. 1949)

# בְּשַׁעְרֵי רֹאשׁ הַשָּׁנָה

## B'Shaarei Rosh HaShanah

### At the Threshold of the New Year

#### HINEIH MAH TOV

*Hineih mah tov umah na-im:* הִנֵּה מֵה־טוֹב וּמֵה־נְעִים  
*shevet achim/achayot gam yachad.* שֵׁבֶת אַחִים/אָחִיּוֹת גַּם יַחַד.  
 How good and how pleasant —  
 Brothers and sisters gathered together!

#### HASHIVEINU / RETURN AGAIN

*Hashiveinu, Adonai, eilecha* הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֶיךָ  
*v'nashuvah;* וְנָשׁוּבָה,  
*chadeish yameinu k'kedem.* חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.  
 Return again, return again, return to the land of your soul.  
 Return to who you are, return to what you are, return to where you are  
 Born and reborn again.

#### HAVAH NASHIRAH

*Havah nashirah* הָבָה נִשְׁיֶרָה  
*Shir hal'luyah!* שִׁיר הַלְלוּיָהּ.  
 Come —  
 let us sing,  
 let us sing out God's praise together!

שִׁירִים

*Shirim*

הַדְּלָקַת גְּרוֹת  
*Hadlakat Nerot*

שַׁעַר תְּפִלָּה  
*Shaar T'filah*

שְׁלוֹם עֲלֵיכֶם  
*Shalom Aleichem*

תְּקִיעַת שׁוֹפָר  
*T'kiat Shofar*

הַנְּבִי  
*Hin'ni*

הַשָּׁנָה הַחֲדָשָׁה  
*HaShanah*  
*HaChadashah*

HOW GOOD הִנֵּה מֵה־טוֹב, Psalm 133:1, adapted.

HASHIVEINU הַשִּׁיבֵנוּ, Lamentations 5:21.

RETURN AGAIN. Lyrics by Rabbi Shlomo Carlebach (1924–1994).

Songs

Candlelighting

Opening Prayers

Shalom Aleichem

Sounding of  
the Shofar

Hin'ni

Announcement of  
the New Year

3. The first mitzvah in the Torah is “Let there be light!”

So we are commanded:

in everything you do, be a menorah, a bringer of light.

Live with honor, act with integrity, do your work with passion —  
and the radiance of your deeds will live after you.

May our ideals burn bright, forever unextinguished,  
and may we live our lives like the flames we kindle —

always stretching upward, striving for the good, reaching for You.

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*asher kid'shanu b'mitzvotav,*  
*v'tzivanu l'hadlik ner*  
*[shel Shabbat v'] shel yom tov.*

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,  
וְצִוָּנוּ לְהַדְלִיק נֵר  
[שֶׁל שַׁבָּת וְ] שֶׁל יוֹם טוֹב.

Source of blessing, Eternal our God,  
You fill the universe with majestic might,  
teaching us holiness through sacred obligations,  
giving us the mitzvah of bringing light on [Shabbat and] this festival.

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*shehecheyanu v'kiy'manu v'higianu*  
*laz'man hazeh.*

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיְיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ  
לְזֶמַן הַזֶּה.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
giving us life, upholding the life within us, and bringing us to this time.

*For Kiddush, turn to page 78.*

Songs	<i>Tiku vachodesh shofar,</i>	תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר,
Candlelighting	<i>bakeiseh l'yom chageinu.</i>	בְּכֵסֶה לְיוֹם חֲגֵנוּ.
Opening Prayers	<i>Ki chok l'Yisrael hu;</i>	כִּי חֹק לְיִשְׂרָאֵל הוּא,
Shalom Aleichem	<i>mishpat l'Elohei Yaakov.</i>	מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Sounding of the Shofar	At the new moon, at the full moon, for our feast-day, sound the shofar!
Hin'ni	For that is the law of Israel, the way of the God of Jacob.
Announcement of the New Year	

*Hal'luhu b'teika shofar!*                      הַלְלוּהוּ בְּתִקְעַת שׁוֹפָר!  
Praise God with the blast of the shofar!

בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.  
*Baruch atah, Adonai, shomei-a kol t'ruat amo Yisrael b'rachamim.*  
Blessed are You in our lives, Adonai.  
You hear, with love, the shofar —  
true voice of Your people Israel.

*T'kiah!*                      תִּקְיָה!

**AT THE NEW MOON . . . GOD OF JACOB** תִּקְעוּ בַּחֲדָשׁ . . . לְאֱלֹהֵי יַעֲקֹב, Psalm 81:4–5. The following verse, “God appointed it as a testimony for Joseph,” led the Sages to declare that on Rosh HaShanah, Joseph was freed from prison in Egypt (Talmud *Rosh HaShanah* 10b, 11a–b).

**AT THE FULL MOON** בְּכֵסֶה. With this phrase, Psalm 81 refers to Sukkot and Pesach, festivals that begin when the moon is full. The Talmud, however, understands *keiseh* (full moon) as “hidden,” connecting it to a similar-sounding word that means “to cover.” And so, according to the Talmud (*Rosh HaShanah* 8a), Psalm 81 refers to Rosh HaShanah — the only festival that coincides with Rosh Chodesh (the first day of a lunar month), when the moon is hidden and the sky is dark.

**PRaise GOD** הַלְלוּהוּ, Psalm 150:3.

**TRUE VOICE OF YOUR PEOPLE ISRAEL** קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל. Taught the 19th-century rabbi Uziel Meisels: “The reason for the blowing of the shofar was revealed to me in a dream. It is as though two friends, or a father and son, who do not wish that what one writes to the other should be known to others, have a secret language, known only to themselves. So it is on Rosh HaShanah. . . . God made up a language for us, that is the ram’s horn, which is understood only by God.”

## הַנְּנִי

Songs

Candlelighting

Opening Prayers

Shalom Aleichem

Sounding of  
the Shofar

Hin'ni

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the New Year

## Hin'ni: Here I Am

FOR THE PRAYER LEADER

Here I am.  
So poor in deeds, I tremble in fear,  
overwhelmed and apprehensive  
before You to whom Israel sings praise.  
Although unworthy,  
I rise to pray and seek favor for Your  
people Israel,  
for they have entrusted me with this  
task. Therefore —

God of Abraham,  
Isaac,  
and Jacob;  
God of Sarah,  
Rebecca,  
Rachel, and Leah . . .  
Adonai, Adonai — merciful, gracious  
God,

who inspires awe —  
I pray to You for success on my path;  
I pray for myself  
and my community.  
Do not hold them responsible  
for my wrongs and offenses.  
May my deeds cause them no shame;  
and may their deeds cause me no shame.

הַנְּנִי הָעֲנִי מִמַּעַשׁ,  
וְנִרְעָשׁוּ וְנִרְעַשְׁתָּ וְנִפְחָדוּ וְנִפְחָדְתָּ  
מִפְּחַד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.  
בְּאִתִּי לַעֲמֹד וּלְחַנּוּן לְפָנֶיךָ  
עַל עֲמֻךְ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוָנִי,  
וְאָף עַל פִּי שְׂאִינִי כְּדָאֵי וְכִדְאִית  
וְהַגּוֹן וְהַגּוֹנָה לְכָדָךְ.  
עַל בֶּן אֲבִיקְשֶׁךָ,  
אֱלֹהֵי אֲבֹרָהּם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,  
יְיָ אֵל רַחוּם וְחַנוּן,  
אֱלֹהִים,  
שְׂדֵי  
אִים וְנוֹרָא:  
הִיָּה נָא מְצַלִּיחַ דְּרַפִּי  
אֲשֶׁר אֲנִי הוֹלֵךְ וְהוֹלֵכֶת  
לַעֲמֹד לְבִקֵּשׁ רַחֲמִים עָלַי  
וְעַל שׁוֹלְחֵי.  
וְנָא אֵל תִּפְשִׁיעַם בְּחַטָּאתַי,  
וְאֵל תַּחֲיִיבֵם בְּעִוְבוֹתַי,  
כִּי חוֹטְאִים חוֹטְאוֹת וּפּוֹשְׁעִים וּפּוֹשְׁעוֹת אָנִי.

**HIN'NI: HERE I AM** הַנְּנִי. This is the prayer leader's confession. An admission of inadequacy and self-doubt in the face of a daunting responsibility, it simultaneously affirms traditional tenets of Jewish belief, especially the efficacy of prayer. Above all, *Hin'ni* reflects the humility and self-awareness necessary for approaching God during the Days of Awe and for the task of *cheshbon hanefesh* (taking an account of one's soul). Ultimately, it is the merit and worthiness of the congregation, not the prayer leader's qualities, which gain God's attention and transform misfortune into renewed life.

Songs	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
Candlelighting	<i>y'hi ratzon shenizkeh l'virchotecha</i>	יְהִי רָצוֹן שְׁנִזְכֶּה לְבִרְכוֹתֶיךָ
Opening Prayers	<i>bishnat chameshet alafim _____.</i>	בְּשָׁנַת חֲמִשָּׁת אֲלָפִים _____.
Shalom Aleichem	<i>Elohei olam, bareich otanu</i>	אֱלֹהֵי עוֹלָם, בְּרַךְ אוֹתָנוּ
Sounding of the Shofar	<i>v'et kol beit Yisrael b'chidush yameinu,</i>	וְאֵת כָּל בֵּית יִשְׂרָאֵל בְּחִדּוֹשׁ יָמֵינוּ,
Hin'ni	<i>b'simchah uvshalom,</i>	בְּשִׂמְחָה וּבְשָׁלוֹם,
Announcement of the New Year	<i>b'nechamah uv-ometz lev, B'chilutz atzamot uvruach eitana. Y'hi p'ri s'fateinu m'kubal v'ratzui mil'fanecha bifros hashanah hachadashah. Laad modim anachnu lach al mat'nat hachayim.</i>	בְּנִחְמָה וּבְאִמְץ לֵב, בְּחִלוּץ עֲצָמוֹת וּבְרוּחַ אֵיתָנָה. יְהִי פְרִי שְׁפָתֵינוּ מְקַבֵּל וְרָצוּי מִלְּפָנֶיךָ בְּפְרוֹס הַשָּׁנָה הַחֲדָשָׁה. לְעַד מוֹדִים אֲנַחְנוּ לָךְ עַל מַתְּנַת הַחַיִּים.

Our God and God of our ancestors,  
may we know Your blessings in the year five thousand \_\_\_\_\_.  
Eternal One, bless us and the whole House of Israel  
with renewed life, happiness and peace, comfort and courage,  
resilience and strength.  
May the words of our heart be acceptable to You  
in the New Year that stretches before us.  
We are forever grateful for the gift of life.

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**THE NEW YEAR** הַשָּׁנָה הַחֲדָשָׁה. A puzzling aspect of the Jewish calendar is that the New Year is celebrated not in the first month of the year (Nisan, in the spring) but in the seventh month (Tishrei, in the fall). The Bible describes a major festival on the first day of the seventh month, known as a “day of remembrance” and marked by a cessation from labor and the sounding of a shofar (Leviticus 23:23–25; Numbers 29:1–6). However, nowhere in the Bible is this festival called Rosh HaShanah — new year.

By the time of the Mishnah (ca. 200 CE), the first of Tishrei had been established as Rosh HaShanah. Some scholars believe its origins lie in a Mesopotamian “enthronement” festival held in the autumn — reflected today in the High Holy Day theme of divine sovereignty, proclaiming God’s “kingship.” The sounding of the shofar may thus evoke trumpets sounded in ancient times to crown the king. In our time, it serves as a clarion call of faith, joy, and hope.

# שִׁמַע וּבְרָכוֹתֶיהָ

## Sh'ma Uvirchoteha · Sh'ma and Its Blessings

*Prayer should not be recited as if a person were reading a document.  
Rabbi Acha said: A new prayer should be said every day.*

— JERUSALEM TALMUD, B'RACHOT 4:4

*Bar'chu et Adonai hamvorach.*

*Baruch Adonai hamvorach l'olam va-ed.*

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

בְּרוּךְ  
Bar'chu

מְעַרְבֵי עָרְבִים  
Maariv Aravim

אַהֲבַת עוֹלָם  
Ahavat Olam

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah

מִי־כַמּוֹחָה  
Mi Chamocha

הַשְּׂכִיבֵנוּ  
Hashkiveinu

וְשִׁמְרוּ  
V'sham'ru

חֲצִי קַדִּישׁ  
Chatzi Kaddish

בְּרוּךְ אַתְּ יְיָ הַמְּבָרָךְ.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

**BLESS THE ETERNAL** בְּרוּךְ. Says the *Zohar*: “All sacred acts require summoning” (3:186b). As *Birkat HaMazon* (the Grace after meals) begins when the leader invites those present to join in the prayer — by saying *Chaveirim vachaveirot, n'vareich* (Friends, let us praise God) — so the Jewish worship service formally begins when the leader summons the congregation to praise God: *Bar'chu et Adonai hamvorach!* The congregation responds in unison: *Baruch Adonai hamvorach l'olam va-ed!*

**NOW AND FOREVER** לְעוֹלָם וָעֶד. Why does the congregation add the words *l'olam va-ed* (now and forever)? According to Rabbi Judah Loew of Prague (1525–1609), the congregation's task is to reach for a higher level of praise than that expressed by the prayer leader. This principle of stretching to reach a higher level is a fitting introduction for our High Holy Day work of character improvement.



*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher bidvaro maariv aravim;  
b'chochmah potei-ach sh'arim,  
uvitvunah m'shaneh itim,  
umachalif et haz'manim,  
umsadeir et hakochavim  
b'mishm'roteihem barakia kirtzono.  
Borei yom valailah —  
goleil or mip'nei choshech,  
v'choshech mip'nei or.  
Umaavir yom umeivi lailah;  
umavdil bein yom uvein lailah —  
Adonai Tz'vaot sh'mo.*

*El chai v'kayam,  
tamid yimloch aleinu l'olam va-ed.*

בְּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עֲרָבִים,  
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת הַזְּמַנִּים,  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כִּרְצוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,  
וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְיָ צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיָּים,  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּכוֹ  
Bar'chu  
מַעֲרִיב עֲרָבִים  
Maariv Aravim  
אַהֲבַת עוֹלָם  
Ahavat Olam  
קְרִיאַת שְׁמַע  
K'riat Sh'ma  
אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah  
מֵי־חֶמְדָּה  
Mi Chamocha  
הַשְּׂכִיבֵנוּ  
Hashkiveinu  
וְשַׁמְרוּ  
V'sham'ru  
חֲצִי קַדִּישׁ  
Chatzi Kaddish

Blessed are You, Adonai.  
Your great name fills the universe with majestic might.  
Your word creates twilight and dusk,  
as Your wisdom opens the gates of night.  
Your discernment separates the changing seasons  
and causes the passage of time.  
The stars, arrayed across the sky, reveal Your design.  
You roll out the cycle of darkness and light, shaping day and night.  
You sweep away day and carry the world into nightfall,  
setting day apart from nighttime.  
You are God of all we can perceive,  
and all that is beyond our perception.  
Living, Eternal God: be our sovereign to the end of time.

בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

*Baruch atah, Adonai, hamaariv aravim.*

Blessed are You, Adonai, Creator of twilight and dusk.

*Ahavat olam beit Yisrael am'cha ahavta;* אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ,  
*Torah umitzvot, chukim umishpatim* תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
*otan u limadta.* אוֹתָנוּ לְמַדְתָּ.  
*Al kein, Adonai Eloheinu, b'shochbeinu* עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשׁוֹכְבֵנוּ  
*uvkumeinu nasiach b'chukecha;* וּבְקוֹמֵנוּ נִשְׁיַח בְּחֻקֶיךָ,  
*v'nismach b'divrei Toratecha* וּנְשַׁמַּח בְּדִבְרֵי תוֹרַתְךָ  
*uvmitzvotecha l'olam va-ed.* וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֵד.  
*Ki heim chayeinu v'orech yameinu;* כִּי הֵם חַיֵּינוּ וְאֶרֶץ יָמֵינוּ,  
*uvahem negeh yomam valailah.* וּבָהֶם נִהְגָה יוֹמָם וְלַיְלָה.  
*V'ahavat'cha al tasir mimenu l'olamim.* וְאַהַבְתְּךָ אֶל תַּסִּיר מִמֵּנוּ לְעוֹלָמִים.

Love beyond all space and time —  
 Your love enfolds Your people, *Yisrael*.  
 We receive it in Your teaching:  
 Your gift of Torah, sacred obligations, discipline, and law.  
 So let us speak these teachings when we lie down and rise up  
 and find joy forever in Your Torah and mitzvot.  
 They are the very essence of our life —  
 ours to ponder and study all our days.  
 May we never lose or be unworthy of Your love . . .

בְּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל  
*Baruch atah, Adonai, oheiv amo Yisrael.*

. . . for You are blessed: the One who loves Your people, *Yisrael*.

בָּרְכוּ  
*Bar'chu*  
 מַעְרִיב עָרְבִים  
*Maariv Aravim*  
 אַהַבַּת עוֹלָם  
*Ahavat Olam*  
 קְרִיאַת שְׁמַע  
*K'riat Sh'ma*  
 אֵמֶת וְאֱמוּנָה  
*Emet ve-Emunah*  
 מִי־חַמּוּחַ  
*Mi Chamocha*  
 הַשְׁכִּינֵנוּ  
*Hashkiveinu*  
 וְשַׁמְרוּ  
*V'sham'ru*  
 חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

**SACRED OBLIGATIONS** וּמִצְוֹת. It is significant that our love for God is not demonstrated through our performance of the mitzvot, but rather through our active engagement with them intellectually and emotionally. We commit ourselves to “speak these teachings . . . and find joy forever in [them . . . and] to ponder and study them all our days.” By doing so, we hope to retain God’s love.

Human parents know that children often fall short in doing what they’ve been taught is right. But wise parents know that their love for their children should not be based upon the latter’s accomplishments, but must be unconditional. If parents teach them well, then their children will meditate upon these teachings and transmit them to their own children, and so on *l’olamim*, forever. Thus, both human and divine revelation unfold in teaching and learning. (Ellen Frankel, b. 1951; adapted)

We accept God's sovereignty in reverence,  
treating others with love, devoting ourselves to Torah.  
May this be our will as we witness . . .

# שמע ישראל יהוה אלהינו יהוה אחד

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!*  
Listen, Israel: Adonai is our God, Adonai is One!

*Baruch shem k'vod malchuto l'olam va-ed.*  
Blessed is God's glorious majesty forever and ever.

בָּרְכוּ  
*Bar'chu*

מַעְרִיב עֲרָבִים  
*Maariv Aravim*

אַהֲבַת עוֹלָם  
*Ahavat Olam*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה  
*Emet ve-Emunah*

מִי־כַמּוֹחָה  
*Mi Chamocha*

הַשְּׂכִיבֵנוּ  
*Hashkiveinu*

וְשַׁמְרוּ  
*V'sham'ru*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

**SH'MA** שְׁמַע. In this central affirmation of Jewish faith, we address not God but one another. The *Sh'ma* bears witness that God exists, and that God is both singular and unique. In reciting it, we bear witness that we have a duty to love, study, and teach God's word. Thus the Hebrew letters *ayin* and *dalet*, which form the word *eid* (witness), are enlarged here, as they are inscribed in the Torah scroll.

It is a custom to recite the *Sh'ma* (this first verse — Deuteronomy 6:4) with eyes closed, so as to shut out external distractions and to focus on the words' meaning.

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בְּרוּךְ שֵׁם כְבוֹד

מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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**ISRAEL** יִשְׂרָאֵל. The first time we hear the word *Yisrael* (Israel) in the Bible is a moment of profound spiritual meaning: Jacob's encounter with the Divine, his God-wrestling: "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed" (Genesis 32:29). When we hear Moses say "Listen, Israel" in Deuteronomy, he is speaking to the whole community of Israelites in the wilderness of Sinai, a people whose existence and identity are grounded in Jacob's encounter with God hundreds of years earlier. And so it is in our prayers today: "Listen, Israel" speaks to the spiritual life of the whole Jewish people.

## How Do We Respond to God's Oneness?

*By Loving God and Devoting Ourselves to Torah**V'ahavta et Adonai Elohecha —**b'chol-l'vav'cha,**uvchol-nafsh'cha,**uvchol-m'odecha.**V'hayu had'varim ha-eileh**asher anochi m'tzav'cha hayom**al l'vavecha.**V'shinantam l'vanecha v'dibarta bam**b'shivt'cha b'veitecha,**uvlecht'cha vaderech,**uvshochb'cha, uvkumecha.**Ukshartam l'ot al yadecha;**v'hayu l'totafot bein einecha;**uchtavtam al m'zuzot beitecha**uvisharecha.*

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְבְּךָ:  
וְשִׁנַּנְתֶּם לְבַבְיֶךָ וּדְבַרְתֶּם בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקָשַׁרְתֶּם לָאוֹת עַל-יָדֶיךָ  
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

בָּרְכוּ

*Bar'chu*

מְעַרֵב עָרְבִים

*Maariv Aravim*

אַהֲבַת עוֹלָם

*Ahavat Olam*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֵמֶת וְאֱמוּנָה

*Emet ve-Emunah*

מֵי-כַמּוֹחַ

*Mi Chamocha*

הַשְּׂכִיבֵנוּ

*Hashkiveinu*

וְשַׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

You shall love Adonai your God with all your mind,  
with all your soul, and with all your strength.  
Set these words, which I command you this day, upon your heart.  
Teach them faithfully to your children.  
Speak of them in your home and on your way,  
when you lie down and when you rise up.  
Bind them as a sign upon your hand;  
let them be a symbol before your eyes;  
inscribe them on the doorposts of your house, and on your gates.

V'AHAVTA וְאַהֲבַתְּ, Deuteronomy 6:5–9.

UPON YOUR HEART. TEACH THEM FAITHFULLY TO YOUR CHILDREN

עַל-לִבְבְּךָ וְשִׁנַּנְתֶּם לְבַבְיֶךָ. Rabbi Pinchas of Koretz (1728–1790) taught: if these words go forth from your own heart, they will truly enter your children's hearts. And his observation applies not only to parents. Our Sages maintain that grandparents are also obliged to share these teachings with their grandchildren (Talmud *Kiddushin* 30a).

*L'maan tizk'ru vaasitem*

*et-kol-mitzvotai,*

*viyitem k'doshim l'Eloheichem.*

*Ani Adonai Eloheichem —*

*asher hotzeiti et-chem mei-eretz*

*Mitzrayim liyot lachem l'Elohim:*

*ani Adonai Eloheichem.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת־כָּל־מִצְוֹתַי  
וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:  
אֲנִי יי אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לְהִיּוֹת לְכֶם לְאֱלֹהִים  
אֲנִי יי אֱלֹהֵיכֶם:

בָּרְכוּ

*Bar'chu*

מַעְרִיב עָרָבִים

*Maariv Aravim*

אַהֲבַת עוֹלָם

*Ahavat Olam*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה

*Emet ve-Emunah*

מֵי־כַמְכָּה

*Mi Chamocha*

הַשְׂכִּינֵנוּ

*Hashkiveinu*

וְשַׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

Be mindful of all My mitzvot,  
and do them;  
thus you will become holy to your God.  
I, Adonai, am your God,  
who brought you out of Egypt to be your God —  
I, Adonai your God.

יי אֱלֹהֵיכֶם אֵמֶת.

*Adonai Eloheichem emet.*

Adonai your God is true.

**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41, the conclusion of the third section of the *Sh'ma*.

**BE MINDFUL** לְמַעַן תִּזְכְּרוּ. According to the Torah, the fringes (*tzitzit*) should remind us of the mitzvot. A midrash says: “The looking leads to the remembering” (*Numbers Rabbah* 17:5). The Torah employs multiple modes of spiritual education. The first line of the *Sh'ma*, for instance, focuses on hearing, while the mitzvah of *tzitzit* uses visual and tactile reminders of our sacred obligations.

**OUT OF EGYPT** מֵאֶרֶץ מִצְרַיִם. The literal meaning of the Hebrew word *Mitzrayim* (Egypt) is a land of “narrowness” or “constriction.” Identifying *Mitzrayim* with “narrowness” suggests that the slavery we seek to escape is more than physical servitude. Human beings may also suffer emotional, mental, and spiritual bondage — imprisoned by self-destructive habits, exploitative relationships, and degrading behaviors. Redemption, then, becomes not a literal exodus from Egypt but a figurative breaking with the tortured past.

**ADONAI YOUR GOD IS TRUE** יי אֱלֹהֵיכֶם אֵמֶת. This three-word Hebrew phrase is often chanted aloud at the end of the *Sh'ma*. The last word of the *Sh'ma* is joined to the first word of the next prayer — that is, *Eloheichem* (your God) is linked with *emet* (truth) — so that there is no separation between God and Truth. Adding these three words to the three sections of the *Sh'ma* also creates a total of 248 words, corresponding to the Sages' understanding of the number of organs and bones in the human body (*Mishnah Oholot* 1:8). Thus, in saying *Sh'ma*, we symbolically express love for God “with all our being.”

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**TO BREAK THE BONDS** of anger,  
To be generous of heart;  
To break the bonds of shame,  
To live with self-respect;

To break the bonds of envy,  
To serve one another in joy;  
To break the bonds of boredom,  
To be attentive to all God's gifts;

To break the bonds of fear,  
To live with courage and strength;  
To untie the knots of betrayal;  
To love with fullness of being.

To break the bonds of loneliness,  
To receive a hand of hope;  
To break the bonds of self-centeredness,  
To extend a hand of help;

Released from the darkness,  
our people found their freedom at the sea;  
and we pray for liberation  
at the dawning of this year.

**YOU HAVE STAYED** long enough in this place, God said.  
Time to go forward.

Turn your face to the future.  
Believe that you can cross this sea and survive.

Inside you is a Moses; within you Miriam dances, unafraid.  
Lift up your voice and sing a new song.

---

**TO BREAK THE BONDS.** By Alden Solovy (b. 1957), adapted.  
**YOU HAVE STAYED . . . GO FORWARD.** Based on Deuteronomy 1:6–7.

V'ra-u vanav g'vurato,  
shib'chu v'hodu lishmo.

Umalchuto b'ratzon kib'lu aleihem.

Mosheh uMiryam uvnei Yisrael l'cha anu

shirah b'simchah rabah; v'am'ru chulam:

Witnesses to this heroic might,  
the people thanked and praised God by name,  
freely accepting the reign of heaven.

Then Moses and Miriam and all Israel sang to You this song of utter joy:

“Mi-chamocho ba-eilim, Adonai?

Mi kamocho — nedar bakodesh,

nora t'hilot, oseih-fele?”

Malchut'cha ra-u vanecha,

bokei-a yam lifnei Mosheh uMiryam;

“Zeh Eili!” anu v'am'ru:

“Adonai yimloch l'olam va-ed.”

V'ne-emar: “Ki fadah Adonai et-Yaakov;

ug-alo miyad chazak mimenu.”

“Of all that is worshiped, is there another like You?  
Maker of wonders, who is like You —  
in holiness sublime, evoking awe and praise?”

When Your children saw Your sovereign might —  
the splitting of the sea before Moses and Miriam —  
they responded, “This is my God!”  
And they said, “The Eternal will reign till the end of time.”

As it is written: “Adonai will save Jacob,  
and redeem him from one stronger than himself.”

בָּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.  
Baruch atah, Adonai, gaal Yisrael.

We praise You, Eternal Power, the One who redeemed Israel.

IS THERE ANOTHER LIKE YOU מִי־כַמֹּכָה בָּאֵלִים, Exodus 15:11.

THE ETERNAL WILL REIGN יְיָ יִמְלֹךְ, Exodus 15:18.

ADONAI WILL SAVE יְיָ כִּי פִדֶה, Jeremiah 31:11.

וְרָאוּ בְנֵי גְבוּרָתוֹ,  
שִׁבְחוּ וְהוֹדוּ לְשֵׁמוֹ.

וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

בָּרְכוּ  
Bar'chu

מְעִרֵב עָרְבִים  
Maariv Aravim

אַהֲבַת עוֹלָם  
Ahavat Olam

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah

מִי־כַמֹּכָה  
Mi Chamocha

הַשְּׂכִיבֵנו  
Hashkiveinu

וּשְׁמְרוּ  
V'sham'ru

חֲצִי קַדִּישׁ  
Chatzi Kaddish

מִי־כַמֹּכָה בָּאֵלִים, יְיָ,

מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלָּת, עֲשֵׂה פִלֵּא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ,  
בוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם,

זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: כִּי פִדֶה יְיָ אֶת־יַעֲקֹב,

וּגְאֹלוֹ מִיַּד חֲזַק מִמֶּנּוּ.



Hashkiveinu, Adonai Eloheinu, l'shalom;  
 v'haamideinu, Malkeinu, l'chayim.  
 Ufros aleinu sukat sh'lomecha,  
 v'tak'neinu b'eitzah tovah mil'fanecha.  
 V'hoshi-einu l'maan sh'mecha —  
 v'hagein baadeinu;  
 v'haseir mei-aleinu oyeiv:  
 dever, v'cherev, v'raav, v'yagon;  
 v'harcheik mimenu avon vafesha.  
 Uvtzeil k'nafecha tastireinu —  
 ki El shomreinu umatzileinu atah;  
 ki El melech chanun v'rachum atah.  
 Ushmor tzeiteinu uvo-einu,  
 l'chayim ulshalom — mei-atah v'ad olam.  
 Ufros aleinu sukat sh'lomecha.

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,  
 וְהַעֲמִידֵנוּ, מַלְכֵנוּ, לְחַיִּים.  
 וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
 וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ.  
 וְהִגֵּן בְּעֵדְנוּ.  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב,  
 וְרָעַב וְיָגוֹן,  
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפֶשַׁע.  
 וּבְצִל כַּנְּפִיךָ תִּסְתִּירֵנוּ.  
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,  
 כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.  
 וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ,  
 לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.  
 וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

בָּרְכוּ  
 Bar'chu  
 מְעָרִיב עָרְבִים  
 Maariv Aravim  
 אֲהַבַת עוֹלָם  
 Ahavat Olam  
 קְרִיאַת שְׁמַע  
 K'riat Sh'ma  
 אֵמֶת וְאֵמוּנָה  
 Emet ve-Emunah  
 מִי־כַמּוֹחַ  
 Mi Chamocha  
 הַשְׁכִּיבֵנוּ  
 Hashkiveinu  
 וּשְׁמֹרוּ  
 V'sham'ru  
 חֲצִי קָדִישׁ  
 Chatzi Kaddish

Bless our sleep with peace, Adonai, and awaken us to life when we rise.  
 With power sublime, spread over us Your shelter of shalom;  
 and through Your wisdom restore us — make us whole.  
 Let Your name proclaim Your presence in our lives —  
 be our shield; make us stronger than the enemies we face:  
 illness and war, famine and sorrow;  
 and stronger than the enemies in our hearts: wickedness and sin.  
 Carry us to safety as on wings —  
 for You are the Monarch of grace, the Sovereign of compassion;  
 You are the One who cares for us and sets us free.  
 Watch over us, we who go forth to life; watch over us,  
 that we may come home in peace — now, and till the end of time.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu,  
 v'al kol amo Yisrael, v'al Y'rushalayim.

Blessed One, You spread over us a canopy of peace —  
 a shelter of shalom over all Israel, Your people, and over Jerusalem.

On weekdays, continue on page 40.

## On Shabbat:

*V'sham'ru v'nei Yisrael et-haShabbat,  
laasot et-haShabbat l'dorotam b'rit  
olam.*

*Beini uvein b'nei Yisrael*

*ot hi l'olam;*

*ki-sheishet yamim asah Adonai*

*et-hashamayim v'et-haaretz,*

*uvayom hash'vi-i shavat vayinafash.*

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית  
עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם,

כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

Let all Israel keep Shabbat  
and celebrate Shabbat for all generations  
as an everlasting covenant.

It is a sign forever —

a bond between Me and Israel —

that in six days the Eternal One made the heavens and the earth;  
but on the seventh day God stopped,  
and breathed a new soul into the world.

בָּרְכוּ

*Bar'chu*

מַעְרִיב אַרְבִּים

*Maariv Aravim*

אַהֲבַת עוֹלָם

*Ahavat Olam*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה

*Emet ve-Emunah*

מִי־חַמּוּחָה

*Mi Chamocha*

הַשְּׂכִיבֵנוּ

*Hashkiveinu*

וְשָׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

**V'SHAM'RU** וְשָׁמְרוּ, Exodus 31:16–17.

**LET ALL ISRAEL KEEP SHABBAT** לַעֲשׂוֹת אֶת־הַשַּׁבָּת. The *G'ulah* (Redemption) blessing that follows the *Sh'ma* describes God as the One who saves us from *Mitzrayim* (the narrow place). The next two blessings expand our view of redemption and liberation. *Hashkiveinu* asks God to “spread over us a shelter of peace.” Shabbat is the gateway to that peace; thus the words of Exodus 31 offer us liberation from the tyranny of ceaseless labor, from narrowness of thought and spirit. Shabbat, said Rabbi Abraham Joshua Heschel (1907–1972), is “the exodus from tension.”

**CELEBRATE SHABBAT FOR ALL GENERATIONS** לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם. The “work” that is forbidden by Jewish law on Shabbat is not measured by expenditure of energy. It takes real effort to pray, to study, to walk to synagogue. They are “rest” but not “restful.” Forbidden “work” is acquisition, aggrandizement, altering the world. On Shabbat we are obliged to be, to reflect, to love and make love, to eat, to enjoy. (Rabbi Arnold Jacob Wolf, 1924–2008)

**BREATHED A NEW SOUL INTO THE WORLD** וַיִּנְפָשׁ. The Sabbath is more than an obligation, more than candles, wine, and religious services. It needs to be reframed so it can be what it was intended to be: a 24-hour protest against materialism, careerism, and competition. Rabbi W. Gunther Plaut wrote: “We must understand that doing nothing, being silent and open to the world, letting things happen inside, can be as important as — and sometimes more important than — what we commonly call ‘useful.’” (Rabbi Jeffrey K. Salkin, b. 1954)

Yitgadal v'yitkadash sh'meih raba,  
 b'alma di v'ra chiruteih.  
 V'yamlich malchuteih b'chayeichon  
 uvyomeichon,  
 uvchayei d'chol beit Yisrael —  
 baagala uvizman kariv;  
 v'imru: Amen.  
 Y'hei sh'meih raba m'varach  
 l'alam ul-almei almay.  
 Yitbarach v'yishtabach v'yitpaar v'yitromam  
 v'yitnasei v'yit-hadar v'yitaleh v'yit-halal  
 sh'meih d'kudsha — b'rich hu —  
 l'eila ul-eila mikol birchata v'shirata,  
 tushb'chata v'nechemata daamiran b'alma;  
 v'imru: Amen.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.  
 וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזָמַן קָרִיב.  
 וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵם  
 וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל  
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,  
 לְעֵלְא וּלְעָלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,  
 תְּשׁוּבַחְתָּא וְנַחֲמַתָּא דְאָמְרִין בְּעֵלְמָא.  
 וְאָמְרוּ: אָמֵן.

בְּרָכוּ  
 Bar'chu  
 מְעָרִיב עָרְבִים  
 Maariv Aravim  
 אֲהַבַת עוֹלָם  
 Ahavat Olam  
 קְרִיאַת שְׁמַע  
 K'riat Sh'ma  
 אֵמֶת וְאֵמוּנָה  
 Emet ve-Emunah  
 מִי־כַמּוֹחַ  
 Mi Chamocha  
 הַשְׂכִּיבֵנוּ  
 Hashkiveinu  
 וְשַׁמְרוּ  
 V'sham'ru  
 חֲצִי קַדִּישׁ  
 Chatzi Kaddish

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is **entirely** beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: *Amen*.

**ENTIRELY BEYOND** לְעֵלְא וּלְעָלְא. It is customary to add an extra word to this prayer during *Aseret Y'mei T'shuvah* (the Ten Days of Return — Rosh HaShanah through Yom Kippur). The word *l'eila* (above, beyond) is repeated, to emphasize that God is not just beyond but “*far above, far beyond*” all the tributes that we can offer in human language. Why this distinction? During this holy season we have a deeper appreciation of God's glory; one might say that God's presence is revealed more fully to us. So, also, perhaps the High Holy Days will inspire us to reach higher in our own actions, to go above and beyond, to make our own presence a more significant force for good in this world.

Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

Divine Providence

Keep Shabbat

Reader's Kaddish

### PERSONAL PRAYER: KNOW BEFORE WHOM YOU STAND

You can't rush a prayer to God,  
If it comes from the heart  
It will rush out on its own  
Speed through receding galaxies or  
Silences in the soul,  
And God will hear.

Honesty with all, but  
Speaking to God is different.  
Mine the soul  
For your coal and gems and regular earth,  
No pretense,  
And God will hear.

Don't force the prayer  
Or string words together,  
Pause, perhaps  
Better not to pray,  
Silence will be a message of awe,  
And God will hear.

Now step off into the very deep,  
Beyond the way of prayer:  
We glimpse unknown magnitudes of God,  
No more, or we would be stunned into silence.  
Except that Love makes itself small,  
We could not pray at all.

---

**PERSONAL PRAYER.** By Rabbi Norman Hirsh (b. 1930).

**KNOW BEFORE WHOM YOU STAND.** The maxim “when you pray, know before whom you stand” is from Talmud *B'rachot* 28b. It is often inscribed over the holy ark, where it suggests an attitude of reverence for worshipers in the synagogue. In a broader sense, it encourages us to maintain a sense of God's presence wherever we are. As it says in Proverbs 3:6: “In all you do, be aware of God”—that is, let your awareness of the Divine permeate all your behavior.

# הַתְּפִלָּה

## HaT'filah · Standing before God

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

— RABBI ABRAHAM JOSHUA HESCHEL

Adonai, s'fatay tiftach,  
ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כְּוָנָה

Kavanah

אַבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**STANDING BEFORE GOD.** Some have the custom of taking three small steps forward before beginning *HaT'filah*, initiating prayer by symbolically approaching God. When there is not enough space in front of us, we first take three steps backward, then three steps forward — returning to the place where we originally stood. We thus remind ourselves that God is not “some-where else” but is present exactly where we are.

**ADONAI, OPEN MY LIPS** אֲדֹנָי, שְׁפָתַי תִּפְתָּח, Psalm 51:17. The word for lips, *s'fatayim*, is also used for the banks of a river, or the shores of the sea. The phrasing of this psalm suggests that our words — however inadequate — have the power to cross the wide expanse that often seems to lie between ourselves and God, from our bank of the river to the other side.

<i>Baruch atah, Adonai,</i>	בְּרוּךְ אַתָּה, יְיָ,	כְּוָנָה
<i>Eloheinu v'Elohei avoteinu v'imoteinu:</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:	<i>Kavanah</i>
<i>Elohei Avraham, Elohei Yitzchak,</i>	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	<b>אֲבוֹת וְאִמּוֹת</b>
<i>v'Elohei Yaakov;</i>	וְאֱלֹהֵי יַעֲקֹב,	<i>Avot v'Imahot</i>
<i>Elohei Sarah, Elohei Rivkah,</i>	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	גְבוּרוֹת
<i>Elohei Rachel, v'Elohei Leah;</i>	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,	<i>G'vurot</i>
<i>haEl hagadol hagibor v'hanora,</i>	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	קְדוּשַׁת הַשֵּׁם
<i>El elyon,</i>	אֵל עֲלִיוֹן,	<i>K'dushat HaShem</i>
<i>gomeil chasadim tovim, v'koneih hakol —</i>	גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —	קְדוּשַׁת הַיּוֹם
<i>v'zocheir chasdei avot v'imahot,</i>	וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,	<i>K'dushat HaYom</i>
<i>umeivi g'ulah livnei v'neiham,</i>	וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,	עֲבוֹדָה
<i>l'maan sh'mo b'ahavah.</i>	לְמַעַן שְׁמוֹ בְּאַהֲבָה.	<i>Avodah</i>
<i>Zochreinu l'chayim,</i>	זְכַרְנוּנוּ לְחַיִּים,	הוֹדָאָה
<i>Melech chafeitz bachayim.</i>	מֶלֶךְ חֲפִיץ בְּחַיִּים.	<i>Hodaah</i>
<i>V'choveinu b'sefer hachayim,</i>	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,	שְׁלוֹם
<i>l'maancha, Elohim chayim.</i>	לְמַעַנְךָ אֱלֹהִים חַיִּים.	<i>Shalom</i>
<i>Melech ozeir umoshia umagein —</i>	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן —	תְּפִלַּת הַלֵּב

You are the Source of blessing, Adonai, our God  
and God of our fathers and mothers:  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
exalted God, dynamic in power, inspiring awe,  
God sublime, Creator of all —  
yet You offer us kindness,  
recall the loving deeds of our fathers and mothers,  
and bring redemption to their children's children,  
acting in love for the sake of Your name.

**Remember us for life, sovereign God who treasures life.  
Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בְּרוּךְ אַתָּה, יְיָ, מְגֵן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

In Hebrew, choose either *hakol* or *meitim*.

*Atah gibor l'olam, Adonai —  
m'chayeih hakol/meitim atah,  
rav l'hoshia.*

*Morid hatal.*

*M'chalkeil chayim b'chesed,  
m'chayeih hakol/meitim  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.*

*Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayeh  
umatzmiach y'shuah.*

*Mi chamocha, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.*

*V'ne-eman atah l'hachayot hakol/meitim.* וְנֶאֱמַן אַתָּה לְהַחַיּוֹת הַכֹּלִים מֵיָמֵינוּ.

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּלִים מֵיָמֵינוּ.

*Baruch atah, Adonai, m'chayeih hakol/hameitim.*

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמְהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

## קדוש

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

*Atah kadosh, v'shimcha kadosh,**ukdoshim b'chol yom y'hal'lucha selah.*

You are holy. Your name is holy.

Seekers of holiness praise You day by day. *Selah.*אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ,  
וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.**How Do We Sense God's Holiness?  
Through Awe***Uvchein tein pachd'cha, Adonai Eloheinu,  
al kol maasecha;**v'eimat'cha al kol mah shebarata.**V'yira-ucha kol hamaasim;**v'yishtachavu l'fanecha kol hab'ruim.**V'yei-asu chulam agudah echat,**laasot r'tzoncha b'leivav shaleim —**k'mo sheyadanu, Adonai Eloheinu,**shehasholtan l'fanecha,**oz b'yad'cha, ugvurah biminecha,**v'shimcha nora al kol mah shebarata.*וּבָכֶן יִתֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,  
עַל כָּל מַעֲשֵׂיךָ,  
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאת.  
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים,  
וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וְיַעֲשׂוּ כְלָם אֶגְדָּה אַחַת,  
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵם,  
כְּמוֹ שֶׁיָּדַעְנוּ, יְיָ אֱלֹהֵינוּ,  
שֶׁהִשְׁלֹטָן לְפָנֶיךָ,  
עַז בְּיָדְךָ, וּגְבוּרָה בְּיַמֶּינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאת.And so, in Your holiness,  
give all creation the gift of awe.Turn our fear to reverence;  
let us be witnesses of wonder —

perceiving all nature as a prayer come alive.

We bow to the sovereignty of Your strength,  
the primacy of Your power.We yearn for connection with all that lives,  
doing Your will with wholeness of heart.Awe-inspiring is Your creation,  
all-encompassing Your transcendent name.

**THE GIFT OF AWE** וְאֵימַתְךָ. This prayer, composed for the High Holy Days in the early centuries of the Common Era, offers a universalistic vision of the messianic era, when all creation will unite in reverence for God. It reminds us that the ability to experience reverence and awe is indeed a gift — rescuing us from complacency, cynicism, and boredom.



## How Do We Sense God's Holiness? Through Honor

*Uvchein tein kavod, Adonai, l'amecha;*  
*t'hilah lirei-echa;*  
*v'tikvah tovah l'dorshecha;*  
*ufit-chon peh lamyachalim lach,*  
*simchah l'artzecha,*  
*v'sason l'irecha;*  
*utzmichat keren l'David avdecha;*  
*vaarichat ner l'ven Yishai m'shichecha,*  
*bimheirah v'yameinu.*

And so, in Your holiness,  
 give Your people the gift of honor.  
 Bless with praise those who praise You.  
 Bless with hope those who seek You.  
 Give Your believers a basis for faith:  
 true happiness for the Land of Israel,  
 true joy in Jerusalem.  
 May the sparks of David, Your servant,  
 soon grow bright enough for us to see  
 a beam of light in the darkness,  
 a promise of perfection.

## קדוש

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ,  
 תְּהִלָּה לִירְאֵיךָ  
 וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ,  
 וּפְתִחוֹן פֶּה לְמִיחֵלִים לָךְ,  
 שְׂמִיחָה לְאַרְצֶךָ,  
 וְשִׂשׂוֹן לְעִירֶךָ,  
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ,  
 וְעִרְיַכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ,  
 בְּמַהֲרָה בְיָמֵינוּ.

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**THE GIFT OF HONOR** כְּבוֹד. This prayer, the second of a three-part High Holy Day insertion, reflects the yearning of the Jewish people — often marginalized, misunderstood, and despised — for honor and recognition, a secure place among the nations. The prayer culminates with a vision of the Land of Israel and the holy city of Jerusalem similarly restored to a place of honor.

**THE SPARKS OF DAVID** וְצִמְיַחַת קֶרֶן לְדָוִד. Historically, Reform prayer books have omitted traditional references to King David as the ancestor of the Messiah, expressing instead a vision of a messianic age, created by human acts of *tikkun olam* (repairing the world). This translation retains the traditional reference to David — not as the literal progenitor of the Messiah, but as an emblematic figure who shines through Jewish history as a symbol of messianic hope.

V'timloch — atah, Adonai — l'vadecha al kol  
maasecha,

b'Har Tziyon, mishkan k'vodecha,

uviYrushalayim, ir kodshecha —

kakatuv b'divrei kodshecha:

“Yimloch Adonai l'olam;

Elohayich, Tziyon, l'dor vador — hal'lu-Yah!”

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבִדְךָ עַל כָּל  
מַעֲשֶׂיךָ,

בְּהַר צִיּוֹן מְשֹׁכֵן כְּבוֹדְךָ,

וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,

כַּפְתּוֹב בְּדִבְרֵי קֹדְשְׁךָ:

יְמַלֶּךְ יְיָ לְעוֹלָם,

אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

כְּוָנָה

Kavanah

אַבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

You, and You alone, Adonai, will reign over Creation,  
upon Mount Zion, home of Your Presence,  
and in Jerusalem, a city set apart by You —  
as the Psalmist believed: “Adonai will reign eternally;  
your God, Zion, for all generations. Halleluyah!”

Kadosh atah, v'nora sh'mecha;

v'ein elo-ah mibaladecha, kakatuv:

“Vayigbah Adonai tz'vaot bamishpat;

v'haEl hakadosh nikdash bitzdakah.”

קְדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,

וְאֵין אֱלֹהָ מִבְּלַעֲדֶיךָ, כַּפְתּוֹב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט,

וְהָיַל הַקְּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

You are holy.

Your name is Awe.

There is nothing divine beyond You —

as the prophet Isaiah taught:

“The Source of all might is exalted through justice,

the God of holiness made holy through righteousness.”

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Baruch atah, Adonai, HaMelech hakadosh.

Blessed are You, Adonai, holy Sovereign.

ADONAI WILL REIGN ETERNALLY יְיָ לְעוֹלָם יְיָ, Psalm 146:10.

THE SOURCE OF ALL MIGHT IS EXALTED וַיִּגְבֶּה יְיָ צְבָאוֹת, Isaiah 5:16.

Focusing Prayer	<i>Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.</i>	אָמֵן. זְכוּרֵנוּ, יי אֱלֹהֵינוּ, בּו לְטוֹבָה.
God of All Generations	<i>Ufokdeinu vo livrachah. Amen.</i>	אָמֵן. וּפְקֹדְנוּ בּו לְבִרְכָה.
God's Powers	<i>V'hoshi-einu vo l'chayim. Amen.</i>	אָמֵן. וְהוֹשִׁיעֵנוּ בּו לְחַיִּים.
God's Holiness	Eternal our God,	
<b>The Day's Holiness</b>	remember us,	<i>Amen</i>
Our Offering	be mindful of us,	<i>Amen</i>
Thanksgiving	and redeem us	
Peace	for a life of goodness and blessing. <i>Amen</i>	
Prayer of the Heart	<i>Uvidvar y'shuah v'rachamim chus v'choneinu;</i>	וּבְדָבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחֲנּוּנוּ,
	<i>v'racheim aleinu v'hoshi-einu —</i>	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
	<i>ki elecha eineinu;</i>	כִּי אֱלֹהֶיךָ עֵינֵינוּ,
	<i>ki El melech chanun v'rachum atah.</i>	כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.
	Favor us with words of deliverance and mercy. Show us the depth of Your care. God, we await Your redemption, for You reign with grace and compassion.	

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**MAY A MEMORY OF US ASCEND** יִעֲלֶה וְיִבֵּן (*facing page*). This prayer, called *Yaaleh v'Yavo*, is recited on all festivals, linking the memory of worship in Jerusalem in ancient Israel to our worship today. It includes eight Hebrew verbs describing the ascent of our “remembrance” before God (*yaaleh, yavo, yagia, yeira-eh, yeiratzeh, yishama, yipakeid, yizacheir*). Jewish mystics taught that God had withdrawn above the “seven heavens” because of human violence and sinfulness; they created this prayer to penetrate to the eighth level and reach the Divine. Rabbi Samson Raphael Hirsch (1808–1888) taught that this prayer recalls the sounding of trumpets (*chatzotz'rot*) in ancient Israel on festival days. As the trumpet sound once ascended to God as a non-verbal cry for divine compassion, we now offer up the words of the *Yaaleh v'Yavo* prayer.

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

**The Day's Holiness**

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**HELP ME** to serve You truly,  
with purity of heart.  
When I hear hateful or degrading speech,  
let me focus on good words and worthy thoughts.  
When my worst instincts cause me torment,  
teach me to care for myself and for others.  
In rough waters and misfortune,  
let me harbor patience and strength.  
Make my soul a sanctuary,  
that Your light may dwell within me.  
Align all my acts in pursuit of goodness—  
So may I be a vessel of holiness,  
serving You with purity and truth.

**COMING HOME: “A PORTION OF TORAH THAT IS OURS”**

Once there was a prince who sailed to faraway countries.  
Many years passed, and at last the prince thought of coming back.  
For a moment he felt shame:  
he had been away so long;  
so much time had passed since he last saw his home.  
Then he said to himself: I must not be ashamed to come back.  
After all, it is to my own ancestral property that I return.

So it is with us:  
no matter how far we have wandered from the Torah,  
it remains our own possession.  
For Scripture says: “Moses charged us with this Teaching  
as the heritage of the congregation of Jacob.”  
Each of us has our own portion of the Torah; it belongs to us.  
And when we take up the study of Torah,  
we are coming home.

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**MAKE MY SOUL A SANCTUARY.** Based on Exodus 25:8.

**MOSES CHARGED US,** Deuteronomy 33:4.

**COMING HOME.** This parable (based on Midrash *Sifrei D'varim* 345) explores the concept of Torah as the Jewish heritage—the ancestral birthright of every member of the Jewish people. The Talmud (*Sanhedrin* 91b) remarks that a teacher who withholds a single teaching of Torah from students is robbing them of what is rightfully theirs. Deuteronomy 33:4 describes Torah as the “heritage” (*morashah*) of the congregation of our patriarch Jacob. One commentator reads this word fancifully as *m'orasah* (betrothed)—so profound and intense is the bond between Torah and the people Israel.

*R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.*  
*Utfilatam b'ahavah t'kabeil b'ratzon,*  
*ut-hi l'ratzon tamid avodat*  
*Yisrael amecha.*  
*El karov l'chol korav,*  
*p'neih el avadecha v'choneinu.*  
*Sh'foch ruchacha aleinu,*  
*v'techezenah eineinu b'shuvcha l'Tziyon*  
*b'rachamim.*

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל.  
 וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,  
 וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת  
 יִשְׂרָאֵל עִמָּךְ.  
 אֵל קָרוֹב לְכֹל קוֹרְאֵי,  
 פְּנֵיהֶם אֶל עַבְדֶּיךָ וְחֹנֵינוּ.  
 שֶׁפָּךְ רוּחְךָ עָלֵינוּ,  
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
 בְּרַחֲמִים.

כְּוָנָה  
*Kavanah*  
 אֲבוֹת וְאִמָּהוּת  
*Avot v'Imahot*  
 גְּבוּרוֹת  
*G'vurot*  
 קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*  
 קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*  
 עֲבוֹדָה  
*Avodah*  
 הוֹדָאָה  
*Hodaah*  
 שְׁלוֹם  
*Shalom*  
 תְּפִלַּת הַלֵּב  
*T'filat HaLev*

Eternal, our God, Your people Israel yearns for Your favor.  
 Receive their prayer with loving acceptance,  
 and may You always desire Your people's worship.  
 Divine One, close to all who call upon You,  
 bring Your grace and presence near to those who serve You.  
 Pour forth Your spirit on us,  
 and may our eyes see Your merciful return to Zion.

בָּרוּךְ אַתָּה, יְיָ, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.*

Blessed are You whose Divine Presence is felt again in Zion.

**THOSE WHO SERVE YOU . . . IN ZION** . . . לְצִיּוֹן . . . עִבְדֶּיךָ . . . According to the Mishnah (*Tamid* 5:1), a version of this most ancient of prayers in *HaT'filah* accompanied the priests' sacrificial service in the Temple. Since the publication of Theodor Herzl's *Der Judenstaat* (*The Jews' State*) in Vienna in 1896, and especially since the birth of the State of Israel in 1948, discourse about Zion has been largely political. This prayer, with its yearning for God's acceptance of our worship, also refers to Zion — offering us a moment to reflect on its seamless interweaving of the political and the spiritual.

*Modim anachnu lach,  
shaatah hu Adonai Eloheinu v'Elohei  
avoteinu v'imoteinu l'olam va-ed.  
Tzur chayeinu, magein yisheinu,  
atah hu l'dor vador.  
Nodeh l'cha unsapeir t'hilatecha:  
al chayeinu ham'surim b'yadecha,  
v'al nishmoteinu hap'kudot lach,  
v'al nisecha sheb'chol yom imanu,  
v'al nifl'otecha v'tovotecha sheb'chol eit,  
erev vavoker v'tzohorayim.  
Hatov — ki lo chalu rachamecha;  
v'hamracheim — ki lo tamu chasadecha:  
mei-olam kivinu lach.*

מוֹדִים אֲנַחְנוּ לָךְ,  
שֵׂאתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.  
נֹדֵחַ לְךָ וְנִסְפֵּר תְּהִלָּתְךָ:  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,  
וְעַל נְסִיךְ שֶׁבְּכֹל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכֹל יֵת,  
עֶרֶב וּבֹקֵר וְצַהֲרָיִם.  
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קִיְּנוּ לָךְ.

כְּוָנָה  
Kavanah  
אֲבוֹת וְאִמּוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
K'dushat HaYom  
עֲבוֹדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

God who is ours,  
God of all generations,  
to You we are grateful forever.

Rock and Protector of our lives,  
Your saving power endures from age to age.

We thank You and tell the tale of Your praise:  
Your power in our lives,  
Your caring for our souls,  
the constant miracle of Your kindness.

Morning, noon, and night  
we call You Goodness — for Your compassion never ends;  
we call You Mercy — for Your love has no limit;  
we call You Hope, now and for all time.

**GRATEFUL FOREVER** לְעוֹלָם וָעֶד. Traditionally, the worshiper bows at the beginning and the end of this prayer — a gesture of humility and gratitude. Even as we give thanks for the blessings that surround us, this prayer reminds us of a fact that we often ignore, deny, or forget: much of what happens to us is beyond our control. This prayer uses a vivid metaphor to evoke a sense of human vulnerability: “Your power in our lives” (literally, “our lives are in Your hand”). It is a message that we feel with special intensity during the Days of Awe.

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**GREAT IS PEACE,**  
for all blessings flow from peace.

Great is peace,  
for without peace, no blessing is complete.

Great is peace,  
for even in times of war, the hope for peace is undiminished.

Great is peace,  
for peace is granted to those who repent.

Great is peace,  
for peace is the inheritance of the righteous.

Great is peace,  
for peace is granted to those who love and study the Torah.

Great is peace,  
for peace is granted to the humble.

Great is peace,  
for peace is granted to those who do justice.

Great is peace,  
for God's name is peace.

Great is peace,  
for peace is equal in weight to all the works of creation.

Great is peace, for even heaven needs peace.

Behold—  
if peace is needed in heaven,  
where neither hatred nor strife is found—  
how great the need for peace on earth,  
where hatred and strife abound.

בָּרַךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseh hashalom.*

You are the Blessed One, the Eternal One—  
our Source of shalom.

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**GREAT IS PEACE.** Midrash *Sifrei B'midbar* 42, adapted.

*Yiyu l'ratzon imrei-fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go-ali.*

May the words of my mouth  
and the meditation of my heart  
be acceptable to You, Soul of eternity,  
my Rock and my Redeemer.

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael,  
v'al kol yoshvei teiveil.  
V'imru: Amen.*

May the Maker of peace above make peace for us,  
all Israel, and all who dwell on earth. *Amen.*

יְהִי לְרָצוֹן אֱמֶרֶי־פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
יְי, צוּרִי וְגֹאֲלִי.

עֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**MAY THE WORDS OF MY MOUTH** יְהִי לְרָצוֹן Psalm 19:15.

**MY ROCK AND MY REDEEMER** צוּרִי וְגֹאֲלִי. Two epithets for God that denote different dimensions of the human relationship with the Divine. “Rock” suggests that which is stable and unchanging, a source of comfort and shelter in which we find safe anchor, as in Psalm 46:2, where God is called “our haven and our strength,” or the 13th-century Chanukah hymn *Maoz tzur y'shuati* (“Rock of Ages,” literally “Fortress Rock of my Salvation”). The epithet “Redeemer” suggests a powerful force that intervenes actively on our behalf. In the Bible the term *go-eil* (redeemer) is one who assists a needy kinsman and rescues him or her from poverty, distress, or subjugation. God is both the eternal reality in which we ground our lives and the positive, creative energy that inspires moral action.

**AND ALL WHO DWELL ON EARTH** וְעַל כָּל יוֹשְׁבֵי תֵבֵל. What threatens our world today is . . . the burning question of the extent to which individuals throughout the world choose particularistic allegiance to their tribe alone rather than universalistic responsibility to the rest of humankind. (Rabbi Lawrence Hoffman, b. 1942). This contemporary addition to *Oseh Shalom* balances loyalty to our own people with loving concern for all people.



## מי שברך

מי שברך  
*Mi Shebeirach**Mi Shebeirach* · Prayers for Healing

## A Prayer for Those Who Are Ill and for Givers of Care

May the Eternal One who blesses all life,  
bless and strengthen all of us  
who struggle against illness.

May we whose lives are touched by illness  
be blessed with faith, courage, love, and caring.

May we experience the support and sustenance  
of family, friends, companions, and community.

May we be granted restful nights and days of comfort.  
We pray for *r'fuah sh'leimah* — precious moments of healing —  
and a sense of wholeness in body and soul.

May those who care for the sick  
with their hands, their voices, and their hearts  
be blessed with courage and stamina.

May those who pursue healing  
through medical skill and knowledge  
be blessed with insight, patience, and compassion.

May all of us,  
the sick and the well together,  
find courage and hope.

And let us say: *Amen*.

---

**MAY THE ETERNAL ONE.** One of our morning prayers praises God for “wondrous acts of creation and healing” (see page 120). Jewish tradition sees God’s power manifest in all acts of renewal and healing from injury and illness. We give thanks that we live in a world so constituted that healing is possible. Even when a cure is not achieved, God’s power is revealed in human acts of care and support. Thus, the entire community prays that this power will be expressed in and through each of us.

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
Avinu Malkeinu

## Avinu Malkeinu · Almighty and Merciful

*Avinu Malkeinu*: Strong was the faith of generations before us. In exile, they proclaimed enduring hope. In the shadow of persecution, they affirmed a transcendent love and compassion. Ours is a different age — less confident and certain, more tentative in its trust.

There are many who say to the works of their hands: you are our gods. But when our worship centers on our own creations, we feel less gratitude, more doubt and despair. This is the paradox of our spiritual lives: we grow smaller in self-exaltation, nobler when we reach for You.

On this night of return, let us find the humility to come close to You, and open ourselves to Your presence. For You are absent only when we fail to make room for You in our hearts; distant, only when we turn away from You. Now, as others have done before us, let us overcome doubt and speak these words of affirmation:

We call You *Avinu* —  
as loving Parent, forgive our wrongs and failings; accept us in our human frailty.

We call You *Malkeinu* —  
as Sovereign of our souls, help us rise from our brokenness to build a world of shalom.

To this vision we offer ourselves anew.

---

**AVINU MALKEINU.** Literally, “Our Father, our King.” By juxtaposing these two metaphors, the prayer conveys a double perception of God: as judging, commanding, and awe-inspiring Sovereign (*Malkeinu*); and as close, loving, and compassionate Parent (*Avinu*).

*Avinu Malkeinu, ein lanu melech ela atah.*      אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.  
*Avinu Malkeinu* — Almighty and Merciful — You alone are our Sovereign.

*Avinu Malkeinu, l'maancha racheim aleinu.*      אָבִינוּ מַלְכֵנוּ, לְמַעַנְךָ רַחֵם עָלֵינוּ.  
*Avinu Malkeinu*, for Your sake, show us mercy.

*Avinu Malkeinu, aseih imanu*      אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ  
*l'maan sh'mecha.*      לְמַעַן שְׂמֵךְ.  
*Avinu Malkeinu*, act toward us as befits Your name.

*Avinu Malkeinu, sh'lach r'fuah sh'leimah*      אָבִינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה  
*l'cholei amecha.*      לְחֹלֵי עַמֶּךָ.  
*Avinu Malkeinu*, bring healing and wholeness to the ill among us.

*Avinu Malkeinu, k'ra ro-a g'zar dineinu.*      אָבִינוּ מַלְכֵנוּ, קַרַע רוּעַ גְּזַר דִּיבְנוּ.  
*Avinu Malkeinu*, allay the harshness of the decree against us.

*Avinu Malkeinu, kotveinu b'sefer g'ulah*      אָבִינוּ מַלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה  
*vishuah.*      וְיִשׁוּעָה.  
*Avinu Malkeinu*, inscribe us in the Book of Redemption and Renewal.

*Avinu Malkeinu, zochreinu b'zichron tov*      אָבִינוּ מַלְכֵנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב  
*l'fanecha.*      לְפָנֶיךָ.  
*Avinu Malkeinu*, remember our goodness and call it to mind.

*Avinu Malkeinu, aseih l'maancha*      אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ  
*v'hoshi-einu.*      וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu*, act for Your sake and save us.

---

**YOU ALONE ARE OUR SOVEREIGN** אָבִינוּ מַלְכֵנוּ אֶלָּא אַתָּה. A statement of defiance against the might of the Roman Empire, declaring ultimate allegiance only to God. This verse and “For Your sake, show us mercy” constitute the nucleus of the original *Avinu Malkeinu* prayer uttered by Rabbi Akiva, according to Talmud *Taanit* 25b. Akiva participated in the revolt against Rome led by Bar Kochba (ca. 132–136 CE). According to Talmud *B'rachot* 61b, he was tortured and executed for violating the Emperor Hadrian's edict against teaching Torah.

Almighty and  
Merciful

*Avinu Malkeinu, sh'ma koleinu.* אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלֵנוּ.  
*Avinu Malkeinu* — Almighty and Merciful — hear our voice.

*Avinu Malkeinu, chatanu l'fanecha.* אָבִינוּ מֶלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.  
*Avinu Malkeinu*, we have strayed and sinned before You.

*Avinu Malkeinu, chamol aleinu,* אָבִינוּ מֶלְכֵנוּ, חָמַל עָלֵינוּ,  
*v'al olaleinu v'tapeinu.* וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.  
*Avinu Malkeinu*, have compassion on us and our families.

*Avinu Malkeinu, kaleih dever v'cherev* אָבִינוּ מֶלְכֵנוּ, כְּלֵה דֶבֶר וְחֶרֶב  
*v'raav mei-aleinu.* וְרָעַב מֵעֲלֵינוּ.  
*Avinu Malkeinu*, halt the onslaught of sickness, violence, and hunger.

*Avinu Malkeinu, kaleih kol tzar* אָבִינוּ מֶלְכֵנוּ, כְּלֵה כָּל צָר  
*umastin mei-aleinu.* וּמִשְׁטִין מֵעֲלֵינוּ.  
*Avinu Malkeinu*, halt the reign of those who cause pain and terror.

*Avinu Malkeinu, kotveinu b'sefer* אָבִינוּ מֶלְכֵנוּ, כֹּתְבֵנוּ בְּסֵפֶר  
*chayim tovim.* חַיִּים טוֹבִים.  
*Avinu Malkeinu*, enter our names in the Book of Lives Well Lived.

*Avinu Malkeinu, chadeish aleinu* אָבִינוּ מֶלְכֵנוּ, חֲדַשׁ עָלֵינוּ  
*shanah tovah.* שָׁנָה טוֹבָה.  
*Avinu Malkeinu*, renew for us a year of goodness.

*Avinu Malkeinu, choneinu vaaneinu;* אָבִינוּ מֶלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ,  
*ki ein banu maasim.* כִּי אֵין בָּנוּ מַעֲשִׂים.  
*Aseih imanu tz'dakah v'chesed,* עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,  
*v'hoshi-einu.* וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu* — Almighty and Merciful —  
answer us with grace, for our deeds are wanting.  
Save us through acts of justice and love.

## Aleinu

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation,  
who made us unique in the human family, with a destiny all our own.  
For this we bend our knees and bow with gratitude before the Sovereign  
Almighty — Monarch of All — the Wellspring of holiness and blessing,

shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakativ b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim  
bashamayim mimaal  
v'al-haaretz mitachat — ein od."

who spread out the sky and fashioned the land, who dwells in beauty  
far beyond sight, whose powerful presence is the loftiest height. You are  
our God; there is none else. We take as true Your sovereignty; there is no  
other — as Torah teaches: "Embrace and carry in your heart this day:  
In heaven above, on earth below, the Eternal is God. There is no other."

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם,  
וגרלנו בכל המונם.  
ואנחנו כורעים  
ומשתחיים ומודים  
לפני מלך מלכי המלכים,  
הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים.  
הוא אלהינו, אין עוד.  
אמת מלכנו אפס זולתו,  
כפתיב בתורתו:  
וידעתה היום והשבת אל-לבבך,  
כי יי הוא האלהים  
בשמים ממעל  
ועל-הארץ מתחת, אין עוד.

קדוש

Kiddush

עלינו

Aleinu

קדיש יתום

Kaddish Yatom

תהלים קכ"א

T'hillim 121

תהלים כ"ז

T'hillim 27

אדון עולם

Adon Olam

אין כאלהינו

Ein Keiloheinu

יגדל

Yigdal

יהי רצון

Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

SPREAD OUT . . . THE LAND ארץ . . . נוטה, Isaiah 51:13; Zechariah 12:1.

EMBRACE וידעתה, Deuteronomy 4:39.

Sanctification  
Over Wine

Duty to Praise

Mourner's Kaddish

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

*Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal;  
ush-chinat uzo b'govhei m'romim,  
hu Eloheinu — ein od.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu.*

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
וְאִנְחָנוּ כּוֹרְעִים  
וּמְשַׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator—who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.



*Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shehu asanu l'shomrei haadamah,  
v'hu samanu lishlichei haTorah;  
shehu sam chayeinu itam,  
v'goraleinu im kol haolam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu.*

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא עָשָׂנוּ לְשׁוֹמְרֵי הָאָדָמָה,  
וְהוּא שָׁמָנוּ לְשְׁלִיחֵי הַתּוֹרָה,  
שֶׁהוּא שָׁם חַיֵּינוּ אִתָּם,  
וְגָרְלָנוּ עִם כָּל הָעוֹלָם.  
וְאִנְחָנוּ כּוֹרְעִים  
וּמְשַׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Our calling is to praise the Living Source. Our duty is to make known the greatness of the One Creator, who trusts us to be guardians of the earth and messengers of Torah; who gives us a destiny shared with all human beings, and who binds our lives to theirs. And so we bend, bow, and give thanks before the Blessed One whose realm is unfathomable, whose sovereignty over all makes all life holy and precious.

*Al kein n'kaveh l'cha, Adonai Eloheinu,  
lirot m'heirah b'tiferet uzecha,  
l'haavir gilulim min haaretz;  
v'ha-elilim karot yikareitun.  
L'takein olam b'malchut Shaddai,  
v'chol b'nei vasar yikr'u vishmecha;  
l'hafnot eilecha kol rishei aretz.*

עַל כֵּן נִקְוָה לְךָ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת עֲזֶךָ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵיךָ,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֶלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

קדוש  
Kiddush

עלינו  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אדון עולם  
Adon Olam

אין כאלהינו  
Ein Keiloheinu

יגדל  
Yigdal

יהי רצון  
Y'hi Ratzon

ברכות לשנה  
החדשה  
B'rachot LaShanah  
HaChadashah

And so, Adonai our God, we look to You,  
hoping soon to behold the splendor of Your power revealed:  
a world free of idolatry and false gods;  
a world growing more perfect through divine governance;  
a world in which all human beings make known Your name,  
while those who do evil turn toward You.

*V'ne-emar:  
"V'hayah Adonai l'melech al-kol-haaretz.  
Bayom hahu yiyeh Adonai echad,  
ushmo echad."*

וְנֵאמַר:  
וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד.

As the prophet announced,  
"The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God's name shall be one."

**AND SO, ADONAI . . . WE LOOK TO YOU** יְיָ עַל כֵּן נִקְוָה לְךָ. This second paragraph of the *Aleinu* prayer shifts the focus from celebrating our unique identity as Jews who proclaim God's sovereignty, to our hopes for a future in which all people will unite in acknowledging the universal God. The *Aleinu* prayer was originally composed for Rosh HaShanah, as an introduction to the *Malchuyot* (Sovereignty) section of the shofar sounding. By the 13th century, it had become part of the daily liturgy.

Like the *Sh'ma*, the *Aleinu* prayer bears witness to God's dominion in the world. Hence, the first and last letters of the first and last words in each paragraph spell the Hebrew word *eid* (witness): *Aleinu . . . ein od*; and *al kein . . . echad*.

**THE ETERNAL SHALL BE** יְיָ וְהָיָה יְיָ, Zechariah 14:9.

Sanctification  
Over Wine

Duty to Praise

Mourner's Kaddish

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

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Blessings for the  
New Year

### LET IT NOT BE SAID

Death will come. Its hand will not be stayed even an instant; nor can we enter into judgment with it. Our question "Why?" will go unanswered. But this does not mean that we are helpless in the face of death. We can and we do rob death of ultimate victory, by living life as long as it is ours to live. To ask of death that it never come is futile, but it is not futility to pray that when death comes for us, it may take us from a world one corner of which is a little better because we were there.

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

### LIFE AFTER DEATH

These things I know:

how the living go on living  
and how the dead go on living with them  
so that in a forest  
even a dead tree casts a shadow  
and the leaves fall one by one  
and the branches break in the wind  
and the bark peels off slowly  
and the trunk cracks  
and the rain seeps in through the cracks  
  
and the trunk falls to the ground  
and the moss covers it  
and in the spring the rabbits find it  
and build their nest  
inside the dead tree  
so that nothing is wasted in nature  
or in love.

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**LET IT NOT BE SAID.** By Rabbi Jacob P. Rudin (1902–1982).

**LIFE AFTER DEATH.** By Laura Gilpin (1950–2007).

**SO I HAVE SPENT** my life watching, not to see beyond the world, merely to see, great mystery, what is plainly before my eyes. I think the concept of transcendence is based on a misreading of creation. With all respect to heaven, the scene of miracle is here, among us. (Marilynne Robinson, b. 1943)



## Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.  
V'yamlich malchuteih b'chayeichon  
uvyomeichon,  
uvchayei d'chol beit Yisrael —  
baagala uvizman kariv;  
v'imru: Amen.*

*Y'hei sh'meih raba m'varach  
l'alam ul-almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei v'yit-hadar  
v'yitaleh v'yit-halal sh'meih  
d'kudsha — b'rich hu —  
l'eila ul-eila mikol birchata v'shirata,  
tushb'chata v'nechemata  
daamiran b'alma;  
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael;  
v'imru: Amen.*

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael  
v'al kol yoshvei teiveil;  
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלָא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשׁוּבַחְתָּא וְנַחֲמָתָא  
דְּאִמְרוּן בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

קדוש  
Kiddush

עלינו  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אדון עולם  
Adon Olam

אין כאלהינו  
Ein Keiloheinu

יגדל  
Yigdal

יהי רצון  
Y'hi Ratzon

ברכות לשנה  
החדשה  
B'rachot LaShanah  
HaChadashah

AND ALL WHO DWELL ON EARTH וְעַל כָּל יוֹשְׁבֵי תֵבֵל, Psalm 33:8. In keeping with the universal themes of the High Holy Days, our *Kaddish* includes a prayer for the well-being of all earth's creatures. The British Liberal movement introduced the phrase *v'al kol b'nei adam* — peace “for all human beings” — in its 1967 prayer book.

## Adon Olam

Adon olam asher malach,  
 b'terem kol y'tzir nivra.  
 Leit naasah v'cheftzo kol,  
 azai Melech sh'mo nikra.  
 V'acharei kichlot hakol,  
 l'vado yimloch nora.  
 V'hu hayah, v'hu hoveh,  
 v'hu yiyeh, b'tifarah.  
 V'hu echad v'ein sheini,  
 l'hamshil lo l'hachbirah.  
 B'li reishit b'li tachlit,  
 v'lo haoz v'hamisrah.  
 V'hu Eli v'chai go-ali,  
 v'tzur chevli b'eit tzarah.  
 V'hu nisi umanos-li,  
 m'nat kosi b'yom ekra.  
 B'yado afkid ruchi,  
 b'eit ishan v'a-irah.  
 V'im ruchi g'viyati,  
 Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
 בְּטֶרֶם כֹּל יִצְרֵר נִבְרָא.  
 לֵעֵת נִעֲשֶׂה בְּחִפְזוֹ כֹּל,  
 אֲזִי מִלְךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,  
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
 וְהוּא הָיָה, וְהוּא הוֹוֶה,  
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.  
 וְהוּא אֶחָד וְאֵין שֵׁנִי,  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 בְּלִי רֵאשִׁית בְּלִי תַחְלִית,  
 וְלוֹ הֵעֵז וְהִמְשִׁרָה.  
 וְהוּא אֵלֵי וְחֵי גְאֻלִּי,  
 וְצוּר חֲבֻלִי בְּעֵת צָרָה.  
 וְהוּא נִסִּי וּמְנוֹס לִי,  
 מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.  
 בְּיָדוֹ אֶפְקִיד רוּחִי,  
 בְּעֵת אִישׁוֹן וְאַעִירָה.  
 וְעַם רוּחִי גְוִיָּתִי,  
 יְיָ לִי וְלֹא אִירָא.

קדוש

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אֲדוֹן עוֹלָם

Adon Olam

אין כאלהינו

Ein Keilohinu

יגדל

Yigdal

יהי רצון

Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

Eternal God, who reigned before the earth was formed and life appeared,  
 when all came forth as You desired, You ruled supreme, Your name revered.

And after all shall fade away, alone our God of Awe remains;  
 You were, You are, shall always be; Your presence shines; Your glory reigns.

Our God is One, beyond compare; through You we glimpse pure unity.  
 Unbound by words like "first" and "last," our Moment of eternity.

My living God, my Rock, my Help, in times of grief I seek Your face;  
 my sign of hope, my cup of life — my prayer reveals Your sheltering place.

My soul entrusted to Your care, both when I sleep and when I rise.  
 My body, too, will rest in You. I have no fear — for God is mine.

Sanctification Over Wine	<i>On Shabbat:</i> <i>Vaihi-erev, vaihi-voker — yom hashishi.</i>	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר, יוֹם הַשְּׁשִׁי.
Duty to Praise	<i>Vaichulu hashamayim v'haaretz</i>	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
Mourner's Kaddish	<i>v'chol-tz'vaam.</i>	וְכָל־צְבָאָם.
Psalm 121	<i>Vaichal Elohim bayom hash'vi-i</i>	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
Psalm 27	<i>m'lachto asher asah.</i>	מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה.
Adon Olam	<i>Vayishbot bayom hash'vi-i</i>	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
Ein Keiloheinu	<i>mikol-m'lachto asher asah.</i>	מִכָּל־מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה.
Yigdal	<i>Vaivarech Elohim et-yom hash'vi-i</i>	וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי
Your Presence	<i>vaikadeish oto,</i>	וַיְקַדֵּשׁ אֹתוֹ,
Blessings for the New Year	<i>ki vo shavat mikol-m'lachto</i> <i>asher-bara Elohim laasot.</i>	כִּי בּו שְׁבֹת מִכָּל־מִלְאֲכָתוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Thus there was evening and there was morning — the sixth day.  
Completed now were the heavens and the earth and their whole array.  
And on the seventh day God completed the work that had been done.  
And God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and called it holy —  
for on it God ceased from all the work of creating that God had done.

*On All Days:*

<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>borei p'ri hagafen.</i>	בוֹרֵא פְּרֵי הַגָּפֶן.
<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>asher bachar-banu mikol am,</i>	אֲשֶׁר בָּחַר־בָּנוּ מִכָּל עַם,
<i>v'rom'manu mikol lashon,</i>	וְרוֹמַמְנוּ מִכָּל לְשׁוֹן,
<i>v'kid'shanu b'mitzvotav.</i>	וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

Source of blessing, Eternal our God,  
Your majestic power creates the fruit of the vine.

Source of blessing, Eternal our God, in Your majestic power  
You chose us to make known Your aspirations among all the many peoples,  
making our lives holy through Your commandments.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

yom [zichron] t'ruah [b'ahavah],

mikra-kodesh,

zeicher litziat Mitzrayim.

Ki vanu vacharta,

v'otanu kidashta mikol haamim;

udvar'cha emet v'kayam laad.

Baruch atah, Adonai, melech al kol haaretz,

m'kadeish [haShabbat v'] Yisrael

v'Yom HaZikaron.

וְתִתֶּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת

[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת]

יּוֹם הַזִּכְרוֹן הַזֶּה,

יּוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זִכָּר לִיצִיאַת מִצְרָיִם.

כִּי בָנוּ בְּחַרְתָּ,

וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים,

וְדִבַּרְתָּ אֱמֶת וְקִים לְעַד.

בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,

מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל

וְיּוֹם הַזִּכְרוֹן.

קדוש

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אדון עולם

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אין באלהינו

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יגדל

Yigdal

יהי רצון

Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

In Your love, Eternal our God,

You have given us [this Shabbat and] this Day of Remembrance:

a day for the shofar's joyful sound

[remembered and cherished in our hearts];

a day of sacred assembly;

a day to be mindful of our people's going-out from Egypt.

A unique place among nations You have chosen for us —

and Your word is true; it endures forever.

Blessed are You, Eternal Sovereign over all the earth,

who sanctifies [Shabbat,] Israel and the Day of Remembrance.

Baruch atah, Adonai,

Eloheinu melech haolam,

shehecheyanu v'kiy'manu v'higianu

laz'man hazeh.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ

לְזַמְנוּ הַזֶּה.

Source of blessing, Eternal our God,

You fill the universe with majestic might —

giving us life, upholding the life within us,

and bringing us to this time.

## A Blessing for the New Year

Our God and God of all generations before us,  
may it be Your will in the coming year to grant us —

- a year of **A**bundance and atonement
  - a year of **B**lessings bestowed and received
- a year of **C**ommunity and compassion
  - a year of **D**elight and exultation
- a year of **E**nlightenment
  - a year of **F**riendship and forgiveness
- a year of **G**oing-up in gladness to the Land of Israel
  - a year of **H**ealth and healing and humor
- a year of **I**nnner strength and well-being
  - a year of **J**oy and Jewish celebration
- a year of **K**nowledge and learning for its own sake
  - a year of **L**ove — between parents and children, friends  
and spouses, brothers and sisters
- a year of **M**itzvot and moments of sweetness
  - a year of **N**ature protected and enjoyed
- a year of **O**ptimism and hope
  - a year of **P**ace — pursued with perseverance
- a year of **Q**uiet and tranquility
  - a year of **R**ain in its season
- a year of **S**ong and spiritual growth
  - a year of **T**orah study and *tikkun olam*
- a year of **U**nderstanding and unity
  - a year of **V**ows fulfilled and violence overcome
- a year of **W**isdom acquired and shared
  - a year of co-**e**Xistence among the families of the earth
- a year of **Y**oung and old reaching out to one another
  - a year of **Z**ion aglow with light for us and all the world

Our God and God of the generations before us,  
grant us a year of gratitude to You for the most profound of blessings —  
Your gift of life.

קדוש  
*Kiddush*

עֲלֵינוּ  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

תהלים קכ"א  
*T'hillim 121*

תהלים כ"ז  
*T'hillim 27*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאַלֵּהֵינוּ  
*Ein Keiloheinu*

יְגִדֵּל  
*Yigdal*

יְהִי רָצוֹן  
*Y'hi Ratzon*

בְּרָכוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
*B'rachot LaShanah  
HaChadashah*

Sanctification Over Wine	<i>Y'hi ratzon mil'fanecha,</i>	יְהִי רָצוֹן מִלְּפָנֶיךָ,
Duty to Praise	<i>Adonai Eloheinu v'Elohei avoteinu</i>	יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
Mourner's Kaddish	<i>v'imoteinu,</i>	וְאִמּוֹתֵינוּ,
Psalm 121	<i>shet'chadeish aleinu shanah tovah</i>	שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה
Psalm 27	<i>umtukah!</i>	וּמִתּוֹקָה.
Adon Olam	Our God and God of our ancestors,	
Ein Keiloheinu	Eternal God of all generations:	
Yigdal	May Your presence in our lives this New Year	
Your Presence	renew our spirits and renew our strength.	
Blessings for the New Year	May it be a good year.	
	May it be a sweet year.	

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

*L'shanah tovah tikateivu — v'teichateimu!*

May you be inscribed — and sealed — for a good year!

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**INSCRIBED — AND SEALED** תִּכְתְּבוּ – וְתִחַתְּמוּ. As the Talmud (*Rosh HaShanah* 16b) teaches that righteous people are immediately inscribed and sealed in the Book of Life, we judge our friends generously and offer them this greeting. A 16th-century commentary on the prayer book teaches the following: “Before leaving the House of Prayer on the night of Rosh HaShanah, it is customary to bless one another with the benediction ‘May you be inscribed and sealed for a good year.’ Then it is customary to go home joyfully and to keep away from all grief and sighing. . . . One ought to trust in God, as it is written (*Nehemiah* 8:10): *For the joy of Adonai is your strength.*”