

שְׁחֵרִית לְרֵאשׁ הַשָּׁנָה

Rosh HaShanah Morning Service

Hear the call of the shofar!

—LITURGY

Mah-tovu ohalecha, Yaakov;
mishk'notecha, Yisrael!
Vaani b'rov chasd'cha avo veitecha;
eshtachaveh el-heichal-kodsh'cha
b'yiratecha.
Adonai, ahavti m'on beitecha;
umkom mishkan k'vodecha.
Vaani eshtachaveh v'echraah;
evr'chah lifnei-Adonai osi.
Vaani t'filati-l'cha, Adonai, eit ratzon.
Elohim, b'rov-chasdecha,
aneini be-emet yishecha.

מֵה־טֹבוֹ אֱהַלְיָךְ, יַעֲקֹב,
 מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.
 וְאֲנִי בְרַב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,
 אֲשַׁתְּחֶה אֶל־הַיְכָל־קֹדֶשְׁךָ
 בִּירְאֲתֶךָ.
 יי, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
 וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַעָה,
 אֶבְרַכְּהָ לִפְנֵי־יי עֲשֵׂי.
 וְאֲנִי תְפַלְתִּי־לְךָ, יי, יַעַת רְצוֹן.
 אֱלֹהִים בְּרַב־חַסְדֶּךָ,
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

טלית

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גוֹמֵל חַסְדִּים טוֹבִים

Gomeil Chasadim

Tovim

How beautiful are your tents, Yaakov,
 your dwelling places, Yisrael!
 In Your great love, let me enter Your house,
 to pray — awestruck — in Your holy place.
 Your kindness has led me to Your house;
 here I will honor You.
 I pray to You, God,
 that this may be a good time for our meeting.
 Out of Your great love, let me perceive Your truth,
 and find Your help.

HOW BEAUTIFUL מֵה־טֹבוֹ. This verse, traditionally recited upon entering the sanctuary, comes from Balaam's prophecy in Numbers 24:5. What drew Balaam's praise, says the Talmud (*Bava Batra* 60a), was the design of Israelite communities, in which the doorways of their dwelling places did not directly face one another, allowing for individual privacy. So too, our worship during the Days of Awe offers opportunities for both communal solidarity and private moments of spiritual connection.

IN YOUR GREAT LOVE וְאֲנִי בְרַב חַסְדֶּךָ, Psalm 5:8.

YOUR KINDNESS יי, אֶהְבֵּתִי, Psalm 26:8.

HERE I WILL HONOR וְאֲנִי אֲשַׁתְּחֶה. Based on Psalm 95:6, in which the verbs appear in first-person plural. In adding this verse to the liturgy, the Sages changed them to singular, accentuating the note of personal spirituality.

I PRAY TO YOU וְאֲנִי תְפַלְתִּי־לְךָ, Psalm 69:14.

Blessings for Study

Baruch atah, Adonai, Eloheinu melech haolam, אשר קדשנו במצוותיו, וצונו לעסוק בדברי תורה.
Baruch atah, Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav, v'tzivanu laasok b'divrei Torah.

Blessed are You, Adonai our God, supreme Power of the universe;
 You sanctify our lives with mitzvot,
 and give us the sacred obligation of learning and living Torah.

V'haarev-na, Adonai Eloheinu, et divrei Torat'cha b'finu, uvfi am'cha beit Yisrael — v'niyeh anachnu v'tze-etza-einu, v'tze-etza-ei am'cha beit Yisrael, kulanu yod'ei sh'mecha, v'lomdei Torat'cha lishmah.

והערב־נא, יי אלהינו,
 את דברי תורתך בפנינו,
 ובפי עמך בית ישראל,
 ונהיה אנחנו וצאצאינו,
 וצאצאי עמך בית ישראל,
 בלבנו יודעי שמך,
 ולומדי תורתך לשמה.

Our God, Eternal, let us taste the sweetness of Your Torah's words;
 and let them give pleasure to Your people, the House of Israel —
 so that we, our children, and all generations of Israel to come
 shall know Your name and study Your Torah for its own sake.

ברוך אתה, יי, המלמד תורה לעמו ישראל.

Baruch atah, Adonai, hamlameid Torah l'amo Yisrael.

Blessed are You, Adonai, who instructs Your
 people Israel in the ways of Torah.

Baruch atah, Adonai, Eloheinu melech haolam, אשר בחר־בנו מכל העמים, ונתת־לנו את תורתו.
Baruch atah, Adonai, Eloheinu melech haolam, asher bachar-banu mikol haamim, v'natan-lanu et Torato.

Blessed are You, Adonai our God —
 in Your sovereignty, You chose us to bring the gift of Torah into the world.

ברוך אתה, יי, בותן התורה.

Baruch atah, Adonai, notein haTorah.

Blessed are You, Adonai, Giver of Torah.

טלית

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Elohai, N'shamah

נסים שבכל יום
Nisim Sheb'chol Yom

גומל חסדים טובים
*Gomeil Chasadim
 Tovim*

*Baruch atah, Adonai,
Eloheinu melech haolam,
asher yatzar et haadam b'chochmah,
uvara-vo n'kavim n'kavim,
chalulim chalulim.
Galui v'yadua lifnei chisei ch'vodecha
she-im yipatei-ach echad meihem,
o yisateim echad meihem,
i efshar l'hitkayeim
v'laamod l'fanecha.*

בְּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,
וּבָרָא בּוֹ נְקָבִים נְקָבִים,
חַלּוּלִים חַלּוּלִים.
גָּלוּי וַיָּדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ
שָׂאֵם יִפְתָּח אֶחָד מֵהֶם,
אוֹ יִסָּתֵם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמֹד לִפְנֵיךָ.

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Gomeil Chasadim

Tovim

Blessed are You, Holy One, who has formed the human body with wisdom — an intricate network of channels, vessels and openings. This wondrous structure, and the flow of life within us, allows us to serve You and give thanks. Let us cherish this gift of flesh and blood, honor it as God's creation.

בְּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בֶּשֶׂר, וּמַפְּלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar, umafli laasot.

We praise You, Holy One,
for wondrous acts of creation and healing.

WHO HAS FORMED THE HUMAN BODY WITH WISDOM אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה. This blessing is first found in the Talmud (*B'rachot* 6ob), where the 4th-century Babylonian sage Abbaye teaches that one should say these words after using the bathroom. Originally intended for private use, this prayer is now part of the morning liturgy. Writes Leonard Felder: "I find it fascinating that in Jewish spirituality even the most private moment of releasing the toxins from yesterday's food is treated with mindfulness, appreciation, and deep compassion for the delicate and brilliantly constructed body we have been asked to care for by the hard-to-define Creative Source that infused us with so much life force energy."

Elohai, n'shamah shenatata bi —
t'horah hi.

Atah v'ratah,

atah y'tzartah,

atah n'fachtah bi,

v'atah m'sham'rah b'kirbi.

V'atah atid lit'lah mimeni,

ulhachazirah bi le-atid lavo.

Kol z'man shehan'shamah v'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

אֱלֹהֵי, נְשָׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא.
אַתָּה בְּרַאתָה,
אַתָּה יִצַרְתָּה,
אַתָּה נִפְחַתָּה בִּי,
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.
וְאַתָּה עֹתִיד לְטֹלָה מִמֶּנִּי,
וּלְהַחְזִירָה בִּי לְעֵתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
מוֹדֵה\מוֹדָה אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
רִבּוֹן כָּל הַמַּעֲשִׂים,
אֲדוֹן כָּל הַנְּשָׁמוֹת.

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Gomeil Chasadim

Tovim

Pure, my God, is the soul You gave me.
You formed it. You shaped it. You breathed it into me.
You keep it safe within me.
Someday, when this soul returns to You,
I will find a place in eternity.
But as long as spirit breathes within me,
I place before You my thanks,
Eternal my God and God of my ancestors,
Creator of all creation, Sovereign of all souls.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai, v'ruach kol b'sar ish.

We give You praise, Adonai: all life is in Your hand;
and in Your care, the soul of every human being.

PURE טְהוֹרָה. The Hebrew word *t'horah* connotes both physical cleanliness and moral virtue, suggesting that nothing can taint the human soul. As the divine spark within us, the soul's essence is radiant purity. So Proverbs 20:27 calls the human soul *ner Adonai* (the light of God).

*Baruch atah, Adonai,
Eloheinu melech haolam,
asher natan lasechvi vinah
l'havchin bein yom uvein lailah.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה,
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

You are the Source of blessings, Adonai; Your great power
gave the mind discernment to distinguish light from darkness.

טְלִית
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מוֹדֵה\מוֹדֵה אָנִי
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הָרֵינִי
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נְסִים שֶׁבְּכֹל יוֹם
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גּוֹמֵל חַסְדִּים טוֹבִים
Gomeil Chasadim
Tovim

*Baruch atah, Adonai,
Eloheinu melech haolam,
pokei-ach ivrim.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
פוֹקֵחַ עֵוְרִים.

You are the Source of blessings, Adonai;
Your great power opens eyes that cannot see.

*Baruch atah, Adonai,
Eloheinu melech haolam,
matir asurim.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

You are the Source of blessings, Adonai;
Your great power brings freedom to the captive.

*Baruch atah, Adonai,
Eloheinu melech haolam,
zokeif k'fufim.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

You are the Source of blessings, Adonai;
Your great power lifts up the fallen.

*Baruch atah, Adonai,
Eloheinu melech haolam,
roka haaretz al hamayim.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

You are the Source of blessings, Adonai;
Your great power spreads the land upon the waters.

SOURCE OF BLESSINGS אַתָּה בָּרוּךְ. *Sefer HaChinuch*, a 13th-century work, teaches that in saying *Baruch atah* we are not blessing or praising God, which would imply that God requires our praise. Rather, we are gratefully acknowledging God as the Source of all blessings. Many other classical commentators agree, including Rabbi Abraham ibn Ezra (12th c.), Rabbi David ben Yosef Abudirham (14th c.), and Rabbeinu Bachya ben Asher (14th c.).

פְּסוּקֵי דְזִמְרָא

P'sukei d'Zimra · Songs of Praise

Baruch she-amar v'hayah haolam.
 Baruch hu.
 Baruch oseh v'reishit,
 baruch omeir v'oseh;
 baruch gozeir umkayeim,
 baruch m'rachem al haaretz;
 baruch m'rachem al hab'riyot,
 baruch m'shaleim sachar tov lirei-av.
 Baruch chai laad, v'kayam lanetzach.
 Baruch podeh umatzil. Baruch sh'mo.
 Bishvachot uvizmirot,
 n'gadelcha unshabeichacha unfa-ercha;
 v'nazkir shimcha v'namlich'cha,
 Malkeinu Eloheinu.
 Yachid, chei haolamim,
 melech m'shubach umfo-ar —
 adei ad sh'mo hagadol.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.
 בָּרוּךְ הוּא.
 בָּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,
 בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
 בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
 בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו.
 בָּרוּךְ חַי לְעַד, וְקַיָּם לְנֶצַח.
 בָּרוּךְ פּוֹדֵה וּמְצִיל. בָּרוּךְ שְׁמוֹ.
 בְּשִׁבְחוֹת וּבְזִמְרֵינֵנוּ,
 נְגַדְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ,
 וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ,
 מַלְכֵנוּ אֱלֹהֵינוּ.
 יְחִיד, חַי הָעוֹלָמִים,
 מֶלֶךְ מְשֻׁבָּח וּמְפֹאֵר,
 עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בָּרוּךְ שֶׁאָמַר
 Baruch she-Amar

תְּהִלִּים קכ"א
 T'hilim 121

תְּהִלִּים כ"ז
 T'hilim 27

אֲשֵׁרֵי
 Ashrei

כָּל הַנְּשָׁמָה
 Kol HaN'shamah

שׁוֹפָר-קוֹל הַקְּהֵלָה
 Shofar—
 Kol HaK'hilah

הַמֶּלֶךְ
 HaMelech

יִשְׁתַּבַּח
 Yishtabach

חֲצִי קָדִישׁ
 Chatzi Kaddish

Blessed is the One who spoke the world into being. Praised is God.
 Praised — the One who is ever creating.
 Praised — the One who creates with a word.
 Praised — the One whose vision is made real.
 Praised — the One who loves the earth.
 Praised — the One who loves earth's creatures.
 Praised — the One whose worshipers know goodness.
 Praised — the One whose life and being last forever.
 Praised — the One who rescues and sets free. Blessed is Your name.
 Our sovereign, we praise You with songs of celebration.
 Your Oneness is the life of the cosmos.

בָּרוּךְ אַתָּה, יי, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

Baruch atah, Adonai, melech m'hulal batishbachot.

Blessed are You, Adonai. Your majesty is celebrated in songs of praise.

Ashrei — Happy Are Those

Ashrei yosh'vei veitecha,

od y'hal'lucha selah.

Ashrei haam shekacha lo,

ashrei haam she-Adonai elohav.

Happy are those who dwell in Your house;
they shall sing Your praises forever.

Happy the people for whom it is so;

happy the people whose God is Adonai.

T'hilah l'David.

Aromimcha, Elohai HaMelech;

vaavar'cha shimcha l'olam va-ed.

B'chol-yom avar'cheka;

vaahal'lah shimcha l'olam va-ed.

Gadol Adonai umhulal m'od;

v'ligdulato ein cheiker.

Dor l'dor y'shabach maasecha;

ugvurotecha yagidu.

Hadar k'vod hodecha;

v'divrei nifl'otecha asichah.

Ve-ezuz nor'otecha yomeiru;

ugdulat'cha asap'renah.

Zeicher rav-tuv'cha yabiu;

v'tzidkat'cha y'raneinu.

Chanun v'rachum Adonai;

erech apayim ugdol-chased.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעַם שֶׁכַּכָּה לוֹ,
אֲשֵׁרֵי הָעַם שֵׁי אֱלֹהָיו.

תְּהִלָּה לְדָוִד.
אֲרוֹמְמֶךָ, אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְךָ,
וְאֶהְלַלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהַלֵּל מְאֹד,
וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ,
וְגִבּוֹרְתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדֶךָ,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז בּוֹרְאוֹתֶיךָ יֹאמְרוּ
וְגִדּוֹלְתֶךָ אֶסְפְּרֶנָּה.
זָכַר רַב־טוֹבְךָ יִבְיַעוּ,
וְצִדְקַתְךָ יִרְגְּבוּ.
חַנוּן וְרַחוּם יְיָ,
אֶרְךָ אַפַּיִם וְגִדּוֹל־חֶסֶד.

בְּרוּךְ שֵׁאֲמַר

Baruch she-Amar

תְּהִלִּים קכ"א

T'hilim 121

תְּהִלִּים כ"ז

T'hilim 27

אֲשֵׁרֵי

Ashrei

כַּל הַנְּשִׁמָּה

Kol HaN'shamah

שוֹפָר-קוֹל הַקְּהֵלָה

Shofar—

Kol HaK'hilah

הַמֶּלֶךְ

HaMelech

יִשְׁתַּבַּח

Yishtabach

חֲצִי קַדִּישׁ

Chatzi Kaddish

HAPPY THE PEOPLE אֲשֵׁרֵי הָעַם, Psalm 144:15.

T'HILAH L'DAVID תְּהִלָּה לְדָוִד, Psalm 145. This acrostic psalm praises a specific dimension of the Divine: God's power is manifest in generosity, compassion, and benevolence toward all living things. The Psalmist celebrates a world abundant in resources, in which all creatures receive the sustenance they need.

Power of Words	Psalm 150	
Psalm 121	<i>Hal'lu Yah!</i>	הַלְלוּ יְיָ,
Psalm 27	<i>Hal'lu-El b'kodsho,</i>	הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
Psalm 145	<i>hal'luhu birkia uzo.</i>	הַלְלוּהוּ בִּרְקִיעַ עֲזוֹ.
Psalm 150	<i>Hal'luhu bigvurotav,</i>	הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
Shofar—The Voice of Community	<i>hal'luhu k'rov gudlo.</i>	הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.
Majesty	<i>Hal'luhu b'teika-shofar,</i>	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
Delighting in Song	<i>hal'luhu b'neivel v'chinor.</i>	הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
Reader's Kaddish	<i>Hal'luhu b'tof umachol,</i>	הַלְלוּהוּ בְּתוֹף וּמַחּוֹל,
	<i>hal'luhu b'minim v'ugav.</i>	הַלְלוּהוּ בְּמִנִּים וְעִגָּב.
	<i>Hal'luhu v'tziltz'lei-shama,</i>	הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ,
	<i>hal'luhu b'tziltz'lei t'ruah!</i>	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
	<i>Kol han'shamah t'haleil Yah,</i>	כָּל הַנְּשַׁמָּה תְהִלַּל יְיָ,
	<i>Hal'lu-Yah!</i>	הַלְלוּ-יְיָ.

Halleluyah!

Praise God in our holy Temple;

give praise in the heavens, God's fortress.

Praise God for deeds of great power;

give praise for the depths of God's grandeur.

Praise God with the blast of the shofar;

give praise with the harp and the lyre.

Praise God with drumbeat and dancing;

give praise with the strings and the flute.

Praise God with the crash of cymbals,

and praise with the clash of resounding cymbals!

With every quiet breath, let everything that breathes

praise God — Halleluyah!

PSALM 150. This ecstatic song of praise recalls the vigor, passion, and dynamism of ancient Israelite worship. For the Psalmist, the prayer community's joyful song mirrors the joyful praise that emanates from the heavens, creating a universal symphony in celebration of the Divine. Scholars cannot identify with certainty the various musical instruments mentioned here. Yet the overall sense is clear: when language reaches its limits, the human spirit finds expression through purely physical acts: music-making, dance, even the drawing of breath. The words *teika shofar* (the blast of the shofar) and *tziltz'lei t'ruah* (resounding cymbals) link this psalm to the shofar calls of Rosh HaShanah: *T'kiah! T'ruah!*

Power of Words	<i>Yitgadal v'yitkadash sh'meih raba,</i>	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
Psalm 121	<i>b'alma di v'ra chiruteih.</i>	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
Psalm 27	<i>V'yamlich malchuteih b'chayeichon</i>	וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכֹן
Psalm 145	<i>uvyomeichon,</i>	וּבְיוֹמֵיכֹן,
Psalm 150	<i>uvchayei d'chol beit Yisrael —</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Shofar—The Voice of Community	<i>baagala uvizman kariv;</i>	בְּעִגְלָא וּבְזִמְן קָרִיב.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
Majesty	<i>Y'hei sh'meih raba m'varach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
Delighting in Song	<i>l'alam ul-almei almaya.</i>	לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.
Reader's Kaddish	<i>Yitbarach v'yishtabach v'yitpaar</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
	<i>v'yitromam v'yitnasei v'yit-hadar</i>	וְיִתְרֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
	<i>v'yitaleh v'yit-halal sh'meih</i>	וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
	<i>d'kudsha — b'rich hu —</i>	דְּקֻדְשָׁא, בְּרִיךְ הוּא,
	<i>l'eila ul-eila mikol birchata v'shirata,</i>	לְעֵלָא וּלְעֵלָא מְכָל בִּרְכָתָא וְשִׁירָתָא,
	<i>tushb'chata v'nechemata</i>	תְּשַׁבַּחְתָּא וְנַחֲמָתָא
	<i>daamiran b'alma;</i>	דְּאָמִירָן בְּעֵלְמָא.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.

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*.

TODAY IS DIFFERENT. Today we do not greet each other with *Chag Samei-ach*, as we do on Passover or Sukkot or Shavuot. Those holidays celebrate Jewish history — the Exodus from Egypt, the wandering in the desert, the Revelation at Mount Sinai.

But during the Days of Awe, we celebrate not the God of history but the God of nature. *Hayom harat olam*. This is the birth of the cosmos, the creation of life. So on this day we pray differently, we think differently, we see differently, we imagine differently. Even the Kaddish we recite on these Holy Days is different. To *l'eila* we add *ul-eila* — “entirely beyond.” We are elevated. We lift up our eyes to see the cosmic world as if through the eyes of God. (Rabbi Harold Schulweis, 1925–2014)

שִׁמַּע וּבְרִכּוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

בְּרָכוּ
Bar'chuיוֹצֵר אוֹר
Yotzeir Orאַהֲבָה רַבָּה
Ahavah Rabbahקְרִיאַת שְׁמַע
K'riat Sh'maאֵמֶת וְיִצִיב
Emet v'Yatzivמִי־כַמּוֹחָה
Mi Chamocha

Bar'chu et Adonai hamvorach.

בְּרָכוּ אֶת יְיָ הַמְּבֹרָךְ.

Baruch Adonai hamvorach l'olam va-ed.

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

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

Baruch atah, Adonai,

Eloheinu melech haolam,

yotzeir or uvorei choshech;

oseh shalom uvorei et hakol.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁקֶט,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.

Or olam b'otzar chayim.

אוֹר עוֹלָם בְּאוֹצַר חַיִּים,

Orot mei-ofel amar: "Vayehi."

אוֹרוֹת מֵאֶפֶל אֲמַר: וַיְהִי.

Source of Blessings, our Eternal God, Your power fills the cosmos:
shaping light, creating darkness,
making peace and fashioning all things.

Infinite light is preserved in life's treasure-house;
"Lights from the darkness!" said God — it was so.

INFINITE LIGHT אור עולם. These lines, from an ancient liturgical poem by Yose ben Yose (4th–5th centuries CE), are added to the *Yotzeir Or* blessing on the High Holy Days. They refer to a Talmudic legend (*Chagigah* 12a) that the brilliant primordial light of Creation, too powerful for mortal eyes, was hidden away by God, and is preserved for the righteous in the world-to-come.

LIFE'S TREASURE-HOUSE אוצר חיים. Each of us is a repository of life. We are where life is stored, and this eternal light rests inside each of us, waiting for us to manifest it with our actions. When we act justly, we bring this light into the world, answering God's dictum, "Lights from the darkness!" When we help another, we bring the "it was so" into the present, an ongoing creation of light in darkness. (Rabbi David Kominsky, b. 1971)

Hamei-ir laaretz v'ladarim aleha
b'rachamim;

uvtuvo m'chadeish b'chol yom tamid
maaseih v'reishit.

Mah rabu maasecha, Adonai —
kulam b'chochmah asita;

mal'ah haaretz kinyanecha!
Titbarach, Adonai Eloheinu,

al shevach maaseih yadecha;
v'al m'orei or she-asita —
y'faarucha selah.

הַמְאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ
בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד
מִעֲשֵׂה בְּרֵאשִׁית.
מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ —
כֻּלָּם בְּחֹכְמָה עָשִׂיתָ,
מְלֵאָה הָאָרֶץ קִינְיָנְךָ.
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,
עַל שִׁבְחַ מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ
יִפְאָרוּךְ סֵלָה.

בְּרַחוּ
Bar'chu

יוֹצֵר אוֹר
Yotzeir Or

אֱהָבָה רַבָּה
Ahavah Rabbah

קְרִיאַת שְׁמַע
K'riat Sh'ma

אֱמֶת וַיִּצְיַב
Emet v'Yatziv

מִי־כַמּוֹחַ
Mi Chamocha

In love You bring light to the earth and its creatures;
Your goodness renews the Creation each day.
Infinite, varied, and rich are Your works, Divine Artist —
all of them wrought with wisdom;
the whole earth is teeming with life!
Awe-struck by the universe, work of Your hands,
let all life bless You, praise You,
and celebrate the beauty of Your lights.

Or chadash al Tziyon ta-ir;
v'nizkeh chulanu m'heirah l'oro.

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר,
וְנִזְכֶּה כְּלָנוּ מִהֶרָה לְאוֹרוֹ.

May You shine a new light on Zion;
and may we soon be privileged to share in that light.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.
Baruch atah, Adonai, yotzeir ham'orot.

Our praise to You, Adonai, Creator of the cosmic lights.

IN LOVE YOU BRING LIGHT ... הַמְאִיר. The renewal of light each morning is a powerful symbol of hope. The *Yotzeir Or* prayer links the triumph of dawn over darkness, a daily miracle witnessed by all people, with the hope of the Jewish people's renewal in our ancient homeland. Thus this prayer converts a physical phenomenon — the radiant light of the sun — into a potent spiritual symbol of salvation.

*Ahavah rabbah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.*

Baavur avoteinu v'imoteinu

shebat'chu v'cha

vat'lam'deim chukei chayim,

kein t'choneinu utlam'deinu.

Avinu, haAv harachaman:

hamracheim, racheim aleinu;

v'tein b'libeinu l'havin ulhaskil,

lishmoa, lilmod ul'lameid,

lishmor v'laasot ulkayeim et kol divrei

talmud Toratecha b'ahavah.

V'ha-eir eineinu b'Toratecha;

v'dabeik libeinu b'mitzvatecha.

V'yacheid l'vaveinu l'ahavah ulyirah

et sh'mecha.

V'lo neivosh v'lo nikaleim;

v'lo nikasheil l'olam va-ed.

אָהַבָה רַבָּה אֶהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַתְּ עָלֵינוּ.

בְּעִבּוּר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁבְטַחוּ בָךְ,

וַתְּלַמְּדֵם חֻקֵי חַיִּים,

כִּן תַּחַנְּנוּ וַתְּלַמְּדֵנוּ.

אָבִינוּ, הָאֵב הַרַחֲמָן,

הַמְּרַחֵם, רַחֵם עָלֵינוּ,

וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,

לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,

לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי

תְּלִמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ.

וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה

אֶת שְׁמֶךָ.

וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם,

וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.

בָּרְכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אָהַבָה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וַיִּצְיֵב

Emet v'Yatziv

מִי־כַמְכָה

Mi Chamocha

Love abundant, love unstinting —
our God, You have enfolded us in love.
Tender compassion beyond all bounds —
Your precious gift.
Our fathers and mothers gave You their trust
and You gave them Torah, laws by which to live.
For their sake, teach us, as well; grace us with Your guidance.
Loving Father, Merciful Mother of us all:
Grant us clear understanding
that we may listen, learn, and teach,
preserve, practice, and fulfill with love
every lesson of Your Torah.
May learning Your Torah light up our eyes;
may our hearts embrace Your mitzvot.
Unite us in love and reverence for You,
that we may never feel ashamed of our deeds.

*Ki v'shem kodsh'cha hagadol v'hanora
batachnu;
nagilah v'nism'chah bishuatecha.*

We have trusted in Your great and holy name;
now let us celebrate at last the joy of Your salvation.

*Vahavi-einu l'shalom
mei-arba kanfot haaretz;
v'tolicheinu kom'miyut l'artzeinu.
Ki El po-eil y'shuot atah —
uvan vacharta mikol am v'lashon.
V'keiravtanu l'shimcha hagadol
selah be-emet,
l'hodot l'cha, ulyachedcha b'ahavah.*

Bring us in peace from the four corners of the earth;
lead us with upright pride to the land that is ours.
For You are a God of miracles and wonders —
from all the peoples of the earth You sought us out
and brought us near to Your great, enduring truth.
So with love we acknowledge and proclaim that You are One.

*ברוך אתה, יי, הבורח בעמו ישראל באהבה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.*

Our praise to You, Adonai:
You have singled out Your people Israel with love.

*כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בְּטַחְנוּ,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעַתְּךָ.*

*וְהִבִּיאֵנוּ לְשָׁלוֹם
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן.
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל
סֵלָה בְּאֵמֶת,
לְהוֹדוֹת לְךָ, וּלְיַחֲדֶךָ בְּאַהֲבָה.*

*בָּרְכוּ
Bar'chu*

*יוֹצֵר אוֹר
Yotzeir Or*

*אַהֲבָה רַבָּה
Ahavah Rabbah*

*קְרִיאַת שְׁמַע
K'riat Sh'ma*

*אֵמֶת וְיִצִּיב
Emet v'Yatziv*

*מִי־כַמּוֹחַ
Mi Chamocha*

BRING US IN PEACE FROM THE FOUR CORNERS וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת. While speaking these words, some gather the fringes at the four corners of the tallit into the left hand, holding them together throughout all sections of the *Sh'ma*. Thus we symbolize the ingathering of our people in the Land of Israel from all corners of earth, expressing our hope for Jewish unity as we prepare to proclaim the unity of God.

בָּרְכוּ
Bar'chu

יוֹצֵר אוֹר
Yotzeir Or

אַהֲבַת רַבָּה
Ahavah Rabbah

קְרִיאַת שְׁמַע
K'riat Sh'ma

אֱמֶת וַיִּצְיֵב
Emet v'Yatziv

מִי־כַמּוֹחַ
Mi Chamocha

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

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.

LISTEN, ISRAEL שִׁמְעוּ יִשְׂרָאֵל. The early Rabbis describe the act of saying *Sh'ma Yisrael* as *kabbalat ol malchut shamayim* (accepting the yoke of divine sovereignty). Its essence is not just the recitation of the words, but an inner assent and affirmation — the turning of the heart to God. The *Sh'ma* is not merely a theological statement of God's unity; it speaks of our relationship to the Divine. We declare that we are responsible and accountable to a power in the universe beyond ourselves.

Call to Prayer

Creation

Revelation

Sh'ma and Its
Sections

Redemption

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

BLESSED IS GOD'S GLORIOUS MAJESTY בְּרוּךְ שֵׁם. *Baruch shem* (unlike *Sh'ma Yisrael*) is not from the Torah; hence these words are said by some in a whisper, to distinguish them from the *Sh'ma* and to offer a private meditative moment. They are drawn from Psalm 72:19 — *Baruch shem k'vodo l'olam* (Blessed be God's glorious name forever). The word *malchuto* (God's majesty; literally "kingdom") was added during Roman times, in defiance of those who proclaimed the divinity of the emperor. Many people close or cover their eyes while saying the *Sh'ma* — not to escape from reality, but to focus on the ultimate reality: the unity of all existence.

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'uzot beitecha

uvisharecha.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל-לְבָבְךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֻדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם

עַל-לְבָבְךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ

וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

בְּרָכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אֶהְבָּה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וַיֵּצִיב

Emet v'Yatziv

מִי־כַמּוֹחַ

Mi Chamocha

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.

*Some congregations continue with V'hayah Im Shamo'a (Section 2 of the Sh'ma)
on page 154.*

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

YOUR SOUL נַפְשְׁךָ. In the Bible, the word *nefesh* refers to the life force, the vital energy possessed by all living beings. In later Hebrew, *nefesh* comes to refer to the unique, intangible and imperishable essence of a person. Jewish tradition (Mishnah *B'rachot* 9:5) interpreted the mitzvah of loving God with all one's *nefesh* to mean: "love God even when God takes your life." We might also understand this mitzvah as a call to devote one's best energies to God's work. The High Holy Days are especially focused on *cheshbon hanefesh* — a spiritual inventory or assessment. We scrutinize our deeds to ask if our *nefesh* has lived up to its potential.

Call to Prayer	<i>L'maan tizk'ru vaasitem</i>	לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
Creation	<i>et-kol-mitzvotai,</i>	אֶת־כָּל־מִצְוֹתַי
Revelation	<i>viyitem k'doshim l'Eloheichem.</i>	וְהִיִּיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:
Sh'ma and Its Sections	<i>Ani Adonai Eloheichem —</i>	אֲנִי יי אֱלֹהֵיכֶם
	<i>asher hotzeiti et-chem mei-eretz</i>	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
Redemption	<i>Mitzrayim liyot lachem l'Elohim:</i>	מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים
	<i>ani Adonai Eloheichem.</i>	אֲנִי יי אֱלֹהֵיכֶם:

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 אֱמֶת.
Adonai Eloheichem emet.
Adonai your God is true.

Continue on page 160.

L'MAAN TIZK'RU לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41. Doing mitzvot, fulfilling sacred obligations that encompass all areas of human activity, is the Jewish way of living a holy life. **BE HOLY TO YOUR GOD** וְהִיִּיתֶם קְדוֹשִׁים. The Torah does not say we are inherently a holy people. It says, *k'doshim tiyu* (you shall be holy; Leviticus 19:2). Holiness requires work. It is not in our nature, but in our conduct. It is a path, a process, a staircase to climb. The 19th-century Chasidic author of *S'fat Emet* points out that the Torah says of *k'dushah*, holiness, that it must happen *hayom umachar* (today and tomorrow). Today and tomorrow forever, he says, because holiness is not a state but a never-ending process, a constant yearning and striving to do better. (Rachel Anisfeld, b. 1971)

Call to Prayer

Creation

Revelation

Sh'ma and Its
Sections

Redemption

WILL YOU OPEN your soul to Me?
Will you speak your mind?
Can you love Me? Will you take My words?

Take them with you
teach them in sunshine
teach them in kitchens
make these words psalms
make them stories and philosophy
repeat them until they are music
wrap yourselves inside the sounds
write these words and keep the writings close at hand
or better yet
know them by heart
to gaze upon them with mind's eye
to carry them wherever you go
as your prayer at night
most important words you speak in the morning

and when you're not sure you can love Me
remember the narrow place, *Mitzrayim*,
remember:
everything still depends on our love.

LOVE GOD with your mind:
stay curious, open to questions;
marvel at the wonder of what is.

Love God with your heart:
stay alive to suffering and joy;
yearn for the world that could be.

Love God with your strength:
open your hands and give;
work for the sake of what ought to be.

THE NARROW PLACE. Jewish tradition has long connected the biblical name for Egypt (*Mitzrayim*) to the word *tzar*—both an adjective that means “narrow,” and a noun that means “straits” or “distress.” Thus, Egypt is remembered as a place of travail and severe constraints—the very opposite of freedom.

Emet v'yatziv v'ahuv v'chaviv
v'nora v'adir v'tov v'yafeh
hadavar hazeh aleinu l'olam va-ed.

Emet: Elohei olam malkeinu,
tzur Yaakov, magein yisheinu.

L'dor vador hu kayam,

ushmo kayam;

v'chiso nachon,

umalchuto ve-emunato laad kayamet.

Udvarav chayim v'kayamim;

ne-emanim v'nechemadim laad

ul-olmei olamim.

אֱמֶת וַיֵּצִיב וְאָהוּב וְחָבִיב
 וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֵה
 הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.
 אֱמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ,
 צוּר יַעֲקֹב, מָגֵן יִשְׁעָנוּ,
 לְדוֹר וָדוֹר הוּא קַיָּם,
 וּשְׁמוֹ קַיָּם,
 וְכִסְאוֹ נָכוֹן,
 וּמַלְכוּתוֹ וְאֱמוּנָתוֹ לְעַד קַיָּמֶת.
 וְדַבְּרֵיו חַיִּים וְקַיָּמִים,
 נְאֻמָּנִים וְנַחֲמָדִים לְעַד
 וּלְעוֹלָמֵי עוֹלָמִים.

בְּרָכוּ
Bar'chu

יוֹצֵר אוֹר
Yotzeir Or

אֱהָבָה רַבָּה
Ahavah Rabbah

קְרִיאַת שְׁמַע
K'riat Sh'ma

אֱמֶת וַיֵּצִיב
Emet v'Yatziv

מִי־כַמּוֹחַ
Mi Chamocha

True and steadfast is this teaching:
 beloved and treasured, a source of wonder, a fount of goodness,
 a thing of beauty — and ours for all time.
 And true it is: the eternal God is our sovereign,
 the Rock of Jacob, our protecting shield.
 Through all generations, God's name lives on,
 God's throne stands firm, God's dominion prevails.
 God's grandeur and faithfulness endure through eternity;
 God's words are precious; they will live forever.

TRUE AND STEADFAST אֱמֶת וַיֵּצִיב. Rabbi Hanina teaches in the Talmud (*Shabbat* 55a) that “the seal of God is truth” (*chotamo shel HaKadosh, baruch hu, emet*). Rabbi Arthur Green (b. 1941) writes: “God’s seal of truth commands us to be honest and to live with integrity. This has to do with every aspect of our lives, from our business dealings and political system to the way we express our faith in God. . . . In the Bible *emet* refers to a deeply held and unshakable belief; it is closely related to the word *emunah* or ‘faith.’ The truth of one’s position is shown by how firmly it is held. Ultimately that which we are willing to live for and die for becomes our personal truth.”

“Mi-chamocha ba-eilim, Adonai?

Mi kamocho — nedar bakodesh,

nora t'hilot, oseih-fele?”

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu, v'am'ru:

“Adonai yimloch l'olam va-ed.”

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

Go-aleinu, Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

מִי־כַמֹּכָה בְּאֵלִים, יי,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שְׂבַחוּ גְאוּלִים

לְשִׁמְךָ עַל שִׁפְת הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְי יִמְלֹךְ לְעֹלָם וָעֵד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֹלֵנוּ, יְי צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

בְּרָכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אֲהָבָה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וְיִצִיב

Emet v'Yatziv

מִי־כַמֹּכָה

Mi Chamocha

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

At the sea — with a new song on their lips —
the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty
and spoke as one, declaring:

“The Eternal will reign till the end of time.”

Rock of Israel, arise and come to the help of Your people Israel.
Keep Your word by redeeming Judah and Israel.
The Eternal and Infinite One is our redeemer,
our source of holiness.

בְּרוּךְ אַתָּה, יְי, גְּאֹל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.

WHO REDEEMED ISRAEL גְּאֹל יִשְׂרָאֵל. In the Bible, *g'ulah* (redemption) is connected with the concept of responsibility for one's family or clan. A *go-eil* (redeemer) rescues a relative from slavery or captivity, or helps a kinsman who has fallen into poverty. In this prayer, the term is applied to God's intervention on behalf of the Israelite slaves — a past redemption that inspires us to work for a world without poverty or suffering.

AN INCOMPARABLE TREASURE of moral strength lies in the idea of redemption, the belief in the Messianic future. It gives us faith in moral progress, and in the ultimate unity of all human-kind. (Rabbi Elie Munk, 1900–1981)

הַתְּפִלָּה

HaT'filah · Standing before God

Prayer is a step on which we rise from the self we are, to the self we wish to be. Prayer affirms the hope that no reality can crush, the aspiration that can never acknowledge defeat.

— RABBI MORRIS ADLER

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

— RABBI NACHMAN OF BRESLOV

*Adonai, s'fatai tiftach,
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

כְּוָנָה

Kavanah

אַבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

RABBI MORRIS ADLER, 1906–1966.

RABBI NACHMAN OF BRESLOV, 1772–1810.

ADONAI, OPEN MY LIPS אֲדֹנָי, שְׁפִתַי תִּפְתָּח, Psalm 51:17. Another psalm (73:26) calls God “Rock of my heart” (*tzur l'vavi*). From that verse, our Sages derived the teaching that God dwells within each person's heart.

Therefore, in now asking that God “open my lips,” we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

Baruch atah, Adonai,

Eloheinu v'Elohei avoteinu v'imoteinu:

Elohei Avraham, Elohei Yitzchak,

v'Elohei Yaakov;

Elohei Sarah, Elohei Rivkah,

Elohei Rachel, v'Elohei Leah;

haEl hagadol hagibor v'hanora,

El elyon,

gomeil chasadim tovim, v'koneih hakol —

v'zocheir chasdei avot v'imahot,

umeivi g'ulah livnei v'neiham,

l'maan sh'mo b'ahavah.

Zochreinu l'chayim,

Melech chafeitz bachayim.

V'chotveinu b'sefer hachayim,

l'maancha, Elohim chayim.

Melech ozeir umoshia umagein —

בְּרוּךְ אַתָּה, יי,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כּוֹנֵה

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנָּה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

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, יי, מִגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

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

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

REMEMBER US . . . GOD WHO TREASURES LIFE זְכַרְנוּ . . . חַפֵּץ בְּחַיִּים. Does this mean God is liable to forget us? Perhaps, instead, our prayer expresses our wish to live the kind of life that God treasures — a life worthy of remembrance.

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

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

V'ne-eman atah l'hachayot *hakol/meitim*.

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.

ברוך אתה, יי, מחיה הכלהימים.

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

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

כְּנָה

Kavanah

אבות ואמהות
Avot v'Imahot

גְבוּרוֹת

G'vurot

וּנְתָנָה תְקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

B'Rosh HaShanah yikateivun;
uvYom Tzom Kippur yeichateimun:

kamah yaavorun,
v'chamah yibarei-un;
mi yichyeh, umi yamut;
mi v'kitzo, umi lo v'kitzo;
mi va-eish, umi vamayim;
mi vacherev, umi vachayah;
mi varaav, umi vatzama;
mi varaash, umi vamageifah;
mi vachanikah, umi vas'kilah;
mi yanuach, umi yanua;
mi yashkit, umi y'toraf;
mi yishaleiv, umi yityaseir;
mi yaani, umi yaashir;
mi yushpal, umi yarum —

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,
וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן:

כַּמָּה יַעֲבֹרוּן,
וְכַמָּה יִבְרְאוּן.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.
מִי בְאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחֵי.
מִי בְרָעַב, וּמִי בַצָּמָא.
מִי בְרָעַשׁ, וּמִי בַמַּגֵּפָה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשְׁקִיט, וּמִי יִטְרַף.
מִי יִשְׁלֵב, וּמִי יִתִּישֵׁר.
מִי יַעֲשִׂיר, וּמִי יַעֲשִׂיר.
מִי יִשְׁפַּל, וּמִי יִרְוֵם —

כְּנָה

Kavanah

אָבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנֵּה תְקֵף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

On Rosh HaShanah this is written;
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,
how many will be born into it;
who will live and who will die;
who will reach the ripeness of age,
who will be taken before their time;
who by fire and who by water;
who by war and who by beast;
who by famine and who by drought;
who by earthquake and who by plague;
who by strangling and who by stoning;
who will rest and who will wander;
who will be tranquil and who will be troubled;
who will be calm and who tormented;
who will live in poverty and who in prosperity;
who will be humbled and who exalted —

*Utshuvah, utfilah, utzdakah
maavirin et roa hag'zeirah.*

But through return to the right path,
through prayer and righteous giving,
we can transcend the harshness of the decree.

*Ki k'shimcha kein t'hilatecha:
kasheh lichos v'no-ach lirtzot.
Ki lo tachpotz b'mot hameit,
ki im b'shuvo midarko v'chayah.
V'ad yom moto t'chakeh lo;
im yashuv, miyad t'kab'lo.
Emet ki atah hu yotzram,
v'yodei-a yitzram;
ki heim basar vadam.*

You are everything that we praise You for:
slow to anger, quick to forgive.
You do not wish the death of sinners,
but urge them to return from their ways and live.
Until the day of death, You wait for them;
You accept them at once if they return.
Since You created us, You know our impulses;
we are but flesh and blood.

וְתִשׁוּבָהּ, וְתִפְלָהּ, וְצְדָקָה
מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה.

כִּי כְשִׁמְךָ בְּרַחֲמֶיךָ:
קָשָׁה לִכְעֹס וְגוֹחַ לְרַצּוֹת.
כִּי לֹא תַחַפֵּץ בְּמוֹת הַמֵּית,
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תַּחֲכֶה לוֹ,
אִם יָשׁוּב, מִיַּד תִּקַּבְּלוֹ.
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,
וְיֹדְעֵ יִצְרָם,
כִּי הֵם בְּשָׂר וָדָם.

כְּוָנָה
Kavanah

אֲבוֹת וְאִמְהוֹת
Avot v'Imahot

גְּבוּרוֹת
G'vurot

וּנְתִנֵּה תוֹקֵף
Untaneh Tokef

קְדֻשַׁת הַשֵּׁם
K'dushat HaShem

קְדֻשַׁת הַיּוֹם
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת
Shofar: Malchuyot

עֲבוּדָה
Avodah

הוֹדָאָה
Hodaah

שְׁלוֹם
Shalom

תְּפִילַת הַלֵּב
T'filat HaLev

YOU DO NOT WISH THE DEATH OF SINNERS לֹא תַחַפֵּץ בְּמוֹת הַמֵּית. The Hebrew phrase means “You do not wish the death of one condemned to death [on account of sins].” This line, based on Ezekiel 18:23, emphasizes that the God who decrees our mortality is above all compassionate, indulgent with our failings, and dedicated to life. Thus, the *Untaneh Tokef* prayer begins on a note of dread, with the somber acknowledgment that the time and nature of our deaths are not in our hands. But the prayer’s concluding section affirms our power to imbue life with meaning and goodness, for we are cherished by a God who supports our efforts to change and improve.

N'kadeish et shimcha baolam,

k'shem shemakdishim oto

bishmei marom;

kakatuv al yad n'vi-echa:

V'kara zeh el-zeh v'amar:

"Kadosh, kadosh, kadosh Adonai tz'vaot,

m'lo chol-haaretz k'vodo."

Adir adireinu, Adonai adoneinu —

mah-adir shimcha b'chol haaretz.

"Baruch k'vod-Adonai mim'komo."

Echad hu eloheinu, hu avinu,

hu malkeinu, hu moshi-einu —

v'hu yashmi-einu b'rachamav

l'einei kol chai:

"Ani Adonai Eloheichem."

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ

בְּשָׁמַי מְרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶיךָ:

וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ —

מַה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כְּנֻה

Kavanah

אָבוֹת וְאִמְהוֹת

Avot v'Imahot

גְבוּרוֹת

G'vurot

וּנְתִנָּה תְקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

We sanctify Your name in the world,
as celestial song sanctifies You in realms beyond our world,
in the words of Your prophet:

“Holy Holy Holy is the God of heaven’s hosts.
The fullness of the whole earth is God’s glory.”

God of Strength who gives us strength,
God of Might who gives us might —
how magnificent the signs of Your Being throughout the earth.

“Blessed is the splendor that shines forth from the Eternal.”

Our God is one —
Avinu and *Malkeinu*, sovereign Source of life and liberation —
revealing with mercy to all who live: “I am Adonai your God.”

HOLY קָדוֹשׁ, Isaiah 6:3.

GOD OF MIGHT יְיָ אֲדִירָנוּ, Psalm 8:2, 10.

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.

*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 מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,
כְּכַתוּב בְּדִבְרֵי קֹדְשְׁךָ:
יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָיָהּ.

כְּנֻה
Kavanah
אֲבוֹת וְאִמָּהוֹת
Avot v'Imahot
גְּבוּרוֹת
G'vurot
וּנְתִנָּה תִקְוָה
Untaneh Tokef
קְדוּשַׁת הַשֵּׁם
K'dushat HaShem
קְדוּשַׁת הַיּוֹם
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שׁוֹפָר: מַלְכוּיוֹת
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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."*

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,
וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ, כְּכַתוּב:
וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,
וְהֵאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ.

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 הַקָּדוֹשׁ.
Baruch atah, Adonai, haMelech hakadosh.
Blessed are You, Adonai, holy Sovereign.

ADONAI WILL REIGN יְיָ, יִמְלֹךְ, Psalm 146:10.

AS THE PROPHET ISAIAH TAUGHT כְּכַתוּב. The Book of Isaiah emphasizes the imperative of creating an ethical society among the people Israel. The terms *mishpat* (justice) and *tzedakah* (righteousness) are central to this book and to Isaiah's vision of the religious life. Sacrificial offerings on the altar, says the prophet, are meaningless in the absence of moral behavior; interpersonal morality is the most direct form of service to God. Our Rosh HaShanah liturgy includes Isaiah's teaching that justice is directly linked to God: “The Source of all might is exalted through justice; the God of holiness made holy through righteousness.” It is through our own moral behavior that we emulate the Divine and add to God's sanctity.

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

Focusing Prayer	“ <i>Yimloch Adonai l’olam;</i>	יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֵינוּ, צִיּוֹן לְדֹר וְדֹר, הַלְלוּ-יָהּ.
God of All Generations	<i>Elohayich, Tziyon, l’dor vador — hal’lu-Yah!</i> ”	
God’s Powers	<i>L’dor vador nagid godlecha.</i>	לְדֹר וְדֹר נֶגִיד גְּדֻלָּתְךָ.
The Power of This Day	<i>Ulneitzach n’tzachim k’dushat’cha nakdish.</i>	וּלְנִצָּח נִצָּחִים קְדֻשַׁתְךָ נִקְדִּישׁ.
God’s Holiness	<i>V’shivchacha, Eloheinu, mipinu lo yamush</i>	וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ
The Day’s Holiness	<i>l’olam va-ed,</i>	לְעוֹלָם וָעֶד,
Shofar: Sovereignty	<i>ki El melech gadol v’kadosh atah.</i>	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
Our Offering	“The Eternal shall reign for all time,	
Thanksgiving	your God for all generations, Zion — Halleluyah!”	
Peace	We will teach Your greatness	
Prayer of the Heart	<i>l’dor vador</i> — from generation to generation. And to the end of time we will affirm Your holiness. Our God, Your praise shall ever be on our lips, for Your power is boundless — sovereign and holy.	

THE ETERNAL SHALL REIGN יי יְמַלֵּךְ, Psalm 146:10.

WE WILL TEACH YOUR GREATNESS . . . FROM GENERATION TO GENERATION

לְדֹר וְדֹר נֶגִיד גְּדֻלָּתְךָ. The enduring vibrancy of Judaism depends on parents, grandparents, and teachers who are committed to sharing its teachings with the young. The chain of transmission *l’dor vador* — “from generation to generation” — is woven not just by sages and scholars but by all who cherish Jewish heritage and tradition. In a violent, tumultuous world, the Jewish people continues to uphold the sanctity of God and to pursue a life of holiness through mitzvot. Each generation imparts the Jewish message of empathy, compassion, and justice to the next. Thus we offer our youth solid moral grounding to sustain them over the years.

Eloheinu v'Elohei avoteinu v'imoteinu,
 yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratzech
 v'yishama, v'yipakeid, v'yizacheir
 zichroneinu ufikdoneinu —
 v'zichron avoteinu v'imoteinu,
 v'zichron Y'rushalayim ir kodshecha,
 v'zichron kol am'cha beit Yisrael
 l'fanecha — lifleitha l'tovah,
 l'chein ulchesed ulrachamim,
 l'chayim ulshalom,
 b'Yom HaZikaron hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ, וַיִּרְאֶה וַיִּרְצֶה
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר
 זְכוֹרָנוּ וּפְקוּדוֹנָנוּ,
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל,
 לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,
 לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם,
 בַּיּוֹם הַזֵּה הַזְּכוֹרֹן הַזֶּה.

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Our God, and God of the generations before us,
 may a memory of us ascend and come before You.
 May it be heard and seen by You,
 winning Your favor and reaching Your awareness —
 together with the memory of our ancestors,
 the memory of Your sacred city, Jerusalem,
 and the memory of Your people, the family of Israel.
 May we be remembered —
 for safety, well-being, and favor,
 for love and compassion,
 for life,
 and for peace —
 on this Day of Remembrance.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen. זְכוֹרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 Ufokdeinu vo livrachah. Amen. וּפְקוּדָנוּ בּוֹ לְבִרְכָה. אָמֵן.
 V'hoshi-einu vo l'chayim. Amen. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Eternal our God,
 remember us, Amen
 be mindful of us, Amen
 and redeem us
 for a life of goodness and blessing. Amen

Focusing Prayer	<i>R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.</i>	רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.
God of All Generations	<i>Utfilatam b'ahavah t'kabeil b'ratzon,</i>	וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
God's Powers	<i>ut·hi l'ratzon tamid avodat</i>	וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
The Power of This Day	<i>Yisrael amecha.</i>	יִשְׂרָאֵל עַמְךָ.
God's Holiness	<i>El karov l'chol korav,</i>	אֵל קָרוֹב לְכָל קְרָאִי,
The Day's Holiness	<i>p'neih el avadecha v'choneinu.</i>	פְּנֵיהָ אֵל עַבְדֶּיךָ וְחַבְּבֵנוּ.
Shofar: Sovereignty	<i>Sh'foch ruchacha aleinu,</i>	שְׁפֹךְ רוּחְךָ עָלֵינוּ,
Our Offering	<i>v'techezenah eineinu b'shuvcha l'Tziyon</i>	וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
Thanksgiving	<i>b'rachamim.</i>	בְּרַחֲמִים.
Peace	Eternal, our God, Your people Israel yearns for Your favor.	
Prayer of the Heart	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, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

WHOSE DIVINE PRESENCE IS FELT AGAIN IN ZION הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן. A literal rendering of the Hebrew (“God, who returns His Presence to Zion”) would suggest a God who is limited in space, who physically travels from place to place, and who is sometimes present, sometimes absent. The Rabbinic imagination indeed envisioned the *Shechinah* (Divine Presence) accompanying Israel when the Jews were driven from the Holy Land. As the Talmud teaches in the name of Rabbi Shimon ben Yochai, “wherever they were exiled, the *Shechinah* was with them” (*M’gillah* 29a).

Today we might understand this to mean that the people were intensely conscious of God’s Presence even in the midst of suffering and separation from their Land. What, then, might it mean that God’s Presence is “felt again in Zion”? Not that God was absent from the Land before, but that our generation feels with particular power the Presence of the Divine in the birth and flowering of Israel. We celebrate in this prayer not the movement of God, but our renewed consciousness of the miracles unfolding before us in the Jewish state.

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,
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.
 צוּר חַיֵּינוּ, מַגֵּן יִשְׁעֵנוּ,
 אַתָּה הוּא לְדוֹר וָדוֹר.
 נוֹדֵה לְךָ וְנִסְפֵר תְּהִלַּתְךָ:
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
 וְעַל נְסִיךְ שְׂבִכָל יוֹם עִמָּנוּ,
 וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִכָל יֵת,
 עֶרֶב וּבֹקֵר וְצַהֲרָיִם.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מֵעוֹלָם קִיְּנוּ לָךְ.

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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.

WE CALL YOU GOODNESS הַטּוֹב. In addressing God by the name *HaTov* (“Goodness” or “The One Who Is Good”), we call goodness our highest value. Furthermore, we express our deep aspiration to reach for goodness again and again, turning toward goodness despite our mistakes and moral failures.

*V'al kulam yitbarach v'yitromam shimcha,
Malkeinu, tamid l'olam va-ed.*

*Uchtov l'chayim tovim
kol b'nei v'ritecha.*

*V'chol hachayim yoducho selah,
vihal'lu et shimcha be-emet —
haEl y'shuateinu v'ezrateinu selah.*

וְעַל כָּל־מַלְכּוּתְךָ וְיִתְרוֹמַם שְׁמִיךָ,
מִלְכּוּתְךָ תָּמִיד לְעוֹלָם וָעֶד.

וּכְתַב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
וַיְהַלְלוּ אֶת שְׁמִיךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה.

And for all these gifts, God of majesty,
may Your name come to be blessed and praised —
our gratitude a daily offering until the end of time.

Inscribe Your covenant partners
for a life of goodness.

And may all life resound with gratitude and faith
in praise of Your name.
God, You free us and strengthen us.

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמִיךָ, וְלֵךְ נְאֻה לְהוֹדוֹת.
Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.

Blessed are You, Adonai, whose goodness
deserves thanks and praise.

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OUR GRATITUDE A DAILY OFFERING תָּמִיד. The Hebrew word *tamid* may mean “regularly” or “without interruption.” Thus, the *ner tamid* described in Exodus 27:20 was a lamp lit in the Tabernacle’s sanctuary each night that burned until morning. In this prayer, our gratitude becomes our daily offering to God.

Eloheinu v'Elohei avoteinu v'imoteinu,
bar'cheinu bab'rachah hamshuleshet
hak'tuvah baTorah,

haamurah mipi kohanim —
am k'doshecha — kaamur:

“Y'varech-cha Adonai v'yishm'recha.”

Kein y'hi ratzon.

“Ya-eir Adonai panav eilecha vichuneka.”

Kein y'hi ratzon.

“Yisa Adonai panav eilecha

v'yaseim l'cha shalom.”

Kein y'hi ratzon.

Our God,
Divine Presence whose path our ancestors walked,
bless us now with words first bestowed on Israel
in the time of Moses and Aaron —
the threefold blessing, given us through Torah,
that joins our hopes with theirs:

May you know God's blessings of shelter and care.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May you see God's favor and goodness;

and may you partake of God's peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
הַכְּתוּבָה בַּתּוֹרָה,
הָאֲמוּרָה מִפִּי כֹהֲנִים
עִם קְדוּשָׁתָּךְ בְּאָמוּר:
יְבָרְכֵךָ יי וַיְשִׁמְרֵךָ.
כֵּן יְהִי רָצוֹן.
יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֵּךָ.
כֵּן יְהִי רָצוֹן.
יִשָּׂא יי פָּנָיו אֵלֶיךָ
וַיַּשֵּׁם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.

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MAY YOU KNOW יי בְּרַכְךָ. Known in Reform Judaism as *Birkat Shalom* (Blessing of Peace), these words from Numbers 6:24–26 were originally offered by Aaron, his sons, and their priestly descendants; thus the verses are also known as *Birkat Kohanim* (the Priestly Blessing). This passage from the Torah is part of the intimacy of Jewish home life. Parents traditionally recite these words when they bless their children on Friday nights; rabbis often say them when blessing a bar/bat mitzvah. In 1979, inscriptions on thin silver foil, bearing words almost identical to these, were unearthed in Jerusalem. Dating from about 600 BCE, they contain one of the oldest surviving texts from the Hebrew Bible.

GOD'S BLESSINGS. Kabbalistic sources speak of *shefa*, the abundant goodness that flows continually from God, enriching and sustaining our world. Our prayer does not seek to persuade God to offer blessings; rather, it seeks to awaken our awareness of divine blessings already in our life.

*Sim shalom tovah uvrachah,
chein vachessed v'rachamim,
aleinu v'al kol Yisrael amecha.
Bar'cheinu, Avinu — kulanu k'echad —
b'or panecha;
ki v'or panecha natata lanu,
Adonai Eloheinu,
Torat chayim v'ahavat chesed,
utzdakah uvrachah v'rachamim v'chayim
v'shalom.*

*V'tov b'einecha l'vareich et am'cha Yisrael,
b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,
ufarnasah tovah,
nizacheir v'nikateiv l'fanecha —
anachnu, v'chol am'cha beit Yisrael —
l'chayim tovim ulshalom!*

Let there be peace.
Grant goodness, blessing, and grace,
constancy and compassion
to us and all Israel, Your people.

Avinu —
bless and unite all human beings in the light of Your presence;
for Your light has shown us a holy path for living:
devotion to love, generosity, blessedness, mercy, life, and peace.
In Your goodness, bless Your people Israel with peace at all times.

Let us, and the whole family of Israel,
be remembered and inscribed in the Book of Life.
May it be a life of goodness, blessing, and prosperity!
May it be a life of peace!

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאַחַד
בְּאוֹר פְּנֵיךָ,
כִּי בְאוֹר פְּנֵיךָ נָתַתָּ לָנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם.

וְטוֹב בְּעֵינֵיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכָל עֵת וּבְכָל שָׁעָה, בְּשְׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם,
וּפְרָנְסָה טוֹבָה,
בְּזֵכֶר וּנְכֹתֵב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

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תְּפִלַּת הַלֵּב
T'filat HaLev

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

You are the Blessed One, Eternal Source of shalom.

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

יְהִיו לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְי, צוּרִי וְגֹאֲלִי.

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.*

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

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

כְּוָנָה
Kavanah
אֲבוֹת וְאִמָּהוֹת
Avot v'Imahot
גְּבוּרוֹת
G'vurot
וּנְתִנָּה תִקְוָה
Untaneh Tokef
קְדוּשַׁת הַשֵּׁם
K'dushat HaShem
קְדוּשַׁת הַיּוֹם
K'dushat HaYom
שׁוֹפָר: מַלְכוּיּוֹת
Shofar: Malchuyot
עֲבוּדָה
Avodah
הוֹדָאָה
Hodaah
שְׁלוֹם
Shalom
תְּפִלַּת הַלֵּב
T'filat HaLev

MAY THE WORDS OF MY MOUTH יְהִיו לְרָצוֹן אִמְרֵי־פִי, Psalm 19:15. A teaching attributed to Rabbi Levi Yitzchak of Berditchev (1740–1809): When we pray, our goal should not be for God to fulfill our desires and provide the things that we think we need. This demeans the Holy One and makes God our servant. Rather, we should pray to align our wishes and desires with God's. This is the meaning of the statement in Mishnah *Avot* (3:13): *Do not make your prayer fixed* — that is, do not set your heart and become fixated on God's giving you what you want.

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ
Avinu Malkeinu

Avinu Malkeinu · Almighty and Merciful

Loving Father
Infinite Power
Gentle, forgiving
Lofty, inscrutable
Avinu
Malkeinu

Compassionate Mother
Omnipotent Lord
Comforting presence
Fathomless mystery
Avinu
Malkeinu

Our Rock and Redeemer
Life of the Universe
Close to us always
Impossibly far
Avinu
Malkeinu

Embracing
Confounding
Accepting our frailty
Decreeing our end
Avinu
Malkeinu

None of these are true
None of them are You
Yet we stand as those before us have stood
Summoned to judgment, longing for love
Avinu, Malkeinu
May these words be a bridge
They come from our hearts
May they lead us to You

Avinu Malkeinu

Avinu Malkeinu, sh'ma koleinu. אָבִינוּ מִלְכָּנוּ, שְׁמַע קוֹלָנוּ.
Avinu Malkeinu — Almighty and Merciful — hear our voice.

Avinu Malkeinu, chatanu l'fanecha. אָבִינוּ מִלְכָּנוּ, חָטָאנוּ לְפָנֶיךָ.
Avinu Malkeinu — we have strayed and sinned before You.

Avinu Malkeinu, chamol aleinu אָבִינוּ מִלְכָּנוּ, חָמַל עָלֵינוּ
v'al olaleinu v'tapeinu. וְעַל עוֹלָלָנוּ וְטַפָּנוּ.
Avinu Malkeinu — have compassion on us and our families.

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

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

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

Avinu Malkeinu, chadeish aleinu אָבִינוּ מִלְכָּנוּ, חֲדָשׁ עָלֵינוּ
shanah tovah. שָׁנָה טוֹבָה.
Avinu Malkeinu — renew for us a year of goodness.

Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מִלְכָּנוּ, חֲנֵנוּ וְעֲנֵנוּ,
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.
Aseh imanu tz'dakah v'חסד, 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.

קְרִיאַת הַתּוֹרָה

K'riat HaTorah · Reading of the Torah

Bringing the Torah into Our Midst

When first we appeared on the stage of world history
 a book was in our hands —
 this book, this sacred scroll.
 And we were told,
 “This is very near to you —
 in your mouth and in your heart.”
 And we were told,
 “You can surely do it.”
 And then we learned,
 “This is where heaven and earth touch.”

WE ARE the people of the book.
 Through fire and mud and dust we have borne
 our scrolls tenderly as a baby swaddled in a blanket,
 traveling with our words sewn in our clothes
 and carried on our backs.

Let us take up the scroll of Torah
 and dance with it and touch it
 and read it out, for the mind
 touches the word and makes it light.
 So does light enter us, and we shine.

הוצאת התורה
Hotzaat HaTorah

שְׁלֵשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקֶּפֶה
Hakafah

בְּרִכּוֹת הַתּוֹרָה
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שֶׁבָּרַךְ לְעוֹלָם
 לַתּוֹרָה
*Mi Shebeirach L'olim
 LaTorah*

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שֶׁבָּרַךְ לְרַפּוּאָה
*Mishebeirach
 Lirfuah*

הַגְּבִיחַ וְגִלְיָה
Hagbahah Uglilah

בְּרַכַּת שְׁלִפְנֵי
 הַהַפְטָרָה
*B'rachah Shelifnei
 HaHaftarah*

קְרִיאַת הַהַפְטָרָה
K'riat HaHaftarah

בְּרַכַּת שְׂאֲחָרֵי
 הַהַפְטָרָה
*B'rachah
 She-acharei
 HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
*Hachnasat Sefer
 Torah*

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

THIS IS VERY NEAR . . . YOU CAN SURELY DO IT, Deuteronomy 30:14.

THIS IS WHERE, Talmud *Bava Batra* 74a.

WE ARE THE PEOPLE . . . WE SHINE. An excerpt from “Meditation before Reading Torah”
 by Marge Piercy (b. 1936).

Welcoming the Torah	<i>Ein-kamocho va-elohim, Adonai, v'ein k'maasecha.</i>	אֵין־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
God's Thirteen Attributes	<i>Malchut'cha malchut kol-olamim;</i>	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
The Torah in Our Midst	<i>umemshalt'cha b'chol-dor vador.</i>	וּמְשַׁלְּתְךָ בְּכָל־דֹּר וְדָר.
Torah Blessings	<i>Adonai melech.</i>	יְיָ מֶלֶךְ,
	<i>Adonai malach.</i>	יְיָ מֶלֶךְ,
Thanksgiving Blessing	<i>Adonai yimloch l'olam va-ed.</i>	יְיָ מֶלֶךְ לְעֵלָם וָעֵד.
Blessing for the Aliyah	<i>Adonai oz l'amo yitein,</i>	יְיָ עֹז לְעַמּוֹ יִתֵּן,
	<i>Adonai y'vareich et-amo vashalom.</i>	יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.
Torah Reading	Incomparable One —	
Prayer for Healing	Your deeds unsurpassed, Your sovereignty everlasting.	
	You guide and govern through all generations.	
Raising the Torah	Adonai —	
Blessing before Haftarah	sovereign of this day.	
	sovereign of all days, past and future.	
Haftarah	Adonai — sovereign of time:	
Blessing after Haftarah	Bestow strength upon our people.	
	Bless our people with peace.	
Shofar: Remembrance	<i>Av harachamim,</i>	אֵב הַרְחָמִים,
Community Blessings	<i>heitivah virtzoncha et-Tziyon;</i>	הֵיטִיבָה בְּרָצוֹןךָ אֶת־צִיּוֹן,
	<i>tivneh chomot Y'rushalayim.</i>	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.
Returning Torah to Ark	<i>Ki v'cha l'vad batachnu —</i>	כִּי בְךָ לְבַד בְּטַחְנוּ,
Shofar: Hope	<i>Melech El ram v'nisa,</i>	מֶלֶךְ אֵל רָם וְנִשָּׂא,
	<i>adon olamim.</i>	אֲדוֹן עוֹלָמִים.
	Compassionate One —	
	let goodness in Zion be Your will,	
	the building of Jerusalem Your wish.	
	We place our faith in You alone,	
	in God, our Strength Eternal,	
	existing beyond time and space.	

INCOMPARABLE אֵין־כְּמוֹךָ, Psalm 86:8.

YOU GUIDE מַלְכוּתְךָ, Psalm 145:13.

BESTOW STRENGTH יְיָ עֹז, Psalm 29:11.

LET GOODNESS הֵיטִיבָה, Psalm 51:20.

*Adonai, Adonai — El rachum v'chanun;
erech apayim, v'rav-chesed ve-emet;
notzeir chesed laalafim;
nosei avon vafesha v'chataah; v'nakeih.*

Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon.

Sh'ma, Yisrael:

Adonai Eloheinu, Adonai echad!

Listen, Israel: Adonai is our God, Adonai is One!

*Echad eloheinu, gadol adoneinu,
kadosh v'nora sh'mo.*

One and magnificent is our God; God's name is holy, **inspiring awe**.

Gad'lu l'Adonai iti;

unrom'mah sh'mo yachdav.

Exalt the Eternal with me; let us extol God's name together.

*L'cha, Adonai, hag'dulah, v'hag'vurah,
v'hatiferet, v'haneitzach, v'hahod —
ki-chol bashamayim uvaaretz.
L'cha, Adonai, hamamlachah
v'hamitnasei, l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and earth; to You, God, belong majesty and
preeminence above all.

יְיָ, אֱלֹהֵינוּ וְהַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפָאָרָה וְהַנִּצְחָנוּת וְהַהוֹדָה,
בְּכֹל בְּשָׁמַיִם וּבָאָרֶץ.
יְיָ, הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

שְׁמַע יִשְׂרָאֵל,
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

גְּדֹלוֹ לְיְיָ אֱתֵי,
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

לְךָ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפָאָרָה וְהַנִּצְחָנוּת וְהַהוֹדָה,
בְּכֹל בְּשָׁמַיִם וּבָאָרֶץ.
לְךָ, יְיָ, הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

הוצאת התורה
Hotzaat HaTorah

שֵׁשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקָּפָה
Hakafah

בְּרֻכּוֹת הַתּוֹרָה
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שֶׁבִרְךְ לְעוֹלָם
הַתּוֹרָה
*Mi Shebeirach L'olim
LaTorah*

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שֶׁבִרְךְ לְרִפּוּאָה
*Mishebeirach
Lirfuah*

הַגְּבָהָה וְגִלְיָה
Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי
הַהַפְּטָרָה
*B'rachah Shelifnei
HaHaftarah*

קְרִיאַת הַהַפְּטָרָה
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי
הַהַפְּטָרָה
*B'rachah
She-acharei
HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
*Hachnasat Sefer
Torah*

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

Blessing Before the Torah Reading

Bar'chu et Adonai hamvorach.

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךָ.

Congregation responds:

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

Eloheinu melech haolam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher bachar-banu mikol haamim

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

v'natan-lanu et torato.

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe,
who embraced us and gave us this Teaching,
having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

Blessed are You, God of eternity, whose gift is Torah.

הוֹצֵאת הַתּוֹרָה

Hotzaat HaTorah

שְׁלַשׁ עֶשְׂרֵה מִדּוֹת

Sh'losh-esreih Midot

הַקָּפָה

Hakafah

בְּרִכּוֹת הַתּוֹרָה

Birchot HaTorah

בְּרִכַּת הַגּוֹמֵל

Birkat HaGomeil

מִי שְׁבַרְךָ לְעוֹלָם

לַתּוֹרָה

Mi Shebeirach L'olim

LaTorah

קְרִיאַת הַתּוֹרָה

K'riat HaTorah

מִי שְׁבַרְךָ לְרִפּוּאָה

Mishebeirach

Lirfuah

הַגְּבִיחָה וְגִלְגִּילָה

Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי

הַהֶפְטָרָה

B'rachah Shelifnei

HaHaftarah

קְרִיאַת הַהֶפְטָרָה

K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי

הַהֶפְטָרָה

B'rachah

She-acharei

HaHaftarah

שׁוֹפָר: זִכְרוֹנוֹת

Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה

T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה

Hachnasat Sefer

Torah

שׁוֹפָר: שׁוֹפָרוֹת

Shofar: Shofarot

Blessing After the Torah Reading

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

Eloheinu melech haolam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher natan-lanu Torat emet,

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

v'chayei olam nata b'tocheinu.

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

Blessed are You, Eternal, our God, supreme Power of the universe,
who gave us a Teaching of truth and planted within us eternal life.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

Blessed are You, God of eternity, whose gift is Torah.

The Binding of Isaac (Genesis 22)

And so it was that, after these events, God put Abraham to a test. And God said to him: “Abraham!” And he said: “Here I am.” ² And God said: “Come, take your son, your only one, whom you love—Isaac—and go forth to the land of Moriah, to offer him there as a burnt-offering on one of the mountains that I will show you.”

³ And Abraham arose early in the morning and harnessed his donkey and took with him his two young servants, and his son Isaac. And he split the burnt-offering wood, and rose and departed for the place that God had said to him.

⁴ On the third day, Abraham lifted his eyes and saw the place in the distance. ⁵ And Abraham said to his young servants: “You stay here with the donkey, while the boy and I go further on. We will worship and return to you.”

⁶ And Abraham took the burnt-offering wood and placed it on his son Isaac, and took in his own hand the firestone and the knife. And the two of them walked together. ⁷ And Isaac said to his father Abraham—he said: “My father!” And he said: “Here I am, my son.” And he said: “Here is the firestone and here is the wood, but where is the sheep for a burnt-offering?” ⁸ And Abraham said: “God will see to the sheep for a burnt-offering, my son.” And the two of them walked together.

⁹ And they came to the place that God had said to him; and there

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:
² וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־
יְחִידְךָ אֲשֶׁר־אַהַבְתָּ אֶת־יְצִחָק
וְלֶךְ־לְךָ אֶל־אֶרֶץ מֹרְיָה וְהַעֲלֵהוּ
שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר
אֹמַר אֵלַיךְ:

³ וַיִּשְׁכֹּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ
אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו
אֹתוֹ וְאֶת יְצַחֲק בְּנֹו וַיִּבְקַע עֵצִי
לְעֹה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־
אָמַר־לוֹ הָאֱלֹהִים:

⁴ בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם
אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם
מֵרְחֹק: ⁵ וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו
שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי
וְהַנֶּעַר נִלְכֶה עַד־כֹּה וְנִשְׁתַּחֲוֶה
וְנָשׁוּבָה אֵלֵיכֶם: ⁶ וַיִּקַּח אַבְרָהָם
אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יְצַחֲק
בְּנֹו וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־
הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

⁷ וַיֹּאמֶר יְצַחֲק אֶל־אַבְרָהָם אָבִיו
וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי
וַיֹּאמֶר הֲבֵה הָאֵשׁ וְהַעֲצִים וְאֵיִה
הַשֶּׂה לְעֹלָה: ⁸ וַיֹּאמֶר אַבְרָהָם
אֱלֹהִים יִרְאֵה־לוֹ הַשֶּׂה לְעֹלָה בְנִי
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

⁹ וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־
לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם

- הוצאת התורה
Hotzaat HaTorah
- שלוש עשרה מדות
Sh'losh-esreih Midot
- הקפה
Hakafah
- ברכות התורה
Birchot HaTorah
- ברכת הגומל
Birkat HaGomeil
- מי שברך לעולים לתורה
Mi Shebeirach L'olim LaTorah
- קריאת התורה
K'riat HaTorah
- מי שברך לרפואה
Mishebeirach Lirfuah
- הגבהה וגלילה
Hagbahah Uglilah
- ברכה שלפני ההפטרה
B'rachah Shelifnei HaHaftarah
- קריאת ההפטרה
K'riat HaHaftarah
- ברכה שאחרי ההפטרה
B'rachah She-acharei HaHaftarah
- שופר: זכרונות
Shofar: Zichronot
- תפלות הקהלה
T'filot HaK'hilah
- הכנסת ספר תורה
Hachnasat Sefer Torah
- שופר: שופרות
Shofar: Shofarot

<p>Welcoming the Torah</p> <p>God's Thirteen Attributes</p> <p>The Torah in Our Midst</p> <p>Torah Blessings</p> <p>Thanksgiving Blessing</p> <p>Blessing for the Aliyah</p> <p>Torah Reading</p> <p>Prayer for Healing</p> <p>Raising the Torah</p> <p>Blessing before Haftarah</p> <p>Haftarah</p> <p>Blessing after Haftarah</p> <p>Shofar: Remembrance</p> <p>Community Blessings</p> <p>Returning Torah to Ark</p> <p>Shofar: Hope</p>	<p>Abraham built the altar and arranged the wood and bound his son Isaac and placed him on the altar over the wood.</p> <p>10 And Abraham stretched out his hand and took the knife to slay his son.</p> <p>11 And a messenger of Adonai called to him from heaven, saying: "Abraham! Abraham!" And he said: "Here I am."</p> <p>12 And the messenger said: "Do not lay your hand on the boy; do nothing to him—for now I know you are in awe of God, since you would not deny Me your son, your only one." 13 And Abraham lifted his eyes and, suddenly, he saw in the thicket a ram caught by its horns. And Abraham took the ram and offered it as a burnt-offering in place of his son. 14 And Abraham called that place by the name <i>Adonai Yireh</i>—Adonai Will See—as it is said to this day: "On the mountain of Adonai there is seeing."</p> <p>15 And a messenger of Adonai called to Abraham from heaven a second time, 16 and said: "By Myself I swear—declares Adonai—that, because you have acted thus and would not deny Me your son, your only one, 17 I will bless you greatly; and I will multiply your seed like stars in the sky and like sand by the sea; your seed shall possess the gate of its foes. 18 And all the earth's nations shall be blessed through your seed because you hearkened to My voice."</p> <p>19 And Abraham returned to his young servants, and they rose, and together they walked to B'er Sheva, and Abraham dwelt in B'er Sheva.</p>	<p>אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: 10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדָיו וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׁחֵט אֶת־בְּנֹו: 11 וַיִּקְרָא אֵלָיו מִלְאֲךָ יְהוָה מִן־ הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הַגִּבִּי: 12 וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ מֵאֹמֶה כִּי עַתָּה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים אֹתָהּ וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי: 13 וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בִּסְבָךְ בְּקִרְבּוֹ וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל לְעֹלָה תַּחַת בְּנֹו: 14 וַיִּקְרָא אַבְרָהָם שֵׁם־ הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: 15 וַיִּקְרָא מִלְאֲךָ יְהוָה אֶל־ אַבְרָהָם שְׁנֵית מַן־הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: 17 כִּי־בָרַךְ אֲבָרְכְךָ וְהִרְבָּה אַרְבֵּה אֶת־זַרְעֲךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרַשׂ זַרְעֲךָ אֶת שְׁעַר אֵיבָיו: 18 וְהִתְבָּרַךְ בְּזַרְעֲךָ כָּל גּוֹי הָאָרֶץ עָקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי: 19 וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע:</p>
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Prayer for Healing

Mi shebeirach avoteinu v'imoteinu
Avraham, Yitzchak, v'Yaakov,
Sarah, Rivkah, Rachel, v'Leah,
hu y'vareich virapei
et hacholim: _____.
HaKadosh, barukh hu, yimalei rachamim
aleihem,
l'hachalimam ulrapotam,
l'hachazikam ulhachayotam;
v'yishlach lahem m'heirah r'fuah
sh'leimah,
b'toch sh'ar hacholim —
r'fuat hanefesh,
urfuat haguf —
hashta baagala uvizman kariv.
V'nomar: Amen.

May the One who brought blessings
to our fathers Abraham, Isaac, and Jacob,
and to our mothers Sarah, Rebecca, Rachel, and Leah,
bring the blessing of health
to those who are ill: _____.
May the Holy One — blessed source of life and healing —
sustain and strengthen them with compassion,
and restore them to full health without delay.
For all who struggle against illness,
let renewal of spirit and renewal of body come soon.
And together we say: *Amen*.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ וְיִרְפֵּא
אֶת הַחֹלִים: _____.
הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים
עֲלֵיהֶם,
לְהַחֲלִימָם וּלְרַפְּאֵתָם,
לְהַחֲזִיקָם וּלְהַחַיּוֹתָם,
וְיִשְׁלַח לָהֶם מִהֵרָה רְפוּאָה
שְׁלֵמָה,
בְּתוֹךְ שְׂאֵר הַחֹלִים,
רְפוּאֵת הַנֶּפֶשׁ,
וְרְפוּאֵת הַגּוּף,
הַשְׂתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְנֹאמַר: אָמֵן.

הוֹצֵאת הַתּוֹרָה
Hotzaat HaTorah
שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת
Sh'losh-esreih Midot
הַקֶּפֶה
Hakafah
בְּרֻכּוֹת הַתּוֹרָה
Birchot HaTorah
בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil
מִי שֶׁבֵרַךְ לְעוֹלָיִם
לְתוֹרָה
Mi Shebeirach L'olim
LaTorah
קְרִיאַת הַתּוֹרָה
K'riat HaTorah
מִי שֶׁבֵרַךְ לְרְפוּאָה
Mishebeirach
Lirfuah
הַגְּבֵהָה וְגִלְיָה
Hagbahah Uglilah
בְּרַכַּה שְׁלִפְנֵי
הַהֶפְטָרָה
B'rachah Shelifnei
HaHaftarah
קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah
בְּרַכַּה שְׂאֲחָרֵי
הַהֶפְטָרָה
B'rachah
She-acharei
HaHaftarah
שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot
תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah
הַכְּנַסַּת סֵפֶר תּוֹרָה
Hachnasat Sefer
Torah
שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

Raising the Torah

We stand before the Tree of Life —
source of our strength;
our comfort, our challenge,
our call to holiness.

We stand before the Tree of Life,
our Torah —
ancient, yet ever-renewed.
Its message is for all people;
its words speak to all generations;
its truths endure and give hope.

Like those who came before us,
we carry the Torah in our midst,
and hold it close.
For those who will come after,
we preserve and cherish its teachings.

This is the Torah:
our gift, our blessing, our responsibility.
In reverence and gratitude,
we stand — all of us this day — before the Tree of Life.

*V'zot haTorah asher-sam Mosheh
lifnei b'nei Yisrael —
al-pi Adonai, b'yad-Mosheh.*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה
לְפָנֵי בְנֵי יִשְׂרָאֵל –
עַל־פִּי יְיָ, בְּיַד־מֹשֶׁה.

This is the Teaching that Moses set before the people of Israel —
at the command of God, by the hand of Moses.

הוֹצֵאת הַתּוֹרָה
Hotzaat HaTorah

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקָּפָה
Hakafah

בְּרִכוֹת הַתּוֹרָה
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שֶׁבֵרַךְ לְעוֹלָם
לְתוֹרָה
*Mi Shebeirach L'olim
LaTorah*

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שֶׁבֵרַךְ לְרִפּוּאָה
*Mishebeirach
Lirfuah*

הַגְּבָהָה וּגְלִילָה
Hagbahah Uglilah

בְּרַכַּת שְׁלִפְנֵי
הַהֶפְטָרָה
*B'rachah Shelifnei
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah

בְּרַכַּת שְׂאֲחָרֵי
הַהֶפְטָרָה
*B'rachah
She-acharei
HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
*Hachnasat Sefer
Torah*

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

THIS IS THE TEACHING וְזֹאת הַתּוֹרָה, Deuteronomy 4:44.
AT THE COMMAND OF GOD עַל־פִּי יְיָ, Numbers 9:23.

Welcoming the Torah	Blessing Before the Haftarah	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בְּרוּךְ אַתָּה, יי,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Torah Blessings	<i>asher bachar binvi-im tovim,</i>	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
Thanksgiving Blessing	<i>v'ratzah v'divreiheim hane-emarim</i>	וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים
Blessing for the Aliyah	<i>be-emet.</i>	בְּאֵמֶת.
Torah Reading	Blessed are You, our God Eternal, supreme Power of the universe,	
Prayer for Healing	who called forth noble prophets to speak the truth.	
Raising the Torah		בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה, וּבַמְּשֶׁשׁה עֶבְדוֹ,
Blessing before Haftarah		וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.
Haftarah	<i>Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo,</i>	
Blessing after Haftarah	<i>uvYisrael amo, uvinvi-ei ha-emet vatzedek.</i>	
Shofar: Remembrance	Blessed are You, God of eternity, who delights in the Torah;	
Community Blessings	in Moses, God's servant; in Israel, God's people;	
Returning Torah to Ark	and in prophets of truth and right.	
Shofar: Hope		

The alternative haftarah readings “Depart in Joy, Be Led Home in Peace” (Isaiah 55:6–13) and “The Source of Your Strength” (Nehemiah 8:1–10) are on pages 334–339.

BLESSING BEFORE THE HAFTARAH. Following the Torah reading, on Shabbat and festivals, it is customary to read from the Prophets, the second of the Hebrew Bible's three sections. The Hebrew word *haftarah* comes from a verb meaning “conclude” or “complete,” since the prophetic reading completes the reading from the Torah. Sometimes the two are thematically linked; sometimes the haftarah reading relates to the season or festival during which it is read. Unlike the Torah portion, which is read from a handwritten text on a parchment scroll without vowels or punctuation, the haftarah is usually recited using a printed text containing vowels and punctuation.

WHO DELIGHTS IN THE TORAH הַבוֹחֵר בַּתּוֹרָה. Though the Sages viewed the prophetic literature with reverence, the highest degree of sanctity was attached to the Torah, and to Moses — teacher of Torah to the people Israel. Thus the blessing before the haftarah seeks to link the prophets to Moses, and to see them as his successors in the transmission and interpretation of God's words. In that sense, the Rabbinic sages who composed this blessing saw themselves as continuing the work of the prophets.

Through the Eternal My Heart Knows Joy (I Samuel 1:1–2:10)

And there was a man from Ramatayim-tzofim, from the hills of Ephraim, whose name was *Elkanah* (“God Creates”) son of Yerocham son of Elihu son of Tochu son of Tzuf, an Ephraimite. ² And he had two wives: one named *Channah* (“Grace”) and the other named *Peninnah* (“Pearl”). Peninnah had children and Channah had no children. ³ And this man would go up from his town every year to worship at Shiloh and make offerings to the Eternal of Heaven’s Hosts. And there Eli’s two sons, Chofni and Pinchas, were priests of the Eternal. ⁴ And on the day when Elkanah would make offerings, he would give portions to his wife Peninnah and to each of her sons and daughters. ⁵ And to Channah he would give a special portion, because he loved Channah and the Eternal had closed her womb. ⁶ And her rival-wife would taunt her cruelly to make her tremble with grief, for the Eternal had closed her womb. ⁷ And so it was year after year: when she would go up to the House of the Eternal, she taunted her; and she would cry and not eat. ⁸ And Elkanah her husband said to her: “Channah, why do you cry and why do you not eat, and why are you disheartened? Am I not worth more to you than ten sons?” ⁹ And Channah arose after the eating and drinking at Shiloh, while Eli the priest sat upon the throne, near the doorpost of the temple of the Eternal. ¹⁰ And she, bitter to the core, prayed to the Eternal—weeping and crying. ¹¹ And she vowed and said: “Eternal

וַיְהִי אִישׁ אֶחָד מִרְהַרְמְתַיִם
 צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ
 אֶלְקָנָה בְּרִירְחָם בְּרֵאֵלִיהוּא
 בְּרִיתְחוֹ בְּרֵצוּף אֶפְרַתִּי: ² וְלוֹ
 שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם
 הַשֵּׁנִית פְּנִינָה וַיְהִי לְפְנִינָה יְלָדִים
 וּלְחַנָּה אֵין יְלָדִים: ³ וְעָלָה הָאִישׁ
 הַהוּא מֵעִירוֹ מִיָּמִים | יְמִימָה
 לְהַשְׁתַּחֲוֹת וּלְזַבֵּחַ לַיהוָה צְבָאוֹת
 בְּשֵׁלָה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חֹפְנִי
 וּפְנַחַס כַּהֲנָיִם לַיהוָה: ⁴ וַיְהִי
 הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לְפְנִינָה
 אֲשֵׁתוֹ וּלְכָל־בָּנֶיהָ וּבָנוֹתֶיהָ
 מִבוֹת: ⁵ וּלְחַנָּה יָתַן מִנֶּה אַחַת
 אַפְּסִים כִּי אֶת־חַנָּה אָהָב וַיְהוּה
 סָגַר רַחֲמָה: ⁶ וּכְעִסְתָּה צָרְתָּהּ
 גַּם־כָּעַס בַּעֲבוּר הָרַעְמָה כִּי־סָגַר
 יְהוָה בְּעַד רַחֲמָה: ⁷ וְכֵן יַעֲשֶׂה
 שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית
 יְהוָה כִּן תִּכְעֲסֶנָּה וְתִבְכֶּה וְלֹא
 תֹאכַל: ⁸ וַיֹּאמֶר לָהּ אֶלְקָנָה
 אִישָׁה חַנָּה לָמָּה תִבְכִּי וְלָמָּה לֹא
 תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הַלּוֹא
 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:
⁹ וַתִּקַּם חַנָּה אַחֲרָי אָכְלָה בְּשֵׁלָה
 וְאַחֲרָי שָׁתָה וְעֲלֵי הַכֹּהֵן יֹשֵׁב עַל־
 הַכִּסֵּא עַל־מְזוֹזַת הַיִּכָּל יְהוָה:
¹⁰ וְהִיא מֵרַת נַפֶּשׁ וַתִּתְפַּלֵּל עַל־
 יְהוָה וּבָכָה תִבְכֶּה: ¹¹ וַתְּדַר לְדָר
 וַתֹּאמֶר יְהוָה צְבָאוֹת אִם־רָאָה

- הוֹצֵאת הַתּוֹרָה
Hotzaat HaTorah
- שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת
Sh'losh-esreih Midot
- הַקֶּפֶה
Hakafah
- בְּרֻכּוֹת הַתּוֹרָה
Birchot HaTorah
- בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil
- מִי שְׁבָרַךְ לְעוֹלָיִם
לַתּוֹרָה
Mi Shebeirach L'olim
LaTorah
- קְרִיאַת הַתּוֹרָה
K'riat HaTorah
- מִי שְׁבָרַךְ לְרַפּוּאָה
Mishbeirach
Lirfuah
- הַגְּבָהָה וּגְלִילָה
Hagbahah Uglilah
- בְּרַכָּה שְׁלִפְנֵי
הַהֶפְטָרָה
B'rachah Shelifnei
HaHaftarah
- קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah
- בְּרַכָּה שְׂאֲחָרֵי
הַהֶפְטָרָה
B'rachah
She-acharei
HaHaftarah
- שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot
- תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah
- הַכְּנָסַת סֵפֶר תּוֹרָה
Hachnasat Sefer
Torah
- שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

Welcoming the Torah
 God's Thirteen Attributes
 The Torah in Our Midst
 Torah Blessings
 Thanksgiving Blessing
 Blessing for the Aliyah
 Torah Reading
 Prayer for Healing
 Raising the Torah
 Blessing before Haftarah
Haftarah
 Blessing after Haftarah
 Shofar: Remembrance
 Community Blessings
 Returning Torah to Ark
 Shofar: Hope

of Heaven's Hosts, if you will truly see Your servant's affliction and remember me, and not forget Your servant, and give your servant a son, I will give him to the Eternal all the days of his life, and no razor shall be lifted to his head." ¹² And, as her praying before the Eternal intensified, Eli watched her mouth. ¹³ And Channah—she was speaking only in her heart. Though her lips were moving, her voice could not be heard. So Eli thought she was drunk. ¹⁴ And Eli said to her: "How long will you persist in drunkenness? Put away your wine—get rid of it."
¹⁵ And Channah answered, and said: "No, my lord. A woman of sorrow am I. I drank neither wine nor spirits, but poured out my soul before the Eternal. ¹⁶ Do not take your servant for a worthless woman. All this time I have spoken from the depth of my anger, from the greatness of my grievance."
¹⁷ Then Eli answered and said: "Go in peace, and may the God of Israel grant the request you have made." ¹⁸ And she said: "May your servant find grace in your sight." And the woman went on her way; and she ate, and her face was no longer as it had been. ¹⁹ And they awoke early in the morning and worshiped before the Eternal; and they went home, returning to Ramah. And Elkanah knew Channah his wife, and the Eternal remembered her. ²⁰ And so it was that, at the turn of the year, Channah conceived, and then gave birth to a son. And she called him Samuel because "I requested him from the Eternal."

תִּרְאֶה | בְּעֵינַי אֲמַתְךָ וְזָכַרְתָּנִי
 וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה
 לְאֲמַתְךָ זָרַע אֲנָשִׁים וְנִתְּתִיו
 לַיהוָה כְּלַיְמֵי חַיָּיו וּמוֹרָה
 לֹא־יֵעָלֶה עַל־רֹאשׁוֹ: ¹² וְהָיָה כִּי
 הִרְבִּיתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה
 וְעָלִי שָׁמַר אֶת־פִּיהָ: ¹³ וְחָנָּה
 הִיא מְדַבֶּרֶת עַל־לִבָּהּ רֶק
 שִׁפְתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמָע
 וַיַּחְשְׁבֶהָ עָלָי לְשֹׁכְרָה: ¹⁴ וַיֹּאמֶר
 אֵלָיָה עָלִי
 עַד־מָתִי תִשְׁתַּכַּרְיִן הַסִּירִי אֶת־
 יַיְבֶךָ מֵעַלְיָךְ:
¹⁵ וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנָי
 אֲשֶׁה קִשְׁת־רוּחַ אֲנֹכִי וַיֵּינ וּשְׁכָר
 לֹא שָׁתִיתִי וְאֶשְׁפָּךְ אֶת־נַפְשִׁי
 לִפְנֵי יְהוָה: ¹⁶ אַל־תִּתֵּן אֶת־
 אֲמַתְךָ לִפְנֵי בַת־בְּלִיעַל כִּי־מֵרֹב
 שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־הֵנָּה:
¹⁷ וַיַּעַן עָלָי וַיֹּאמֶר לְכִי לְשָׁלוֹם
 וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ
 אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ: ¹⁸ וַתֹּאמֶר
 תִּמְצָא שְׁפָחֶתְךָ חֵן בְּעֵינֶיךָ
 וַתֵּלֶךְ הָאִשָּׁה לְדָרְכָהּ וַתֹּאכַל
 וּפְנִיָּהּ לֹא־הָיוּ־לָהּ עוֹד:
¹⁹ וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי
 יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם
 הִרְמִתָה וַיִּדַע אֶלְקָנָה אֶת־
 חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה:
²⁰ וַיְהִי לְתַקְפוֹת הַיָּמִים וַתֵּהָרֵם
 חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ
 שְׁמוּאֵל כִּי מִיהוָה שְׁאַלְתִּיו:

21 And the man Elkanah, and his whole household, went up to make the annual offerings to the Eternal and to fulfill his vow. 22 But Channah did not go up, for she said to her husband: “Until the boy is weaned—then I will bring him; once he appears before the Eternal, he will stay there forever.” 23 Elkanah her husband said to her: “Do what you think is best. Wait until you have weaned him. Surely the Eternal will fulfill what your mouth has uttered.” So the woman stayed and nursed her son until she weaned him.

24 When she had weaned him, she took him up with her—with a three-year-old bull, one *eifah* of flour, and a skin of wine—and brought him to the House of the Eternal, to Shiloh. And the boy was young. 25 They slaughtered the bull and brought the boy to Eli. 26 And she said: “Please, my lord. As you live, my lord—I am the woman who stood here with you, praying to the Eternal. 27 It was for this boy that I prayed, and the Eternal granted my request. 28 I, in turn, grant what the Eternal asks of him: as long as he lives he is dedicated to the Eternal.” And there they worshiped the Eternal.

2:1 And Channah prayed, saying:
 “Through the Eternal, my heart knows joy;
 through the Eternal, my horn is raised;
 my mouth opens wide against my foes—
 for I exult in Your deliverance.
 2 There is nothing holy like the Eternal,
 for there is nothing beside You,

וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ
 לַזֶּבֶחַ לַיהוָה אֶת־זִבְחַ הַיָּמִים
 וְאֶת־נִדְרוֹ: 22 וְחַנָּה לֹא עָלְתָה
 כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל
 הַנְּעָר וְהִבֵּאתִיו וְנִרְאָהּ אֶת־פְּנֵי
 יְהוָה וְיָשֵׁב שָׁם עַד־עוֹלָם:
 23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עֲשִׂי
 הַטּוֹב בְּעֵינֶיךָ שְׂבִי עַד־גְּמֻלְךָ
 אֲתוֹ אֵךְ יָקָם יְהוָה אֶת־דְּבָרֹךְ
 וְתֵשֵׁב הָאִשָּׁה וְתִינַק אֶת־בְּנָהּ
 עַד־גְּמֻלָּהּ אֲתוֹ:

וְתַעֲלֶהּ עִמָּהּ בַּאֲשֶׁר גָּמְלָתוּ
 בְּפָרִים שְׁלֹשָׁה וְאֵיפָה אַחַת קֶמַח
 וְנִבֵּל לֶיִן וְתִבְאֶהּ בֵּית־יְהוָה שְׁלוֹ
 וְהַנְּעָר גֶּעֵר: 25 וַיִּשְׁחֲטוּ אֶת־הַפָּר
 וַיָּבִאוּ אֶת־הַנְּעָר אֶל־עֲלִי:
 26 וְתֹאמֶר בִּי אֲדֹנָי חַי נַפְשִׁי
 אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְצַבֶּת עִמָּכָה
 בָּזָה לְהִתְפַּלֵּל אֶל־יְהוָה: 27 אֶל־
 הַנְּעָר הַזֶּה הִתְפַּלַּלְתִּי וַיִּתֵּן יְהוָה
 לִי אֶת־שְׂאֵלָתִי אֲשֶׁר שְׂאֵלְתִי
 מֵעַמּוֹ: 28 וְגַם אֲנֹכִי הִשְׂאֵלְתִּהוּ
 לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא
 שְׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

וְתִתְפַּלֵּל חַנָּה וְתֹאמֶר
 2:1 עֲלֵץ לִבִּי בַיהוָה
 רָמָה קַרְנֵי בַיהוָה
 רָחַב פִּי עַל־אֹיְבָי
 כִּי שִׂמַּחְתִּי בִישׁוּעֶתְךָ:
 2 אֵין־קָדוֹשׁ כַּיְהוָה
 כִּי אֵין בְּלִתָּהּ

הוצאת התורה
Hotzaat HaTorah

שלוש עשרה מדות
Sh'losh-esreih Midot

הקפה
Hakafah

ברכות התורה
Birchot HaTorah

ברכת הגומל
Birkat HaGomeil

מי שברך לעולים
 לתורה
*Mi Shebeirach L'olim
 LaTorah*

קריאת התורה
K'riat HaTorah

מי שברך לרפואה
*Mishebeirach
 Lirfuah*

הגבהה וגלילה
Hagbahah Uglilah

ברכה שלפני
 ההפטרָה
*B'rachah Shelifnei
 HaHaftarah*

קריאת ההפטרָה
K'riat HaHaftarah

ברכה שאחרי
 ההפטרָה
*B'rachah
 She-acharei
 HaHaftarah*

שופר: זכרונות
Shofar: Zichronot

תפלות הקהלה
T'filot HaK'hilah

הכנסת ספר תורה
*Hachnasat Sefer
 Torah*

שופר: שופרות
Shofar: Shofarot

Welcoming the Torah
 God's Thirteen Attributes
 The Torah in Our Midst
 Torah Blessings
 Thanksgiving Blessing
 Blessing for the Aliyah
 Torah Reading
 Prayer for Healing
 Raising the Torah
 Blessing before Haftarah
Haftarah
 Blessing after Haftarah
 Shofar: Remembrance
 Community Blessings
 Returning Torah to Ark
 Shofar: Hope

and there is no Rock like our God.
 3 Speak no more in lofty tones;
 let arrogance leave your mouths.
 All-Knowing is the Eternal God
 whose deeds cannot be measured.
 4 The bows of the mighty are broken,
 while those who falter find strength;
 5 those who were full sell themselves for
 bread,
 and the hungry hunger no more.
 The one who was barren bears seven,
 and the mother of many is bereaved.
 6 The Eternal is the maker of death and life,
 takes down to Sheol and brings back up.
 7 The Eternal makes poverty and wealth,
 casts low and raises aloft,
 8 lifts the poor from the dust,
 causes the needy to rise from dung-heaps
 and dwell among princes,
 then places them on thrones of honor.
 For the pillars of the earth belong to the
 Eternal,
 who founded the world upon them;
 9 who watches over the steps of the faithful
 while turning evil-doers silent in the
 darkness—
 for not by power shall a human being prevail!
 10 The Eternal shatters foes,
 thunders against them in the heavens;
 the Eternal judges the earth from end to end.
 So may God give strength to the sovereign,
 and raise high the horn of God's anointed.”

וְאִין צוֹר כְּאַלְהֵינוּ:
 3 אֲלֵ-תִרְפוּ תִדְבְּרוּ גְבוּהָ
 גְבוּהָ
 יֵצֵא עֲתָק מִפִּיכֶם
 כִּי אֵל דְּעוֹת יְהוָה
 וְלוֹ נִתְּנָו עֲלָלוֹת:
 4 קָשֶׁת גְּבֵרִים חֲתִים
 וְנֹכְשָׁלִים אָזְרוּ חֵיל:
 5 שְׂבָעִים בִּלְחָם נִשְׁפְּרוּ
 וְרַעֲבִים חֲדָלוּ
 עַד-עֲקָרָה יִלְדָּה שְׂבָעָה
 וְרַבַּת בָּנִים אֲמַלְלָה:
 6 יְהוָה יִמְחִיָּה
 מוֹרִיד שָׁאוֹל וַיַּעַל:
 7 יְהוָה מוֹרִישׁ וּמַעֲשִׂי
 מִשְׁפִּיל אֶף-מְרוֹמָם:
 8 מִקֵּים מַעֲפָר דָּל
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן
 לְהוֹשִׁיב עִם-נְדִיבִים
 וְכִסֵּא כְבוֹד יִנְחֹלֵם
 כִּי לַיהוָה מִצְקֵי אֶרֶץ
 וַיִּשֶׁת עֲלֵיהֶם תִּבְלָ:
 9 רַגְלֵי חֲסִידוֹ יִשְׁמַר
 וְרַשָּׁעִים בַּחֹשֶׁךְ יִדְמֹו
 כִּי-לֹא בִכְחַ יִגְבֵּר-אִישׁ:
 10 יְהוָה יַחֲתוּ מְרִיבֹו
 עָלוּ בְשָׁמַיִם יָרְעִם
 יְהוָה יִדִּין אֶפְסֵי-אֶרֶץ
 וַיִּתְּנֵז לְמַלְכוֹ
 וַיִּרַם קַרְן מְשִׁיחוֹ:

Blessing After the Haftarah

*Baruch atah, Adonai,
Eloheinu melech haolam,
tzur kol haolamim,
tzadik b'chol hadorot;
haEl hane-eman, ha-omeir v'oseh,
hamdabeir umkayeim —
shekol d'varav emet vatzedek.
Ne-eman atah hu, Adonai Eloheinu,
v'ne-emanim d'varecha;
v'davar echad mid'varecha achor lo
yashuv reikam —
ki El melech ne-eman v'rachaman atah.*

בָּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנֶּאֱמָן, הַאוֹמֵר וְעוֹשֶׂה,
הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.
נֶאֱמָן אַתָּה הוּא, יְיָ אֱלֹהֵינוּ,
וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא
יָשׁוּב רֵיקָם,
כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה.

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Faithful are You, our God Eternal, and faithful Your words — not one of them rings hollow — for Yours is a reign of loyalty and compassion.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

Baruch atah, Adonai, haEl hane-eman b'chol d'varav.

Blessed are You, God of eternity: You are true to Your word.

*Racheim al Tziyon,
ki hi beit chayeinu;
v'laaluvat nefesh toshia bimheirah
v'yameinu.*

רַחֵם עַל צִיּוֹן,
כִּי הִיא בַּיִת חַיֵּינוּ,
וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ.

Have mercy on Zion, our spiritual home. And, through us, hasten Your redemption of the downcast and disheartened.

בָּרוּךְ אַתָּה, יְיָ, מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ.

Baruch atah, Adonai, m'samei-ach Tziyon b'vaneha.

Blessed are You, God of eternity, who brings joy to Zion through her sons and daughters.

הוֹצֵאת הַתּוֹרָה
Hotzaat HaTorah
שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot
הַקֶּפֶה
Hakafah
בְּרֻכּוֹת הַתּוֹרָה
Birchot HaTorah
בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil
מִי שֶׁבָּרַךְ לְעוֹלָמִים
לַתּוֹרָה
*Mi Shebeirach L'olim
LaTorah*
קְרִיאַת הַתּוֹרָה
K'riat HaTorah
מִי שֶׁבָּרַךְ לְרַפּוּאָה
*Mishebeirach
Lirfuah*
הַגְּבָהָה וּגְלִילָה
Hagbahah Uglilah
בְּרַכַּת שְׁלֹפְנֵי
הַהֶפְטָרָה
*B'rachah Shelifnei
HaHaftarah*
קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah
בְּרַכַּת שְׂאֲחָרֵי
הַהֶפְטָרָה
*B'rachah
She-acharei
HaHaftarah*
שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot
תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah
הַכְּנַסַּת סֵפֶר תּוֹרָה
*Hachnasat Sefer
Torah*
שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

שזפד

Zichronot: The Divine Awakens within Us

The Divine awakens within us —
a sudden awareness of Your presence:

Seeing signs of Your compassion, we say “God remembered” —
*God remembered Noah and all the beasts that were with him in the ark,
and God caused a wind to blow across the earth, and the waters subsided.*

When cruelty and hate diminish, we say “God remembered” —
*The Israelites were groaning under the bondage and cried out;
God heard their moaning, and God remembered the covenant
with Abraham and Isaac and Jacob.*

Surprised by joy, we say “God remembered” —
*Then God remembered Rachel, and God gave heed to her
and opened her womb.*

Overcoming anger, finding strength to forgive,
we say “God remembered” —
*God remembered the covenant and, with great love,
had a change of heart.*

The Divine awakens within us —
a sudden awareness of Your presence:

When we feel our kinship with all creatures of earth,
we say “God, remember” —
*I will remember My covenant between Me and you
and all living creatures.*

A SUDDEN AWARENESS OF YOUR PRESENCE. This prayer (pp. 264–65) incorporates the following biblical verses (shown in italics): Genesis 8:1; Exodus 2:23–24; Genesis 30:22; Psalm 106:45; Genesis 9:15; Psalm 25:6–7; Psalm 111:5; Jeremiah 2:2; Leviticus 26:42; Ezekiel 16:60; Jeremiah 31:20; and Leviticus 26:45.

SEEING SIGNS OF YOUR COMPASSION, WE SAY “GOD REMEMBERED.” To apply the verb “remember” to God is an obvious anthropomorphism; we cannot suppose that God literally forgets and then recalls information, as we do. Rather, Rabbi Abraham ibn Ezra (1089–1164) teaches, “When one observes the manifestation of God’s benevolence on earth, Scripture describes it as if God remembered.” That is, the language of “remembrance” describes our experience of God’s compassion and care.

הוצאת התורה
Hotzaat HaTorah

שֶׁלֶשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקָּפָה
Hakafah

בְּרִכּוֹת הַתּוֹרָה
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָמֵי
הַתּוֹרָה
Mi Shebeirach L'olim
LaTorah

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרִפּוּאָה
Mishbeirach
Lirfuah

הַגְּבֵהָהּ וְגִלְיָהּ
Hagbahah Uglilah

בְּרַחַה שֶׁלִּפְנֵי
הַהֶפְטָרָה
B'rachah Shelifnei
HaHaftarah

קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah

בְּרַחַה שְׂאֲחָרַי
הַהֶפְטָרָה
B'rachah
She-acharei
HaHaftarah

שׁוֹפָר: זְכוֹרֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
Hachnasat Sefer
Torah

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

שוֹפָר

The shofar is sounded.

תְּקִיעַה שְׁבָרִים־תְּרוּעָה תְּקִיעַה
תְּקִיעַה שְׁבָרִים תְּקִיעַה
תְּקִיעַה תְּרוּעָה תְּקִיעַה

T'kiah Sh'varim-T'ruah T'kiah

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

The prophet said:

“Cry aloud;

Lift up your voice like a shofar!”

This is the meaning of the verse:

See yourself as a shofar,

an instrument of the Divine.

Do not take pride in your virtue

or the power of your deeds.

With every mitzvah you do —

every act of intellect, goodness, and love —

God’s spirit breathes through you.

CRY ALOUD, Isaiah 58:1.

THIS IS THE MEANING. Based on the teaching of Rabbi Dov Baer of Mezeritch (d. 1772), a disciple of Rabbi Israel Baal Shem Tov, the founder of Chasidism.

SAADIA GAON, a 10th-century spiritual leader of Babylonian Jewry, suggested ten reasons for blowing the shofar on Rosh HaShanah: (1) to celebrate divine sovereignty, as the ram’s horn announced the coronation of kings in biblical times; (2) to stir our conscience as the Ten Days of Return begin; (3) to remind us of the Revelation at Sinai (Exodus 19–20), when Torah was given; (4) to recall the rebukes and exhortations of Israel’s prophets; (5) to recall the destruction of the Jerusalem Temple and call us to strive for national renewal; (6) to remind us of the ram on Mount Moriah (Genesis 22:13); (7) to summon our humility before God; (8) to evoke thoughts of the final Day of Judgment; (9) to foreshadow the ingathering of the exiles in messianic times and to sustain our faith in Israel’s deliverance; and (10) to foreshadow the inauguration of God’s reign throughout the world at the End of Days.

הוצאת התורה
Hotzaat HaTorah

שֶׁלֶשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקָּפָה
Hakafah

בְּרִכוֹת הַתּוֹרָה
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שְׁבָרַךְ לְעוֹלָמִים
לַתּוֹרָה
*Mi Shebeirach L'olim
LaTorah*

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שְׁבָרַךְ לְרַפּוּאָה
*Mishebeirach
Lirfuah*

הַגְּבֵהָה וּגְלִילָה
Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי
הַהֶפְטָרָה
*B'rachah Shelifnei
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי
הַהֶפְטָרָה
*B'rachah
She-acharei
HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
*Hachnasat Sefer
Torah*

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

Prayer for Our Congregation

Eternal Presence, who blessed our mothers and fathers,
bless this holy congregation — a house of study, prayer, and righteous deeds.

Together we give thanks . . .

For our leaders:

those who learn, teach, and uphold the Torah,
inspiring others to learn, teach, and uphold the Torah;
those who do the sacred work of building our community.
May their service bring them joy, fulfillment, and purpose;
and may they go from strength to strength.

For our members:

diverse in age, interest, and background;
Jews by birth, Jews by choice,
and those of other faiths who join with us;
all who offer their time and talent,
their love and commitment.

For all who come here, on this holy day of Rosh HaShanah,
to share the search for meaning and renewal:

Your presence is a blessing, your friendship a gift.

May the spirit of peace, dignity, and respect live within these walls,
inspiring us to care for one another with compassion;
and may we be a source of goodness, light, and healing for the world.

May the One who blessed the generations before us
bless us as we stand together this day:
one congregation joined with all Jewish communities of the world
through our prayers on this festival of the New Year.

Let us renew ourselves for the year ahead.

Let us honor the precious legacy that is ours.

הוצאת התורה

Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

Sh'losh-esreih Midot

הַקָּפָה

Hakafah

בְּרָכוֹת הַתּוֹרָה

Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל

Birkat HaGomeil

מִי שֶׁבָּרַךְ לְעוֹלָמִים

Mi Shebeirach L'olim

לַתּוֹרָה

LaTorah

קְרִיאַת הַתּוֹרָה

K'riat HaTorah

מִי שֶׁבָּרַךְ לְרַפּוּאָה

Mishebeirach

Lirfuah

הַגְּבִיחָה וְגִלְגִּילָה

Hagbahah Uglilah

בְּרַכַּת שֶׁלְפָנָי

B'rachah Shelifnei

HaHaftarah

קְרִיאַת הַהַפְּטָרָה

K'riat HaHaftarah

בְּרַכַּת שְׂאֵחָרַי

B'rachah

She-acharei

HaHaftarah

שׁוֹפָר: זְכוֹרֹנוֹת

Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה

T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה

Hachnasat Sefer

Torah

שׁוֹפָר: שׁוֹפָרוֹת

Shofar: Shofarot

Shofar: Shofarot

Welcoming the Torah	For All Who Teach Torah — and Their Students
God's Thirteen Attributes	
The Torah in Our Midst	
Torah Blessings	
Thanksgiving Blessing	
Blessing for the Aliyah	
Torah Reading	
Prayer for Healing	
Raising the Torah	
Blessing before Haftarah	
Haftarah	May the Sovereign of the universe bless them all, prolonging their lives with fullness of days and length of years.
Blessing after Haftarah	May they be delivered from all trouble and saved from serious illness.
Shofar: Remembrance	May our heavenly Teacher be their help on every occasion and at all times, and let us say: <i>Amen</i> .
Community Blessings	
Returning Torah to Ark	
Shofar: Hope	

FOR ALL WHO TEACH — AND THEIR STUDENTS. This prayer, known by its first words, *Y'kum purkan* (May heaven grant redemption), was composed by the Babylonian *geonim*, rabbinic leaders, toward the close of the Talmudic period. Written in Aramaic, the spoken language of that period, the prayer articulates the importance of rabbis and teachers for the welfare of all Jewish communities both in Israel and in the Diaspora. It is appropriate that at the conclusion of our Torah service we affirm our support for those centers of higher Jewish learning that will provide leadership for our future. (Rabbi Ronald Aigen, b. 1948)

Prayer for Our Country (United States)

God of holiness, we hear Your message: *Justice, justice you shall pursue*. God of freedom, we hear Your charge: *Proclaim liberty throughout the land*. Inspire us through Your teachings and commandments to love and uphold our precious democracy. Let every citizen take responsibility for the rights and freedoms we cherish. Let each of us be an advocate for justice, an activist for liberty, a defender of dignity. And let us champion the values that make our nation a haven for the persecuted, a beacon of hope among the nations.

May our actions reflect compassion for all people, within our borders and abroad. May our leaders and officials embody the vision of our founders: *to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity*.

We pray for courage and conscience as we aim to support our country's highest values and aspirations: the hard-won rights that define us as a people, the responsibilities that they entail.

We pray for all who serve our country with selfless devotion — in peace and in war, from fields of battle to clinics and classrooms, from government to the grassroots: all those whose noble deeds and sacrifice benefit our nation and our world.

We are grateful for the rights of *Life, Liberty, and the pursuit of Happiness* that our founders ascribed to You, our Creator. We pray for their wisdom and moral strength, that we may be guardians of these rights for ourselves and for the sake of all people, now and forever.

הוצאת התורה
Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקָּפָה
Hakafah

בְּרִכּוֹת הַתּוֹרָה
Birchot HaTorah

בְּרִכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָם
לַתּוֹרָה
Mi Shebeirach L'olim
LaTorah

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרַפּוּאָה
Mishebeirach
Lirfuah

הַגְּבֵהָה וּגְלִילָה
Hagbahah Uglilah

בְּרַכַּה שֶׁלִּפְנֵי
הַהֶפְטָרָה
B'rachah Shelifnei
HaHaftarah

קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי
הַהֶפְטָרָה
B'rachah
She-acharei
HaHaftarah

שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
Hachnasat Sefer
Torah

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

JUSTICE, JUSTICE, Deuteronomy 16:20.

PROCLAIM LIBERTY, Leviticus 25:10.

TO FORM A MORE PERFECT UNION. From the preamble to the Constitution of the United States (1787).

LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS. From the United States Declaration of Independence (July 4, 1776).

Prayer for the State of Israel

Avinu shebashamayim,
Tzur Yisrael v'go-alo:
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha;
ufros aleha sukkat sh'lomecha.
Ushlach orcha vaamit'cha l'rasheha,
sareha, v'yo-atzeha;
v'tak'neim b'eitzah tovah mil'fanecha.
Chazeik et y'dei m'ginei eretz kodsheinu,
v'hanchilem, Eloheinu, y'shuah;
vaateret nitzachon t'at'reim.
V'natata shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.

Avinu — You who are high above all nation-states and peoples —
 Rock of Israel, the One who has saved us and preserved us in life,
 bless the State of Israel, first flowering of our redemption.
 Be her loving shield, a shelter of lasting peace.
 Guide her leaders and advisors by Your light of truth;
 instruct them with Your good counsel.
 Strengthen the hands of those who build and protect our Holy Land.
 Deliver them from danger; crown their efforts with success.
 Grant peace to the land,
 lasting joy to all of her people.
 And together we say: *Amen*.

PRAYER FOR ISRAEL. Composed in honor of the birth of the State of Israel in 1948. This prayer is notable for its theological statement that the birth of the state was not just a political event in secular time, but “the first flowering of our redemption,” a spiritual event in religious time. The return of Jews to the land of their ancestors in fulfillment of the vision of the prophets, their recovery of independence as a sovereign nation after two thousand years of dispersion and powerlessness, and their reaffirmation of life after the Holocaust: these form a new and epoch-making chapter in the narrative begun when Abraham and Sarah heeded God’s call and set out on the journey “to the land that I will show you” (Genesis 12:1). (Rabbi Jonathan Sacks, b. 1948)

אָבִינוּ שֶׁבַשְׁמַיִם,
 צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
 בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
 ראשית צמיחת גְּאֻלַּתנוּ.
 הִגֵּן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ,
 וּפְרַשׁ עָלֶיהָ סִכַּת שְׁלוֹמֶךָ.
 וּשְׁלַח אוֹרְךָ וְאִמְתָּךְ לְרִאשֵׁיהָ,
 שְׂרִיחַ וְיוֹעֵצֶיהָ,
 וְתִקְּבֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
 חֲזַק אֶת יְדֵי מְגִיבֵי אֶרֶץ קֹדְשֵׁנוּ,
 וְהַנְּחִילֵם, אֱלֹהֵינוּ, יְשׁוּעָה,
 וְעֵטְרַת נְצַחֹן תַּעֲטֹרֵם.
 וְנַתַּת שְׁלוֹם בְּאֶרֶץ
 וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ,
 וְנֹאמַר: אָמֵן.

הוצאת התורה
Hotzaat HaTorah
 שלש עשרה מדות
Sh'losh-esreih Midot
 הקפה
Hakafah
 ברכות התורה
Birchot HaTorah
 ברכת הגומל
Birkat HaGomeil
 מי שברך לעולים
 לתורה
Mi Shebeirach L'olim
LaTorah
 קריאת התורה
K'riat HaTorah
 מי שברך לרפואה
Mishebeirach
Lirfuah
 הגבחה וגלילה
Hagbahah Uglilah
 ברכה שלפני
 ההפטרה
B'rachah Shelifnei
HaHaftarah
 קריאת ההפטרה
K'riat HaHaftarah
 ברכה שאחרי
 ההפטרה
B'rachah
She-acharei
HaHaftarah
 שופר: זכרונות
Shofar: Zichronot
 תפלות הקהלה
T'filot HaK'hilah
 הכנסת ספר תורה
Hachnasat Sefer
Torah
 שופר: שופרות
Shofar: Shofarot

Returning the Torah to the Ark

Rav Nachman bar Isaac asked: Why is Torah likened to a tree?
Just as a small piece of wood may set fire to a large one,
so it is with Torah scholars —
young students sharpen the minds of their elders.
And Rabbi Hanina said: Much have I learned from my teachers,
even more from my colleagues, but from my students most of all.

Y'hal'lu et-shem Adonai,
ki-nisgav sh'mo l'vado:

יְהַלְלוּ אֶת־שֵׁם יי',
כִּי־נִשְׁגָב שְׁמוֹ לְבַדּוֹ:

All praise God's name, for God's name alone is truly sublime:

hodo al-eretz v'shamayim.
Vayarem keren l'amo;
t'hilah l'chol-chasidav,
livnei Yisrael am k'rovo —
hal'lu-Yah!

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכֹל־חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ,
הַלְלוּ־יָהּ.

Your brightness lights the earth and sky
raises us up, blares out the note
from Your people's trumpet
an exultant blast for all who struggle with You
and are close at hand —

Halleluyah!

RAV NACHMAN BAR ISAAC ASKED, Talmud *Ta'anit* 7a.

ALL PRAISE . . . HALLELUYAH יְהַלְלוּ . . . הַלְלוּ־יָהּ. These verses (Psalm 148:13–14) emphasize both God's glory, manifest to all beings through the beauties of heaven and earth, and God's closeness to the people Israel, those who hold fast to the covenant. YOUR BRIGHTNESS הוֹדוּ. Interpretive translation by Norman Fischer (b. 1946). YOUR PEOPLE'S TRUMPET קֶרֶן לְעַמּוֹ. Both the literal meaning of *keren* ("horn") and its metaphoric meaning in the Bible ("strength") have significance on Rosh HaShanah: there is joy in the sound of the horn; but there is a special kind of joy for those who struggle mightily with matters of faith.

הוצאת התורה
Hotzaat HaTorah

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת
Sh'losh-esreih Midot

הַקַּפָּה
Hakafah

בְּרִכּוֹת הַתּוֹרָה
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil

מִי שֶׁבִרְךְ לְעוֹלָמֵי
הַתּוֹרָה
Mi Shebeirach L'olim
LaTorah

קְרִיאַת הַתּוֹרָה
K'riat HaTorah

מִי שֶׁבִרְךְ לְרַפּוּאָה
Mischebeirach
Lirfuah

הַגְּבִיחָה וּגְלִילָה
Hagbahah Uglilah

בְּרַכַּת שֶׁלְפָנֵי
הַהֶפְטָרָה
B'rachah Shelifnei
HaHaftarah

קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah

בְּרַכַּת שְׂאֲחָרֵי
הַהֶפְטָרָה
B'rachah
She-acharei
HaHaftarah

שׁוֹפָר: זְכוֹרֹנוֹת
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה
Hachnasat Sefer
Torah

שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

שוֹפָר

*Baruch atah, Adonai,
shomei-a kol t'ruat amo Yisrael
b'rachamim.*

בְּרוּךְ אַתָּה, יי,
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

Blessed are You in our lives, Adonai,
You hear, with love, the shofar —
true voice of Your people Israel.

The shofar is sounded.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

*T'kiah Sh'varim-T'ruah T'kiah
T'kiah Sh'varim T'kiah
T'kiah T'ruah T'kiah g'dolah*

- הוצאת התורה
Hotzaat HaTorah
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- הגבהה וגלילה
Hagbahah Uglilah
- ברכה שלפני
ההפטרה
*B'rachah Shelifnei
HaHaftarah*
- קריאת ההפטרה
K'riat HaHaftarah
- ברכה שאחרי
ההפטרה
*B'rachah
She-acharei
HaHaftarah*
- שופר: זכרונות
Shofar: Zichronot
- תפלות הקהלה
T'filot HaK'hilah
- הכנסת ספר תורה
*Hachnasat Sefer
Torah*

שופר: שופרות
Shofar: Shofarot

T'KIAH G'DOLAH גדולה. תְּקִיעָה גדולה. The final *t'kiah* note is prolonged, and it is therefore known as *t'kiah g'dolah* (the great *t'kiah*). For the Revelation at Mount Sinai, one long, drawn-out note of the horn was the signal that the *Shechinah* (Divine Presence) had departed: “When the ram’s horn sounds a long blast, they may [then] go up on the mountain” (Exodus 19:13). On Rosh HaShanah, the drawn-out *t'kiah* recalls the moment when Torah was given. It sounds a triumphant conclusion to the last of the three central themes of the day.

סיום השחרית

Siyum HaShacharit · Concluding Prayers

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 ככל המובם.
ואנחנו כורעים
ומשתחוים 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,
כפתוב בתורתו:
וידעת היום והשבת אל-לבבך,
כי יי הוא האלהים
בשמים ממעל
ועל-הארץ מתחת, אין עוד.

עלינו
Aleinuקדיש יתום
Kaddish Yatomהיום
HaYomיגדל
Yigdalאדון עולם
Adon Olamאין כאלהינו
Ein Keiloheinu

*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 עֲזֶיךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
וְהָאֵלִילִים כָּרוֹת יִכָּרְעוּ.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵיךָ,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

עֲלֵינוּ
Aleinu

קָדִישׁ יְתוֹם
Kaddish Yatom

הַיּוֹם
HaYom

יְגִדַל
Yigdal

אָדוֹן עוֹלָם
Adon Olam

אֵין כְּאֱלֹהֵינוּ
Ein Keiloheinu

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 instead.

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

וּנְאֻמָּר:
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.”

A WORLD GROWING MORE PERFECT עוֹלָם לְתַקֵּן. Implying the broken state of the world, the Hebrew phrase *l'takein olam b'malchut Shaddai* can also be translated: “to repair the world through the sovereignty of God.” Rabbinic law of the 2nd and 3rd centuries understood the concept of *tikkun olam* as a framework for the provision of remedies for social ills. In the *Aleinu*, composed about the same time, the phrase refers to acts by God that help transform this imperfect world into one characterized by the moral perfection of divine rule. Mystics of the 16th century applied the term *tikkun olam* to human action, shifting the responsibility for perfecting the world from God to human beings. In 21st-century North America, *tikkun olam* is virtually synonymous with Jewish social action and the project of social justice. By linking *tikkun olam* (repair of the world) to *malchut Shaddai* (the sovereignty of God), the *Aleinu* reminds us that social action is most authentic when it emerges from reflection on the question: What does God require of us?
THE ETERNAL SHALL BE ONE וְהָיָה יְיָ אֶחָד, Zechariah 14:9.

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 וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזַמַּן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא וְלְעֵלְמֵי עֵלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא וּלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵינוּ בְּעֵלְמָא.
וְאָמְרוּ: אָמֵן.

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

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

עֲלֵינוּ

Aleinu

קָדִישׁ יְתוֹם

Kaddish Yatom

הַיּוֹם

HaYom

יְגִדֵּל

Yigdal

אָדוֹן עוֹלָם

Adon Olam

אֵין כְּאֵלֵינוּ

Ein Keiloheinu

Our Destiny
 Mourner's Kaddish
 Blessing for the
 New Year
 Yigdal
 Adon Olam
 Ein Keiloheinu

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*.

Let perfect peace abound;
 let there be abundant life for us and for all Israel.
 May the One who makes peace in the high heavens
 make peace for us, all Israel, and all who dwell on earth;
 and let us say: *Amen*.

*May the Source of peace bestow peace on all who mourn,
 and may we be a source of comfort to all who are bereaved.
 Amen.*

LET THERE BE ABUNDANT LIFE וְיִי. We praise the eternal Wellspring of life who
 links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living,
 it is still good to be alive. (Evelyn Mehlman, 1915–1989)

MAY THE ONE WHO MAKES PEACE IN THE HIGH HEAVENS עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו. Rabbi Yochanan said: "It is written: *God makes peace in the high heavens* (Job 25:2). The firmament contains water; the stars are made of burning fire, and yet they do not harm one another." (Midrash *Song of Songs Rabbah* 3.24) Our Sages imagined God as the One whose presence brings harmony and reconciliation in both the heavenly and earthly spheres. Aware of our need for wholeness and comfort at a time of loss, we link our own need for inner tranquility to our yearning for peace in the world.

AND ALL WHO DWELL ON EARTH וְיָצַל כָּל יוֹשְׁבֵי תְּהוֹמֹת הָאָרֶץ. As the High Holy Days encompass universalistic themes, this contemporary addition to the *Kaddish* extends our prayer for peace to all human beings.

A Blessing for the New Year

Hayom t'am'tzeinu —

Strengthen us on this day!

Amen.

הַיּוֹם הַתְּאַמְצֵנוּ. אָמֵן.

עֲלֵינוּ

Aleinu

קַדִּישׁ יָתוּם

Kaddish Yatom

הַיּוֹם

HaYom

יְגַדֵּל

Yigdal

אָדוֹן עוֹלָם

Adon Olam

אֵין כְּאֵלֵהֵינוּ

*Ein Keiloheinu**Hayom t'var'cheinu —*

Bless us today!

Amen.

הַיּוֹם הַתְּבָרַכְנוּ. אָמֵן.

Hayom t'gad'leinu —

Lift up our lives on this day!

Amen.

הַיּוֹם הַתְּגַדְּלֵנוּ. אָמֵן.

Hayom tidr'sheinu l'tovah —

Grant us goodness today!

Amen.

הַיּוֹם הַתְּדַרְשָׁנוּ לְטוֹבָה. אָמֵן.

*Hayom ticht'veinu l'chayim tovim —*Inscribe us for a good life
on this day!*Amen.*

הַיּוֹם הַתְּכַתְּבֵנוּ לְחַיִּים טוֹבִים. אָמֵן.

Hayom tishma shavateinu —

Hear our heartfelt words today!

Amen.

הַיּוֹם הַתְּשָׁמַע שׁוֹעֲתֵנוּ. אָמֵן.

*Hayom t'kabeil b'rachamim uvratzon**et t'filateinu —*On this day receive our prayers
with love!*Amen.*הַיּוֹם הַתְּקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִלָּתֵנוּ. אָמֵן.*Hayom titm'cheinu bimin tzidkecha —*Fortify our best intentions;
may we go forth today to do Your righteous work!*Amen.*

הַיּוֹם הַתְּתַמְכְּנוּ בִּימִין צְדָקָךְ. אָמֵן.

STRENGTHEN US. This poem, perhaps dating from the 6th–7th century CE, was originally an alphabetical acrostic; today only a few verses survive. During the ten days of repentance that will culminate on Yom Kippur, we ask that our spirits be strengthened for the challenge of doing *t'shuvah*.

Our Destiny	Ein Keiloheinu	
Mourner's Kaddish	<i>Ein keiloheinu, ein k'Adoneinu,</i>	אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
Blessing for the New Year	<i>ein k'malkeinu, ein k'moshi-einu.</i>	אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשֵׁיֵנוּ.
Yigdal	<i>Mi ch'Eloheinu, mi ch'Adoneinu,</i>	מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
Adon Olam	<i>mi ch'malkeinu, mi ch'moshi-einu?</i>	מִי כְּמַלְכֵנוּ, מִי כְּמוֹשֵׁיֵנוּ.
Ein Keiloheinu	<i>Nodeh l'Eloheinu, nodeh l'Adoneinu,</i>	נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,
	<i>nodeh l'malkeinu, nodeh l'moshi-einu.</i>	נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשֵׁיֵנוּ.
	<i>Baruch Eloheinu, baruch Adoneinu,</i>	בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
	<i>baruch malkeinu, baruch moshi-einu.</i>	בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשֵׁיֵנוּ.
	<i>Atah hu Eloheinu, atah hu Adoneinu,</i>	אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
	<i>atah hu malkeinu, atah hu moshi-einu.</i>	אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשֵׁיֵנוּ.

None compares to our God, none to our Eternal.

None compares to our Sovereign One, none to our Redeemer.

Who compares to our God, who to our Eternal?

Who compares to our Sovereign One, who to our Redeemer?

Let us give thanks to our God, thanks to our Eternal.

Let us give thanks to our Sovereign One, thanks to our Redeemer.

We offer praise to our God; we bless and praise our Eternal.

We offer praise to our Sovereign One; we bless and praise our Redeemer.

You are the One we call our God. You are our Eternal.

You are Sovereign over all. You are our Redeemer.

בְּרָכוֹת לְרֹאשׁ הַשָּׁנָה

B'rachot L'Rosh HaShanah

Blessings for the New Year

קדוש
Kiddush

בְּרַכַּת הַמּוֹצֵיא
Birkat HaMotzi

תְּפוּחַ עִם דְּבַשׁ
Tapuach Im D'vash

יְהִי רַצוֹן
Y'hi Ratzon

שָׁנָה טוֹבָה
Shanah Tovah

*Baruch atah, Adonai,
Eloheinu melech haolam,
borei p'ri hagafen.*

בְּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן.

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

*Baruch atah, Adonai,
Eloheinu melech haolam,
hamotzi lechem min haaretz.*

בְּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Source of blessing, Eternal our God,
Your majestic power brings forth bread from the earth.

*Baruch atah, Adonai
Eloheinu melech haolam,
borei p'ri ha-eitz.*

בְּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָעֵץ.

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

*Y'hi ratzon mil'fanecha,
Adonai Eloheinu v'Elohei avoteinu
v'imoteinu,*

יְהִי רַצוֹן מִלְּפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ,

shet'chadeish aleinu shanah tovah umtukah. שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

Our God and God of our ancestors,
Eternal God of all generations:
May Your Presence in our lives this New Year
renew our spirits and renew our strength.
May it be a good year.
May it be a sweet year.

Fruit of the Vine

Bread from the
Earth

Apples and Honey

Renew our Spirits

A Good Year

T'kiah g'dolah! תְּקִיעַה גְּדוּלָה!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

L'shanah tovah tikateivu — v'teichateimu!

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

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 prayerbook 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.”