The New Maḥzor for Rosh Hashanah and Yom Kippur

MAḤZOR ḤADASH

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SHAḤARIT / MORNING SERVICE

ROSH HASHANAH AND YOM KIPPUR
MA TOVU

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help.

Biblical verses

THE PRAYERFUL MOOD

Eternal Spirit,
God of the heavens above
And of the earth below,
God of drifting clouds
And of leaping, laughing streams,
Hear my prayer.

As every river is conceived by clouds,
And every stream begins in rain,
So may my every thought come from above —
And my every purpose have its origin in You.

Harold E. Kohn

[79] Rosh Hashanah and Yom Kippur Mornings
Thankfully, we offer praise to You, O Lord our God, Ruler of the universe,

For bestowing the power to distinguish between day and night;
For creating us in Your image;
For giving us freedom;
For making us Jews;
For giving us the capacity to see;
For clothing the naked;
For releasing the oppressed;
For raising up those who are bowed down;
For sustaining the universe;
For providing for our daily needs;
For giving us guidance for life’s path;
For endowing our people with courage;
For crowning our people with glory;
For giving strength to those who are weary.

At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly—so regularly that we can easily overlook them.

(What is constantly granted is too easily taken for granted!)

Jewish tradition expects us to recite “one hundred blessings each day” (Talmud, Menahot 49a). From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings.

Gratitude at its highest goes beyond “counting our blessings.” It involves sharing our blessings. A thankful sense of dependence upon God, leads to an awareness of our duty to all God’s children.

THANKSGIVING WILL NOT CEASE

In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease.

(Leviticus Rabhah 8:7)

Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has bestowed upon you.

(Babylon)

We give thanks to You, O Lord, because we are able to give thanks!
BARUḤ SHEH-AMAR: Praise to the Source of all being

Praised is the One whose word brought the world into being;
to whom praise is due.
Praised is the Author of all creation.
Praised is the One who fulfills Divine promises.
Praised is the One who carries out Divine decrees.
Praised is the One who has compassion on the world.
Praised is the One who has compassion on all creatures.
Praised is the One who rewards those who are truly reverent.
Praised is the One who abides for all eternity.
Praised is the One who redeems and saves.
Praised be God's holy name.

Praised are You, Lord our God, Sovereign of the universe,
Merciful God and loving Parent, acclaimed by Your people,
Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;
With hymns and psalms, we exalt and extol You;
We glorify You and acclaim Your sovereignty.

You alone are the life of the universe;
You are the Sovereign, whose great name
Is to be eternally glorified.
Praised are You, O Lord,
Sovereign adored with praises.
enthroned on high in majesty.

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared:
“Rejoice in the Lord, O you righteous;
It is fitting for the upright to praise the Lord.”

By the mouth of the upright You are exalted;
By the words of the righteous You are praised;
By the tongue of the faithful You are hallowed;
In the midst of the holy You are lauded.

In the assembled throngs of Your people, the House of Israel,
You shall be glorified in song, O our Sovereign, in every generation.
For it is the duty of all creatures, Lord our God and
God of our ancestors, to thank and praise, laud and glorify,
Adore, exalt, and acclaim You, even beyond the psalms of
Praise of David, the son of Jesse, Your anointed servant.

THANKSGIVING TO YOU, AUTHOR OF WONDERS

May You be praised forever, O our Sovereign, great and holy God,
Ruler in heaven and on earth. To You, Lord our God and God of
our ancestors, it is fitting to sing songs of praise, proclaiming
Your might and sovereignty. Victory, grandeur, and strength are
Yours, glory, holiness, and dominion.

To You we always look for our blessings; to You we always
offer our gratitude. Praised are You, exalted God and Sovereign,
thanksgiving to You, Author of wonders, who delights in our
hymns of praise, our God and Sovereign, life of the universe.

We know that praise does not benefit You, O God. . . . yet the
moral consciousness with which You have endowed us requires that
we acknowledge Your wondrous favors to us by offering praise—
individually, according to our abilities.

God is not dependent on being glorified by those whom God
created...it is God’s creatures who justify themselves by honoring
the Lord!

Sho-heyn ad marom v’kadosh sh’mo,
V’hatav: ra-nu tzadikim ba-donai, la-y’sharim nava t’hila.
R’fi y’sharim tit-romam, u-v’divrey tzadikim tit-barah,
U-vi-l’shon hasidim tit-kadash, u-v’kerev k’doshim tit-halal.
HATZI KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

A NOTE ON BARHU

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation: "Praise the Lord, Source of all blessing" [Nehemiah 9:5].

This formula was later adopted to summon a congregation to worship. The reply of the congregation, "Praised be the Lord, Source of all blessing, forever" [mentioned in early Tannaitic sources], unites the congregation and the leader in the act of worship.

In later generations, preliminary prayers were added to the Morning Service, while in the sixteenth century, Kabbalat Shabbat Psalms and Lecha Dodi were introduced prior to the Barhu on Sabbath Eve.

Thus, while at these services Barhu is no longer the first prayer, its brief and stirring summons still evokes a reverent response, and also calls to mind the opening words of the Torah Blessings.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥiru-tey, v'yan-liḥ mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:
Y'hey sh'mey raba m'varah l'alam ul-almei alma-ya.

Reader:
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rīh hu, l'eyla l'eyla mi-kol bir-ḥata v'shi-rata
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru amen.
BARHU: The call to worship

Reader:
Praise the Lord, Source of all blessing.

Congregation and Reader:
Praised be the Lord, Source of all blessing, forever.

On Rosh Hashanah:
Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.
The light of the world is found in the Source of life—who spoke, whereupon out of darkness there came light.

On Yom Kippur:
Praised are You, Lord our God, Ruler of the universe, who opens for us the gates of mercy, and gives light to those who wait for pardon; who forms light and creates darkness, who ordains the harmony of all creation.
The light of the world is found in the Source of life—who spoke, whereupon out of darkness there came light.

BARHU: The call to worship

Reader:
ברוך אבינו הଵרא

Congregation and Reader:
ברוך ני הMonadר לועדם זרא:

Baruḥ Adonai ha-m’vorah l’olam va-ed.

On Rosh Hashanah:
ברוך אنتهاءי multif יעלה
יוצר אור ובורא חכם עשה שלום בורא אתחלה
אור עלום בא מדוע חיות אורות מכפל אמרים בניו:

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
yotzeyr or u-vorey ho-sheh, oseh shalom u-vorey et ha-kol.

Or olam b’otzar ḥa-yim, orot mey-ofel amar va-yehi.

On Yom Kippur:
ברוך אنتهاءי multif יעלה
נפחתו לו עזרי לחἉיכים עני ק换个 סב—including
יוצר אור ובורא חכם עשה שלום בורא אתחלה
אור עלום בא מדוע חיות אורות מכפל אמרים בניו:

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
ha-potey-אֲרַי לֹו sha-arey rahamim
u-mey-יר ey-ney ha-m’ḥakim li-s’liḥato,
yotzeyr or u-vorey ho-sheh, oseh shalom u-vorey et ha-kol.

Or olam b’otzar ḥa-yim, orot mey-ofel amar va-yehi.

On Shabbat continue on page 140; on a weekday continue on page 145.

SHAHARIT SERVICE [ 138 ]
ACKNOWLEDGING THE LORD OF CREATION

All shall thank You, all shall praise You, all shall declare: “None is holy like the Lord.” All shall extol You, creator of everything.

Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode.

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

O our Sovereign, You alone are exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

None can compare to You, and there is none besides You; There is none but You; and there is none like You.

‘None can compare to You’ Lord our God—in this world.
‘There is none besides You’ our Sovereign—in the world to come.
‘There is none but You’ our Redeemer—bringing the Messianic Era.
‘And there is none like You’ our Deliverer—assuring immortal life.

YOU PROVIDE LIGHT

“All shall thank and praise You, O God,”
Proclaiming Your holiness, Lord of Creation.
You sustain the great lights which we behold,
And others which we strive to glimpse.
Daily You renew the miracles of Creation;
Daily You enable us to renew our lives.
Your light illumines our path on life’s way;
Your wondrous power sustains our world.
For the great lights, beyond us and within us,
We give thanks to You,
Compassionate God, Lord of our strength.

(Shabbat)

A WORLD RENEWED EACH MORNING

Unless we believe that God “renews the work of Creation each day,” our prayers and observance of the Commandments may grow old and accustomed, and tedious.

As the Psalmist says: “Cast me not off in the time of old age”—which can mean: Do not let my world grow old.

And in Lamentations we read: “They [God’s mercies] are new every morning; great is Your faithfulness.” That the world is new to us every morning—that is God’s great faithfulness! (Hasidic)

ROSH HASHANAH AND YOM KIPPUR MORNINGS

SHAḤARIT SERVICE
ALL CREATION SINGS PRAISE

God is Lord of all creation,
And praised by every soul;
God’s greatness and goodness fill the universe;
Knowledge and wisdom surround God’s presence.

God is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before God’s throne;
Love and mercy glorify God’s presence.

How goodly are the luminaries created by God,
Who fashioned them with knowledge, wisdom, and skill,
Endowing them with energy and power,
That they might have dominion over the world.

Full of splendor, they sparkle with brightness;
Beautiful is their radiance throughout the world.
They rejoice in their rising and exult in their setting,
Reverently fulfilling the will of their Creator.

Glory and honor they render to God’s name;
In joyous song God’s rule they acclaim;
God called to the sun and it sent forth light;
Skillfully God fashioned the form of the moon.

The heavenly hosts give praise to God,
Whose greatness the celestial beings proclaim.

Eyl adon al kol ha-maasim, bara’u u-m’vorah b’fi kol n’shamah.
God’s v’tuvu mal’ey olam, daat u-t’vunah so-v’vim oto.
Ha-mitga’eh el hayot ha-kodesh, v’n’eh-dar b’havod al ha-merkavah.
Z’lhat u-mi-shor lifney hiso, hesed v’ra’hamim lifney h’vodo.

Tovim m’orot sheh-bara Eloheynu,
y’tza-ram b’daat b’vinah u-v’has-keyl.
Ko-ab u-g’vurah natan ba-hem, li-yot mosh-lim b’kerev tey-veyl.
M’ley-im ziv u-m’fikim no-gah, na-eh zivam b’hol ha-alam.
S’mey-him b’tzez-lam v’sasim b’vo-am, osim b’ey-mah r’tzon konam.
P’eyr v’havod not-nim li-sh’mo, tza-holah v’rinah l’ze-yer malhuto.
Kara la-shomesh va-yizra’ ohr, ra-ah v’hit-kin tzurat ha-l’vanah.

Sheva’ah notnim lo kol tz’va marom,
Tiferet u-g’dulah s’ra’anim v’ha-yot ha-kodesh.

Just as our ancestors sang words of tribute to God’s creation in the vocabulary of their age, so should we strive to identify those aspects of life and of the universe which reveal to us “the glory of God’s majesty.”

EYL ADON—Recited on Shabbat only:

Eyal adon al kol ha-maasim, bara’u u-m’vorah b’fi kol n’shamah.
God’s v’tuvu mal’ey olam, daat u-t’vunah so-v’vim oto.

Ha-mitga’eh el hayot ha-kodesh, v’n’eh-dar b’havod al ha-merkavah.
Z’lhat u-mi-shor lifney hiso, hesed v’ra’hamim lifney h’vodo.

Tovim m’orot sheh-bara Eloheynu,
y’tza-ram b’daat b’vinah u-v’has-keyl.
Ko-ab u-g’vurah natan ba-hem, li-yot mosh-lim b’kerev tey-veyl.
M’ley-im ziv u-m’fikim no-gah, na-eh zivam b’hol ha-alam.
S’mey-him b’tzez-lam v’sasim b’vo-am, osim b’ey-mah r’tzon konam.
P’eyr v’havod not-nim li-sh’mo, tza-holah v’rinah l’ze-yer malhuto.
Kara la-shomesh va-yizra’ ohr, ra-ah v’hit-kin tzurat ha-l’vanah.

Sheva’ah notnim lo kol tz’va marom,
Tiferet u-g’dulah s’ra’anim v’ha-yot ha-kodesh.

Just as our ancestors sang words of tribute to God’s creation in the vocabulary of their age, so should we strive to identify those aspects of life and of the universe which reveal to us “the glory of God’s majesty.”

[A.S.]
On a weekday:

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of creation.

"How numerous are Your works, O Lord! In wisdom You made them all; the earth is full of Your creations."

O our Sovereign, You alone are exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

May You be praised, for with infinite wisdom You created the brilliant sun, magnificently reflecting Your splendor. The lights of the heavens radiate Your majesty.

The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness.

We praise and glorify You, Lord our God, for Your wondrous works and for the bright luminaries You fashioned, which everlastingliy reveal Your glory.

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On Shabbat:

Praised be God who concluded the work of creation on the seventh day, and ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of creation.

The seventh day itself utters praises, saying: "A psalm, a song of the Sabbath. It is good to thank the Lord." Therefore, let all God's creatures glorify, praise, and attribute excellencce and grandeur to God, the Sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our Sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlastingliy reveal Your glory.

Continue on page 146.
A MYSTICAL VISION OF GOD’S HOLINESS

You shall be praised forever, our Rock, our Sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal Sovereign. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, awe-inspiring holy God and Sovereign. In mutual acceptance of the yoke of God’s sovereignty, they call to one another to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

“Holy, holy, holy is the Lord of hosts; The whole world is filled with God’s glory.”

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

“Praised be the glory of the Lord which fills the universe.”

THE HOLINESS OF GOD

O God, whom we acclaim as holy, Human reason cannot fathom You. Though we strive to sense Your presence, Yet You remain ever above and beyond us. Though You reveal Yourself in the marvels of nature, And have manifested Yourself in the glory of Your law, Yet are these revelations but as flashes of lightning From the cloud of mystery which ever enshrouds You.

In vivid imagery, Prophets and Psalmists of old Sought to convey their revereence and awe, Drawing visions of You enthroned on high, With hosts of celestial beings singing Your praise.

For the words of mortals are so woefully wanting, Mere human utterance so sadly inadequate.

Our limitations make all praise seem trivial; Our impurity sullies even noble speech.

So, let angels, pure beyond human attainment, adore You, And imagined seraphim utter their flaming praise.

Let our prayer rise to You on their wings, Let their mouths give voice to it in heavenly harmonies:

“Holy, holy, holy is the Lord of hosts; The whole world is filled with God’s glory.”

E. Kahn & B. Saul

Kadosh, kadosh, kadosh, Adonai tz’vaot, M’lo ḥol ha-aretz k’vodo.
Baruḥ k’vod Adonai mi-m’komo.

ROSH HASHANAH AND YOM KIPPUR MORNINGS

[ 147 ]

SHAḤARIT SERVICE

[ 146 ]
CONTINUING CREATION

Creation is not something which happened only once. Creation is an ongoing process.

Moreover, our Sages taught, the human being is “God’s partner in the work of Creation.” God and we create together.

There is still much to be done: disease to be conquered, injustice and poverty to be overcome, hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be achieved, peace and righteousness to be established. There is a great need to dedicate all the creative power which a creating God has given us, so that we may join God in “the continuing work of Creation.”

EVERY DAWN RENEWS

We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace that every dawn renews, a loveliness making every daybreak fresh. We will endure, we will prevail, we shall see the soul restored to joy, the hand returned to strength, the will regain its force.

We shall walk with hope—we, the children of God who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder.

(Chaim Stern)

“God’s is the power that heals”:
To God we can turn when we are hurting.
When our bodies are wracked with pain,
We can hear the whispered promise:
“I am the Lord your healer.”
When we are gripped with icy dread,
We can hear the calming words:
“The Lord is with me, I shall not fear.”
When we feel alone and abandoned,
We can hear the voice of assurance:
“I am with you to help you.”
When we are burdened with sorrow and grief,
We can hear in the dark valley, as we struggle:
“The Lord is my shepherd, I shall not want.”
God is our source of healing and hope;
We seek God’s nearness, and gain strength.
The Lord of wonders is beyond all praise!

To the hallowed God, they offer sweet song;
To the living Sovereign, they utter hymns;
To the eternal God, they give praise.

God alone performs mighty deeds;
God’s creative power is in all that is new.

God is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.

God’s is the power that heals;
The Lord of wonders is beyond all praise.

With Divine goodness God renews daily
The continuing work of creation.

Thus the Psalmist sang:
“Praise God who continues to create great lights,
And whose kindness is ever present.”

Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor.
Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hebrew

Or ḥadash al tzion ta-ir, v’nizkeh ḥulanu m’heyra l’oro.
Baruḥ ata Adonai, yotzeyr ha-m’orot.

SHAHARIT SERVICE
GOD'S GIFTS: Love and Torah

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

O our Divine Parent and Sovereign, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

Gather our people safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the God who brings deliverance.

You have called us from among the peoples to be close to You, to praise You in truth, and to proclaim Your Oneness in love.

Praised are You, O Lord, who lovingly chose Your people Israel for Your service.

Va-havi-eynu l'shalom mey-arba kanfot ha-arets,
V'toli-heynu ko-m'miyut l'ar-tzeynu.
Ki Eyi poeyl y'shu-ot ata,
U-vanu va'harta mi-kol am v'la-shon;
V'keyrav-tanu l'shimha ha-gadol sela be-emet,
L'hodot l'ha u-l'yahe'd-ha b'ahavah.
Baruḥ ata Adonai, ha-boheyr b'amo yisrael b'ahavah.

Ahavah rabbah ahav-tanu Adonai Eloheynu,
Hemla g'dola vi-y'teyra ha-malta aleynu.
Avinu mal-keynu, ba-a'var avo-teynu sheh-bat-hu v'ha,
Va-t'lam-deym hukey ha-yim,
Keyn t'honey-nu ut-lam-deynu.
Avinu ha-av ha-raḥa-man ha-m'rabeym,
Raḥeym aleynu, v'teyn b'li-beynu l'havin ul-hos-kil,
Lish-ma-o, lil-mod u-l'la-meyd, lish-mor v'la-asot,
Ul-ka-yeym et kol divrey talmud tora-teha b'ahavah.
V'ha-eyr ey-eynu b'tora-teha,
V'da-beyk libeynu b'mitz-voteha,
V'ya-heyd l'va-eynu l'ahavah ul-yirah et sh'meḥa,
V'lo ney-rosḥ l'olam va-ed.
Ki v'sheyd kod-sh'ha ha-gadol v'ha-nora batah-nu
Nagila v'nis-m'ha bi-y'shu-ateha.

ROSH HASHANAH AND YOM KIPPUR MORNINGS

(continued)
Praise to You, O Lord

Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray.

Praise to You, O Lord, for all the colors in the rainbow, for eyes that are made for seeing, and for beauty that "is its own excuse for being."

Let us imagine a world without sound, a world where deathly silence covers the earth like a shroud.

Praise to You, O Lord, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen.

Let us imagine a world without order, where no one can predict the length of the day or the flow of the tide. Imagine a universe where planets leave their orbits and soar like meteors through the heavens and where the law of gravity is repealed at random.

Praise to You, O Lord, for the marvelous order of nature, from stars in the sky to particles in the atom.

Let us imagine a world without love, a world in which the human spirit, incapable of caring, is locked in the prison of the self.

Praise to You, O Lord, for the capacity to feel happiness in another's happiness and pain in another's pain.

As the universe whispers of a oneness behind all that is, so the love in the human heart calls on people everywhere to unite in pursuit of those ideals that make us human.

As we sing of One God, we rejoice in the wonder of the universe and we pray for that day when all humanity will be one.

Henry Cohen

Preludes to the Shema:
Rallying cry of a hundred generations

The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying cry by which a hundred generations in Israel were welded together to do the will of their Creator in heaven; it was the watchword for the myriads of martyrs who agonized and died "for the Unity." During every persecution and massacre, Shema Yisrael has been the last sound on the lips of the victims. All the Jewish martyrologies are written round the Shema.

The reading of the Shema indeed fulfilled the promise of the Rabbis, in that it clothes the worshiper with invincible strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of the long night of suffering and exile.

Joseph H. Hertz (adapted)

Children of the One God

The Jewish people were the first to whom there was revealed the truth that there is only One God in the world, who is the God of all nations and all peoples, and who is interested in the welfare and happiness of all of them. Israelites and Moabites may be enemies of one another just as fire and water appear to be. But One God created both of them, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of One God.

Simon Greenberg
The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

On Rosh Hashanah, silently;
On Yom Kippur, aloud:
Praised be God’s glorious sovereignty for ever and ever.

V’AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word “Sh’ma” is written with an enlarged final ayin (׃); and the word “Ehod” with an enlarged final daled (ן). These two letters form the Hebrew word ¥ (Eydo) which means “witness.”

Whenever we recite the Sh’ma, we are responding to the Divine call: You are My witnesses, Atem Eydo (Isaiah 43:10); and we are reminded of our vocation to be God’s “witnesses”—in both our personal and collective lives.

(Rabbi Saul)

V’AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others.

(Levi Yitzhak of Berditchev)

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action.

(Leo Baeck)

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Baruh sheyem k’vod mal-huto l’olam va-ed.

V’havta eyt Adonai Eloheha
B’hol l’vavha, u-v’hol naf-sh’ha, u-v’hol m’odeha.
V’ha-yu ha-d’varim ha-eyleh
Asher anohi m’tza-v’ha ha-yom al l’va-v’eha.
V’shi-nan-tam l’va-neha v’dibarta bam
B’shiv-t’ha b’vey-teha, u-v’lekh-t’ha va-dereh,
U-v’sho-b’ha u-v’ku-meha.
U-k’shar-tam l’ot al ya-deha,
V’ha-yu l’totafot heyn eyneha.
U-h’tav-tam al m’zuzot bey-teha u-vish-areha.
If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:12-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Nahman of Breslov)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Yalmud Yerushalmi, Peah)

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Firkley Avot 1:2)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Firkley Avot 4:2)

If you think of reward, you think of yourself, not God.

(Sofarshar)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Babyya)
TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: “Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

“When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

“Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God.”

Numbers 15:37–41

TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our Sovereign; the Rock of Jacob is our protecting shield who exists throughout all generations, whose sovereignty is firmly established, and whose faithfulness endures forever.

God’s words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, God’s faithful servants.

As for our ancestors, so for our descendants: God’s words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our Sovereign and Sovereign of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our Deliverance, our Helper and Savior. You are eternal; there is no God but You.
EZRAT AVOTEYNU: God our Shield and Redeemer

You have been the help of our ancestors,
A Shield and a Redeemer to their children
in every generation.

Though You abide in the heights of the universe,
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people
And a mighty Sovereign to champion their cause.

You are the first and You are the last;
Besides You we have no Sovereign or Redeemer.

From Egypt You redeemed us, O Lord our God;
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,
When the Children of Israel passed through in safety.

Therefore they praised and extolled You,
They offered You prayers of fervent thanksgiving.

They acclaimed You as their ever-living God,
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly,
You free the captives and redeem the weak.

You help those in need,
You answer Your people when they cry out to You.
Give praise to God on high!
Ever praised may God be!
Moses and the Children of Israel
Proclaimed in great exultation:
“Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?”
At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.
Together they all gratefully proclaimed Your sovereignty:
“The Lord shall reign for ever and ever.”

Rock of Israel,
Arise to the help of Israel.
Fulfill Your promise
To deliver Judah and Israel.
“Our Redeemer, the Lord of hosts,
Is the Holy One of Israel.”
Praised are You, O Lord,
Redeemer of Israel.

RECALLING OUR REDEMPTION

We are a people in whom the past endures, in whom the present
is inconceivable without moments gone by. The Exodus lasted a
moment, a moment enduring forever. What happened once upon
a time happens all the time.

(Leonard J. Heschel)

WE ARE PARTNERS IN REDEMPTION

The phrase Kumah B’ezrat Yisrael (“arise to the help of Israel”) can also be translated “arise with the help of Israel.”
This suggests that redemption requires our working with God, not passively relying on God alone.
“We are God’s partners in both Creation and Redemption.” (A.N.S.)
The Amidah

GOD OF ALL GENERATIONS*

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children’s children.

With the inspired words of the wise and the discerning,
I open my mouth in prayer and supplication,
To implore mercy from the supreme Ruler, the Lord of lords.

*Translation based on Interpretive Amidah Blessings, p. 800.

Some congregations recite on the FIRST DAY:

With trembling I begin my plea, rising to entreat the awesome exalted One. Deficient in good deeds, I stand in fear; limited in wisdom, how dare I hope? My Creator, teach me to transmit our heritage; strengthen and support me, lest I falter in fear. Let my whispered prayer be like incense rare, and my spoken plea, like sweetest honey. Accept my prayer, reject it not; may it win pardon for those whose emissary I am. Spurn not my prayer, consider it sweet; show us compassion as You promised Moses, Your inspired servant.

My heart trembles, for You know its secrets; my soul is in dread at the thought of judgment. If sin were fully punished, who could survive? Therefore I weep and cry for Your mercy. I plead and pray for a charitable decree, for the merit of our ancestors which You will remember. My heart is stirred as I offer my prayer, I am all tremble as I prepare my plea.

Continue in the middle of the next page.

Some congregations recite on the SECOND DAY:

With a heart deeply troubled, Your mercy I implore, as I stand before You like a beggar at the door. From the depths of my heart to You I sing, let me find shelter under Your wing. Seized with dread, shuddering with fear, to Your awesome presence, how dare I draw near? I am deficient in virtue, knowledge I lack. I cannot approach You, fear holds me back. How can I stand before You, wearily I groan, I have no good deeds to place before Your throne.

In some congregations, Reader recites on the FIRST DAY:

In some congregations, Reader recites on the SECOND DAY:

Continue with "Zoharenu" in the middle of the next page.

[165] MORNING SERVICE / ROSH HASHANAH

SHAHARIT LE-ROSH HASHANAH [164]
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
O Lord, mighty for all eternity, with Your saving power You grant immortal life.
You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust.
Who is like You, almighty God? Who can be compared to You, O supreme Ruler over life and death, Source of redemption?

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

The congregation has sent me to set before You their cares, strengthen their hearts, O God, accept their prayers.

You are my strength, You are my stay, teach me, O Lord, what I shall say. Clear me of guilt, make me strong and secure, for You, gracious God, are my fortress so sure. Your people stand before You, for pardon they plead, show them Your mercy in their hour of need. Before You, O God, their hearts they lay bare, from Your heavenly abode, hear their prayer. Give strength to Your people, the weak sustain, send them help in trouble, release from pain. Your words give power, the courage to endure, for thus is it written: “Every word of God is pure.”

Selected from the Hebrew
ADONAI MELEH: The Lord is our Sovereign

The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

Saints and sages joyously proclaim:
The Lord is Sovereign.
The angels on high in blessing acclaim:
The Lord was Sovereign.
The mighty ones powerfully exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

The heirs of the Torah joyously proclaim:
The Lord is Sovereign.
The lordly warriors crown You and acclaim:
The Lord was Sovereign.
The angels in their fiery garments exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

Masters of words gracefully proclaim:
The Lord is Sovereign.
The shimmering angels fervently acclaim:
The Lord was Sovereign.
The circling Seraphim ceaselessly exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

Your worshipers in praise joyously proclaim:
The Lord is Sovereign.
Those who adore You in reverence acclaim:
The Lord was Sovereign.
And all the upright in one voice exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.
L'ELY OREYH DIN: Acclaiming the God of judgment

Let us proclaim the sovereignty of God,
Who calls us to judgment:

Who searches all hearts on the Day of Judgment—
And reveals the hidden things, in judgment;

Who decides righteously on the Day of Judgment—
And knows our innermost secrets, in judgment;

Who bestows mercy on the Day of Judgment—
And remembers the Covenant, in judgment;

Who spares all creatures on the Day of Judgment—
And clears those who are faithful, in judgment;

Who knows our thoughts on the Day of Judgment—
And restrains Divine wrath, in judgment;

Who is clothed in charity on the Day of Judgment—
And pardons wrongdoing, in judgment;

Who is profoundly revered on the Day of Judgment—
And forgives our people, in judgment;

Who answers their pleas on the Day of Judgment—
And invokes Divine love and pity, in judgment;

Who understands all mysteries on the Day of Judgment—
And accepts the faithful, in judgment;

Who shows mercy to our people on the Day of Judgment—
And preserves those who love God, in judgment;

Who sustains the upright on the Day of Judgment—
And is the One who calls us to judgment!
KEDUSHAH: A mystical vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:
"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."
Then, their heavenly voices thunder forth
In a resounding, majestic chorus;
And, rising toward the Seraphim, they respond in blessing:
"Praised be the glory of the Lord
Which fills the universe."
O our Sovereign, reveal Yourself throughout the universe and
establish Your rule over us, for we await You. When, O Lord, will
Your sovereignty be established in Zion? May it be soon, in our
day, and for all time. May You be magnified and sanctified in
Jerusalem, Your city, for all generations.
May we soon behold the establishment of Your rule, as
promised in the Psalms of David, Your righteous anointed king:
"The Lord shall reign forever;
Your God, O Zion, through all generations; Halleluiah!"
Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never cease
praising You, for You are a great and holy God and Sovereign.

Mi-m'kom-ḥa mal-keynu tofi-ā,
V'timloḥ aleynu ki m'ḥakim anaḥnu laḥ.
Matai timloḥ b'tzion,
B'karov b'ya-neynu l'olam va-ed tish-kon.
Tit-gadal v'tit-kadash b'toḥ y'rushala-yim Ṣrha,
L'dor va-dor u-l'ne-y tzaḥ n'tzaḥim.
V'ey-neynu tir-ena mal-ḥu-ṭeḥa,
Ka-davar ha-amur b'sh'rey uzeḥa,
Al y'dey david m'shiaḥ tzid-keḥa.
Yimloḥ Adonai l'olam, Eloha-yiḥ tzon l'dor va-dor, Halleluyah.
L'dor va-dor nagid god-leḥa,
U-l'ne-y tzaḥ n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥ Eloheynu mi-pi'nu lo yamush l'olam va-ed,
Ki B'yl meleḥ gadol v'kadosh atah.

N'ka-deysh et shimha ba-olam,
K'sheym sheh-mak-di-shim oto bi-sh'mey marom,
Ka-katuv al yad n'vieḥa, v'karo zeh el zeh v'ammar:
Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo ḥol ha-aaretz k'vodo.
Az b'kol ra-ash gadol, adir v'ḥazak mash-mi-im kol,
Mit-nas-im l'umah s'rafim, l'uma-tam baruḥ yo-meyru:
Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)
O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: “The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!”

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

[ 175 ]

MORNING SERVICE / ROSH HASHANAH

[ 174 ]

SHA'ARIT LE-ROSH HASHANAH
On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Remembrance.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power.

Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is the Sovereign, whose dominion extends over all creation.

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever.

Praised are You, O Lord, Sovereign over all the earth, who hallow [the Sabbath,] Israel, and this Day of Remembrance.

[177] MORNING SERVICE / ROSh HĀSHANAH

SHĀHARIT LE-ROSH HASHANAH [176]
ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel’s protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Inscribe all the children of Your Covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

The following may be said in an undertone:

בִּכְלָבָּךְ שָׁלְחָנָה יִשְׂרָאֵל שְׁמֵךְ מְלֻכָּךְ שָׁמַר לוֹ הָעִיר יְבִי צוּרָבָּהּ פִּיקָרָבָּהּ לָצֵי לַעֲבוֹדָהּ: בּוֹרֵךְ אֶלָּẫu יְשִׁירָיוּ הַיָּמִים הַשְּׁמִית בִּכְלָבָּךְ בְּרַחֲמֵיכָּךְ.

In praise:

This page contains the morning service for Rosh Hashanah. The text is a combination of Hebrew and English. The English部分 is a translation of the Hebrew text, which includes a prayer for God to accept their prayers, a thanksgiving for daily miracles, and an undertaking of blessings for life and the children of the covenant.
Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

"May the Lord bless you and protect you."
Congregation: May this be God’s will.

"May the Lord show you kindness and be gracious to you."
Congregation: May this be God’s will.

"May the Lord bestow favor upon you and grant you peace."
Congregation: May this be God’s will.

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence.

For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity,
May we and all Your people, the House of Israel,
Be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

Sim shalom tovah u-v’raḥah ba-olam,
Ḥeyn va-ḥesed v’raḥamim aleynu v’al kol yisrael ameha.
Bar-ḥeynu avinu kulānu k’ḥeṭad b’or paneḥa,
Ki v’or paneḥa natata lanu Adonai Eloheynu
Torat ḥa-yim, v’ahavat ḥesed,
U-tz’akah, u-v’raḥah, v’raḥamim, v’ḥa-yim, v’shalom.
V’tov b’eyneḥa l’varevah et am-ḥa yisrael
B’ḥol eyt u-v’ḥol sha-ā bi-sh’lomeḥa.

B’sey-fer ḥa-yim b’raḥah v’shalom ufar-nasah tovah,
Nīza-ḥeyr v’ni-katev l’faneḥa,
Anahnu v’ḥol am-ḥa beyt yisrael,
L’ḥa-yim tovim u-ḥ’shalom.
Draw us near to that which You love

May it be Your will, Lord our God, to cause love and harmony, peace and comradeship to abide among us.

Imbue us with reverence for You; strengthen our good impulse, thus may we serve You and perform Your Mitzvot wholeheartedly.

May no one hate us or envy us; and may no hatred or envy of others be found in us.

Keep us far from that which You despise; draw us near to that which You love; and deal mercifully with us for the sake of Your great name.

Amen.

Personal prayers of Talmudic sages (adapted)

Guard my tongue from evil

O Lord, guard my tongue from evil and my lips from speaking falsehood.

Help me to ignore those who slander me, and to be humble and forgiving to all.

Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord: Answer us with Your redeeming power.

"May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer."

O Maker of harmony in the universe, grant peace to us, to Israel, and to people everywhere.

רבי לatron אобеспויהيخו נברע לויל קיניו.
ינד, צמוד יאמל.
עש התיה בחרוםיה זויה ישביה שלום.
יולנו יהל ילישריאל. אושיר אסופ.

Yi-h’yu I’ratzon imrey fi v’heg-yon libi l’fa-neba, Adonai tzuri v’go-ali.
Oseh shalom bi-m’romav. hu ya-aseh shalom Aleynu v’al kol yisrael, v’imru amen.

[ 183 ] MORNING SERVICE / ROШ HASHANAH

[ 182 ] SHAHARIT LE-ROSH HASHANAH
Avinu Malkeynu, we have sinned before You.
Avinu Malkeynu, have no Sovereign but You.
Avinu Malkeynu, help us to return to You fully repentant.
Avinu Malkeynu, grant us a good new year.
Avinu Malkeynu, send complete healing for our afflicted.
Avinu Malkeynu, frustrate the designs of our adversaries.
Avinu Malkeynu, remember us favorably.
Avinu Malkeynu, inscribe us in the book of goodness.
Avinu Malkeynu, inscribe us in the book of redemption.
Avinu Malkeynu, inscribe us in the book of sustenance.
Avinu Malkeynu, inscribe us in the book of merit.
Avinu Malkeynu, inscribe us in the book of forgiveness.
Avinu Malkeynu, hasten our deliverance.
Avinu Malkeynu, grant glory to Your people Israel.
Avinu Malkeynu, hear us, pity us, and spare us.
Avinu Malkeynu, accept our prayer with mercy and favor.
Avinu Malkeynu, have pity on us and on our children.
Avinu Malkeynu, act for those who went through fire and water for the sanctification of Your name.
Avinu Malkeynu, act for Your sake if not for ours.
Avinu Malkeynu, graciously answer us, although we are without merits;
Deal with us charitably and lovingly save us.

A Note on Avinu Malkeynu appears on page 886.
KADDISSHALEM

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Reader:
Y'heysheymey raba m'varah l'alam ul-almey alma-yah (yi't-barah).

Oseh shalom bi-m'romay, hu ya-aseh shalom Aleynu v'al kol yisrael, v'imru amen.

MORNING SERVICE / ROSH HASHANAH

[ 187 ]
Torah service

“There is none like You, O Lord, among those acclaimed as divine; There are no deeds like Yours.
Your sovereignty is everlasting, Your dominion endures through all generations."

The Lord reigns, the Lord has reigned, “The Lord shall reign forever.”
May the Lord give strength to our people, And bless our people with peace.

Merciful God, “favor Zion with Your goodness; Build the walls of Jerusalem.”
For in You alone do we trust, Exalted God and Sovereign, Ruler of the universe.

VA-Y’HI BIN-SOÁ

“Whenever the Ark moved forward, Moses would exclaim:
‘Arise, O Lord, and may Your enemies be scattered; May Your foes be put to flight before You.’”

“From Zion shall come forth Torah, And the word of the Lord from Jerusalem.”
Praised be God who, in Divine holiness, Gave the Torah to the people Israel.
Optional selections before the open Ark:

**מְשַׁפֵּרִין אֶלָּה**

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
Reverence for the Lord is pure, enduring forever.
The judgments of the Lord are true; they are altogether just.

From Psalm 19

On a weekday recite this page.

ָּיִו קַלּוֹעַ אֶפְרַיִם וְתַּעֲנוֹן לְבֵן לֶשְׁפִּיָּה ַהַר ִוָּי אֹצְר בּוֹרַח מִלְיָה

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"May the words of my mouth and the meditation of my heart
Find favor before You, my Rock and my Redeemer."

"In kindness, Lord, answer my prayer;
Mercifully grant me Your abiding help."

Adonai Adonai Eyl raḥum v’ḥanun,
ereḥ apa-yim v’rav ḥesed ve-emet.
No-tzeyr ḥesed la-alaḥim,
nosey avon va-fe-sha v’hata-a v’nakey.

V’hav y’tzuy imrey fi v’heg-yon l’ib l’ja-neḥa,
Adonai tzuri v’go-alī.

Va-ani t’filati l’ha Adonai eyt ratzon
Elohim b’rov ḥas-deḥa aneyni be-emet yish-eḥa.

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[ 195 ]
TORAH SERVICE / ROSS HASHANAH

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[ 194 ]
TORAH SERVICE
Prayers before the Ark

Our God and God of our ancestors, we stand before the Ark of Your Covenant on this Rosh Hashanah to acknowledge Your sovereignty in our lives, and to seek further knowledge of Your Torah. Help us, O Lord, to behold the wonders of Your Torah. Endow us with wisdom so that we may understand its precepts; inspire us with loyalty, so that we may live by its teachings at all times.

We are grateful to You, O Keeper of Israel, for Your many bounties, and for the protecting care with which Your love shelters and guides us. Throughout the new year, may we be ever mindful that, wherever we are, we are in Your presence. May our words and deeds hallow Your name and thus make us worthy of Your blessings. Amen.

Almighty God, reverently we stand before the Torah, Your most precious gift to us—the sacred Scriptures which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children’s children, ponder its every word; may we find, as did they, new evidence of You in its precepts, enriching wisdom in its teachings.

As we begin a new year, may the Torah be our tree of life, our shield and guide; may we take its teachings to our hearts, and thus draw nearer to You in loyalty, in truth, and in love. Amen.

Lord of the universe, accept our prayers on this Rosh Hashanah. Fulfill the worthy desires of our hearts, and in Your loving kindness pardon our iniquities. Remember us for good, for blessing, and for life. Endow us with health and vigor and grant us a year of achievement and serenity. Give us sustenance for our bodies and nourishment for our souls. Send healing for our sorrows, strength for our burdens, and hope to brighten each new day. Imbue us with the will to study Your Torah and to obey Your commandments. Bless the work of our hands and the thoughts of our minds. “Happy are all who know You and delight in Your commandments.”

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people Israel forever. In Your sanctuary reveal to them Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept our prayers. May it be Your will to grant us a long and good life so that we may be counted among the righteous. Show us Your compassion; guard us and our dear ones and all Your people Israel. You nourish and sustain all; You rule over all, even monarchs, for all dominion is Yours.

We are the servants of the Holy One, praised be God, before whom and before whose glorious Torah we bow in reverence. We do not put our trust in any mortal or in any angelic being. Our trust is in the God of the heavens, the God of truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God we put our trust, and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Vi-yakheyd

Bay ana ra’heytz, v’lish-mey kadi-sha yakira ana eymar tush-b’han.
Y’hey ra’ava kodama d’tifa’ah libi b’oraita,
V’tosh-lim mish-alin d’libi v’liba d’hol amah yisrael,
The Torah Scrolls are removed from the Ark.

Reader, then congregation:

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

Reader, then congregation:

One is our God; exalted is our Lord;
Holy and awesome is God’s name.

Reader:

“Glorify the Lord with me; let us exalt God together.”

Congregation and Reader:

“Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all.”

“Exalt the Lord our God and worship the One who is holy.”
“Exalt and worship at God’s holy mountain;
For holy is the Lord our God.”

Reader proclaims and congregation repeats:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then congregation:

Ehad Eloheynu, gadol adoneynu, kadosh v’nora sh’mo.

L’ha Adonai ha-g’dula v’ha-g’vura v’ha-tiferet
V’ha-neytzaḥ v’ha-hod.
Ki ḥol ba-shama-yim u-va-aretz,
L’ha Adonai ha-mamlaha v’ha-mit-nasey l’ḥol l’rosh.
Rom’mu Adonai Eloheynu
V’hishtahavu la-hadom rag-lav, kadosh hu.
Rom’mu Adonai Eloheynu v’hishtahavu l’har kod-sho,
Ki kadosh Adonai Eloheynu.
Before summoning honoree for the first Aliyah, Reader may recite:

May God help, protect, and save all who trust in the Lord.
Let us exalt our God, and render homage to the Torah.
Praised be God who, in Divine holiness, gave the Torah to the people Israel.
"And you, by clinging to the Lord,
have been kept alive to this day."

Torah Blessings

Each person honored with an Aliyah, recites:
Praise the Lord, Source of all blessing.
Praised be the Lord, Source of all blessing, forever.
Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

After a passage from the Torah has been read, recite:
Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

Before or after congregational Torah study, the following may be recited:

Baruch atah Adonai, Eloheynu melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.
Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.


Each person honored with an Aliyah, recites:
Baruch et Adonai ha-m'vorah.

Baruch Adonai ha-m'vorah l'olam va-ed.
Baruch atah Adonai, Eloheynu melech ha-olam, asher ba'ar banu mi-kol ha-amim, v'natan lanu et torato, baruch atah Adonai noteyn ha-torah.

After a passage from the Torah has been read, recite:
Baruch atah Adonai, Eloheynu melech ha-olam, asher natan lanu torat emet, v'ha-yey olam nata b'toheynu, baruch atah Adonai noteyn ha-torah.
Torah Reading: First Day of Rosh Hashanah

(Genesis 21:1-34)

FIRST ALIYAH

The LORD took note of Sarah as the LORD had promised, and the LORD did for Sarah as the LORD had spoken. Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. Abraham gave his new-born son, whom Sarah had borne him, the name of Isaac. And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

SECOND ALIYAH

Now Abraham was a hundred years old when his son Isaac was born to him. Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” And she added,

“Who would have said to Abraham
That Sarah would suckle children!
Yet I have borne a son in his old age.”

The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

On Shabbat, Third Aliyah

Sarah saw the son, whom Hagar the Egyptian had borne to Abraham, playing. She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

The English texts of the Torah and Haftarah readings are adapted here from the Bible translations of The Jewish Publication Society.
THIRD ALIYAH
On Shabbat, Fourth Aliyah

“As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.” Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. When the water was gone from the skin, she left the child under one of the bushes, and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is.

On Shabbat, Fifth Aliyah

“Come, lift up the boy and hold him by the hand, for I will make a great nation of him.” Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.
FOURTH ALIYAH
On Shabbat, Sixth Aliyah

At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do. Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you.” And Abraham said, “I swear it.”

Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.” Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

FIFTH ALIYAH
On Shabbat, Seventh Aliyah

Abraham then set seven ewes of the flock by themselves, and Abimelech said to Abraham, “What mean these seven ewes which you have set apart?” He replied, “You are to accept these seven ewes from me as proof that I dug this well.” Hence that place was called Beer-sheba, for there the two of them swore an oath. When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of the LORD, the Everlasting God. And Abraham resided in the land of the Philistines a long time.
READER'S SHORT KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alum ul-almei alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rith hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:

May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

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READER'S HATZI KADDISH

As the first Torah Scroll is raised, the congregation chants:

V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yd mo-sheh.

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.
MAFTIR FOR THE FIRST DAY OF ROSH HANAHANAH

Numbers 29:1-6

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to the LORD: one bull of the herd, one ram, and seven yearling lambs, without blemish. The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, and one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, to make expiation in your behalf—in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the LORD.

As the Torah Scroll is raised the congregation chants:

As the Torah Scroll is raised, the congregation chants:

V'zot ha-torah asher sam mo-sheh lifney b'ney israel al pi Adonai b'yan mo-sheh.

Karanu ba-torah, sha-ninu t'a-meha.
Pa-tahnu gam si-yam-nu b'vir-loteha.
Ka-asher za-binu li-l'mod d'va-reha.
Keyn nizkeh li-sh'mor mitz-voteha.

Hanah Jacobson
Haftarah: First Day of Rosh Hashanah

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

SECTION ONE: I Samuel 1:1-19

There was a man of Ramathaim-zophim, of the hill-country of Ephraim, whose name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. He had two wives, one named Hannah, and the other Peninnah. Peninnah had children, but Hannah was childless. Each year this man would go up from his town to worship and to offer sacrifice to the LORD of hosts in Shiloh where two sons of Eli, Hophni and Phinehas, served as priests of the LORD.

Whenever Elkanah offered sacrifices, he would give portions to his wife Peninnah, and to all her sons and daughters; but he would give a double portion to Hannah, for he loved her, though the LORD had made her childless. Her rival would taunt her severely because she was childless. This went on year after year. Whenever she went up to the house of the LORD, Peninnah would so distress her that she wept and would not eat. Elkanah her husband would ask her: “Hannah, why do you weep, and why do you not eat, and why is your heart so sad? Am I not better to you than ten sons?”
Once Hannah rose to pray after eating and drinking in Shiloh, while Eli the priest was sitting on his seat at the entrance to the Temple of the LORD. With a heavy heart she prayed to the LORD, weeping bitterly. And she took a vow, saying, “O LORD of hosts, if You will look upon the plight of Your servant, and remember me, and not forget me, and give me a son, then I will dedicate him to the LORD for all the days of his life, and a razor shall never touch his head.”

As she continued to pray before the LORD, Eli watched her mouth. For Hannah was speaking to herself; her lips moved, but her voice could not be heard.

Therefore Eli thought that she was drunk, and he said to her: “How long will you go on with your drunkenness? Put away your wine from yourself!”

But Hannah answered:

“No, my lord, I am a very troubled woman. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard me as a worthless woman for I have spoken out of my deep pain and distress.” Then Eli answered, saying: “Go in peace, and may the God of Israel grant the request that you have made.” And she replied: “Let your servant find favor in your sight.” So the woman went her way. She ate, and her face was no longer sad.

They arose early in the morning, worshiped before the LORD, and returned to their home in Ramah. And Elkanah loved his wife Hannah, and the LORD remembered her.

If the Haftarah is concluded here, recite the Concluding Blessings on page 232.
SECTION TWO: I Samuel 1:20-28

And Hannah conceived and in due time gave birth to a son, and she named him Samuel [Sh'mu'e'l] because, she said, I have asked him of the LORD [Sh'el me-El].

Elkanah and all his household went up to sacrifice to the LORD the yearly offering and to fulfill his vow. But Hannah did not go up; for she said to her husband: “When the boy is weaned, I will bring him, that he may appear before the LORD, and remain there forever.” And Elkanah, her husband, said to her: “Do what seems good to you; remain until you have weaned him. And may the LORD fulfill the promise which the LORD made.” So the woman remained behind and nursed her son until she weaned him.

When she had weaned him, she took him up with her, together with three bullocks and one ephah of meal, and a bottle of wine, and brought him to the house of the LORD in Shiloh; and the boy was still a child. After the bullock was slaughtered, they brought the boy to Eli. Then she said, “Oh, my lord, as surely as you live, I am the woman who stood near you here, praying to the LORD. For this child I prayed; and the LORD has granted my petition; therefore have I dedicated him to the LORD; as long as he lives he is lent to the LORD.” And they worshiped the LORD there.

SECTION THREE: I Samuel 2:1-10

HANNAH’S PRAYER OF PRAISE—SHIRAT HANNAH

Then Hannah prayed, and said:

“My heart rejoices in the LORD,
My strength is increased through my God.
I can now answer my enemies,
Because I rejoice in Your deliverance.
There is none holy as the LORD
For there is none except You,
Neither is there any rock like our God.
Speak no more so arrogantly;
Let not boasting come out of your mouth;
For the LORD is a God of knowledge,
By whom deeds are weighed.”
“The bows of the mighty shall be broken.
While they that stumble shall be girded with strength.
They who were secure must hire themselves for bread;
And they who were hungry have ceased to hunger.
She who was barren has borne seven.
While the mother of many children is left desolate.

“It is the LORD who causes death and gives life;
Who brings down to the grave and brings up again,
Who makes poor and makes rich;
The LORD humbles and exalts.
The LORD raises the poor from out of the dust,
And lifts the needy from the dust-heap,
To make them sit with princes,
And bestow upon them a seat of honor.
For the foundations of the earth are the LORD’s,
Who has set the world upon them.

“The LORD guards the steps of the faithful,
But the wicked shall be silenced in darkness;
For not by one’s own might shall a person prevail.
They that strive with the LORD shall be shattered;
Against them thunder will issue from heaven.
The LORD brings judgment to the very ends of the earth;
To the LORD’s king strength shall be granted,
And the LORD’s anointed one shall be exalted.

Continue with the Concluding Blessings, page 232.
Torah Reading: Second Day of Rosh Hashanah

(Genesis 22:1-24)

FIRST ALIYAH

Some time afterward, God put Abraham to the test, saying to him, “Abraham,” and he answered, “Here I am.” And God said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you.” So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

SECOND ALIYAH

On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.”

Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” And Abraham said, “God will see to the sheep for the burnt offering, my son.” And the two of them walked on together.

The English texts of the Torah and Haftarah readings are adapted here from the Bible translations of The Jewish Publication Society.
THIRD ALIYAH

They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of the LORD called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” And he said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site Adonai-yireh, whence the present saying, “On the mount of the LORD there is vision.”

FOURTH ALIYAH

The angel of the LORD called to Abraham a second time from heaven, and said, “By Myself I swear, the LORD declares: because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

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ROSH HASHANAH TORAH READING / SECOND DAY

[ 222 ]

KERIAT HA-TORAH / SECOND DAY
FIFTH ALIYAH

Some time later, Abraham was told, “Milcah too has borne children to your brother Nahor: Uz the first-born, and Buz his brother, and Kemuel the father of Aram; and Chedes, Hazo, Pildash, Jidlaph, and Bethuel”—Bethuel being the father of Rebekah. These eight Milcah bore to Nahor, Abraham’s brother. And his concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash, and Maacah.

READER’S SHORT KADDISH

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tyey, v’ym-lih mal-hutey
B’ha-yey-hon u-v’yomey-hon u-v’ha-yey d’h’ol beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Congregation and Reader:

Y’hey sh’mey raba m’varah l’alam ul-almey alma-ya.

Reader:

Yit-barah v’yish-tabah v’yit-pa-ar v’yit-romam v’yit-na-sey
V’yit-hadur v’yit-aleh v’yit-halal sh’mey d’kud-sha—
B’rih hu, l’eyla l’eyla mi-kol bir-hata v’shi-rata
Tush-b’hata v’ne-hemata da-’amiran b’alma, v’imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

As the first Torah Scroll is raised, the congregation chants:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

V’zot ha-torah asher sam mo-sheh lifney b’ney yisrael
al pi Adonai b’yad mo-sheh.
MAFTIR FOR THE SECOND DAY OF ROSH HASHANAH

Numbers 29:1-6

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to the LORD: one bull of the herd, one ram, and seven yearling lambs, without blemish. The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, and one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, to make expiation in your behalf—in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the LORD.

As the Torah Scroll is raised the congregation chants:

This is the Torah proclaimed by Moses
To the Children of Israel
At the command of the Lord.

Karanu ba-torah, sha-ninu t’a-meha
Pa-tahnu gam si-yam-nu b’vir-hotheh
Ka-asher za-hi’nu li-l’mad d’va-reha
Keyn nizkeh li-sh’mor mitz-vo-teha.

Hanche Jacobson

V’zot ha-torah asher sam mo-sheh lifney b’ney yisrael
al pi Adonai b’yad mo-sheh.
Haftarah: Second Day of Rosh Hashanah

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

Jeremiah 31:2-20

Thus said the LORD: The people who escaped from the sword found favor in the wilderness; when Israel was marching homeward, the LORD appeared to me of old. Eternal love I conceived for you then; therefore I continue My grace to you. I will build you firmly again, O Maiden Israel! Again you shall take up your timbrels and go forth to the rhythm of the dancers. Again you shall plant vineyards on the hills of Samaria; the planters shall plant and live to enjoy them. For the day is coming when guardians on watch shall proclaim on the heights of Ephraim: Come, let us go up to Zion, to the LORD our God!

For thus said the LORD: Cry out in joy for Jacob, shout at the crossroads of the nations! Sing aloud in praise, and say: Save, O LORD, Your people, the remnant of Israel. I will bring them in from the northland, gather them from the ends of the earth—the blind and the lame among them, those with child and those in labor—in a vast throng they shall return here. They shall come with weeping, and graciously will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a Parent to Israel and Ephraim is My firstborn.

Hear the word of the LORD, O nations, and tell it in the isles afar. Say: The One who scattered Israel will gather them, and will guard them as a shepherd his flock. For the LORD will
ransom Jacob, redeem him from one too strong for him. They shall come and shout on the heights of Zion, radiant over the bounty of the Lord—over new grain and wine and oil, and over sheep and cattle. They shall fare like a watered garden, they shall never languish again. Then shall maidens dance gaily, young men and old alike. I will turn their mourning to joy, I will comfort them and cheer them in their grief. I will give the priests their fill of fatness, and My people shall enjoy My full bounty—declares the Lord.

Thus said the Lord: A cry is heard in Ramah—wailing, bitter weeping—Rachel weeping for her children. She refuses to be comforted for her children, who are gone.

Thus said the Lord: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor—declares the Lord: they shall return from the enemy's land. And there is hope for your future—declares the Lord: your children shall return to their country.

I can hear Ephraim lamenting: You have chastised me, and I am chastised like a calf that has not been broken. Receive me back, let me return, for You, O Lord, are my God. Now that I have turned back, I am filled with remorse; now that I am made aware, I strike my thigh. I am ashamed and humiliated, for I bear the disgrace of my youth. Truly, Ephraim is a dear son to Me, a child that is dandled! Whenever I have turned against him, My thoughts would dwell on him still. That is why My heart yearns for him; I will receive him back in love—declares the Lord.
Blessings After the Haftarah

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in All Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

The House of David is a traditional symbol of righteous government and the restoration of Israel’s historic homeland.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the House of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

On Shabbat add the words in brackets.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Remembrance, which You have given us to add to our lives [sanctity and rest,] dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord our God. May every living creature glorify You at all times and evermore; for Your word is truth, and endures forever. Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

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On Shabbat add the words in brackets.
Y'KUM PURKAN: Prayer in behalf of scholars

May heavenly blessings be granted to our teachers and rabbis in the land of Israel and throughout the world; to the heads of rabbinic colleges and institutions of Jewish learning; to our community leaders, to their disciples and pupils; and to all who engage in the study of Torah.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

Y'KUM PURKAN: Prayer in behalf of the congregation

May heavenly blessings be granted to all the members of this congregation and to all their loved ones.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

MI SHEH-BEYRAH: May God bless . . .

For the community and for those who support and serve it

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this congregation together with all other congregations: them, their families, and all their dear ones.

May God bless those who consecrate synagogues for prayer and those who come to them to pray; those who maintain synagogues; those who provide for the wayfarer and for the poor; those who faithfully devote themselves to the needs of the community and of the land of Israel.

May the Holy One, praised be God, bless them for their labors, remove from them all sickness, heal all their hurts, and forgive all their sins. May God bless them and all the Household of Israel by prospering all their worthy endeavors. And let us say: Amen.
Prayer for Israel

Ø

O Guardian of Israel, we ask Your blessings
Upon the People of Israel and the Land of Israel.
   Bless them with peace, tranquillity, and achievement,
   Bless them—even as they have been a blessing to us.
For they have nurtured our pride,
And renewed our hopes.
   They have gathered in our homeless;
   They have healed the bruised and the broken.
Their struggles have strengthened us;
Their sacrifices have humbled us.
   Their victories have exalted us;
   Their achievements have enriched us.
They have translated into fulfillment
The promises of Your ancient prophets:
   “They shall build the waste cities and inhabit them;
   They shall plant vineyards and drink their wine.”
Truly, they have made the wilderness like Eden,
And the desert like the garden of the Lord.
   Watch over the Land, we pray;
   Protect it from every enemy and disaster.
Fulfill the prophetic promises
Which still await realization.
   “Violence shall no more be heard in your land,
   There shall be no desolation within your borders.”
“Zion shall be redeemed through justice,
And they that dwell therein through righteousness.”

Amen.

Prayer for our country

Ø

Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, into a bond of true kinship, to banish hatred and bigotry, and to safeguard our ideals and institutions of freedom.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets:

   “Nation shall not lift up sword against nation,
   Neither shall they learn war any more.”

   “For all people, both great and small,
   Shall know the Lord.”

Amen.

Louis Ginzberg (adapted)

For Jewish communities of the world

Ø

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the comfort and the inspiration of our faith, the strength and the solidarity of our people, the meaning and the hope of our heritage.

May they draw confidence from the knowledge that they are in our prayers; and may they see the fulfillment of all their worthy desires. Amen.

Amen.
The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.
Preludes to the Shofar service

On Shabbat, the Shofar is not sounded; the service continues on page 250.

All you nations clap your hands;
Sing aloud to God with a voice of triumph.
For the Lord is awesome and supreme,
And is a great Sovereign over all the earth.

Psalms 47:2-3

With trumpets and the sound of the Shofar
Acclaim our Sovereign, the Lord.

Psalms 96:8

In the seventh month, on the first day of the month, you shall observe a sacred occasion; you shall not work at your occupations. You shall observe it as a day when the Shofar is sounded.

Numbers 29:1

Sound the Shofar on the New Moon,
At the time appointed for our New Year.
Its observance is a law for Israel,
Ordained by the God of Jacob.

Psalms 81:4-5

Awake from your slumber, and rouse yourselves from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, you who forget eternal truth in the trifles of the hour, who go astray after vain illusions which can neither profit nor deliver. Carefully examine your souls; mend your ways and your actions; forsake the evil path and unworthy purposes. Return to God, so that God may have mercy upon you.

Maimonides

In my distress I cried out to the Lord,
Who answered me and set me free.

You have heard my voice;
Do not turn away from my cry of distress.

The beginning of Your word is truth;
Your righteous judgments are everlasting.

Protect me, O Lord;
Let not the arrogant oppress me.

I rejoice over Your word,
Like one who finds great treasure.

Grant me discernment and knowledge,
For I have put my trust in Your commandments.

Accept the offerings of my lips, O Lord,
And teach me Your laws.

Biblical verses

Continue on page 244 or on page 248.
Tekiat Shofar

Give heed to the sound of the Shofar,
The sharp, piercing blasts of the Shofar,
Rending the air with its message,
Its call for wholehearted repentance;
Summoning us to our Creator
To render God true devotion.

Renounce your sins and transgressions,
False aims and unworthy striving;
Fill your hearts with a new spirit
Of loving concern and forgiveness.
Give heed to the sound of the Shofar,
The blast that is blown, O my people.

הקריה שבירה חרשא סファー
הקריה שבירה חרשא סファー
הקריה שבירה חרשא סファー
הקריה שבירה חרשא סファー

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and has commanded us to hear the sound of the Shofar.

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

The sound of the Shofar

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

May the sound of the Shofar penetrate our souls,
And cause us to turn to our Creator in truth.

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

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

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

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

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

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

May the sound of the Shofar recall the vision of the prophets,
Of the day when all people will live in peace.

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

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

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

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

Hershel J. Melt (adapted)
The Shofar is sounded:

Give heed to the sound of the Shofar,
The shrill, quiv'ring notes of the Shofar,
Sounding its message of warning,
Its cry of alarm and awakening;
Urging us to labor together
To combat war and violence.

Accept the challenge to battle
Against fear, hate, and destruction.
Remove from your midst all oppression,
Banish all greed and contention.
Give heed to the sound of the Shofar,
The blast that is blown, O my people.

Ashrey ha-am yod'ey teruah,
Adonai b'or paneha y'halev'yun.

Blessed are the people who hear in the Shofar
A summons to walk by the light of Your presence.

(An alternate Shofar service begins on page 248.)
For untold generations, on this day, our ancestors listened to the sound of the Shofar. What did they hear in its piercing tones? What solemn truths did they detect in its calls which stirred them so profoundly each year?

And what does the Shofar say to us today, as we stand at the dawn of the New Year, groping for a light to guide us and a faith to sustain us?

Tekiah! Awake! Let not habit dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, turn to God.

As we hear the sharp Tekiah blast, let us rouse ourselves from smugness and self-satisfaction, from callousness and self-righteousness.

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

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

Teruah! The call to battle is sounded; Join the struggle against evil and suffering. Give of your bread to those who hunger; give of your strength to those who stumble; give of your time to the lonely and forsaken; heal the wounded; comfort the bereaved.

Let us hearken to the Teruah’s call to action.
For in our hands, in our hearts, and in our minds Are the means for building a better world, For fulfilling the promise of peace and justice, And for hastening the day when all will hear The sound of the great Shofar of liberation.

Blessed are the people who hear in the Shofar A summons to walk by the light of Your presence.
ASHREY: All Your creatures shall praise You

Happy are they who dwell in Your house;
Forever shall they praise You.
    Happy is the people so favored;
    Happy is the people whose God is the Lord.

A Psalm of David.

I extol You, my God and Sovereign;
I will praise You for ever and ever.
    Every day I praise You,
    Glorifying You forever.
Great is the Lord, eminently to be praised;
God's greatness cannot be fathomed.
    One generation to another lauds Your works,
    Recounting Your mighty deeds.
They speak of the splendor of Your majesty
And of Your glorious works.
    They tell of Your awesome acts,
    Declaring Your greatness.
They recount Your abundant goodness,
Celebrating Your righteousness.
    The Lord is gracious and compassionate,
    Exceedingly patient, abounding in love.
The Lord is good to all;
God's tenderness embraces all Creation.
    All Your creatures shall thank You;
    And Your faithful shall praise You.
They shall speak of the glory of Your dominion,
Proclaiming Your power,
    That all may know of Your might,
    The splendor of Your sovereignty.

Hadar k'vod ho-dehā, v'div-rey nif-l'otehā a-siha.
Ve-ezuz no-ro-tehā yo-meyru, u-g'dulat-ha asap-rena.
Zey-her rav tuvha ya-biu, v'tzid-kathā y'ra-neyu.
Hanun v'rahum Adonai, ereh apa-yim u-g'dol hased.
Tov Adonai la-kol, v'ra-hamav al kol ma-asav.
Yo-duha Adonai kol ma-asehā, va-ḥa-sidehā y'var-ḥaḥa.
K'vod mal-hutha yo-meyru, u-g'vu-rat-ḥa y'de-be'yru.
L'hodia li-v'ney ha-adam g'vu-rotav, u-h'vod hadar mal-ḥuto.

Ashrey yosh-vey vey-teḥa, od y'ha-l'luḥa selah.
Ashrey ha-am sheh-kalha lo, ashrey ha-am sheh-Adonai Elohay.
    Thy 'i'il David.
Aro-mimba Elohai ha-meleḥ, va-avrah shim'ha l'olam va-ed.
B'hol yom avar-leka, va-ahal'la shim'ha l'olam va-ed.
Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn hey-ker.
Dor l'dor y'shabah ma-asehā, u-g'vuro-teḥa ya-gidu.

TORAH SERVICE / ROYH HASSANAH
Your sovereignty is everlasting;
Your dominion endures for all generations.
   The Lord supports all who stumble,
   And makes all who are bent stand straight.
The eyes of all look hopefully to You;
You give them their food when it is due.
   You open Your hand,                      
   And satisfy the needs of all the living.
O Lord, how beneficent are all Your ways!
How loving are Your deeds!
   The Lord is near to all who call out—
   To all who call out in truth.
Fulfilling the desires of those who are reverent,
Hearing their cry and delivering them.
   The Lord preserves those who are faithful,   
   But destroys those who are wicked.
My mouth shall speak the praise of the Lord, 
Whose praise shall be uttered by all, forever.
   We shall praise the Lord,                   
   Now and evermore. Hallelujah.

Psalms 84:5, 144:15, 145, 115:30

Transliteration of Ashley (continued)


Returning the Torah Scrolls to the Ark

Reader:

הָלָלּ לַהֲלוּיָהּ בְּנֵי יִשְׂרָאֵל שָׁמַעְתָּם כֵּלָה

Congregation:

כְּלֵי טַהֲרָה יָשָׁמְרֶנָה. חֲבֵיתֵיכָה לְבָלִים.

Hodo al etetz v'shama-yim. Va-yarem keren l'amo,
Thila l'hol hasidav, li-v'ney yisrael am k'rovo, Hallelujah.

Reader: “Let us praise the Lord, who alone is to be exalted!”

Congregation: “God’s glory is revealed on earth and in the heavens.
God has raised the honor of our people, the glory of the faithful,
Thus exalting the Children of Israel, the people near to the Lord; Hallelujah.”

TORAH SERVICE / ROSSHASHANAH
Praise the Lord's glory and power;  
Worship the Lord in the beauty of holiness.  
The voice of the Lord is mighty;  
The voice of the Lord is full of majesty.  
May the Lord give strength to our people,  
And bless our people with peace.

Selected from Psalm 29  

On Shabbat:  

Mizmor l'David.

Havu la-donai b'ney eylim,  
Havu la-donai kavod va-oz.  
Havu la-donai k'vod sh'mo,  
Hish-ta'avu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim,  
Eyl ha-kavod hir-im,  
Adonai al ma-yim rabim.

Kol Adonai ba-ko'ah,  
Kol Adonai be-hadar.  
Kol Adonai shoveyir arazim,  
Va-y'shabeyr Adonai et arzey ha-I'vanon.

Va-yar-kideym k'mo eygel,  
L'Ivanon v'sir-yon k'mo ven r'eynim.

Kol Adonai ḥotzeyv la-havot eysh.  
Kol Adonai yaḥil midbar,  
Yaḥil Adonai midbar kadeysh.

Kol Adonai y'holeyl aya-lot, va-yeh-he-sof y'arot,  
Uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav,  
Va-yey-shev Adonai meleḥ l'olam.

Adonai oz l'amo yiteyn,  
Adonai y'vareyḥ et amo va-shalom.  

Psalm 29
WHOA MAY STAND IN GOD’S PRESENCE?

A Psalm of David.

The earth is the Lord’s, and its fullness,
The world and those who dwell in it.
For it is God who founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord?
Who may stand in the Lord’s holy place?
One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully:
Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.
Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!
Who is the Sovereign of glory?
The Lord, who is strong and mighty,
The Lord, who is valiant in battle.

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!
Who is the Sovereign of glory?
The Lord of hosts is, truly, the Sovereign of glory.

Psalm 24

Se-u sh’arim ro-shey-hem, v’hinasu pit-hey olam,
V’yavo meleẖ ha-kavod.
Mi zeh meleẖ ha-kavod, ’Adonai izuz v’gibor,
Adonai gibor mil-ḥama.
Se-u sh’arim ro-shey-hem, us-u pit-hey olam,
V’yavo meleẖ ha-kavod.
Mi hu zeh meleẖ ha-kavod,
Adonai tz’va-ot hu meleẖ ha-kavod, Selah.

When Rosh Hashanah falls on a weekday, recite Psalm 24 below:

L’David Mizmor.

La-donai ha-aretz u-m’lo-ah, tey-veyl v’yosh-vey vah.
Ki hu al yamim y’sadah, v’al n’harot y’ho-n’neha.
Mi ya-ale b’har Adonai, u-mi yakum bi-m’kom kod-sho.
N’ki ha-pa-yim u-var ley-vav, asher lo nasa ha-shav naf-shi,
v’lo nish-ba l’mir-mah.
Yisa v’raḥah mey-eyt Adonai, u-tz’dakah mey-Eloheyy yi-sho.
Zeh dor dor-shav, m’vek-shay f’a-neha ya-akov, Selah.

TORAH SERVICE / ROШ HASNAH
TORAH: OUR TREE OF LIFE

As the Torah Scrolls are placed in the Ark, recite:

When the Ark was set down, Moses prayed:
"O Lord, dwell among the myriad families of Israel."
Come up, O Lord, to Your sanctuary.
Together with the Ark of Your glory.
Let Your Kohanim be clothed in righteousness,
Let Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.
It is a tree of life to those who cling to it,
Blessed are they who uphold it.
Its ways are ways of pleasantness,
All its paths are peace.
Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

MEDITATIONS AFTER THE TORAH SCROLLS ARE RETURNED TO THE ARK

O Lord, standing before these sacred scrolls at the beginning of the new year, we renew the ancient covenant, speaking again the words of our ancestors: “All that the Lord has spoken we will do.”

Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments. Amen.

May the words of the Torah guide our deeds, elevate our thoughts, and sanctify our lives. May the words of the Torah inspire us anew to seek justice, righteousness, and truth. May our actions in the days ahead bear witness to our study of Torah today; and may we be among those who proclaim with joy: “Its ways are ways of pleasantness and all its paths are peace.” Amen.

Kí lekáh tov na-tati lahem, torati al ta-azovu.
Eytz ḥa-yim hi лежа-maha-zikim bah,
V’tom-ḥehe m’u-shar.
D’raheha darheh no-am,
V’hol n’tivo-ṭeha shalom.
Ha-shiveynu Adonai eyleḥa v’na-shuva,
Ḥadeysh yameynu k’kedem.

MEDITATION

Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us in our quest for meaning in our lives. Bless us with wisdom and love. May Your Torah be our Tree of Life, our shield, and our guide. Sustain us, and all who revere Your word, with the reassuring sense of Your presence. Amen. (A.N.S.)
To do these things now

As we begin the new year we thank You, O God, for the privilege of greeting it; and we pray for the guidance to live it fully.

Help us, during the coming year, to do all the fine things which we meant to do "some day," but which we have postponed and neglected.

If we have been waiting to show someone a kindness, to speak a kind word, to make an overdue visit—let us do these things now.

If we have been waiting to perform an act of charity, to discharge a duty, to assume a responsibility—let us do these things now.

If we have been waiting to uproot a debasing habit, to set aside a festering hatred, to discipline and take charge of our lives—let us do these things now.

Your years, O God, have no measure; but You have set a limit to our days upon earth. So help us to treasure each precious moment. Help us to proceed with all haste to do now—this day, this week, this year, all the things which will make the new year a year of achievement, growth, and blessing.

To go forward in hope

O God, source of our strength,
Who gives meaning to our days and years,
Help us to feel Your presence—

In the marvelous beauty which we see,
In worthy deeds which are done,
In opportunities for service which beckon.

Above the clamor and the tedium in our lives,
Help us to sense Your power and nearness—

In great thoughts and in noble hopes,
In expressions of love and in moments of joy,
In all striving for justice and truth.

As we look ahead to a year of unknown tomorrows,
Mindful of our frailties and weaknesses,
Acknowledging our anxieties and our doubts—

Help us to go forward unafraid,
With hope renewed, confidence restored,

Knowing that Your power and creative love,
Which, in bygone years,
Wrought wondrous deeds and noble lives,

Will yet bring forth new grace and beauty,
Will yet inspire new deeds of righteousness
In the new year which now begins.
MUSAF SERVICE
ROSH HASHANAH

 Maariv
לראש
השנה
Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God’s great name be praised to all eternity.

Reader:
Hallowed and honored, exulted and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

The Musaf Amidah begins on page 290.

In congregations where a silent Amidah is said, continue on page 268.

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Yit-gadal v’yit-kodash sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-lih mal-hutey
B’ha-yeh-hon u-v’yomey-hon
U-v’ha-yey d’hol beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Congregation and Reader:
Y’hey sh’mey raba m’varah l’alam ul-alme al’ma-ya.

Reader:
Yit-barah v’yish-tabah v’yit-pa-ar v’yit-romam v’yit-na-sey
V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha—
B’rih hu, l’eyla l’eyla mi-kol bir-hata v’shi-rata
Tush-b’hata v’ne-hemata da-amiran b’alma, v’imru amen.
THE SILENT AMIDAH

"When I call upon the Lord, ascribe greatness to our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS
Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.
Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!
Holy are You and hallowed is Your name, and holy ones praise You daily.
Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You.
May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: “The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!”

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

On Shabbat add the words in brackets.
Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far from our soil. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

DELIVERANCE TO OUR OPPRESSED

On Shabbat add the words in brackets.

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Remembrance.

SHABBAT: A heritage of holiness and joy

On Shabbat add:

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

On Shabbat add:

שִׁמְחַת בְּעֵילָהּ שֵׁם יְהֹוָה יְהֹוָאָרָיא עָנָן. יִשְׁמַח בֵּיתוֹ בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. כֶּלֶל בָּהָא לִשְׁמַהְוָא בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. בֵּיתוֹ בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. כֶּלֶל בָּהָא לִשְׁמַהְוָא בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. בֵּיתוֹ בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. כֶּלֶל בָּהָא לִשְׁמַהְוָא בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. בֵּיתוֹ בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. כֶּלֶל בָּהָא לִשְׁמַהְוָא בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. בֵּיתוֹ בְּכָל בְּשָׁמֶיהָ לִשְׁמַהְוָא בְּעֵילָהּ. כֶּלֶל בָּהָא L\n
MUSAF SERVICE / ROH SHANAH
MALHUYOT: God’s sovereignty proclaimed

Let us now praise the Lord of all; let us acclaim the Author of creation, who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, who made our heritage different from theirs, and assigned to us a unique destiny. For we bend the knee and reverently bow before the supreme Sovereign, the Holy One, praised be God, who spread forth the heavens and established the earth, whose glorious presence is everywhere. The Lord is our God; there is no other. Truly, our sovereign Lord is incomparable. As it is written in the Torah: “This day accept with mind and heart, that God is the Lord of heaven and earth; there is no other.”

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore.

Thus is it written in Your Torah: “The Lord shall be Sovereign for ever and ever.” “No iniquity was seen in Jacob, nor any perverseness in Israel; the Lord their God is with them and their acclaim of the Sovereign is heard in their midst.” “The Lord was enthroned as Sovereign in Jeshurun, when the heads of the people assembled, when all the tribes of Israel gathered together.”

Exodus 15:18; Numbers 23:21; Deuteronomy 33:5
And so the Psalmist sang: “Sovereignty belongs to the Lord, who rules over nations.” “You, O Lord, are Sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely, You created a world that stands firm.” “Lift up your heads, O gates! Lift up high, O ancient doors, so that the Sovereign of glory may enter! Who is the Sovereign of glory? The Lord, who is strong and mighty; the Lord who is valiant in battle. Lift them up, O ancient doors, so that the Sovereign of glory may enter! Who is the Sovereign of glory? The Lord of hosts is, truly, the Sovereign of glory.”

Psalm 22:29, 55:1, 24:7-10

And thus Your prophets proclaimed: “Thus says the Lord, the Sovereign and Redeemer of Israel: I am the first and I am the last, and besides Me there is no God.” “Liberators shall ascend Mount Zion to bring judgment upon Mount Esau and God’s sovereignty will be acknowledged in the world.” “The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and the Lord’s name One.”

Isaiah 44:6; Obadiah 1:21; Zechariah 14:9

And thus is it written in Your Torah:
“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

Deuteronomy 6:4

ESTABLISH YOUR SOVEREIGNTY

On Shabbat add the words in brackets.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power. Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is the Sovereign, whose dominion extends over all creation. Our God and God of our ancestors, [may our Sabbath rest be acceptable to You] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. [Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.] Purify our hearts to serve You in truth, for You are a God of truth; Your word is truth, and endures forever. Praised are You, O Lord, Sovereign over all the earth, who hallow [the Sabbath.] Israel, and this Day of Remembrance.
ZIHRONOT: God remembers

You remember all that has transpired since the beginning of time. Before You all the secrets, all the hidden things of the ages are revealed. For You there is no forgetfulness; from You nothing is concealed.

You remember all deeds; and their authors are not forgotten by You. To You everything is clear, O Lord our God; You foresee the generations to the end of time.

You have appointed a time for bringing to judgment a multitude of human beings and their countless actions. From the beginning You made this known; in ancient days You revealed it to us.

This day commemorates the beginning of Your creation, a remembrance of the very first day. Its observance is a statute for Israel, ordained by the God of Jacob.

And on this day the destiny of nations hangs in the balance: war or peace, famine or plenty. Individuals too are judged on this day, for life or for death.

Who is not judged on this day? Every human being comes before You; deeds and designs, ways and wishes—all are judged.

Blessed is the person who does not forget You, who draws courage and strength from You. For those who seek You shall not stumble; those who trust in You shall not be put to shame when the record of all deeds is set before You and You examine every action.

You remembered Noah in love, mercifully saving him when You brought the flood to destroy all creatures because of their evil deeds. Because the record of his righteousness was known to You, Lord our God, You multiplied his children like the dust of the earth and his descendants as the sand of the sea.
Thus is it written in Your Torah: “And God remembered Noah and all the animals and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided.” “And God heard their groaning in Egyptian bondage and remembered the Covenant with Abraham and Isaac and Jacob.” “I will remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.”

Genesis 8:1; Exodus 2:24; Leviticus 26:43

And so the Psalmist sang: “Gracious and merciful is the Lord, whose wonders are to be remembered.” The Lord sustains those who are reverent, and will remember the Covenant forever.” “The Lord remembered the Covenant and, in abundant kindness, forgave them.

Psalms 111:4, 111:5, 108:45

And thus Your prophets proclaimed: “Go and proclaim to Jerusalem: Thus says the Lord: I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me in the wilderness, through a barren land.” “I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant.” “Is not Ephraim My precious son, My beloved child? Even when I rebuke him, I remember him with tenderness, My heart yearns for him. I will surely show him compassion, says the Lord.”

Jeremiah 31:2; Ezekiel 34:6; Jeremiah 21:20

REMEMBER US WITH BLESSING

Our God and God of our ancestors, remember us with blessing, with deliverance, and with Your mercy. Remember the covenant which You made with Abraham, our father, and the pledge which You lovingly gave him on Mount Moriah. Remember how he bound his son, Isaac, on the altar, subduing his fatherly compassion so that he might do Your will wholeheartedly. So may Your compassion for us subdue Your wrath. In Your great goodness, favor Your people and Your city Jerusalem. Fulfill for us the promise contained in Your Torah, transmitted by Your servant Moses: “For their sake will I remember the Covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations to be their God. I am the Lord.”
You remember all things forgotten; for You there is no forgetfulness. Remember today the binding of Isaac and may it arouse Your mercy for his descendants. Praised are You, O Lord, who remembers the Covenant.

**SHOFAROT: Recalling the revelation**

You revealed Yourself to Your holy people at Mount Sinai amid clouds of glory. Your voice was heard in a mist of purity. The whole world trembled before You, all creation stood in awe, when You, our Sovereign, manifested Your presence to teach Your people Torah and Mitzvot.

Out of flaming fire, amid peals of thunder and flashes of lightning, amid blasts of the Shofar, You enabled them to hear Your divine words.

**Thus is it written in Your Torah:** "On the third day, as morning dawned, there was thunder and lightning, a thick cloud upon the mountain and the mighty blast of a Shofar; everyone in the camp trembled." "The sound of the Shofar grew louder and louder. Moses spoke and God answered him." "As all the people witnessed the thunder and lightning, the sound of the Shofar and the mountain smoking, they trembled and stood at a distance."

**Exodus 19:16, 19:19, 20:15**

**And so the Psalmist sang:** "God has ascended with the sound of the Shofar, the piercing cry of the Shofar." "With trumpets and Shofar acclaim our Sovereign, the Lord." "Sound the Shofar on the New Moon, at the time appointed for our New Year. Its observance is a law for Israel, ordained by the God of Jacob." "Hallelujah! Praise God in the sacred sanctuary; praise God in the mighty heavens. Praise God who is vast in power; praise God who abounds in greatness. Praise God with the sound of the Shofar, praise God with lute and lyre. Praise God with drum and dance, praise God with strings and flute. Praise God with resounding cymbals, praise God with clanging cymbals. Praise God for all that breathe. Hallelujah! Praise the Lord!"

**Psalms 46:6, 98:6, 81:4-5, 150**
And thus Your prophets proclaimed: “All inhabitants of the world, all dwellers on earth: look when a banner is raised upon the mountains, and when the Shofar is sounded, listen.” “On that day a great Shofar will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow down to the Lord on the Lord’s holy mountain in Jerusalem.” “The Lord will be revealed to them with a piercing Presence which will flash like lightning. The Lord God will sound the Shofar and march amid the storm-winds of the South. The Lord of hosts will defend them.”

Isaiah 18:3, 27:13; Zechariah 8:14-15

SOUND THE GREAT SHOFAR FOR OUR LIBERATION

Our God and God of our ancestors, sound the great Shofar for our liberation and lift high a banner to gather our exiles.

Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth.

Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy.

For it was there that our ancestors brought to You the offerings prescribed in Your Torah, given to us by Your inspired servant Moses:

“On your joyous occasions, your fixed festivals, and on your new moons, you shall sound the trumpets as you bring the designated offerings and they shall be a reminder to you before the Lord your God; I, the Lord, am your God.”

For You hear the sound of the Shofar and heed its summons; none may be compared to You.

Praised are You, O Lord, who mercifully listens to Your people Israel as they call on You with the sound of the Shofar.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.
THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord. Source of peace.
GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood.

Help me to ignore those who slander me, and to be humble and forgiving to all.

Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord; Answer us with Your redeeming power.

"May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer."

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

Yi-h'yu l'ratzon imrey fi v'heg-yon libi l'fa-neḥa, Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom Aleynu v'al kol yisrael, v'imru amen.
HINENI: The Ḥazzan’s prayer

Here I stand, deficient in good deeds,
Overcome by awe and trembling,
In the presence of One who abides
Amid the praises of Israel.
I have come to plead with You
On behalf of Your people Israel who have sent me,
Though I am unworthy for this sacred task.
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Gracious and merciful God, God of Israel,
Awesome and majestic God,
I beseech You to help me
As I seek mercy for myself
And for those who have sent me.

Do not charge them with my sins;
May they not be blamed for my transgressions;
For I have sinned and I have transgressed.
May they not be shamed by my actions,
And may their actions bring me no shame.
Accept my prayer as though I were
Supremely qualified for this task,
Imposing in appearance, pleasant of voice,
And acceptable to all.
Help me to overcome every obstacle;
Cover all our faults with Your veil of love.
Turn our afflictions to joy, life, and peace;
May truth and peace be precious to us;
And may I offer my prayer without faltering.
O Lord, God of Abraham, of Isaac, and of Jacob,
Great, mighty, revered, and exalted God,
“i will be what i will be,”
May my prayer reach Your throne,
For the sake of all the upright and the pious,
The innocent and the saintly,
And for the sake of Your glorious and revered name.

For You mercifully hear the prayers of Your people Israel;
Praised are You who hears prayer.
The Amidah

GOD OF ALL GENERATIONS*

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children’s children.

With the inspired words of the wise and the discerning,
I open my mouth in prayer and supplication,
To implore mercy from the supreme Ruler, the Lord of lords.

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.

Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

*This English version of the Avot Blessing reflects the egalitarian rendering which appears in the “Interpretive Amidah Blessings” (p. 891).
UNETANEH TOKEF
The Day of Judgment as envisioned by our ancestors

We proclaim the great sanctity of this day,
A day filled with awe and trembling.
On this day, O Lord, we sense Your dominion,
As we envision You on the throne of judgment.
Judging us in truth, but with compassion.
You, indeed judge and admonish,
Discerning our motives, and witnessing our actions.
You record and seal, count and measure;
You remember even what we have forgotten.
You open the Book of Remembrance,
And the record speaks for itself;
For each of us has signed it with deeds.

The great Shofar is sounded, and a still small voice is heard.
Even the angels are dismayed; in fear and trembling they cry out:
"The Day of Judgment has arrived!"
For even the "heavenly hosts" sense that they are judged,
And know that they are not without fault.
On this day all of us pass before You,
One by one, like a flock of sheep.
As a shepherd counts sheep, making each of them pass under the staff,
So You review every living being,
Measuring the years
And decreeing the destiny of every creature.

U-v' shofar gadol yi-taka, v'kol d'ma-mah dakah yi-shama.
U-mal-ahim yey-hafey-zun, v'hil u-r'adah yo-hey-zun.
V'yomru: hiney yom ha-din, li-f'kod al tz'va marom ba-din,
Ki lo yizku v'ey-neha ba-din,
V'hol ba-ey olam ya-avrun l'faneha ki-v'ney maron.

K'va-karat ro-eh edro, ma-avir tzono tahat shivto,
Keyn ta-avir v'tis-por v'tim-neh, v'tif-kod nefesh kol ha'i,
V'tah-toh kitz-vah l'hol b'ri-yah, v'tih-tov et g'zar dinam.
On Rosh Hashanah it is written,  
And on Yom Kippur it is sealed:

How many shall leave this world, and how many shall be born; who shall live and who shall die, who in the fullness of years and who before; who shall perish by fire and who by water, who by sword and who by a wild beast; who by famine and who by thirst, who by earthquake and who by plague; who by strangling and who by stoning, who shall rest and who shall wander; who shall be serene and who disturbed, who shall be at ease and who afflicted; who shall be impoverished and who enriched, who shall be humbled and who exalted.

BUT REPENTANCE, PRAYER, AND DEEDS OF KINDNESS  
CAN REMOVE THE SEVERITY OF THE DECREE.

We offer praises to You, for You are slow to anger, ready to forgive. You do not wish that the sinner die; You would have the sinner repent and live.

You wait for us to return to You, even until our final day.  
You welcome us, O our Creator, whenever we repent, knowing the weaknesses of Your creatures; for we are mere flesh and blood.

Our origin is dust and our end is dust. At the hazard of our life we earn our bread. We are like a fragile vessel, like the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the wind that blows, the dust that floats, the dream that flies away.

BUT YOU, SOVEREIGN OF ALL,  
ARE THE LIVING AND EVERLASTING GOD.
To face the future

We look to the future with hope—yet with trembling,
Knowing that uncertainties accompany the new year.

_Help us, O God, to look forward with faith,
And to learn from whatever the future may bring._

If we must face disappointment,
_Help us to learn patience._

_If we must face sorrow,
Help us to learn sympathy._

If we must face pain,
_Help us to learn strength._

_If we must face danger,
Help us to learn courage._

If we must face failure,
_Help us to learn endurance._

_If we achieve success,
Help us to learn gratitude._

If we attain prosperity,
_Help us to learn generosity._

_If we win praise,
Help us to learn humility._

If we are blessed with joy,
_Help us to learn sharing._

_If we are blessed with health,
Help us to learn caring._

Whatever the new year may bring,
May we confront it honorably and faithfully.

_May we know the serenity which comes to those
Who find their strength and hope in the Lord._

---

Each of us is an author

_"You open the Book of Remembrance, and it speaks for itself,
For each of us has signed it with deeds."_

This is the sobering truth,
Which both frightens and consoles us:

Each of us is an author,
_Writing, with deeds, in life's Great Book._
_And to each You have given the power
To write lines that will never be lost._

No song is so trivial,
No story is so commonplace,
No deed is so insignificant,
_That You do not record it._

No kindness is ever done in vain;
Each mean act leaves its imprint;
_All our deeds, the good and the bad,
Are noted and remembered by You._

So help us to remember always
_That what we do will live forever;
That the echoes of the words we speak
Will resound until the end of time._

May our lives reflect this awareness;
_May our deeds bring no shame or reproach.
May the entries we make in the Book of Remembrance
Be ever acceptable to You._
KEDUSHAH: A mystical vision of God’s holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim, in the mystical vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory.”

God’s glory pervades the universe. When one chorus of ministering angels asks: “Where is God’s glory?” another adoringly responds:

“Praised be the Lord’s glory throughout the universe.”

May God deal mercifully and compassionately with our people, who speak of the Divine oneness morning and evening, who twice each day lovingly proclaim:

“HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE.”
The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, the Lord will again proclaim: “I am the Lord your God.”

O Lord, our Almighty God, how glorious is Your name in all the earth. “The Lord shall reign over all the earth; on that day the Lord shall be One and God’s name One.” Thus the Psalmist sang:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

Mi-m’komo hu yifcen b’ra-ḥamim,
V’yabon am ha-m’ya-ḥadim sh’mo,
Erev va-voker b’hol yom tamid,
Pa-ama-yim b’ahavah sh’m’a onrim:

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.
Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V’hu yash-mi-eynu b’ra-ḥama fighting shee-nit ley-ney kol ḥai,
Li-h’yot laḥem ley-lo-him. Ani Adonai Eloxey-ḥem.

Adir adi-reynu, Adonai ado-neynu, ma adir shima b’ḥol ha-aretz.
V’ha-ya Adonai īmeleḥ al kol ha-aretz, ba-yom ha-hu yi-hiye Adonai ehad u-sh’mo ehad. U-v’divey ked-sh’ha katuv ley-mor:

L’dor va-dor nagid god-leha.
U-l’ney-teḥa n’z’a-him k’du-shat-ḥa nak-dish,
V’shiḥ-ḥaḥa Eloheynu mi-piynu lo yamush l’olam vo-ed,
Ki Eyl meleḥ gaṭol v’nakoṣha atah.

(continued on facing page)
Have compassion upon us

Have compassion upon us, Your handiwork;
We are so frail and so weak.

Disease and misfortune come without warning.
The wrath of nature can sweep us away.

Trouble and tragedy are our common lot.
Disappointment and heartbreak visit us all.

The good for which we strive often eludes us,
Confusion and uncertainty frequently torment us.

We stand in need of Your mercy, O Lord;
Watch over us and protect us.

Keep us from yielding to bleak despair.
Keep shining before us the gentle light of hope.

Help us in all our worthy endeavors.
Bless and "establish the work of our hands."

Keep us firm and steady and true,
Whenever we labor for what is just and right.

May our lives daily proclaim the truth,
That You have fashioned us in Your image,
And endowed us with the ability to grow,
In heart, in mind, and in spirit.

To us, You have entrusted Your holy name;
You have given us the power to sanctify it.

May our every deed bring joy to You,
O merciful God, our Creator.

And may our lives in the year ahead
Bring glory to Your holy name.

Amen.

Have compassion upon Your creatures, and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation! For You impart of Your holiness to those who sanctify You; therefore, praise from those whom You have endowed with holiness is fitting for You, O Holy One.

Lord our God, may Your name be sanctified through Israel Your people, Jerusalem Your city, Zion the site of Your glory, speedily in our own time.

Remember in our favor the love for You that was displayed by Abraham, who was firm in his faith. Silence our enemies for the sake of his son, Isaac, who was ready to offer his life for You. Vindicate us in judgment for the sake of Jacob who was wholehearted in his devotion to You. For on this day we proclaim Your holiness.

Since there is no advocate to plead our cause, may You, who taught us statutes and judgments, speak on our behalf and acquit us in judgment, O Sovereign of judgment.
V’HOL MA-AMINIM

God holds the scales of judgment, 
And, we believe, is a faithful God.

God searches and probes all secrets, 
And, we believe, knows our innermost thoughts.

God redeems from death and delivers from the grave, 
And, we believe, is the mighty Redeemer.

God alone is the Judge of all who come into the world, 
And, we believe, is the true Judge.

God bestows good upon those who are faithful, 
And, we believe, remembers the Covenant.

God is good and does good even to the wicked, 
And, we believe, is good to all.

God knows the nature of all creatures, 
And, we believe, formed them all.

God enthrones monarchs, but sovereignty is God’s, 
And, we believe, God is Sovereign of all the world.

God guides every generation in mercy, 
And, we believe, preserves kindness.

God opens the gate to those who knock in repentance, 
And, we believe, welcomes the penitent.

God waits for the wicked and longs for their return, 
And, we believe, is just and upright.

God is just, and to God great and small are alike; 
We believe God is the righteous Judge.

Selected from the Hebrew (pages 292 and 622)
MAY GOD'S SOVEREIGNTY SOON BE ESTABLISHED

You alone will be exalted;
and You will rule over all in Your Oneness,
as promised by Your prophet:
“The Lord shall be Sovereign over all the earth;
on that day the Lord shall be One and God’s name One.”

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.
V'YE-ETAYU: A medieval “vision of the future”

All the world shall come to serve Thee
And bless Thy glorious name,
And Thy righteousness triumphant
The islands shall proclaim.

And the peoples shall go seeking
Who knew Thee not before,
And the ends of earth shall praise Thee,
And tell Thy greatness o’er.

They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to Thee alone.

They shall worship Thee at sunrise,
And feel Thy kingdom’s might,
And impart Thy understanding
To those astray in night.

They shall testify Thy greatness,
And of Thy power speak,
And extol Thee, shrined, uplifted
Beyond the highest peak.

And with reverential homage,
Of love and wonder born,
With the ruler’s crown of beauty
Thy head they shall adorn.

With the coming of Thy kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.

And through all Thy congregations
So loud Thy praise shall sing,
That the uttermost peoples, hearing,
Shall hail Thee crowned King.

English version by Israel Zangwill
Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far from our soil. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.
TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

DELIVERANCE TO OUR OPPRESSED

On Shabbat add the words in brackets.

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Remembrance.

SHABBAT: A heritage of holiness and joy

On Shabbat add:

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

Yis-m’hu v’mal-hut-ha shomrey shabbat v’korey oneg,
Am m’kad-shey sh’vi-i, kulam yis-b’u v’yit-angu mi-tuv’e-ha,
V’ha-sh’vi-i ratzila bo v’k’dash-lo,
Hemdlat yamim oto karata, zeyler l’ma-asey v’reyshit.
Malḥuyot, Ziḥronot, Shofarot

MALḤUYOT
Sovereign of the universe, establish Your sovereignty over us.
Help us to acknowledge Your rule not only with our lips but also with our lives.
May we bend our will to conform to Your will; and may our hearts find delight in serving You.
May our every act proclaim: “The Lord God of Israel is Sovereign and God’s sovereignty rules over all.”

ZIḤRONOT
O God, who remembers even what we forget, help us to remember who we are and what we are.
Keep us from forgetting that we are Your children, and that You want us to love each other as ourselves.
Help us remember the Jewish past we have inherited; and keep us ever mindful of the Jewish future which we must secure and enrich.
May the memories which guide our actions inspire us to lead lives worthy of being remembered.

SHOFAROT
O God, who revealed Yourself to our ancestors at Sinai, amidst the loud blasts of the Shofar, wherever we stand we are in Your presence; may You always be present to us.
Help us to sense Your spirit when we yearn for truth and righteousness, when we strive to create the good and the beautiful, when we work for justice and peace.
May our daily deeds bear witness that You, who revealed Yourself to our ancestors, reveal Yourself anew through us.

GRANT ME THE CAPACITY TO PRAY
(The Hazzan’s Supplication)

אָמֹרֵי לְאָלָה - אַשְׁכִּית לָפִי אֶשְׁכִּית לָפִי.
אִשָּׁר בִּכְרָךְ יָבֹא אָשֶׁרֶת הָעָם.
אֵבֵיתָה רֵיהַת בְּשֹׁרֶה מַשְׂכַּלָּה.
לֵאָלָה מֵשְׂכַּלָּה לֶב.
עָמֹר מֵשְׂכַּלָּה.
אֵלֵיָה אַשְׁכִּית הָעָם.
עָמֹר מֵשְׂכַּלָּה.
יְהוּ לְאָלָה אַמְרָרֵי יְהוָה לְבִי לְפִי.
יְהוּ אֱלֹהֵי.

With hope I come before the Lord to plead;
I ask for the gift of expression,
So that here, before the congregation,
I may sing of God’s power,
And celebrate in song
The glory of God’s works.

Preparing one’s heart is a human task,
While the power of expression is a gift from God.

“O Lord, open my lips,
That my mouth may declare Your praise.”

“May the words of my mouth
And the meditation of my heart
Find favor before You,
My Rock and my Redeemer.”
MALHUYOT: God's sovereignty proclaimed

Let us now praise the Lord of all;
Let us acclaim the Author of creation.
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
For we bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, praised be God,
Who spread forth the heavens and established the earth,
Whose glorious presence is everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
"This day accept with mind and heart,
That God is the Lord of heaven and earth;
There is no other."

Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will be made a kingdom of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all who live be convinced
That to You every knee must bend,
Every tongue must vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
SOVEREIGNTY VERSES (Malḥuyot)

Thus is it written in Your Torah:
“The Lord shall be Sovereign for ever and ever.”
“No iniquity was seen in Jacob, nor any perverseness in Israel; the Lord their God is with them and their acclaim of the Sovereign is heard in their midst.”
“The Lord was enthroned as Sovereign in Jeshurun, when the heads of the people assembled, when all the tribes of Israel gathered together.”

Exodus 15:16; Numbers 23:21; Deuteronomy 33:5

And so the Psalmist sang:
“Sovereignty belongs to the Lord, who rules over nations.”
“You, O Lord, are Sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely, You created a world that stands firm.”
“Lift up your heads, O gates! Lift up high, O ancient doors, so that the Sovereign of glory may enter! Who is the Sovereign of glory? The Lord, who is strong and mighty; the Lord who is valiant in battle. Lift up your heads, O gates! Lift them up, O ancient doors, so that the Sovereign of glory may enter! Who is the Sovereign of glory? The Lord of hosts is, truly, the Sovereign of glory.

Psalms 22:29, 93:1, 24:7-10

And thus Your prophets proclaimed:
“Thus says the Lord, the Sovereign and Redeemer of Israel: I am the first and I am the last, and besides Me there is no God.”
“Liberators shall ascend Mount Zion to bring judgment upon Mount Esau and God’s sovereignty will be acknowledged in the world.”
“The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and the Lord’s name One.”

Isaiah 44:6; Obadiah 1:21; Zechariah 14:9

And thus is it written in Your Torah:
“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

Deuteronomy 6:4
The will of the Living God

What does the sovereignty of God mean in the context of Hebraic religion? Its implications are inexhaustible, but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all their lives under the whole will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from divine rule is branded as an attempt to set up a rival, an idolatrous claim against the sovereignty of God: "I am the Lord thy God ... thou shalt have no other gods before Me" (Ex. 20:2–3). All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg

To rule our lives

In the Jewish view, the "Kingdom of God" is not that which is to be established "at the end of time" or "beyond history" or in an other-worldly existence. The "Kingdom" of God is already here, now. God's sovereign will established and still maintains the law of heaven and earth (Jer. 33:25); and by God's will the destinies of individuals and nations are decreed. Therefore, it is not the "Kingdom" of God which we must affirm but rather God's Kingship. Our moral freedom necessitates our being given the choice of obeying the moral law or of rebelling against it. We must of our own volition "accept the Kingship of God," ordering our conduct in accordance with those imperatives whereby God's will becomes the rule of our lives.

Max Aron (adapted)

The sovereignty of God

Is the "kingship of God," for which we pray, a utopia—only a vision of a far-off age?

Is it an image from a dead past when monarchs ruled those who never elected them?

God is our King when our hearts have healed, no longer pursuing, compulsively, the false gods.

God rules over us when we prepare ourselves to act in response to Divine commands.

The kingship of God can be here and now if we accept the burdens of our freedom.

The kingship of God is a yoke which we can willingly choose and gladly bear.

It is the greater freedom we attain when we respond to the demands of justice and love.

God is our King when our eyes are open, When we see God's love and deeds through time.

God can become the King of each of us today, if we will to build the kingdom which will surely come—when all people will be united under the oneness of God.

Nahum Waldman
ESTABLISH YOUR SOVEREIGNTY

On Shabbat add the words in brackets.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power.

Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is the Sovereign, whose dominion extends over all creation.

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot load us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever.

Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

The Shofar is sounded. (Omit on Shabbat.)

תורוה "הכהנין הרותה הק העבודה שבעים והקפדה, הקrepid תקיעה והקירוב הקחרון ים קהירין:"

Omitted on Shabbat:

ארל הánhו הוותי יבר לקויה אל תזא. מברק מהיקוי מהיקף חלקה משאמה. הק릴 הקירוב הקורין הקחרון ימי קהירין:

Are-shet s’fateynu ye-erav l’faneha Eil ram v’nisa, meyvin uma-azin, mabit umak-shiv l’kol t’kioteynu, ut-kabeil b’ra-hamim uv-razton seyder mal-buyo-teynu.

HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world’s creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us, O revered and holy God.
You remember all that has transpired since the beginning of time. Before You all the secrets, all the hidden things of the ages are revealed. For You there is no forgetfulness; from You nothing is concealed.

You remember all deeds; and their authors are not forgotten by You. To You everything is clear, O Lord our God; You foresee the generations to the end of time.

You have appointed a time for bringing to judgment a multitude of human beings and their countless actions. From the beginning You made this known; in ancient days You revealed it to us.

This day commemorates the beginning of Your creation, a remembrance of the very first day. Its observance is a statute for Israel, ordained by the God of Jacob.

And on this day the destiny of nations hangs in the balance: war or peace, famine or plenty. Individuals too are judged on this day, for life or for death.

Who is not judged on this day? Every human being comes before You; deeds and designs, ways and wishes—all are judged.

Blessed is the person who does not forget You, who draws courage and strength from You. For those who seek You shall not stumble; those who trust in You shall not be put to shame when the record of all deeds is set before You and You examine every action.

You remembered Noah in love, mercifully saving him when You brought the flood to destroy all creatures because of their evil deeds. Because the record of his righteousness was known to You, Lord our God, You multiplied his children like the dust of the earth and his descendants as the sand of the sea.
REMEmBRANCE VERSES (Zihronot)

Thus it is written in Your Torah:

“And God remembered Noah and all the animals and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided.”

“And God heard their groaning in Egyptian bondage and remembered the Covenant with Abraham and Isaac and Jacob.”

“I will remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.”

Genesis 8:1; Exodus 2:24; Leviticus 26:42

And so the Psalmist sang:

“Gracious and merciful is the Lord, whose wonders are to be remembered.”

“The Lord sustains those who are reverent, and will remember the Covenant forever.”

“The Lord remembered the Covenant and, in abundant kindness, forgave them.

Psalms 111:4, 111:5, 106:45

And thus Your prophets proclaimed:

“Go and proclaim to Jerusalem: Thus says the Lord: I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me in the wilderness, through a barren land.”

“I will remember the Covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant.”

“Is not Ephraim My precious son. My beloved child? Even when I rebuke him, I remember him with tenderness, My heart yearns for him. I will surely show him compassion, says the Lord.”

Jeremiah 2:2; Ezekiel 16:60; Jeremiah 31:20

Zihronot Verses

כברוב בחתונות. יברוח אלוהים אתינו אתיה ק_elseין מציל.
כברוב אפר עתתת נבון אלהים ק ['/לעם יתפ dém:

נאמר: ניושם אלוהים אתותאת יניב אלהים ק ['-לעם יתפ

אפרון. נני kỹב ארימ יתקקיו אימ ארים יתפ

جرائم אברים ואים (קדום ע笤):

זכר רבים בחתות (קדום ע笤):

אמר: נריך לchers תקן בני ק מכן קדרי:

אמר: נריך פעמים תקן בני קדרי:

אמר: נריך רבים בני קדרי (קדום ע笤)

אמר: נריך רבים בני קדרי (קדום ע笤)

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Hav'eyn yakev li efra-yim im yeled sha-a-shuim.
Ki mi-dey dabrí bo zabor ezkerenu od,
Al keyn hamu mey-ai lo ra'eym araga-men, n'um Adonai.
Remembering: I stood with Abraham

I stood with Abraham in his lonely vigil
And read the destiny of my people in the stars.
   I was with Isaac when he built the altar
   Where his faith and devotion were put to the test.
I stood with Jacob
When he wrestled through the night
With the angel of despair
And won a blessing at the break of dawn.
   With Joseph I dreamt of sheaves and stars
   And climbed the steps from the pit to a prince’s throne.
I was with Moses, an alien prince among an alien people.
Unshod, I stood with him before the vision in the wilderness
And from the fire I heard the Voice summoning him to service.
   I was at Sinai and entered there the everlasting covenant
   Between my people and its God.
   I suffered and I hungered with them
   All the way across the wilderness to the Promised Land.
I was with Joshua at Jericho
And with Deborah by the waters of Megiddo
When the stars in their courses fought against Sisera.
   I stood with the blind Samson in his agony
   And I heard the wild cry of his desperate courage
   As he pulled the pillars over the Philistines.
I heard Samuel admonish his people to remain free
And not to reject God by enslaving themselves to a king.
   I listened to the harp of David,
   And I saw him bow before the wrath of Nathan
   And before the truth of his accusation.
I heard Solomon in the Temple
On the day he dedicated it as a House of Prayer for all peoples,
And I learned from him
Of a God whom heaven and the hosts of heaven cannot contain,

Ziḥronot: Remembering

You remember, O Lord our God,
The past which has molded us;
That past which those who went before,
Preserved and bequeathed to us.
   Help us to remember that we shall be the past
   To countless others who will come after us;
   And may we so live that we will transmit to them
   Our love and reverence for all that we cherish.
You remember, O Lord our God,
The past which lives in our minds;
The heritage, rooted in the ages, which was nurtured
By psalmist and sage, by poet and prophet.
   Help us to remember that we are the guardians
   Of this sacred trust we are commanded to honor;
   May it be our way of life all the days of our years,
   To pass on to future heirs, strengthened and enhanced.
You remember, O Lord our God,
The past which lives in our hearts;
That past, wrought out of the hopes of our people,
Renewed in the dreams of every generation.
   Let us remember that we must now renew
   Our loyalty, our devotion to those hopes and dreams;
   That our lives may be hallowed and our days enriched,
   By our links to our people’s noblest ideals.
You remember, O Lord our God,
Our past which stressed righteousness,
That past which now summons us to justice and to mercy,
Proclaiming that we meet You in deed as well as prayer.
   Help us to remember that we must faithfully champion
   Those eternal truths, and inspired teachings.
   Which link our lives to Your Torah of love,
   And make us worthy of being remembered by You.

Morris Silverman (adapted)
I saw them stay sane, in the midst of madness.
I saw them stay civilized, in the midst of brutality.
I saw them lighting candles in the midst of darkness.

Then I saw the night lift and the dawn break;
And into a new world, blessed with liberty and freedom.
I marched with them exultingly.

I saw the shackles fall from off their limbs,
I saw the radiance of their emancipated minds and hearts.
I saw them enrich every land that gave them opportunity.

I was with them when they landed at Ellis Island,
And fell in love with the land that stood for liberty.

Then I saw the night descend again.
I saw them suffer as no people has ever suffered before.
I saw them burned and gassed and tortured.

Then, like a Phoenix, I saw them rise again in the old land.
I saw them begin a new life there,
Based on the ancient teachings of justice and mercy.

I saw them nurture saplings in the wilderness,
And I watched them make the desert bloom.

I was with them in the Six Day War,
I stood by them when their hard-earned state was in danger on Yom Kippur.
I trembled when they trembled,
And I rejoiced when they rejoiced.
I was at the Wall. I was in the Sinai.
I was on the Golan Heights.

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

They are bone of my bone,
Flesh of my flesh,
Soul of my soul.

They are my people.
Their quest is mine.

They will live within me,
And I will live with them, forever.

Whose compassion extends to all,
Even to the stranger who comes from a far off country.

I was with the prophets
Who came to destroy old worlds
And to build new ones.

I heard them lash out against injustice.
I warmed at their compassion for the weak.
From them I learned what a raging fire within one’s soul
An unfilled mandate from God can be.

I was with my people by the rivers of Babylon
And I heard their oath:
“If I forget thee, O Jerusalem.”

I entered their makeshift synagogues in Babylon,
And learned there that prayer and study
Can be as beloved to God
As the sacrifices of the priests in the Temple
Or the songs of the Levites.

I returned with them from the captivity
And saw how a people can rebuild upon ruins.

I sat with the sages and the scribes
Who patiently interpreted the word of God
And slowly formed the Oral Law.

I moved among the mountains of Judea
With the lionhearted sons of Mattathias.

I saw the miracle of the single cruse of oil
That illumined the Temple of the Lord.

I was with Hillel
When he summarized the whole Torah
In the commandment to love your neighbor as yourself.

I was with Akiba
When he inspired a revolution,
Defied an empire, and died a martyr.

I wandered with my people into many lands,
Where the cross and the crescent reigned.
I walked with them over all the highways of the world.

I was with them when they drank out of the bitter chalices
Of pain, humiliation, cruelty, and hatred.
REMEMBER US WITH BLESSING

Our God and God of our ancestors, remember us with blessing, with deliverance, and with Your mercy.

Remember the covenant which You made with Abraham our father and the pledge which You lovingly gave him on Mount Moriah.

Remember how he bound his son Isaac on the altar, subduing his fatherly compassion so that he might do Your will wholeheartedly. So may Your compassion for us subdue Your wrath. In Your great goodness, favor Your people and Your city Jerusalem. Fulfill for us the promise contained in Your Torah, transmitted by Your servant Moses:

“For their sake will I remember the covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations to be their God. I am the Lord.”

You remember all things forgotten; for You there is no forgetfulness. Remember today the binding of Isaac and may it arouse Your mercy for his descendants. Praised are You, O Lord, who remembers the covenant.

The Shofar is sounded. (Omit on Shabbat.)

TEKIAH SHEVARIM TERUAH TEKIAH

Omitted on Shabbat:

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Zihronot.

HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world’s creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us, O revered and holy God.
SHOFAROT: Recalling the revelation

You revealed Yourself to Your holy people at Mount Sinai amid clouds of glory. Your voice was heard in a mist of purity.
The whole world trembled before You, all creation stood in awe, when You, our Sovereign, manifested Your presence to teach Your people Torah and Mitzvot.
Out of flaming fire, amid peals of thunder and flashes of lightning, amid blasts of the Shofar, You enabled them to hear Your divine words.

SHOFAROT VERSES

Thus is it written in Your Torah: “On the third day, as morning dawned, there was thunder and lightning, a thick cloud upon the mountain and the mighty blast of a Shofar; everyone in the camp trembled.” “The sound of the Shofar grew louder and louder. Moses spoke and God answered him.” “As all the people witnessed the thunder and lightning, the sound of the Shofar and the mountain smoking, they trembled and stood at a distance.”
Exodus 19:16, 19:18, 20:13

And so the Psalmist sang: “God has ascended with the sound of the Shofar, the piercing cry of the Shofar.” “With trumpets and Shofar acclaim our Sovereign, the Lord.” “Sound the Shofar on the New Moon, at the time appointed for our New Year. Its observance is a law for Israel, ordained by the God of Jacob.” “Hallelujah! Praise God in the sacred sanctuary; praise God in the mighty heavens. Praise God who is vast in power; praise God who abounds in greatness. Praise God with the sound of the Shofar, praise God with lute and lyre. Praise God with drum and dance, praise God with strings and flute. Praise God with resounding cymbals, praise God with clanging cymbals. Praise God for all that breathe. Hallelujah! Praise the Lord!”
Psalms 47:8, 98:8, 81-4:15

And thus Your prophets proclaimed: “All inhabitants of the world, all dwellers on earth: look when a banner is raised upon the mountains, and when the Shofar is sounded, listen.” “On that day a great Shofar will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow down to the Lord on the Lord’s holy mountain in Jerusalem.” “The Lord will be revealed to them with a piercing Presence which will flash like lightning. The Lord God will sound the Shofar and march amid the storm-winds of the South. The Lord of hosts will defend them.”
Isaiah 10:3, 27:13; Zechariah 9:14-15

MUSAF SERVICE / ROSH HASHANAH

[ 323 ]
MUSAF LE-ROSH HASHANAH

[ 322 ]
The Shofar calls us

The Shofar calls us to remember the revelation at Mount Sinai, accompanied by “trembling, and thunderous Shofar blasts...”

May we answer the Shofar’s call by studying Torah, and by transmitting our heritage to future generations.

The Shofar calls us to proclaim the sovereignty of God, echoing the ancient rite of royal coronation.

May we answer the Shofar’s call by making God our Sovereign, by permitting God’s will to guide our thoughts and deeds.

The Shofar summons us to sacrificial devotion, recalling the ram which replaced Isaac on the altar; recalling Abraham’s readiness to offer all to God.

May we answer the Shofar’s call by doing God’s will, sacrificing greed and vanity on the altar of service.

The Shofar sounds a call to wholehearted T’shuvah, summoning us to return to God, in humility and contrition.

May we answer the Shofar’s call by examining our ways, by admitting our failures and our transgressions, and by striving to live more nobly in the year ahead.

The Shofar sounds a call to liberation from bondage, recalling the Shofar blasts of the Jubilee Year, when slaves were set free.

May we answer the Shofar’s call by heeding the command to proclaim liberty throughout the land, to all its inhabitants.

The Shofar proclaims the promise of Jewish redemption, anticipating the sounding of the great Shofar, when our oppressed and homeless will return to Zion in joy.

May we answer the Shofar’s call through dedication to our people, by sharing our strength, our love, and our means.

The Shofar sounds the hope for the coming of God’s rule, when justice and peace will reign throughout the world.

May we answer the Shofar’s call by nurturing this hope, and by living in a manner which will hasten its fulfillment.

Reveal Yourself anew

You revealed Yourself, O Lord, amid Sinai’s thunder, Amid the sounds of the Shofar, which we recall today.

O Lord of wondrous revelation,
Reveal Yourself to us anew!

As we seek to grow, as we seek to learn Your truth, Your law, and Your will— Amid the sounds of today’s Shofar, Reveal Yourself to us anew!

And may the knowledge thus revealed Be as the echo of Your voice
Which our ancestors heard at Sinai, So that we may respond, as did they, “All that the Lord has spoken we will do.”

Open our hearts to Your great love, Our eyes to the beauty of Your world. Let not selfishness or pride blind us To the glory of Your revelations, Nor willfulness obscure the splendor of Your creation.

May Your Torah be a light unto our path, Dispelling mists of doubt and shadows of despair, Guiding us safely past all snares and pitfalls On the road to fulfillment and serenity.

Keep us ever grateful for our heritage, So that the teachings of our prophets and sages May enrich and guide our lives.

May we teach Your precepts to our children With love and with diligence, While sitting at home and walking on the way, Speaking of them when lying down and when rising up.

Renew in us the memory of Your covenant, So that neither the allure of ease nor the threat of pain Will swerve us from loyalty to You. May the time come soon when all the world will know That the fruit of righteousness is peace, And that You reveal Yourself anew To those who seek You with a perfect heart.

Ben Aruni (adapted)
SOUND THE GREAT SHOFAR FOR OUR LIBERATION

Our God and God of our ancestors, sound the great Shofar for our liberation and lift high a banner to gather our exiles.

Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth.

Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy.

For it was there that our ancestors brought to You the offerings prescribed in Your Torah, given to us by Your inspired servant Moses:

"On your joyous occasions, your fixed festivals, and on your new moons, you shall sound the trumpets as you bring the designated offerings and they shall be a reminder to you before the Lord your God; I, the Lord, am your God."

For You hear the sound of the Shofar and heed its summons; none may be compared to You.

Praised are You, O Lord, who mercifully listens to Your people Israel as they call on You with the sound of the Shofar.

The Shofar is sounded. (Omit on Shabbat.)

TEKIAH SHEVARIM TERUAH TEKIAH

Omitted on Shabbat:

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Shofarot.

HAYOM HARAT OLAM: Today is the birthday of the world

Today is the birthday of the world! On this day all the world’s creatures stand before You in judgment: some as children, some as servants. If You look upon us as children, then pity us as parents pity children. If You look upon us as servants, then we depend on Your graciousness when You judge us. O revered and holy God.
A SINGLE PERSON WAS CREATED

Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed; and if anyone saves a single person, Scripture considers it as though a whole world had been saved. Again, just a single person was created, for the sake of peace—so that no one could say to another: “My parent was greater than yours”; also that the heretics could not say, “There are many ruling powers in heaven.” Moreover, only a single person was created, in order to emphasize the greatness of God: for when a human being stamps many coins using one die, they are all alike; but when God stamps every individual with the die of the first human being, each one of them is, nevertheless, unique. Therefore every one must say, “For my sake was the world created.”

Mishnah, Sanhedrin 4:5

CREATION IS CONTINUOUS

Creation, we are taught, is not an act that happened once upon a time, once and for ever. The act of bringing the world into existence is a continuous process. God called the world into being, and that call goes on. There is this present moment because God is present. Every instant is an act of creation. A moment is not a terminal but a flash, a signal of Beginning. Time is a perpetual innovation, a synonym for continuous creation. Time is God’s gift to the world of space.

Abraham J. Heschel

TO SANCTIFY AND ENJOY

To love God one need not hate the world. Life should not be feared or condemned or renounced, but sanctified and enjoyed through wholesome living in which the whole person—body, mind, and soul—is fulfilled.

Abba Hillel Silver

"Today is the birthday of the world"

(HAYOM HARAT OLAM)

THE GLORY OF CREATION—Psalm 8

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.
Out of the mouths of babes and sucklings
You have founded strength,
Because of Your adversaries;
That You might still the enemy and the avenger.
When I behold Your heavens, the work of Your fingers,
The moon and the stars, which You have established;
What are we, that You are mindful of us,
Mere mortals, that You take account of us?
Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.
You have given us dominion over the works of Your hands;
You have put all things at our feet:
Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.
O Lord, our Lord,
How glorious is Your name in all the earth!

TO GUARD THE WORLD

When God created Adam, God showed him all the trees in the Garden of Eden and said, “See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you.”

Rashi, Genesis Rabbah 7:26
ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

MODIM: A prayer of thanksgiving

We thankfully acknowledge You, O Lord, God of our ancestors and source of our strength.

Daily we are blessed in ways beyond measure.

We give thanks, O Lord, for treasures which are ours:
The powers of body, mind, and spirit,
The loved ones and friends who nourish and sustain us,
The goodly heritage which guides and enriches us.

As we ponder the blessings and miracles in our lives,
We lift our voices in thanksgiving and praise;
Source of blessing, Lord of compassion,
You are our abiding hope.

MUSAF SERVICE / ROSH HASHANAH

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MUSAF LE-ROSH HASHANAH

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For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Avinu Molkeynu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

“May the Lord bless you and protect you.”

“May the Lord show you kindness and be gracious to you.”

“May the Lord bestow favor upon you and grant you peace.”

Congregation:

May this be God’s will.

May this be God’s will.

May this be God’s will.

Congregation: Keyn y’hi ratzon.
SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

WE INSCRIBE OURSELVES

“*In the Book of Life*” must be understood in a spiritual sense. We are not asking for mere existence; we are asking for a life of special quality. And whether or not the prayer is answered depends largely on us.

If we remain enslaved by our passions, if we are so unmoved by the love of God that we fail to repent and to return to God, then we have forfeited a year of true life.

However, if we love God, if we put our trust in God, if we enlist in God’s service and take upon ourselves the yoke of serving the Will of Heaven, we thereby inscribe ourselves in the Book of Life!

Based on the Baal Shem Tov
In the Book of Proverbs it is written: “Through Me will your days be multiplied, and the years of your life be increased.” O God of life, inscribe us for a good life, inscribe us in the book of life, as it is written in the Torah: “And you, by clinging to the Lord our God, have all been kept alive to this day.”

**HAYOM: On this day**

- On this day, give us strength! Amen.
- On this day, bless us! Amen.
- On this day, help us to grow! Amen.
- On this day, be mindful of us! Amen.
- On this day, inscribe us for a good life! Amen.
- On this day, hear our plea! Amen.
- On this day, mercifully accept our prayer! Amen.
- On this day, support us with Your just strength! Amen.

On this day, bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.

May righteousness, blessing, mercy, life, and peace be ever granted to us and to the entire household of Israel. Praised are You, O Lord, Source of peace.

**O Lord, Source of peace**

May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.
KADDISH SHALEM

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-lilah mal-ḥutey
B’ha-yey-hon u-v’yomey-hon
U-v’ha-yey d’ḥol beyt yisrael
Ba-agala u-viz-mam kativ, v’imru amen.

Congregation and Reader:

Y’hey sh’mey raba m’varah l’alam ul-almev alma-ya.

Reader:

Yit-barah v’yish-tabaḥ v’yit-pa-or v’yit-romam v’yit-na-sey
V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha—
B’riḥ hu, l’eyla l’eyla mi-kol bir-ḥata v’shi-rata
Tush-b’ḥata v’ne-ḥemata da-amiran b’alma, v’imru amen.

Tit-kabeyl tz’lot-hon uva-ut-hon d’ḥol yisrael
Kodam avuhon di vi-sh’ma-ya, v’imru amen.

Y’hey sh’lama raba min sh’ma-ya, v’ha-yim,
Aleynu v’al kol yisrael, v’imru amen.

Oseh shalom bi-m’romav, hu ya-aseh shalom
Aleynu v’al kol yisrael, v’imru amen.

Magnified and sanctified be the great name of God, in the world
created according to the Divine will. May God’s sovereignty soon
be established, in our lifetime and that of the entire house of Israel.
And let us say: Amen.

May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and
acclaimed be the name of the blessed Holy One, whose glory is
infinitely beyond all the praises, hymns, and songs of adoration
which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be
accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel.
And let us say: Amen.

May God, who ordains harmony in the universe, grant peace
to us and to all Israel. And let us say: Amen.
EYN KEYLOHEYNU

There is none like our God;
There is none like our Lord;
There is none like our Sovereign;
There is none like our Redeemer.

Who is like our God?
Who is like our Lord?
Who is like our Sovereign?
Who is like our Redeemer?

Let us thank our God;
Let us thank our Lord;
Let us thank our Sovereign;
Let us thank our Redeemer.

Let us praise our God;
Let us praise our Lord;
Let us praise our Sovereign;
Let us praise our Redeemer.

You are our God;
You are our Lord;
You are our Sovereign;
You are our Redeemer.

Eyn keylo-heynu,
Eyn k'mal-keynu,
Mi heylo-heynu,
Mi l'mal-keynu,
Nodeh leylo-heynu,
Nodeh l'mal-keynu,
Baruh Eloheynu,
Baruh mal-keynu,
Ata hu Eloheynu,
Ata hu mal-keynu,
Eyn ka-do-neynu,
Eyn k'mo-shi-eynu,
Mi ha-do-neynu,
Mi l'mo-shi-eynu,
Nodeh la-do-neynu,
Nodeh l'mo-shi-eynu,
Baruh ado-neynu,
Baruh mo-shi-eynu,
Ata hu ado-neynu,
Ata hu mo-shi-eynu.
ALENU

Let us now praise the Lord of all;
Let us acclaim the Author of creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
For we bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,
Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
“This day accept, with mind and heart,
That God is the Lord of heaven and earth;
There is no other.”

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v’yoseyd aretz,
U-mo-shav y’karo ba-shama-yim mi-maal,
U-sh’hinat uzo b’gov-hey m’romim.
Hu Eloheynu eyn od,
Emet mal-keynu efes zu-ático, ka-katuv b’torato,
V’yada-ta ha-yom va-ha-shey-vota el l’va-veha
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v’al ha-aretz mi-taḥat, eyn od.

Aleynu I’sha-bey-ah la-adon ha-kol,
La-teyt g’dula l’yotzeyr b’reyshit.
Sheh-lo asanu k’go-ye y ha-aratzot,
V’lo samanu k’mish-p’hot ha-adama.
Sheh-lo sam ḥel-keynu ka-hem,
V’gora-leynu k’hol homanam.
Va-anahnu kor-im u-mishta-ḥavim u-modim,
Lifney meleḥ malḥey ha-m’laḥim, ha-kadosh baruḥ hu.
WE HOPE FOR THE DAY

Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will be made a kingdom of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.

May all who live be convinced
That to You every knee must bend,
Every tongue must vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.

May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."

The prophet too, proclaimed this promise:
"The Lord shall be Sovereign over all the earth;
That day the Lord shall be One and God's name One."

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'ye Adonai ehad u-sh'mo ehad.
MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey rabah.
B'alma di v'ra hi'ru-tyey, v'yam-li'ah mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:
Y'hey sh'mey rabah m'varah l'alam ul-almey alma-ya.

Mourners:
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-heimata da-amirant b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.
Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

REMEMBERING: A meditation before the Kaddish

We pause on this Day of Remembrance to remember our loved ones, from whom we have been separated by death, but to whom we remain close through the binding links of memory.

We are grateful, O God, for our capacity to remember, for the ability to retain in treasured possession that which we once held dear. We are grateful for those precious things which death cannot take from us—the lessons and experiences which our loved ones shared with us and bequeathed to us. Above all, we are grateful for the assurance that "there is no forgetting before You," that our loved ones are held in everlasting remembrance.

May the memories of those whom we lovingly recall inspire us to lead lives worth remembering. In tribute to our departed, those who mourn now rise to praise Your holy name.

ואלה נטילת המ.ObjectMapper הנביאים לישראל, ב'אלים ו'אלים: אמירים אמנים:

Mourners:
ADON OLAM

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Y transl. Israel Zangwill (adapted by Adina N. Samuelson)

Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai melekh sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-loh norah.
V'hu ha-ya v'hu ho-veh, v'hu y'i-h'ych b'tif-ara.
V'hu ehad v'eyn shey-ni, l'ham-shil lo l'hah-bira.
B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur ḥevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afskid ruhi, b'eyt ishan v'a-ira.
V'im ruhi g'vi-yati, Adonai li v'lo ıra.