The New Maḥzor
for Rosh Hashanah and Yom Kippur

MAḤZOR ḤADASH

Compiled and Edited by
Rabbi Sidney Greenberg and Rabbi Jonathan D. Levine

Consulting Editors:
Rabbi Irwin Gruber
Rabbi Harold Kushner

A Media Judaica Publication
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.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.
Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.
The stars above follow their appointed rounds,
In response to Your divine will.
You create day and night;
You alternate darkness and light.
You remove the day and bring on the night;
You separate one from the other.
We call You “Lord of heavenly hosts”;
You are our living God.
May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

Two blessings before and after the “Evening Shema”

The Mishnah prescribes that the reading of the Evening Shema be preceded by two blessings and followed by two blessings (Berakhot 1:4).

The first blessing before the Evening Shema, Ha-Maariv ARAVIM (“Your command brings on the evening twilight”), acknowledges that the orderliness of nature manifests the continuous activity of a loving God.

The second blessing before the Evening Shema, AHAVAT OLAM (“With everlasting love”), expresses gratitude for the love which God has bestowed upon the House of Israel, as reflected in the Divine gift of Torah.

The first blessing after the Evening Shema is the Redemption Blessing; it closes the Emet ve-Emunah (“True and certain . . .”) which is a reaffirmation of the principles articulated and implied in the Shema, and a recollection of Divine acts of deliverance and redemption.

The second blessing after the Evening Shema, Hashkiveinu (“Help us to lie down in peace”), seeks protection from peril and fear.

Thus, the Evening Shema is “framed” by prayers whose themes encompass the cosmic and the communal, the historical and the immediate.
AHAVAT OLAM:
God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people Israel,
Teaching us the Torah and its Mitzvot,
Instructing us in its laws and judgments.

Therefore, O Lord our God,
When we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice in Your Torah and Mitzvot.

For they are our life and the length of our days;
On them we will meditate day and night.
May Your love never depart from us.
Praised are You, O Lord,
Who loves Your people Israel.

A PRELUDE TO THE SHEMA

The six Hebrew words which constitute the Shema are the first words of prayer which we are called upon to teach our children. They are the last words to be uttered at life's end.

Each time we recite the Shema, we declare our belief in the One, invisible, and incomparable God.

Each time we recite the Shema, we take upon ourselves the obligation to love God with all our hearts, minds, and souls—and to live faithfully in accordance with God's commandments.

Each time we recite the Shema, we link ourselves to countless generations of Jews who steadfastly recited these sacred words; and we recall those who uttered these words as they prepared to surrender life itself rather than embrace an alien faith.

Each time we recite the Shema, we reaffirm that One God is the Parent of us all; and that all of God's children are related by a bond which transcends differences of origin or belief.

Each time we recite the Shema, we proclaim our creed, and hear a call for noble living, in the presence of the Lord, our God.

WITH EVERLASTING LOVE

Before the Shema we are reminded of God's “everlasting love” for us. After the Shema (in V’ahavta), it is we who are called upon to love God.

God's love came first. Because of this love, God endowed us with the capacity to love—and gave us the Torah, the ultimate gift of love!

Through the Torah, we have found the purpose for which to live, and the strength and inspiration with which to live.

Morning and night, our prayers remind us of God’s love, so that we may be moved to “love the Lord,” and let the spirit of Torah guide our lives.
The Shema

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

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’mo” is written with an enlarged final ayin (י); and the word “Ehad” with an enlarged final doled (ד). These two letters form the Hebrew word יְהֹוָה (YHVH) which means “witness.”

Whenever we recite the Sh’mo, 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.

[Ben Souil]

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 Berdichev)

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.

Barух sheyam k’vod mal-ḥuto l’olam va-ed.

V’ahavta eyt Adonai Eloheха

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-veha.
V’shi-nan-tam l’va-neha v’dibarta bam
B’shiv-t’ha b’vey-teha, u-v’leh-t’ha va-dereh,
U-v’shoh-b’ha u-v’ku-meha.
U-k’shar-tam l’ot al ya-deha,
V’ha-yu l’totafot beyn eyneha.
U-h’tav-tam al m’zuzot bey-teha u-vish-areha.

MAARIV LE-ROSH HASHANAH
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 11:22-21

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 Bratslav)

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.

(Talmud 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.

(Firkey Avot 1:3)

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

(Firkey Avot 4:2)

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

(Solomon)

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.

(Behyda)
Though enemy hosts pursue us

We acknowledge that there is but one universal God, and that Israel stands eternally committed to God’s service.

We recognize in God the Power that has enabled us to triumph over defeat, persecution, and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs;

It is God’s will that we be free to use our powers in God’s service, and be not bound to the arbitrary rule of any mortal.

Whenever any human tyrant usurps divine authority, oppressing or exploiting other human beings,

The hardening of his heart proves his own undoing; his unrelenting arrogance writes his doom.

Therefore will we never be discouraged nor dismayed, when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea.

We repeat the words of triumph with which they thanked You for their deliverance:

“Who is like You among the mighty, O Lord, Glorious in holiness, awesome in renown, doing wonders?”

When Your children beheld Your sovereignty, they sang: “This is my God.” They proclaimed: “The Lord shall reign for ever and ever.”

Thus it is written: “For the Lord has delivered Jacob and redeemed him from a power mightier than he.” Praise to You, O Lord, Redeemer of Israel.

Mordecai M. Kaplan and Eugene Kohn (adapted)

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
EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God;
And there is none like our Lord.

It is God who redeemed us from the might of tyrants,
And delivered us from slavery to freedom.

Great are the things that God has done;
The Lord’s wonders are without number.

God brought forth Israel from Egyptian bondage;
And has been our hope in every generation.

May You continue Your protecting care over Israel,
And guard all Your children from disaster.

When the Children of Israel beheld Your might,
They gave thanks to You and praised Your name.

They accepted Your sovereignty willingly,
And sang in joyous thanksgiving.

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?”

When You rescued Israel at the Sea,
Your children beheld Your power.

“This is my God!” they exclaimed, and said:
“The Lord shall reign for ever and ever!”

As You delivered Israel from a mightier power,
So may You redeem all Your children from oppression.

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted)
Help us, O God, to lie down in peace,
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tent of peace.
Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.
Strengthen us against the evil forces
Which abound on every side.
May we always sense Your care,
For You are our merciful Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Whose love is always with us,
Who shelters Your people Israel,
And protects Jerusalem in love.

Grant us, O God

Grant us, O God, Your merciful protection,
And in protection give us strength;
And in our strength grant us wise discretion,
And in discretion make us just;
And with our justice may we mingle love,
And with our love, O God, the love of You;
And with the love of You, the love of all.

Amen.

Author unknown
VESHAMRU: Shabbat—an everlasting covenant

On Shabbat add:

"שומרי ברית ישראל الشركات לארץ ישראל
לחרום בסיוע עלם: בני בני ישראל אוה להם
עלם בריאה נפשו נפשו, נշות נעמה וה الرئيسية
ביהוד אשוריש ישיב ישיב:

V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shabbat l'orotam b'rit alam. Bey-ni uveyn b'ney yisrael et hi l'olam. Ki shey-set yamin asa Adonai et ha-shama-yim v'et ha-aretz uva-yom ha-sh'vi'i shavat va-yina-fash.

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

Peace means more than quiet

Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.

Remind us that if we are to be at peace at night,
We must take heed how we live by day.

Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.

Rid us of resentments and hatreds
Which rob us of the peace we crave.

Liberate us from enslaving habits
Which disturb us and give us no rest.

May we inflict no pain, bring no shame,
And seek no profit from another's loss.

May we so live that we can face the world
With serenity and with grace.

May we feel no remorse at night
For what we have done during the day.

May we lie down tonight in peace,
And awaken tomorrow to a richer and fuller life. Amen.

Your tabernacle of peace

Spread Your tabernacle of peace, O Lord,
Over us and our people, we pray;
Bless all who tonight are in our prayers,
And all who should be in our thoughts—
To the sick and the suffering, send Your hope;
To the forgotten and the lonely, send Your love.
To the confused and the distressed, send Your light;
To the weary and the wronged, send renewed strength.
To the pursuers of justice, send wisdom and faith;
To the seekers of peace, send unwavering resolve.
To Jerusalem and its people, send tranquility and joy;
To the world tonight, send the blessings of peace. (Ben Saul)

TO PROCLAIM THIS DAY

ה寮 והרות חן ושלום לימים הבאים:
כי רבים נאם והמשמיעים על דברי תשב Corey

Tiku va-hodesh shofar, ba-keshet l'yom hageyenu.
Ki hok l'yisrael hu, mishpat ley-lohey ya-akov.

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.

Psalm 81:4-5
Preludes to the Amidah

OUR GOD AND GOD OF OUR ANCESTORS

Why do we say “Our God and God of our ancestors?” There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one’s parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one’s self.

The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence.

But the person who unites both kinds of faith is invincible. And so we say “Our God” with reference to our studies, and “God of our ancestors” with an eye to tradition.

The same interpretation has been given to our saying, “God of Abraham, God of Isaac, and God of Jacob,” and not “God of Abraham, Isaac, and Jacob,” for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

Rool Shem Tov, retold by Martin Buber (adapted)

OUT OF OUR HEARTS

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

Abraham J. Heschel

HATZI KADDISH

Reader:

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tyey,
v’yam-lih mal-hutey
B’ha-yey-hon uv-yomney-hon uv-ya-yey d’hol beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Congregation and Reader:

Y’hey sh’mey raba m’varaḥ l’alam ul-almene alma-yay.

Reader:

Yit-barah v’yish-abah v’yit-pa-ar v’yit-roman 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 biḥata v’shi-rata
Tush-b’ḥata v’ne-ḥemata da-amiron b’alma, v’imru amen.

“Magnified and sanctified be God’s great name 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.”
The Amidah

"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.

* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

For the Hebrew text of the "Interpretive Amidah Blessings," see page 880.
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 Saturday night add:

O Lord our God, You have made known to us Your ordinances of righteousness and have taught us to perform Your laws. You have given us, O Lord our God, just ordinances, true teachings, good statutes and commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and festivals for bringing free-will offerings. You have given us as our heritage the holiness of the Sabbath, the glory of the festival, the pilgrimage season. You have made a distinction, Lord our God, between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness.

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.

YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption

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.
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 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.

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.

**BLESS US WITH PEACE**

*Grant lasting peace to Your people Israel, for You are the sovereign Lord of 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. Praised are You, O Lord, Source of peace.

---

*In the Morning Service, substitute the following paragraph:

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us, O Divine Parent of us all, with the light of Your sacred 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 me 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

A MEDITATION AFTER THE AMIDAH

O Lord, guard my tongue from evil And my lips from speaking guile;
Guard my heart from hatred And my mind from harmful thoughts.
Help me to avoid shameful speech As well as shameful silence.
May my words be messengers of Your will, Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.
O Lord, guard my spirit from weakness; And my soul from gloom or despair.
Strengthen my worthy desires That I may serve You, in joy, every day; Thus may I reflect honor on Your holy name In all that I say and do.

Ben Szel

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

On a weekday, continue with Kaddish Shalem, p. 50.

GUARD MY TONGUE . . .

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "leshon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken.

According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah.

Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21).

Words possess awesome power—for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil."

MAARIV LE-ROSH HASHANAH

[ 47 ]

EVENING SERVICE / ROSS HASHANAH

[ 46 ]
VAY'HALU: God blessed the seventh day (Genesis 2:1-3)
The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation.

MAGEYN AVOT: Our shield in all generations (Adapted from the Hebrew)
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, revered, and supreme, Lord of heaven and earth.

God's word was a shield to our ancestors; and it confers immortal life. God alone is the holy Sovereign, who gives rest to our people on the holy Sabbath, taking delight in them. Let us serve the Lord in reverence and awe, and offer thanks every day. For God is the source of our blessings, the One to whom all thanks are due. The Lord of peace sanctifies the Sabbath and blesses the seventh day, giving our people the joy of Sabbath rest, as a commemoration of Creation.

MEKADEYSH HA-SHABBAT: Holiness and joy
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.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. Praised are You, O Lord, who sanctifies the Sabbath.

Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.
Ha-meleh ha-kadosh sheh-eyn kamohu
Ha-meyni'a l'amo b'yom shabbat kod-sho.
Ki vam ratza l'hania'h lahem, l'fanav na-avod b'yira va-fahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.
Eyl ha-hoda-ot adon ha-shalam,
M'kadeysh ha-shabbat u-m'vureysh sh'yi-i,
U-meyni'a bi-k'dusha l'am m'dush-ney oneg.
Zey'her l'ma-asey v'reyshit.

On Shabbat, this page is added.
KADDDISH SHALEM

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.

Y’hey sh’mei raba m’varah l’alam ui-almei alma-ya (yit-barah).

Oseh shalom bi-m’romav, hu ya-aseh shalom Aleynu v’al kol yisrael, v’imru amen.
Accept our gratitude

For the blessings which You lavish upon us in forest and sea, in mountain and meadow, in rain and sun, we thank You.

For the blessings You implant within us, joy and peace, meditation and laughter, we are grateful to You.

For the blessings of friendship and love, of family and community;

For the blessings we ask of You and those we cannot ask;

For the blessings You bestow upon us openly and those You give us in secret;

For all these blessings, O Lord of the universe, we thank You and are grateful to You.

For the blessings we recognize and those we fail to recognize;

For the blessings of our tradition and of our holy days;

For the blessings of return and forgiveness, of memory, of vision, and of hope;

For all these blessings which surround us on every side, O Lord, hear our thanks and accept our gratitude.

Ruth P. Bria

Thanks for Your precious gifts

O God, who revealed Yourself to a lonely shepherd in a lowly thorn-bush enveloped in flames which marvelously was not consumed,

We thank You, for Your precious gifts which stubbornly defy the fires that would consume them:

For the yearning for liberty
which will not be strangled by the cold chains of tyranny.

For the striving for truth
which will not be discouraged by the persistent clamor of falsehood.

For the struggle for justice
which will not be defeated by the cruel powers of malice.

For the urge to love
which will not be stifled by the cynical call to hate.

For the belief in tomorrow
which will not be crushed by the heavy burdens of today.

For the will to live
which will not be choked by the rude hands of sorrow.

For the power of the spirit
which will not be conquered by the brute spirit of power.

For the faith in You
which will not be uprooted by the chilly winds of despair.

For all these precious gifts
we offer thanks to You who first spoke to Moses from the bush that burned, but was not consumed.
Meditations before Kiddush

As we sanctify this night with the words of the Kiddush, We thank You, O God, for the world which You created.

You have filled Your world with beauty for our eyes, With music and laughter for our ears, With soft things for us to touch, With fragrances for us to smell, With fine foods to sustain and to delight us.

As we enjoy these many blessings, May we be moved to bring goodness Into the lives of others throughout the year.

As we recall Your blessings— Too many to be counted and too constant to be merited— May we be moved to thank You always, as we do now, For the fruit of the vine which You have created And for the blessing of a new year. Amen.

As we raise the cup of wine, the symbol of joy and of bounty, we acknowledge You, the source of life and blessing, even as our ancestors acknowledged You throughout the ages.

Standing between a past which is gone and a future not yet born, we pray for a year of good health and abundance; a year in which rejoicing shall fill our hearts, a year in which we shall endow our daily pursuits with sanctity, and use wisely the gifts of nature and the talents with which You blessed us.

Grant that we, like our ancestors, may feel Your presence in everything we do, so that all our days will be hallowed by Your spirit.

In gratitude for the privilege of reaching this sacred day, and for the holiness which it brings into our lives, we now rise for the Kiddush.

Morris Silverman (adapted)

A prayer for life

Source of all life, we pray for life. Bless us, once more, with a year of life so that we may be privileged to complete the year we have just begun.

Despite the burdens and the heartbreaks, the pains and perils, we want to live; we ask to be inscribed in the Book of Life.

But even as we pray that years may be added to our lives, we ask, too, that true life may be added to our years.

May the new year be for us a time for enhancing the quality of our lives, enriching their content, deepening their meaning.

Help us to keep our minds alive. May we be open to new ideas, entertain challenging doubts, reexamine long-held opinions, nurture a lively curiosity, and strive to add to our store of knowledge.

Help us to keep our hearts alive. May we develop greater compassion, be receptive to new friendships, sustain a buoyant enthusiasm, grow more sensitive to the beauty which surrounds us.

Help us to keep our souls alive. May we be more responsive to the needs of others, less vulnerable to consuming greed, more attentive to the craving for fellowship, and more devoted to truth.

Help us to keep our spirits alive. May we face the future with confidence, knowing that every age has its unique joys and satisfactions, each period in our lives a glory of its own.

Help us to keep our faith alive. May we be sustained by the knowledge that You have planted within us life eternal and have given us the power to live beyond our years.

Whether our years be few or many, help us to link our lives to the life of our people and to our eternal faith.

MAARIV LE-ROSH HASHANAH
Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service and distinguished us by teaching us the way of holiness through the Mitzvot. 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.

You have chosen us for Your service, and have given us a sacred purpose in life; 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.

On Saturday night add:

Praised are You, Lord our God, Ruler of the universe, Creator of the light of the fire.

Praised are You, Lord our God, Ruler of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness. Praised are You, O Lord, who has made a distinction between the holiness of the Sabbath and the holiness of the festival.

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.

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
sheh-heh-heh-yanu, v’kiy’manu, v’higi-anu
la-z’man ha-zeḥ.
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 us to a unique destiny.
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."

(Alenu continues on next page)

Among the themes which find majestic expression in the Alenu are 
thanksgiving for the unique religious heritage of the Jewish People, and 
confident hope for a world transformed, under the sovereignty of our Creator. 
When the realities of the world (or of our lives) discourage or distress us, 
the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, 
and redirects our troubled thoughts toward a future of renewed hope.

(Shehu Noteh Shama-Yim)

Sheh-hu noteh shama-yim v'yoseyd aretz, 
U-mo-shav y'karu ba-shama-yim mi-maal, 
U-sh'hinat uzo b'gov-hey m'romim.  
Hu Eloheynu eyn od,  
Emet mal-keynu efes zu-lato, ka-katuv b'torato, 
Vyada-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-tahat, eyn od.

In the Alenu, we reverently acclaim God as Creator of the universe; 
we affirm the distinctive character of our People and our Faith; 
and we pray, with hope, for the salvation of all God's children, 
looking beyond the idolatries which still abound. 
Alenu is thus a quintessential Jewish prayer; for here the voices of the 
"universal" and the "particular" are joined, in a chorus of faith and hope.

Aleynu l'sha-bey-ah la-adon ha-kol,  
La-teyt g'dula l'yotzey b'reyshit.  
Sheh-lo asanu k'go-yey ha-aratzot,  
V'lo samanu k'mish-p'hot ha-adama.  
Sheh-lo sam hel-keynu ka-hem,  
V'gora-leynu k'hoi hamonom.  
Va-anahnu kor-im u-mishta-havim u-modim,  
Lifney melech malkey ha-m'lahim,  
Ha-kadosh baruh 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’yeh Adonai ehad u-sh’mo ehad.
Before the Kaddish

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your eternal wisdom, all those who mourn now rise to sanctify Your name.

Almighty and Eternal God, in adversity as in joy, You are with us. As we recall with affection those whom You have summoned unto You, we thank You for the example of their lives, for our sweet companionship with them, for the cherished memories and the undying inspiration which they leave behind. Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to magnify and sanctify Your holy name.

Morris Silverman (adapted)

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God’s name
In the hallowed words of the Kaddish.

We hope for the day

It shall come to pass in the latter days
that the mountain of the house of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it.

And many peoples shall come and say:
“Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob,
who will then teach us the ways of the Godly,
so that we may walk in God’s paths.”

For out of Zion shall go forth Torah,
and the word of the Lord from Jerusalem.

The Lord shall judge between the nations,
and shall decide for many peoples.

And they shall beat their swords into plowshares
and their spears into pruning hooks.

Nation shall not lift up sword against nation,
either shall they learn war any more.

Isaiah 2:2-4

[ 62 ]

MAARIV LE-ROSH HASHANAH

[ 63 ]

EVENING SERVICE / ROSh HASHANAH
MOURNER’S KADDISH

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-vey, v’yam-lihi 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 raba 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-hemata da-amiran b’alma, v’imru amen.

Y’hey sh’loma 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.

Mourners:

Mourners:

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah-deeds to their memories.

By pledging ourselves to perform specific ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of “saying Kaddish” is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

(Don Seid)
PSALMS FOR THE PENITENTIAL SEASON

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)

The Lord is my light and my help; whom shall I fear?
The Lord is the strength of my life; whom shall I dread?
Should an army be arrayed against me, I would not fear.
Should war beset me, still would I be confident.

One thing I ask of the Lord, for this do I yearn:
That I may dwell in the house of the Lord all my life,
To feel the goodness of the Lord in the Lord’s sanctuary.

On the day of trouble God will shield me,
Lifting me to safety; my head will be high above my foes.

In God’s Tabernacle I will bring offerings of jubilation,
With chanting and joyous singing.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

O Lord, I truly seek You. Do not hide Yourself from me;
Turn not in anger from Your servant.

You have always been my help;
Do not forsake me, O God, my Deliverer.

Teach me Your way, O Lord; lead me on a straight path.
Deliver me not to the will of my enemies.

Trust in the Lord and be strong;
Take courage and hope in the Lord.

Alternate Penitential Psalm—Psalm 130

Out of the depths I call to You, O Lord.
Hear my cry, O Lord; be attentive to my plea.

If You kept account of all sins,
O Lord, who could survive?

But with You there is forgiveness;
Therefore we revere You.

With all my being I wait for the Lord,
Whose word I await with hope.

My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.
O Israel, put your hope in the Lord,
For the Lord is abundantly kind.

Great is the saving power of the Lord,
Who will redeem our people from all their iniquities.

(We reflect upon the twin themes of Divine judgment and Divine mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)

Alternate Penitential Psalm

משמעון קדורתן

אודש שמעה בקולו, חכמה עוזה משובחתalous מלומדת:
בנושה יfiber מהותו ליבשת הולות:
 lwא לזרע משכורים לזרע שפורים לזרע:
זועה יאילון אלון, כימרון מצורף עם פור:true:
וזא יזוהה עלירשא, מלוכל תעודית:
YIGDAL

Yigdal Elohim ḥai v’yish-tabah,
Nimtzə v’eyn eyt el m’tzi-uto.
Eḥad v’eyn yahid k’yi-ḥudo,
Ne-lam v’gam eyn sof l’ah-duto.
Eyn lo d’mut ha-guf v’eyno guf,
Lo na-aroh eylav k’dušato.
Kadmon l’ḥol davar asher niv-ra,
Rishon v’eynreyshit l’reyshito.
Hino adon olam v’ḥol notzar,
Yoreh g’dalato u-mal-ḥuto.
She-fa n’vu-ato n’tano,
El an-shey s’gulato v’tif-arto.
Lo kam b’yisrael k’moshe od,
Navi u-mabit et t’munato.
Torat emet natan l’amo Eyl,
Al yad n’vi-o ne-eman beyto.
Lo yaha-lif ha-Eyl v’lo yamir dato,
L’olamim l’zulato.
Tzo-feh v’yoo-eya s’ta-reynu,
Ma-bit l’sof davar b’kad-mato.
Gomeyl l’ish ḥesed k’mif-alo,
Noteyn l’rasha ra k’risht-ato.
Yish-laḥ l’keytz yamin m’shi-ḥeynu,
Lifdot m’ḥaktey keytz y’shu-ato.
Meytim y’ha-yeh Eyl b’rov ḥasdo,
Baruḥ adey ad sheym t’hilato.

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

Yigdal, a poetic summary of the thirteen principles of faith as formulated by Moses Maimonides in his Commentary on the Mishnah (Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.
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.

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 meleḥ sh’mo nikra.
V’aharey kih-lot ha-kol, l’vado yim-loh nor’a.
V’hu ha-ya v’hu ho-veh, v’hu yi-h’yeh b’tif-ara.
V’hu eḥad v’eyn shey-ni, l’ham-shil lo l’haḥ-bira.
B’li reyshit b’li taḥlil, v’lo ha-oz v’ha-misra.
V’hu Eyli v’ḥai go-alı, v’tzur ḥevlı b’eyt tzara.
V’hu nisi u-manos li, m’nat kosi b’yom ekra.
B’yado afkid ruḥı, b’eyt ishan v’a-ira.
V’im ruḥı g’vi-yati, Adonai li v’lo ira.
Minhah for Rosh Hashanah

A Concise Ashrey

Ashrey

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.
Happy are they whose ways are blameless,
Who follow the teaching of the Lord.
Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.
Happy are they who revere the Lord,
Who are greatly devoted to the Lord's commandments.
Happy are they who act justly,
Who do right at all times.
Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.
Happy are they whose help is the Lord,
Whose hope is in the God of Jacob.
Let us, therefore, praise the Lord,
At this time and for evermore. Hallelujah.

(Translation, p. 251.)

Minhah for Rosh Hashanah

Ashrey

Ashrey

U-VA LE-TZION

Ve-ah legzir oseil yishavi yashave b'nei kohanim
Ve-ah legzir batnei levav yizqem
Barukh etzer atzei yisrael
Barukh etzer atzei yisrael
Barukh etzer atzei yisrael
Barukh etzer atzei yisrael
Barukh etzer atzei yisrael
Barukh etzer atzei yisrael

[361] AFTERNOON SERVICE / ROSH HASHANAH

MINHAH LE-ROSH HASHANAH

[360]
HATZI KADDISH

Reader:

וֹצֵלָה (וֹצֵלָה) שֶׁמֶה רָבָּא. בֵּטְלֵפָּה דִּכְרָא בֵּרָנַה.

טַבְּלוּרָה מֶלֶדֶתָּה בְּטִימָוּן יַבֵּמיָוּן יַבּּלִיףָת.

קְרָאָלָה בֵּטְלֵפָּה וּבֵסֵמָוּן קְרָאָלָה.

Congregation and Reader:

 tone שֶׁמֶה רָבָּא מֶבְדֵּר לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן לַעֲלֵמָוּן L

Reader:

יִכְבֶּרֶד יִשַּׁמְרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה יִתְמָרֵה Y

On a weekday the service continues with the Amidah on page 379.
Torah service for Shabbat

The Ark is opened.

The Torah Scroll is removed from the Ark.

Reader:

Congregation and Reader:
FIRST ALIYAH
Give ear, O heavens, let me speak; let the earth hear the words I utter!
May my discourse come down as the rain, my speech distill as the dew,
Like showers on young growth, like droplets on the grass.
For the name of the LORD I proclaim; give glory to our God!

SECOND ALIYAH
The Rock!—whose deeds are perfect, and whose ways are just—Is the faithful God, who is never false, who is true and upright.
Children unworthy of God, a crooked and twisted generation,
Their baseness has played God false.
Do you thus requite the LORD, O dull and witless people?
Is not the LORD the Parent who created you, fashioned you, and made you endure?

THIRD ALIYAH
Remember the days of old, consider the years of ages past;
Ask your parent, who will inform you, your elders, who will tell you:
When the Most High gave nations their homes, and set the divisions of humankind,
Fixing the boundaries of peoples in relation to Israel’s numbers,
The LORD took for a portion this people, Jacob as the LORD’s own allotment.
Finding him in a desert, in an empty howling waste,
The LORD engirded and watched over him, guarding him as the pupil of one’s eye.
Like an eagle who rouses nestlings, gliding down to the young,
So did the LORD with spread wings, take him, carry him aloft on pinions;
The LORD alone guided him, unaccompanied by any alien god.

(Adapted from the Bible translations of The Jewish Publication Society.)
MINIJAH LE-ROSH HANAH

As the Torah Scroll is placed in the Ark, recite:

HATZI KADDISH

Reader:

As the Torah Scroll is raised, the congregation recites:

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

Congregation:

Psalm 24

[369]  AFTERNOON SERVICE / ROSH HASHANAH
The Amidah

When the Reader chants the Amidah, the following Kadoshah is added:

The Amidah

When the Reader chants the Amidah, the following Kadoshah is added:

In the afternoon service / Rosh Hashanah
On Shabbat add the words in brackets.

On Shabbat add the words in brackets.

*When the Reader chants the Amidah, the congregation says:*

Moedim Azinu kol Shema'ah zo'ni kol Alatoni Echad Elohim
Kol k'levor Echad barashma. B'chiddor eloheihem sh'losh hitorah
Kol le'chidah kol she'amot Elohim.

[373]

MINAH LE-ROSH HASHANAH
AVINU Malkenu
On Shabbat only.

[Translation]

Avinu Malkenu, the glory of those who are holy, and the glory of Your name forever and ever.

In the name of the Lord bless Israel; God is the Shield of Jacob.

Amen, Amen.

KADISH SHALEM, page 338; ALENU, pages 342-344; KADISH YOMIN - MOURNER'S KADDISH, page 346.

MINIYAH LE-ROSH HASHANAH