

CONGREGATION TIFERETH ISRAEL

TORAH SERVICE & MUSAF

ROSH HASHANAH DAY TWO

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בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Barukh atah ADONAI, our God, ruler of time and space,
for granting us life, for sustaining us, and for bringing us to this moment.*

*Barukh atah Adonai eloheinu melekh ha-olam,
she-heheyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.*

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

You who seek us out and sustain us, make this new year a good one for us.

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

You who are our strength, who gives us life, rid us of every oppressor and adversary.

You who purify us and have mercy on us, forgive and pardon all our sins.

You who form us and instruct us, return us to Your presence, fully penitent.

You who establish us and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

*Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim,
aseih immanu tz'dakah va-hesed v'hoshi-einu.*

אִין־כְּמוֹךְ בָּאֱלֹהִים, אֲדֹנִי, וְאִין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֲב הֶרַחֲמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלַיִם. כִּי כָךְ לִבְד בְּטַחָנוּ, מֶלֶךְ אֵל רִם וְנִשָּׂא, אֲדוֹן
עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִנְסַע הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְּצוּ אֵיבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

None compares to You, ADONAI,
and nothing is like Your works.
Your sovereignty is everlasting;
Your rule endures through all generations.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.
ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.
*Malkhut'kha malkhut kol-olamim, u-memshalt'kha b'khol dor va-dor.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'ammo yittein, Adonai y'vareikh et-ammo va-shalom.*

Compassionate Creator, may it please You that Zion flourish;
build the walls of Jerusalem. For in You alone do we put our
trust, transcendent Sovereign—Master of all time.
*Av ha-rahamim, hetivah virtzon'kha et tziyyon,
tivneh homot y'rushalayim.
Ki v'kha l'vad batahnu, melekh El ram v'nissa, adon olamim.*

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:
ADONAI! Scatter Your foes,
so that Your enemies flee Your Presence.
*Kumah Adonai v'yafutzu oy'vekha,
v'yanusu m'san-ekha mi-panekha.*

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the One who gave Torah to the people Israel
in holiness.
*Ki mi-tziyyon teitzei torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'ammo yisra-el bi-k'dushato.*

We recite three times:

יהוה יהוה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת,
נֹצֵר חֶסֶד לְאֲלָפִים, נִשְׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה, וְנִקְּהָ.

ADONAI, ADONAI, God merciful and compassionate, patient,
abounding in love and faithfulness, assuring love for thousands
of generations, forgiving iniquity, transgression, and sin, and
granting pardon.

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.*

We recite three times:

וְאֲנִי תַפְלְתִּי-לָךְ, יְהוה, עֵת רָצוֹן.
אֱלֹהִים בְּרַב-חֶסֶדְךָ, עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.

May this be an auspicious time, ADONAI, for my prayer.
God, in Your abundant mercy, answer me with Your faithful
deliverance.

*Va-ani t'fillati l'kha, Adonai, eit ratzon.
Elohim b'rov hasdekha, aneini be-emet yish-ekha.*

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

שְׁמַע יִשְׂרָאֵל יְהוה אֱלֹהֵינוּ יְהוה אֶחָד.

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is one; great is our sovereign; holy and awe-inspiring
is God's name.

Ehad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.

Leader:

יְגַדְלוּ לַיהוה אֱתִי, וְנִרְוַמְכֶּמָּה שְׁמוֹ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְדֻלָּה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֶדֶם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהָר קֹדֶשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours. Yours is the sovereignty, above all else. Exalt ADONAI our God, and bow down at God's throne, for our God is holy. Exalt ADONAI our God, bow toward God's holy mountain, for ADONAI our God is holy.

*L'kha Adonai ha-g'dullah v'ha-g'vurah
v'ha-tiferet v'ha-neitzah v'ha-hod,
ki khol ba-shamayim u-va-aretz.
L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,
kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.*

TORAH READING, SECOND DAY

בראשית כב

ראשון א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־
אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: ב וַיֹּאמֶר
קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק
וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד
הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: ג וַיִּשְׁכֹּם אַבְרָהָם בַּבֹּקֶר
וַיַּחֲבֹשׁ אֶת־חֲמֹלּוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת
יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים:

GENESIS 22

First Aliyah ¹ Some time afterward, God put Abraham to the test, saying to him, "Abraham." He answered, "Here I am."

² "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 that I will point out to you."

³ 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.

*Mi she-beirakh avoteinu
m'kor ha-b'rakhah l'immoteinu.*
May the Source of strength
who blessed the ones before us
help us find the courage
to make our lives a blessing,
and let us say: Amen.

*Mi she-beirakh immoteinu
m'kor ha-b'rakhah la-avoteinu.*
Bless those in need of healing
with *r'fu·ah sh'leimah*:
a renewal of body,
a renewal of spirit,
and let us say: Amen.

—DEBBIE FRIEDMAN

שני ז בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־
הַמָּקוֹם מֵרֶחֶק: **ה** וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם
פֹּה עִם־הַחֲמוֹר וְאֲנִי וְהַנֶּעֱר גֵּלְכָה עַד־כָּה וְנִשְׁתַּחֲוֶה
וְנָשׁוּבָה אֲלֵיכֶם: **ו** וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֵלָה וַיִּשֶׂם
עַל־יִצְחָק בָּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלָת
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: **ז** וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנָּנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים
וְאַיִה הַשָּׂה לְעֹלָה: **ח** וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ
הַשָּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

Second Aliyah **4** On the third day Abraham looked up and saw the
place from afar. **5** Then Abraham said to his servants, "You stay
here with the ass. The boy and I will go up there; we will wor-
ship and we will return to you."

6 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. **7** 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?" **8** And Abraham said, "It is God
who will see to the sheep for this burnt offering, my son." And
the two of them walked on together.

שלישי ט וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיָּבֶן
 שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד
 אֶת-יִצְחָק בְּנוֹ וַיִּשֶׁם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמָּעַל לָעֵצִים:
 י וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֹת לְשַׁחֵט
 אֶת-בְּנוֹ: יא וַיִּקְרָא אֵלָיו מֶלֶאךָ יְהוָה מִן-הַשָּׁמַיִם וַיֹּאמֶר
 אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: יב וַיֹּאמֶר אֶל-תְּשַׁלַּח יָדְךָ
 אֶל-הַנֶּעֱר וְאֶל-תַּעֲשֵׂ לוֹ מְאוּמָה כִּי | עֲתָה יָדַעְתִּי כִּי-יִירָא
 אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָךְ מִמֶּנִּי:
 יג וַיֵּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא וְהִנֵּה-אֵיל אַחֵר נֶאֱחָז
 בְּסִבְךָ בְּקֶרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ
 לְעֹלָה תַּחַת בְּנוֹ: יד וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא
 יְהוָה | יִרְאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יִרְאָה:

Third Aliyah 9 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. 10 And Abraham picked up the knife to slay his son.
 11 Then a messenger of ADONAI called to him from heaven:
 “Abraham! Abraham!” And he answered, “Here I am.”

12 “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.”

13 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. 14 And
 Abraham named that site *Adonai-yireh*, whence the present
 saying, “On the mount of ADONAI, there is vision.”

רביעי טו וַיִּקְרָא מֶלֶאךָּ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־
הַשָּׁמַיִם: **טז** וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר
עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ:
יז כִּי־בִרְךָ אֲבָרְכְּךָ וְהִרְבָּה אֲרֹבָה אֶת־זֶרְעֶךָ כְּכֹכְבֵי
הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיֵּרֶשׁ זֶרְעֶךָ אֶת
שַׁעַר אֵיבָיו: **יח** וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ לְעֵקֶב
אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: **יט** וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ
וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שָׁבַע:

Fourth Aliyah 15 The messenger of ADONAI called to Abraham a second time from heaven, **16** and said, "By Myself I swear," ADONAI declares: "Because you have done this and have not withheld your son, your favored one, **17** 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. **18** All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." **19** Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

חמישי כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגֵד לְאַבְרָהָם
 לֵאמֹר הִנֵּה יִלְדָּה מִלְכָּה גַם־הִוא בָּנִים לְנָחוֹר אָחִיךָ:
כא אֶת־עֹוֹץ בְּכָרוֹ וְאֶת־בּוֹז אָחִיו וְאֶת־קִמּוֹאֵל אָבִי
 אָרָם: **כב** וְאֶת־כֶּשֶׁד וְאֶת־חֲזֹו וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף
 וְאֶת בְּתוּאֵל: **כג** וּבִתּוּאֵל יָלַד אֶת־רִבְקָה שְׁמִנָּה אֵלֶּה
 יִלְדָּה מִלְכָּה לְנָחוֹר אָחִי אַבְרָהָם: **כד** וּפִילִגְשׁוּ וּשְׁמָה
 רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טֶבַח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ
 וְאֶת־מַעֲכָה:

Fifth Aliyah 20 Some time later, Abraham was told,
 “Milcah too has borne sons to your brother Nahor:
 21 Uz the first-born, and Buz his brother, and
 Kemuel the father of Aram; 22 and Chesed, Hazo,
 Pildash, Jidlaph, and Bethuel”— 23 Bethuel being
 the father of Rebekah. These eight Milcah bore to
 Nahor, Abraham’s brother. 24 And his concubine,
 whose name was Reumah, also bore [sons]—
 Tebah, Gaham, and Tahash—and [a daughter,]
 Maacah.

*A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read.
 As the Torah is lifted, we recite:*

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל,
 עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה.

This is the Torah, God’s word by Moses’ hand, which Moses
 set before the people Israel.

*V’zot ha-torah asher sam mosheh lifnei b’nei yisra-el al pi
 Adonai b’yad mosheh.*

מִפְטִיר לְרֹאשׁ הַשָּׁנָה

בְּמִדְבָּר כֹּט

א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
כָּל-מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
ג וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן-בָּקָר אֶחָד
אֵיל אֶחָד כִּבְשִׁים בְּנֵי-שָׁנָה שְׁבַעַה תְּמִימִם: ^ג וּמִנְחָתָם
סֶלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפְר שְׁנֵי עֶשְׂרִינִים
לְאֵיל: ^ד וַעֲשִׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:
ה וּשְׁעִיר-עִזִּים אֶחָד חֹטֵאת לְכַפֵּר עֲלֵיכֶם: ^ו מִלֶּבֶד
עַלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעַלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֶּיהֶם
כַּמִּשְׁפָּט לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

Maftir for Rosh Hashanah

NUMBERS 29

¹ 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.
² You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. ³ The grain offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, ⁴ and one-tenth for each of the seven lambs. ⁵ And there shall be one goat for a purification offering, to make expiation in your behalf— ⁶ in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI.

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

*V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi
Adonai b'yad mosheh.*

Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. *Barukh atah ADONAI*, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

JEREMIAH 31

2 Thus said ADONAI:

The people escaped from the sword
found favor in the wilderness,
when Israel was marching homeward.

3 ADONAI appeared to me of old:

Eternal love I conceived for you then;
therefore I continue My grace to you.

4 I will build you firmly again,

O Maiden Israel!

Again you shall take up your hand-drums
and go forth to the rhythm of the dancers.

5 Again you shall plant vineyards

on the hills of Samaria;

growers shall plant and live to enjoy them.

6 For the day is coming when sentries

shall proclaim on the heights of Ephraim:

Come, let us go up to Zion,

to our God ADONAI!

7 For thus said ADONAI:

Cry out in joy for Jacob,

shout at the crossroads of the nations!

בְּרָכָה שֶׁלפְּנֵי הַהִפְטָרָה
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנָבִיאִים טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק.

יְרֵמְיָה לֹא

ב כֹּה אָמַר יְהוָה

מֵצֵא חַן בַּמִּדְבָּר

עִם שְׂרִידֵי חָרֵב

הַלּוֹךְ לְהִרְגִיעוֹ יִשְׂרָאֵל:

ג מִרְחֹק יְהוָה נִרְאָה לִי

וְאַהֲבַת עוֹלָם אֶהְבְּתִיךָ

עַל־כֵּן מִשְׁכָּתִיךָ חֹסֵד:

ד עוֹד אֲבִנֶךָ וְנִבְנִית

בְּתוֹלַת יִשְׂרָאֵל

עוֹד תַּעֲדִי תִפִּיךָ

וַיֵּצֵאת בַּמַּחֲוֹל מִשְׁחָקִים:

ה עוֹד תִּטְעִי כְרָמִים

בְּהָרֵי שִׁמְרוֹן

נִטְעוּ נִטְעִים וַחֲלָלוּ:

ו כִּי יִשְׁׁיֹם

קִרְאוּ נִצְרִים בְּהָר אֶפְרַיִם

קוּמוּ וְנַעֲלֶה צִיּוֹן

אֶל־יְהוָה אֱלֹהֵינוּ:

ז כִּי־כֹה | אָמַר יְהוָה

רָנּוּ לִיעֶקֶב שְׁמִיחָה

וַיֵּצְאוּ בְּרֹאשׁ הַגּוֹיִם

Sing aloud in praise, and say:
Save, O ADONAI, Your people,
the remnant of Israel.

8 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.

9 They shall come with weeping,
and with compassion 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 Father to Israel,
Ephraim is My first-born.

10 Hear the word of ADONAI, 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 [guards] the flock.

11 For ADONAI will ransom Jacob,
redeem him from one too strong for him.

12 They shall come and shout on the heights of Zion,
radiant over the bounty of ADONAI—
over new grain and wine and oil,
and over sheep and cattle.

They shall fare like a watered garden;
they shall never languish again.

13 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.

14 I will give the priests their fill of fatness,
and My people shall enjoy My full bounty

—declares ADONAI.

הַשְׁמִיעוּ הַלֵּלוּ וְאָמְרוּ
הוֹשֶׁעַ יְהוָה אֶת־עַמּוֹךְ
אֶת שְׂאֵרֵי יִשְׂרָאֵל:

ה הַנְּגִי מִבֵּיא אוֹתָם מֵאֶרֶץ צָפוֹן
וּקְבִצְתִּים מִיִּרְכַּת־אֶרֶץ
בָּם עוֹר וּפֶסֶח הָרָה וִילֵדֶת יַחֲדוֹ
קָהָל גָּדוֹל יָשׁוּבוּ הִנֵּה:
ט בְּבִכִּי יָבֹאוּ

וּבִתְחֻנוּנִים אוֹבִילִם
אוֹלֵיכֶם אֶל־נַחְלֵי מַיִם
בְּדֶרֶךְ יֵשֶׁר לֹא יִכְשְׁלוּ בָּהּ
כִּי־הֵייתִי לְיִשְׂרָאֵל לְאָב
וְאֶפְרַיִם בְּכֹרִי הוּא:

י שְׁמָעוּ דְּבַר־יְהוָה גּוֹיִם
וְהַגִּידוּ בְּאָזְנֵים מִמְּרֹחַק
וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבָּצֻנוּ
וְשִׁמְרוּ כְּרֻעָה עֲדָרוֹ:

יא כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב
וַגָּאֵלוּ מִיַּד חֲזַק מִמֶּנּוּ:

יב וּבָאוּ וְרִנְנוּ בְּמְרוֹם־צִיּוֹן
וְנִהְרֹוּ אֶל־טוֹב יְהוָה
עַל־דָּגֶן וְעַל־תִּירֹשׁ וְעַל־יִצְהָר
וְעַל־בְּנֵי־צֶאֱן וּבִקָּר

וְהִיתָה נֶפֶשׁ כֶּגֶן רוֹה
וְלֹא־יוֹסִיפוּ לְדָאֲבָה עוֹד:

יג אִז תִּשְׂמַח בְּתוֹלָה בְּמַחֹול
וּבְחָרִים וּזְקֵנִים יַחֲדוֹ
וְהִפְכָּתִי אֲבֻלָּם לְשִׁשׁוֹן

וְנַחֲמַתִּים וְשִׂמְחַתִּים מִיְּגוֹנָם:
יד וְרוֹיְתִי נֶפֶשׁ הַכֹּהֲנִים דָּשֵׁן

וְעַמִּי אֶת־טוֹבִי יִשְׂבְּעוּ
נֶאֱמַר־יְהוָה:

ברוך אתה יהוה אלהינו מלך העולם, צור כל־העולמים,
צדיק בכל־הדורות, האל הנאמן האומר ועשה, המדבר
ומקים, שכל־דבריו אמת וצדק. נאמן אתה הוא יהוה
אלהינו ונאמנים דבריך, ודבר אחד מדבריך אחור לא
ישוב ריקם, כי אל מלך נאמן ורחמן אתה. ברוך אתה
יהוה, האל הנאמן בכל־דבריו.

רחם על ציון כי היא בית חיינו. ולעלובת נפש תושיע
במהרה בימינו. ברוך אתה יהוה, משמח ציון בבניה.

שמחנו, יהוה אלהינו באלהיו הנביא עבדך ובמלכות
בית דוד משיחך. במהרה יבא ויגל לבנו, על כסאו לא
ישב זר ולא ינחלו עוד אחרים את־כבודו, כי בשם
קדשך נשבעת לו שלא יכבה נרו לעולם ועד. ברוך
אתה יהוה, מגן דוד.

על התורה ועל העבודה ועל הנביאים
ועל יום הזכרון הזה שנתת לנו יהוה אלהינו
לקבוד ולתפארת. על הכל יהוה
אלהינו אנחנו מודים לך, ומברכים אותך. יתברך שמך
בפי כל־חי תמיד לעולם ועד, ודברך אמת וקים לעד.
ברוך אתה יהוה, מלך על כל־הארץ מקדש
ישראל ויום הזכרון.

Prayer for Our Community's Welfare

As we contemplate the sounds of the shofar calling to us,
we are summoned by the knowledge of suffering in our midst.

*Some in our community live in loneliness; some worry about daily
sustenance; some struggle to get through each day.*

The shofar calls us to hear the cries of those among whom we live,
the cries of people whom we may not even see.

*Help us to become instruments of redemption; teach us to hear the
silent crying of those in need. Wake us from our self-absorption.*

As the shofar curves from narrowness to breadth,
so too may You bring all people from affliction to ease.

*Help those who cannot care for themselves; bless those who accompany
the lonely and those who help feed, clothe, and house the poor.*

Bless the leaders of our community and our country,
that we may walk on the path of righteousness and compassion.

SERVICE OF BLOWING THE SHOFAR

¶ May the cry of the shofar shatter our complacency.

May the cry of the shofar penetrate our souls.

May the cry of the shofar break the bonds of all that enslaves us.

May the cry of the shofar destroy the idols we have placed at the forefront of our lives.

May the cry of the shofar awaken us to how we have sinned.

May the cry of the shofar summon us to a life of responsibility.

May the cry of the shofar elicit the response, "Here I am."

May the cry of the shofar remind us that we can be instruments of redemption.

May the cry of the shofar penetrate our hearts.

May the cry of the shofar bring blessing to us, the people who hear its call.

The ba'al t'ki-ah (the person blowing the shofar) recites the following b'rakhot.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר. אָמֵן.
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה. אָמֵן.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to hear the sound of the shofar. Amen.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment. Amen.

T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim-t'ru-ah t'ki-ah

תקיעה שברים-תרועה תקיעה
תקיעה שברים-תרועה תקיעה
תקיעה שברים-תרועה תקיעה

T'ki-ah sh'varim t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah sh'varim t'ki-ah

תקיעה שברים תקיעה
תקיעה שברים תקיעה
תקיעה שברים תקיעה

T'ki-ah t'ru-ah t'ki-ah
T'ki-ah t'ru-ah t'ki-ah
T'ki-ah t'ru-ah t'ki-ah g'dolah

תקיעה תרועה תקיעה
תקיעה תרועה תקיעה
תקיעה תרועה תקיעה גדולה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סָלָה.
אֲשֶׁרִי הָעַם שְׁכָכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.
תְּהִלָּה לְדוֹד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד, וְלִגְדֹלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הַדֵּר כְּבוֹד הַדֹּדֶךָ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְּךָ אֲסַפְּרָנָה.
זָכֹר רַב־טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנֶנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדֹל־חֶסֶד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִזְדוֹף יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הַדֵּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלְאִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
צַדִּיק יְהוָה בְּכָל־דִּרְכָיו, וְחֹסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבֹּר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד. תְּהִלִּים קמ"ה
וְאֶנְחֶנּוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְהוָה.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.

Joyous the people who are so favored; joyous the people whose God is ADONAI.

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised, though God's greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

People speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty; and tell of Your might,

proclaiming to humanity Your mighty deeds,

and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures through each generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in due time.

You open Your hand, satisfying all the living with contentment.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who sincerely call.

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

ADONAI watches over all those who love the Holy One,

but will destroy all the wicked.

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluvah!

We rise. Leader:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הִלְלוּ־יָהּ.

*Hodo al eretz v'shamayim, va-yarem keren l'ammo;
t'hillah l'kol hasidav, liv'nei yisra-el am k'rovo. Hal'luyah!*

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

Shalom

*It is a Tree of Life to those who hold fast to it,
And all of its supporters are happy.*

Shalom

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶּיהָ מְאֹשֶׁר.
דְּרָכֶיהָ דְּרָכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הַשִּׁיבָנוּ יְהוָה אֵלֵינוּ וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei no-am, v'kol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

The ark is closed.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא לְעָלָא מְכָל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְּאִמִּירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

*b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv, v'imru amen.*

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya. Yitbarakh

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

*b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata
tushb'hata v'nehamata da-amiran b'alma. v'imru amen.*

THE AMIDAH

The ark is opened.

Barukh atah ADONAI,
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, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

The ark is closed.

זְכְּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

You are the Sovereign who
helps and guards, saves and
shields.

Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמִגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנִי, מַחֲיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כִמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ
יִמִּית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'raḥamim rabbim,
someikh nof'lim, v'rofei ḥolim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeh u-matzmi-ah y'shu-ah.*

מִי כִמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
Mi khamokha av ha-raḥamim, zokheir y'tzurav l'hayyim b'raḥamim.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה, מַחֲיֵה
הַמֵּתִים.

Faithful are You in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

THE "GREAT SHOFAR" WILL
BE SOUNDED וְשׁוֹפָר גָּדוֹל
יִתְקַע. In a remarkable
exercise of poetic license,
the anonymous author of
this treasured High Holy
Day prayer has transformed
the prophetic image of the
end of days to today. Isaiah,
preaching in Jerusalem in
the eighth century B.C.E.,
had predicted (27:13)
that those exiled from

the northern kingdom of
Israel—the ten lost tribes—
would return, and all the
nations would gather on
God's holy mountain. Later
interpreters, from Second
Temple times on, under-
stood this as a vision of final
redemption, a time of final
judgment. In this prayer,
judgment is not of an end
time but in the present—
now, even as we pray.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן, וּבְיוֹם צוֹם כִּיּוּר יִחָתֵמוּן.

On Rosh Hashanah it is written, and on the Fast of the Day of
Atonement it is sealed!—

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun.

¶ When we really begin a
new year it is decided,
and when we actually repent
it is determined:
who shall be truly alive and
who shall merely exist;
who shall be happy and who
shall be miserable;
who shall attain fulfillment
in their day and who shall
not attain fulfillment in
their day;
who shall be tormented by
the fire of ambition and
who shall be overcome by
the waters of failure;
who shall be pierced by the
sharp sword of envy and
who shall be torn by the
wild beast of resentment;

who shall hunger for compan-
ionship and who shall thirst
for approval;
who shall be shattered by
the earthquake of social
change and who shall be
plagued by the pressures
of conformity;
who shall be strangled by
insecurity and who shall be
stoned into submission;
who shall be content and
who shall wander in
search of satisfaction;
who shall be serene and who
shall be distraught;
who shall be at ease and
who shall be afflicted with
anxiety;

who shall be poor in their
own eyes and who shall be
rich in tranquility;
who shall be brought low
with futility and who
shall be exalted through
achievement.
But repentance, prayer, and
good deeds have the power
to change the character of
our lives.
Let us resolve to repent, to
pray, and to do good deeds
so that we may begin a
truly new year.

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה מַעֲבִירִין אֶת־רָע הַגְּזֵרָה.

But T'shuvah, T'fillah, and Tz'dakah have the power to transform the harshness of our destiny.

U-t'shuvah u-t'fillah u-tz'dakah ma-avirin et ro-a ha-g'zeirah.

ט'SHUVAH תְּשׁוּבָה. From the root שׁוּב (*shov*), this noun can mean “repentance” or “turning.” It involves self-critique and a resolve to act more in accord with one’s principles.

ט'FILLAH תְּפִלָּה. From the root פָּלַל (*palal*) and often translated as “prayer,” this noun also implies self-judgment. Moments of *t'fillah* can bring insight and affirm primary religious commitments.

טZ'DAKAH צַדִּיקָה. From the root צַדִּיק (*tzadak*), this noun derives from the word for “righteousness” or “justice.” It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

TRANSFORM THE HARSHNESS OF OUR DESTINY

מַעֲבִירִין אֶת־רָע הַגְּזֵרָה

We do not know how our regret may influence what God writes in the Books of Life and Death. Yet we can transform our experience – however harsh – through how we see ourselves and deal with others – that is, through *t'shuvah*, *t'fillah* and *tz'dakah*.

לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

Israel Zangwill composed this poetic adaptation of the piyyut, published in the British United Synagogue Mahzor, 1909.

¶ All the world shall come to
serve Thee
and praise Thy glorious name,
and Thy righteousness
triumphant
the islands shall acclaim.
And nations shall give Thee
homage
who knew Thee not before,
and the ends of earth shall
praise Thee,
Thy name they shall adore.
They shall build for Thee their
altars,
their idols overthrown;
and their hands shall clasp in
friendship
as they turn to Thee alone.
They shall bow before Thy
grandeur,

and know Thy kingdom's might;
they shall walk in under-
standing,

who are astray in night.
They shall exult in Thy
greatness,
and of Thy power speak,
and extol Thee, shrined,
uplifted
beyond man's 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.
All their congregations
so loud Thy praise shall sing,
that faraway peoples, hearing,
shall come and hail Thee King.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעַדֶּיךָ, כְּפָתוּב:
וַיִּגְבֶּה יְהוָה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ
בַּצִּדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

You are holy, and Your name is revered, for there is no God but You.
As Your prophet Isaiah wrote: "Adonai Tz'va·ot will be exalted through
justice, the holy God sanctified through righteousness."
Barukh atah ADONAI, the Holy Sovereign.

ALEINU—GOD, WHOM WE WORSHIP

The ark is opened.

*Aleinu l'shabbei-ah la-adon ha-kol,
la-teit g'dullah l'yotzeir b'reishit,
she-lo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
she-lo sam helkeinu ka-hem,
v'goraleinu k'kol hamonam.*

*¶ Va-anahnu kor'im u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim,
ha-kadosh barukh hu.*

The ark is closed.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לֵית גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,
וְגָרְלָנוּ כְּכָל־הַמּוֹנָם.
¶ וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Tikkun Olam—The Repair of the World

If you see what needs to
be repaired and how to
repair it, then you have
found a piece of the
world that God has left
for you to complete. But
if you only see what is
wrong and what is ugly in
the world, then it is you
yourself that needs repair.

—MENACHEM
MENDEL SCHNEERSON

וְטַהַר לִבֵּנוּ לְעַבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וְדַבֵּר אֵמֶת וְקִיָּם לָעַד.
בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ,
מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן.

Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI, ruler of all the earth, who makes the people Israel and the Day of Remembrance holy.*

T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah

תקיעה שברים-תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

אַרְשֶׁת שִׁפְתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנֹשֵׂא,
מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ,
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּיֹתֵינוּ.

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our prayerful offering that proclaims Your sovereignty.

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabbrit u-makshiv l'kol t'ki-ateinu. U-t'kabbeil b'rahamim u-v'ratzon seder malkhuyyoteinu.

The Broken Tablets

The broken tablets were
also carried in an ark.
Insofar as they represented everything
shattered
everything lost, they
were the law of broken
things,
the leaf torn from the
stem in a storm, a
cheek touched
in fondness once but now
the name forgotten.
How they must have
rumbled, clattered on
the way even carried so
carefully through the
waste land,
how they must have
rattled around until
the pieces

broke into pieces, the
edges softened
crumbling, dust collected
at the bottom of the
ark
ghosts of old letters, old
laws. Insofar
as a law broken is still
remembered
these laws were obeyed.
And insofar as
memory
preserves the pattern of
broken things
these bits of stone were
preserved
through many journeys
and ruined days
even, they say, into the
promised land.

—RODGER KAMENETZ

You remember the deeds of the world and You are mindful
of Your creatures since the beginning of time.
Before You stands revealed all that is hidden, and every
mystery from the moment of creation.
Nothing is forgotten in Your awe-inspiring presence, nothing
concealed from Your gaze;
You remember every deed, and nothing in creation can be
hidden from You.
Everything is revealed and known to You, ADONAI our God;
You see to the end of time.
It is You who established a rite of remembrance, to take
account of every being, every soul, to recall the multitude
of deeds, and call to mind countless creations.
From the beginning You made this known, and from of old You
revealed it.

כִּי זֹכֵר כָּל־הַנִּשְׁכָּחוֹת אֶתָּה הוּא מֵעוֹלָם, וְאִין שִׁכְחָה לִפְנֵי כִסֵּא
 כְּבוֹדְךָ. וְעַקְדַת יִצְחָק לְזִרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכֹּר. בְּרוּךְ אַתָּה יְהוָה,
 זֹכֵר הַבְּרִית.

You have always remembered that which has been forgotten,
 for there is no forgetting in Your realm. So on this day, in Your
 great mercy, remember the binding of Isaac for the sake of
 his descendants. *Barukh atah ADONAI*, who remembers the
 covenant.

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רָם וְנִשָּׂא,
 מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ,
 וְתִקַּבֵּל בְּרַחֲמִים וּבְרָצוֹן
 סֵדֶר זִכְרוֹנוֹתֵינוּ.

May the words of our lips be pleasing to You, exalted God, who
 listens, discerns, considers, and attends to the sound of our
 shofar blast. Lovingly accept our offering of verses proclaiming
 Your remembrance.

*Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin,
 mabbrit u-makshiv l'kol t'ki-ateinu. U-t'kabbel b'rahimim u-v'ratzon
 seder zikhronoteinu.*

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הַלְלוּיָהּ. תהלים קנ א-ו

*Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ru-ah.
Kol ha-n'shamah t'hallel yah, hal'luyah.*

Praise God with crashing cymbals,
Praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah!

The Hasidic master Ze'ev
Wolf of Zhitomir taught:
On Rosh Hashanah the
world is re-created, and
so all of God's names
are once again drawn
into a single unity. On
this Day of Judgment it
is decided which name
of God will descend on
each individual that year.
Listening to the sound of
the shofar, we can each
discover which name will
descend upon us.

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאַזֵּין תְּרוּעָה אֵין דּוֹמָה לָךְ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

For You hear the sound of the shofar, and attend to its splintered call—You are beyond compare. *Barukh atah ADONAI*, who listens with compassion to the sounds of the splintered call of Your people Israel.

T'ki·ah sh'varim-t'ru·ah t'ki·ah

T'ki·ah sh'varim t'ki·ah

T'ki·ah t'ru·ah t'ki·ah g'dolah

תקיעה שברים-תרועה תקיעה

תקיעה שברים תקיעה

תקיעה תרועה תקיעה גדולה

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רֵם וְנִשְׂא,
מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ,
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our service of the shofar.

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, mevin u-ma-azin, mabbrit u-makshiv l'kol t'ki-ateinu. U-t'kabbel b'rah'amim u-v'ratzon seder shof'roteinu.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יְהוָה, הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

We thank You, You who are
our God and the God of our
ancestors through all time,
protector of our lives, shield
of our salvation. From one
generation to the next we
thank You and sing Your
praises—
for our lives that are in Your
hands,
for our souls that are under
Your care,
for Your miracles that accom-
pany us each day,
and for Your wonders and
Your gifts that are with us
each moment—
evening, morning, and noon.
You are the One who is good,
whose mercy is never-ending;
the One who is compassion-
ate, whose love is unceasing.
We have always placed our
hope in You.

מוֹדִים אֲנַחְנוּ לָךְ
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שְׁבַכְל־יּוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבַכְל־עֵת, עֶרֶב וּבֹקֶר
וְצַהֲרַיִם. < הַטּוֹב, כִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם כִּי
לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם
קוֹיֵנוּ לָךְ.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת הָאֵל
יִשְׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever,
O God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

May ADONAI bless and protect
you.

Kein y'hi ratzon.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
כֵּן יְהִי רָצוֹן.

May ADONAI'S countenance
shine upon you and grant you
kindness

Kein y'hi ratzon.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
כֵּן יְהִי רָצוֹן.

May ADONAI'S countenance be
lifted toward you and grant you
peace.

Kein y'hi ratzon.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.
כֵּן יְהִי רָצוֹן.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִקְטָב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

May we and the entire House of Israel be called to mind and
inscribed for life, blessing, sustenance, and peace in the Book
of Life.

*B'sefer hayyim b'rakhah v'shalom u-farnasah tovah,
nizzakher v'nikkatev l'fanekha, anahnu v'khol am'kha beit yisra-el,
l'hayyim tovim u-l'shalom.*

HA-YOM—THIS DAY: A PIYYUT

The ark is opened.

הַיּוֹם תְּאַמְצֵנוּ, אָמֵן.
הַיּוֹם תְּבָרְכֵנוּ, אָמֵן.
הַיּוֹם תְּגַדְּלֵנוּ, אָמֵן.
הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמַכֵּנוּ בִּימִין צְדָקָה, אָמֵן.

Strengthen us—today. *Amen.*

Bless us—today. *Amen.*

Exalt us—today. *Amen.*

Seek our well-being—today. *Amen.*

Inscribe us for a good life—today. *Amen.*

Lovingly accept our prayers—today. *Amen.*

Hear our plea—today. *Amen.*

Sustain us with the power of Your righteousness—today. *Amen.*

Ha-yom t'am'tzeinu. Amen.

Ha-yom t'var'kheinu. Amen.

Ha-yom t'gad'leinu. Amen.

Ha-yom tidr'sheinu l'tovah. Amen.

Ha-yom tikht'veinu l'hayyim tovim. Amen.

Ha-yom t'kabbel b'rahamim u-v'ratzon et t'fillateinu. Amen.

Ha-yom titm'kheinu bimin tzidkekha. Amen.

The ark is closed.

כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׁים וְשִׁמְחִים בְּבִגְדֵי שָׁלוֹם,
 פְּכֻתוֹב עַל יַד נְבִיאָךְ: וְהִבִּיאֹתִים אֶל הַר קֹדֶשִׁי,
 וְשִׁמְחֹתִים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא
 לְכָל-הָעַמִּים. וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
 יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל עַד הָעוֹלָם. בָּרוּךְ אַתָּה יְהוָה,
 עוֹשֶׂה הַשָּׁלוֹם.

On a day like this, bring us joyfully to the fullness of redemption. As Your prophet Isaiah said, "I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people." May we, the entire people Israel and all humanity, be granted justice, blessing, compassion, life, and peace. *Barukh atah ADONAI*, who brings peace.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
 וְאָמְרוּ אָמֵן.

May the One who brings harmony on high, bring harmony to us and to all Israel.

And respond with: *Amen*.

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el
 v'imru amen.*

We rise.

עֲלִינוּ לְשַׁבַּח לַאֲדֹנָן הַכֹּל, לַתֵּת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאָדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כִּהֶם, וְגָרְלֵנוּ
כְּכֹל־הַמוֹנִים.

† וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנֶת עָזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵנוּ אַפֶּס זולָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּת אֶל־לִבָּבָהּ, כִּי יְהוָה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאֶרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

*Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir
b'reishit, she-lo asanu k'goyei ha-aratzot, v'lo saman
k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu
k'chol hamonam.*

† *Va-anahnu kor'im u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim
mi-ma-al, u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein
od. Emet malkeinu efes zulato, ka-katuv b'torato:
v'yadata ha-yom va-hasheivota el l'vavekha, ki Adonai hu
ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-taht, ein od.*

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.*

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְנָן
קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא מִכָּל-בִּרְכָּתָא וּשְׁרִיתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

*Yitgaddal v'yitkaddash sh'meih rabba b'alma di v'ra ki-r'uteih
v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol
beit yisra-el ba-agala u-viz'man kariv v'imru amen.*

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

*Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar
v'yit-alleh v'yit-hallal sh'meih d'kudsha b'rikh hu l'eilla l'eilla mi-kol
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma v'imru
amen.*

*Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el
v'imru amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al
kol yosh'vei teiveil], v'imru amen.*

בְּטֶרֶם כָּל-יִצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי כָכָלֹת הַכָּל,
וְהוּא יִהְיֶה, בְּתַפְאָרָה.	וְהוּא הָיָה, וְהוּא הוּא,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבִלִי בְּעֵת צָרָה.	וְהוּא אֵלִי וְחִי גֹאֲלִי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוֹס לִי
בְּעֵת אִישָׁן וְאַעִּירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יְהוּה לִי וְלֹא אֵירָא.	וְעַם רוּחִי גּוֹיָתִי,

<i>Adon olam asher malakh</i>	<i>b'terem kol y'tzir nivra</i>
<i>L'et na-asah v'heftzo kol</i>	<i>azai melek sh'mo nikra.</i>
<i>V'aharei ki-kh'lot ha-kol</i>	<i>l'vaddo yimlokh nora</i>
<i>V'hu hayah v'hu hoveh</i>	<i>v'hu yihyeh b'tifarah.</i>
<i>V'hu ehad v'ein sheni</i>	<i>l'hamshil lo l'haḥbirah.</i>
<i>B'li reishit b'li takhlit</i>	<i>v'lo ha-oz v'ha-misrah.</i>
<i>V'hu eli v'hai go-ali</i>	<i>v'tzur hevli b'et tzarah.</i>
<i>V'hu nissi u-manos li</i>	<i>m'nat kosi b'yom ekra.</i>
<i>B'yado afkid ruhi</i>	<i>b'et ishan v'a-irah</i>
<i>V'im ruhi g'viyyati</i>	<i>Adonai li v'lo ira.</i>

Traditional High Holy Day Greeting
 May you be inscribed and sealed for a good year.
L'shanah tovah tikkateivu v'teiḥateimu.

לְשָׁנָה טוֹבָה תִּכָּתְבוּ וְתִחַתְּמוּ.

